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# CATHOLIC ARCHIVES

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## EDITORIAL NOTES

*It is with a sense of thanksgiving that I write this short introduction to what is the Silver Jubilee edition of **Catholic Archives**. The journal first appeared in 1981, and to the founding Editor, Robin Gard, a great debt of gratitude is owed. He established **Catholic Archives** as a review of national and international importance, a respected organ in archival circles both within and beyond the English-speaking countries of the Catholic Church. Supported by a host of willing contributors, and perhaps a few who have endured the proverbial 'arm-twisting' to secure an article, both Robin and the present Editor may be quietly satisfied with the consistently high standard of contributions and the equally consistent level of interest shown by subscribers and readers in the fortunes of the journal.*

*I am particularly pleased to include three articles from Ireland in this issue. Firstly, I would like to thank the Most Rev. Edward Daly, Bishop Emeritus of Derry, not only for his contribution to the journal, but also for the very encouraging example of energy and commitment that he has brought to his task as Diocesan Archivist. Likewise my thanks go to Father Seamus de Val and Brother Linus Walker for their contributions on the Diocese of Ferns and the Brothers of St Patrick respectively. These three articles serve as a timely reminder of the importance of the Catholic Archives Society's role and influence in Ireland.*

*In England & Wales the Diocese of East Anglia is one of the more recent creations. Dora Cowton has submitted a summary of the classification scheme and contents of the archive, and thus augments the list of English dioceses which have featured in the pages of the journal. From the Phillippines the intrepid Sister Mary Campion McCarren reports on her visit to the Archives of the Archdiocese of Manila. After reading her description I think that there is much that we in Europe may learn from the professionalism and enthusiasm of our Filipino colleagues.*

*Religious congregations are also well represented: the Poor Clares of Darlington (Sister Mary Michael); the Passionists (Sister Dominic Savio Hamer); and the Daughters of Charity. The latter contribution, by Sister Judith Greville, is a revision of her congregation's holdings of children's records, complemented by a list of other repositories holding such records. This will be manna to those archivists who are called upon to respond to genealogical enquiries. Finally, Sister Anne Leonard introduces us to the work of the Association of English-Speaking Archivists in Rome.*

Sadly, and after twenty-four editions, the Carmelites of Darlington have been obliged to relinquish the printing of **Catholic Archives** owing to the need to re-arrange their publishing commitments in the light of the number of active sisters available for such work. On behalf of my predecessor as Editor, and of the whole Society, I wish to thank the Carmelites for their unfailing courtesy, patience and hard work since 1981. However, with the inability of the Carmelites to continue as our printers, the Editor has made a foray into desktop publishing, and has been able further to regulate production costs which it is hoped will benefit the Society in terms of its financial resources.

Father Stewart Foster

## THE DERRY DIOCESAN ARCHIVE

### Most.Rev.Edward Daly

The Derry Diocese is located in the north-western part of Ireland. It consists of most of County Derry, about half of County Tyrone and eleven parishes in County Donegal. The ecclesiastical centre of the diocese is Derry City, founded originally by St Columba in 546 as a staging post between Ireland and what would be his most important foundation at Iona in Scotland. The current diocesan boundaries were set up in the twelfth century.

I was appointed as Diocesan Archivist in 1994 by my successor, Bishop Seamus Hegarty. Prior to then, nobody had been specifically designated as Diocesan Archivist. Documents, various registers and books had been preserved; some had been filed under various headings; but there was no catalogue of the archive and nobody had any accurate idea of the extent of the archive or what the archive contained. The archives were located in the strong room in Bishop's House and stored in filing cabinets, tea chests, cardboard boxes and containers in other parts of that building. In 1990 a proper location or environment for the diocesan archive was identified. The preparation of this facility was completed in 1994 and all the documents and books with the exception of those detailed in Canon 489 were moved from Bishop's House to the newly-prepared location in Collon House. This is the residence of the priests who teach in St Columb's College, Derry. It is a secure and environmentally suitable storage facility used exclusively for the archives in accordance with Irish national standards. These standards are set down in **Standards for the Development of Archive Services in Ireland**, published by the Society of Archivists Irish Region in 1997.

My first task as Diocesan Archivist was to sort out the huge and dusty mass of paper, which confronted me. Initially, I was disappointed with the lack of material that originated before the episcopacy of my predecessor, Bishop Neil Farren (1939-73). However, when I had waded through the paper and decided on the categories under which I wished to list the archive, I then gave consideration to the manner or technique of cataloguing the material. I consulted with a number of individuals and agencies, including David Sheehy, Archivist of the Archdiocese of Dublin, Bishop McKiernan of Kilmore and the Northern Ireland Public Record Office in Belfast.

I eventually decided to catalogue all the documents on a computer database. I had already been using computers in the Bishop's Office since the early 1980s. The original database software programme I had used in that work was DELTA. It was manufactured by an English company, Compssoft plc. I decided to use Compssoft's Equinox software programme in cataloguing our archive. It proved most satisfactory and is a most effective and efficient search engine with a virtually unlimited capacity. I have now set up another database on Microsoft Access. All archive documents are listed on both databases.

Each document or register in the archive is individually listed in the database under the following headings:

DATE: Date of Issue

DESCRIPTION: Letter/Record/Report etc. The nature of the document.

FROM: Name and address of the person/persons or agency from which the document originated.

TO: Name and address of the person/persons/agency to whom the document was sent.

SUBJECT MATTER: A short summary of the content of the document.

FILE: Number of the File Folder in which the document is filed.

BOX: Number of the Box in which the File Folder is contained.

I have now catalogued more than 58,000 documents on both databases. Under these various headings and with a modern powerful PC, any document or set of documents can be located in seconds. We can search for documents under one or more of the criteria listed above.

After the sorting and cataloguing process was completed, the documents were stored in acid-free folders and acid-free boxes for long-term storage and preservation. The files in which the documents are kept are listed under specific headings e.g. Diocesan Council of Priests, Parish of X, Annual Statistics etc.

The lack of older archive material is disappointing. Although there is some material of nineteenth-century origin, most of the items in the archive are post-1939. There are only about 2,000 documents emanating from before 1939. However, there is a very comprehensive archive of the period since 1939, covering the Second World War, the development of Catholic education in Northern Ireland after the Education Act (NI) 1947, and the entire period of the Northern Ireland Conflict (1968-94). The archive consists of letters, diocesan and parish records, inventories, financial statements, photographs,

newspapers and newspaper clippings, minutes of meetings, registers, publications etc.

In association with the work of cataloguing the diocesan archive, a book was published in December 1997 by Four Courts Press, Dublin. It was entitled **The Clergy of the Diocese of Derry: An Index**. The joint authors were Father Kieran Devlin and myself. In this book are listed the saints associated with the diocese; bishops (including monastic bishops) and abbots; priests from the earliest period to the sixteenth century; and a virtually complete list of the clergy and parish staffing for the period 1800-1996. As far as possible, a brief *curriculum vitae* of each individual is included. In this manner, all the priests who have served the diocese are recorded for posterity. To mark the Millennium, a number of writers were commissioned by Bishop Hegarty to contribute to an outline history of the diocese from the introduction of Christianity in the sixth century until the present day. Each contributor submitted an article of around 6,000 words about a specific period of diocesan history in which the writer has particular expertise. This project was sponsored by the diocese. Four Courts Press published the work in late 1999.

The Circular Letter, **The Pastoral Function of Church Archives**, issued by the Pontifical Commission for the Cultural Heritage of the Church in February 1997 was a great source of encouragement and affirmation for church archivists. The Letter emphasised the importance of archives as part of the Church's cultural heritage and pointed out the responsibilities which bishops have under the 1983 Code of Canon Law in relation to archives. It was also the first time, to my knowledge, that a document from the Holy See urged the use of modern electronic technology in the management and cataloguing of church archives.

There is a particular difficulty experienced by some archivists with some computer programmes, i.e. those that do not recognise any date prior to 1 January 1900! This can be a problem in cataloguing documents going back for a few hundred years. Most modern databases are programmed to recognise all dates from 1 January 1900 until 31 December 2099! However, with a little adjustment, this problem can be overcome.

The work continues. It is important nowadays that a diocese should have good and reliable archives and records that can be easily accessed. Anyone who wishes to access our archive should contact me at: 9 Steelstown Road, Derry BT48 8EU. My telephone number is 028 71350809; e-mail: [edward.daly@btinternet.com](mailto:edward.daly@btinternet.com)

## THE ARCHIVES OF THE DIOCESE OF FERNS

Rev. Seamas S. de Val

### Getting Started

For a diocese which has celebrated its fourteenth centenary, it may surprise readers of **Catholic Archives** to learn that its archives are only in their infancy! That however, is a fact. The Diocese of Ferns, having a population of about 95,000 Catholics in forty-nine parishes, covers most of County Wexford in the south-east corner of Ireland. Parts of it extends into the neighbouring counties of Carlow and Wicklow, while a small portion of County Wexford belongs to the Archdiocese of Dublin. It is bounded on the east by the Irish Sea, on the south by the Atlantic Ocean, on the north and west by the Archdiocese of Dublin and the Dioceses of Kildare and Leighlin, Ossory, and Waterford.

The diocese is reckoned to have been founded in 598 A.D. by its first bishop, St Maodhog, otherwise known as Aidan. A few years before the celebration of its fourteenth centenary, a small committee, which came to be known as the Ferns Diocesan History and Archives Group, came together to consider what could be done to mark the occasion, and it was decided, first, to publish a comprehensive biographical dictionary of the clergy of the diocese; secondly, to publish a book containing articles on various aspects of diocesan history and activity for a general readership; and, thirdly, to establish a diocesan archive, something which was considered essential. While every parish has its own parochial archive, and an archive, obviously, exists in the Bishop's House, there had been no specific 'diocesan archive' to which researchers might have access.

The efforts of the History and Archives Group resulted in the publication, in November 1999, of **Memory and Mission: Christianity in Wexford 600 to 2000 A.D.**, followed early in 2000 by Canon John V. Gahan's **The Secular Priests of the Diocese of Ferns**, a volume of over 400 pages containing detailed biographical notes on the priests of the diocese from the seventeenth century, and which will be an extremely valuable source of information for research workers for many years to come.



The establishment of a diocesan archive received episcopal approval. While an archive existed in the Bishop's House, there was no diocesan archive as such. The first problem was to find a location for the proposed archive. The ideal, of course, would be a free-standing, purpose-built structure erected on a green-field site, but financial constraints excluded this from the start. Various existing buildings were considered but these, too, were ruled out as being unsuitable for one reason or another.

Finally, the only premises available proved to be the downstairs area of the large late eighteenth-century Georgian house which formed the nucleus of St Peter's College when it opened in Wexford Town in 1819. While basements are the least acceptable locations for archives, the choice was between that and abandoning the idea altogether! A large apartment in the basement was chosen to be the main storage area with two smaller rooms to serve as an office and a search room. An air conditioner was fitted, metal shelving installed, and acid-free boxes and folders purchased. This accounted for all the finance available. It was now up to the unpaid archivist to fill the boxes!

Initially, an appeal was made to the parishes for various types of material that might be of archival interest: (a) documents of any kind giving information about parochial appointments, ordinations, church building, the activities of clergy, especially of earlier periods, e.g., newspaper cuttings, memorial cards, photographs; (b) letters, old manuscripts of sermons, church notice-books, booklets or brochures relating to church dedications, school openings, lists of subscribers to fund-raising activities; (c) catechisms, devotional booklets, plays, novels, etc., especially those written by diocesan priests; (d) documentation relating to the building, alteration or renovation of churches, information on ancient cemeteries, churches or monastic sites etc.

A small amount of such material has been forthcoming from some of the parishes, but this has not yet been described and arranged. Three large collections have found their way to our infant archive: (i) The Hore Manuscript Collection; (ii) The House of Missions Collection; and (iii) The Patrick O'Donovan Collection.

## **Large Collections**

### *(i) The Hore Collection*

The Hore Collection consists of the manuscript material compiled by two Wexford historians of the nineteenth century, father and son, named Herbert

Francis Hore (1817-1865) and Philip Herbert Hore (1841-1931). When Herbert Hore died in tragic circumstances in 1865, he left behind him a mass of historical notes and letters concerning the history of County Wexford, having already published important articles on the subject in various archaeological and historical journals. His son, Philip Hore, was faced with the problem of what to do with all this material. He wondered whether to destroy it, or to preserve it and endeavour to continue and complete his father's work. Happily for local historians, he decided on the latter course. He embarked on a programme of research which was to occupy him for the rest of his active life, working whenever he could in the Public Record Offices in Dublin and London, in the university libraries at Oxford and Cambridge, and in libraries in Paris, Brussels and Rome, spending a large amount of money in the process. The result of his efforts was what he called, with justifiable pride, 'one of the finest collections' of historical manuscripts. Between 1901 and 1911 he published six large volumes on the history of County Wexford, as well as numerous articles in journals and newspapers, but the printed works represent only part of the contents of the manuscript collection in which students of Wexford history have an invaluable storehouse of original material - extracts from State Papers and other documents dating from the twelfth century. Many of these which he had copied in the State Paper Office and the Public Record Office in Dublin were destroyed during the War of Independence and its aftermath in the early 1920s, and so Hore's copies are of the utmost importance. Philip Hore died in 1931 at the age of ninety.

The whole of the Hore Collection was left by will to St Peter's College, Wexford, and has now been transferred to the Ferns Diocesan Archives. The services of an archivist were made available by the Wexford County Library, so that the collection has now been catalogued, and a 'box list' prepared, and plans are afoot to have a detailed descriptive list made of the manuscripts, as well as, it is hoped, making the material available in the County Library in Wexford Town.

### *(ii) The House of Missions Collection*

The second large collection I have mentioned is the House of Missions Collection. The House of Missions was an institute of diocesan priests, established in 1866 for the purpose of conducting parish missions and retreats in Ireland, Britain, and occasionally in the United States. In the present climate of falling numbers of clergy, it was not possible to continue this mission work and the House closed in 1991. Several boxes of miscellaneous material have

been deposited in the Diocesan Archives, and descriptive lists have been made of the contents.

### *(iii) The Patrick O'Donovan Collection*

The third collection is a large number of notebooks and photographs amassed by a local historian. However, no work of cataloguing or arranging has as yet been done on these.

### **Small Collections**

In addition to the above, there are some smaller collections of letters and papers of individual priests and laymen gathered by them in their lifetime and deposited in the Diocesan Archives by relatives or friends. Most of this material has been processed. Also, a great amount of material has been transferred from Bishop's House and deposited in the Diocesan Archives. Work is progressing slowly on this. Included are letters and other documents relating to bishops of the diocese from the eighteenth century, such as Ambrose O'Callaghan (1729-44), Nicholas Sweetman (1745-86), and James Caulfield (1782-1814), as well as material concerning convents and religious houses, and documents from Rome appointing bishops, replies to queries, promulgation of regulations etc.

### **The Future**

The Diocesan Archives are located in the basement of the large Georgian house at St Peter's College, Summerhill, Wexford. However, members of the History and Archives Group realise that this location is entirely unsuitable, as it is impossible to have proper environmental control, even with the installation of air-conditioning equipment. Efforts are being made to find a solution to this problem, but thus far without much success. Financial restraints are a major problem. No facilities exist for researchers - and very few for the archivist, who to the best of his ability endeavours to reply to queries and to offer whatever assistance he can in the circumstances. Enquiries may be addressed to: The Archivist, Ferns Diocesan Archives, St Peter's College, Wexford, Republic of Ireland.

## **DIOCESE OF EAST ANGLIA: SUMMARY LIST OF ARCHIVES**

### **Dora Cowton**

Given below is a list of categories of the archival holdings of the Diocese of East Anglia (erected 1976). Enquiries should be addressed to: The Archivist, East Anglia Diocesan Archives, Cathedral House, Unthank Road, Norwich NR2 2PA.

#### **(i) Provenance: The White House, Poringland (Bishop's residence)**

Bishops Alan Clark & Peter Smith (separate files for each Bishop but not separate boxes due to lack of space)

#### National:

1. Archdiocese of Westminster
2. Bishops' Conference - *Acta* 1974-2001
  - Files 1997-2001
  - General Secretariat 1987-2001

ICEL Consultation on Revision of the Missal & Sacramentary 1982-1997

-Working Party 1992-2000

-Various booklets, reports, documents

3. Child Protection Issues 1992-2000
4. Catholic Truth Society 1984-1988
5. Episcopal Commission on Former Anglican Clergy
6. Ecumenism 1980-2000
7. *Roman Catholic Christianity* (publication) 1996-1998

#### Vatican

1. Vatican -Publications, Papal visit, Apostolic Nunciature 1980-2002
  - Second Vatican Council Documents 1962-1965
2. *Acta Apostolicae Sedis* 1909-2003
3. Congregation for Causes of Saints - George Haydock 7 volumes
  - Cardinal Newman 2 volumes
4. Canonisations - Arcangelo Tadini 2 volumes

Total 28 boxes

## Diocesan

1. *Ad Clerum* 1951-2001
2. Various celebration arrangements, booklets etc
3. Diocesan Council/Senate of Priests 1976-1984
4. Diocesan Council of Priests 1984-2001
5. Diocesan Commissions - Liturgy 1980-1995
  - Justice & Peace 1987-1995
  - Social Welfare 1984-1995
6. Diaconate 1971-1985
7. Divorce, Marriage & Family Life: Diocesan Commission 1987-1996
8. Downham Market 1975-1976
9. Diocesan Pastoral Council 1986-2001
10. Diocesan Media 1977-1996
11. Diocesan Youth Council 1983-2002
12. Ex-Students for the Priesthood 1987-1996
13. Vicars for Religious 1976-2001
  - In-Service Training 1985-2001
14. Pastoral Letters 1977-2001
  - Ad Fratres, Ad Sorores* 1976-1995
  - Homilies & Addresses 1969-2001
15. Religious Education Commission 1976-2001
16. Religious Orders 1964-1993
17. New Diocese of East Anglia
  - Arrangements 1975-1976
  - Episcopal Installation of Bishop Alan Clark as 1<sup>st</sup> bishop 1976
  - Episcopal Ordination of Bishop Peter Smith as 2<sup>nd</sup> bishop 1995
  - Translation of Bishop Peter Smith to Cardiff 2001

Total 25 boxes

## **(ii) Provenance: Varied**

1. Architects' plans & correspondence 1842-1997
2. Clergy deposits
3. Catholic church history
4. Anglican church history (mostly Walter Rye)
5. Diocesan Pastoral Council - Assembly 1985-1987
  - Meetings/Working Parties 1988-2000
6. Diocesan schools 1967-2000

7. Diocesan Finance Board 1978-2001
8. Deanery Pastoral Councils 1929-2003
9. Church deeds
10. Parish education papers & plans 1948
11. Inventories 1918
12. Miscellaneous deposits - CDs; Tapes; Slides; Silverware; Oil Stock Sets; Crucifixes; Relics
13. Paintings, drawings
14. Photographs
15. Vestments
16. Books
17. Diocesan Magazines
18. Parish finance papers pre-1976
19. Diocesan parish papers pre-1976
20. Diocesan parish papers post-1976
21. Parish deposits from 1620 - Registers of Baptisms, Marriages, Deaths; accounts; *Status Animarum*; letters; books.

Total 94 boxes & 18 drawers

### **(iii) Archives of the Cathedral of St John the Baptist, Norwich**

1. Letters 1789-
2. Mission Book 1860-1980
3. Diaries 1880-
4. Mass Intention Books 1981-1998
5. Sacrament of the Sick 1980-1988
6. Visitors' Books 1987-2001
7. Registers of Baptisms, Marriages & Deaths 1758-
8. Finance books & statistics
9. Finance Group meetings 1980-1987
10. Parish Council meetings 1973-1980; 1987-1994
11. Weekly Bulletins 1969-1979; 1987-present day
12. Parish Magazines
13. Architects' reports & letters 1971-2000
14. Cathedral maintenance 1970-1979
15. Schools - Registers; Log books; Minutes 1890-1990
16. Parish groups - Concert Organising Group 1978-1984
  - Flower Arrangers Group
  - Ecumenical Group 1975-2004
  - Walsingham Association (Norwich Branch) 1985-1990

17. St.Vincent de Paul Society Minute Books/ Books of Meetings 1951-1959;  
1963-1993
18. Celebrations 1906-present day
19. Sacristan's notes 1987-2000
20. Various Items 1876- (Programmes, Prayer cards; Booklets; Obituaries;  
Inventories)
21. Newspaper cuttings 1888-
22. Photographs 1894-

Total 42 Boxes

Grand Total of 189 boxes



## AT THE ELEVENTH HOUR: THE GENERALATE ARCHIVE OF THE BROTHERS OF ST. PATRICK

### Brother Linus H.Walker

In 1986, while resident at our Generalate, I was told that I was General Archivist. Two considerations may have helped the authorities in their decision: I had done some historical research and had frequently supplied items for the archive. Perhaps the appointment was casually made. Casually accepted it certainly was. At the time I held a full-time teaching post and was involved in parish activities and other work in the wider community. Innocent of all archival training, unaware of any need for a job description, and possessed of a dangerous goodwill, I thought of the task as simply a matter of keeping the Congregation's Annals up to date. In this I had the able assistance of the Indian-born Secretary to the General Council who plied me with documents from many sources, including excerpts from his personal diary. Over the next six years I did little more than record what seemed important or interesting. At first this was done in longhand, but later with the aid of a word-processor. I did develop the habit of filing away the more important documents supplied to me.

On retirement from school work in 1992 I was offered a part-time post as archivist to the Diocese of Kildare and Leighlin. This was to prove a blessing and in many respects a turning-point, not just for me but for my Congregation's holdings. The Chancellor, a personal friend, early on handed me several issues of **Catholic Archives**, all edited by Robin Gard. In one I found a pilot scheme for a diocesan archive, and this, with later emendations, served me very well indeed. The Association of Church Archivists of Ireland was just then breaking new ground with day seminars and short training courses, invaluable aids to such raw beginners as myself. In time I began to apply to our own collection what I had learned, sorting and arranging as best I knew.

Our Generalate was a purpose-built structure, less than twenty years old. In traditional fashion the provision for archives was no more than a tiny room equipped with shelving and a fireproof door, (the other walls were lath and plaster). Inside was a jumble of boxes, folders, envelopes and artefacts. There was no working-space or accommodation for reading. I soon discovered that my "collections" were always in someone's way, and in danger of being shifted about by cleaners and others. Again, such designations as I had devised seemed to need constant revision, and even to become mysterious to myself.



Possible categories were endless, and were I to proceed as I had begun I should need an aeroplane hanger for the work. I found myself forced to reformulate my ideas, deciding that the need was to determine what had been preserved, provide for its safety and for the easy retrieval of any item. In something like a spirit of desperation I took up the first document to hand, a housekeeping bill from 1949. To this I assigned a temporary classification and a number within that classification before placing it in an archival folder appropriately marked. The folder I stored in a large press in our little-used billiard-room. The next step was to open a temporary catalogue and record there the number, classification and a short description of that precious document. No matter that the very next entry referred to an entirely different document and classification. A beginning has been made and two items temporarily disposed of. The new process I soon found tedious and unending. Progress seemed infinitesimal and over the years I came to liken my case to that of Job forced to lament his existence in a place "where no order but everlasting horror had its settled abode."

Bishop Daniel Delany of Kildare and Leighlin established the Sisters of St. Brigid in 1807 and the Brothers of St. Patrick a year later for the purpose of providing education in his mensal parish of Tullow. It is interesting that some six or seven other congregations came into existence about that time and in the same general area of south-east Ireland. Though spreading to other dioceses, to India and Australia, the Brothers remained a diocesan institution until 1888 and were always relatively few in number. The twentieth century brought expansion at home and overseas including foundations in California, Kenya and Papua New Guinea. Successive general administrations worked from Tullow, the place of foundation, and the archives came to be localised there. Eighty years "under the bishops" had not provided for the keeping of a regular and central record. Little survived from the early years of any community. A few Brothers here and there did something by way of chronicling salient events, but these were seldom complete and few found their way to the central archive. Successive Superiors General were their own secretaries, each with his own approach to record-keeping and document preservation. On taking office each tended to put away, with or without label, such of his predecessor's papers as he did not need for immediate purposes. Such collections found their way in time to a single press in an old and damp monastery and, ultimately, to that storage space in the new Generalate opened in 1975.

Of the collections which came to hand during my search few contained all the documents relating to their labels, while heterogeneous bundles abounded. It was not unusual to find a labelled container from which the contents had

been removed. In general, title deeds and legal documents had been preserved in an iron safe, profession records placed together, financial returns either grouped together by periods or arranged under places of origin, but there order ended. Photographs, particularly the earlier ones, had been almost totally neglected, and were rarely identified or dated. When information on the past was needed the main reliance had been on an immense and unwieldy tome labelled "Annals Volume One." Even this owed most of its information to the labour and dedication of Brother Boniface Carroll, who had worked on it for thirty-odd years from 1919, using an old N-pen to chronicle current happenings and events long antecedent to the time of writing.

By dealing with each document as I came upon it I had rendered any accurate estimation of progress almost impossible, though the tedium was occasionally relieved by rewarding discoveries or moments of light relief. Among the papers surviving from the early years was a manuscript copy of the first set of Constitutions. Dated 1822, it was much more an extended *horarium* than a set of rules, but it contained many of the Founder's maxims and extracts from conferences given to the first Brothers. Among others things it provided for a quarterly Chapter of "all members of the community, at which the state of the house shall be laid open, and each one free to express his own opinion, which shall be listened to." The printed version bearing the *imprimatur* of Bishop James Doyle, himself an Augustinian friar, was dated 1826 and differed in just one particular from the original. The provision on Community Chapters was altered to read: "Everyone shall be free to express his own opinion, which shall be listened to, but by no means acted upon."

The early account books proved to contain interesting historical notes, sometimes by way of comment on events in community, church or state. The human touch was occasionally evident as when a troubled accountant entered "the school money, as Bro. John said it was." Brother John Lawler was superior of the monastery at the time. The connection with the Metropolitan Orphan Protection and Rescue Society is borne witness to solely in the accounts of the Tullow house, as is also their connection with, and indebtedness to, the local Temperance and Mortality Society. The laconic entry "Michael Hickey left here this day" marks the departure from the Institute of Brother Joseph Hickey, who had designed and built two of its earliest monasteries. A loose page bore the names of those who were the first to pronounce vows in the Congregation, giving the place and date and bearing the intriguing signature 'Frater Primus', intriguing in that from our present state of knowledge it could signify any one of three among those named.

Two notebooks of unequal size represent the memoirs of Brother Serenus Kelly, a close associate of the founder. Leaving Leitrim in the far north-west, Patrick Kelly worked his way as a journeyman labourer to Tullow, where he acquired a smallholding before joining the little group of "monks" in April 1808. His already poor health was so aggravated by the primitive conditions of a tumbledown monastery that he was advised to leave. Writing always in the third person he describes how the community "met to vote him out" and how he appealed to the founder, asserting that "if he couldn't live in the monastery, he hoped, with the grace of God and the bishop's permission, to die there." From that time he became Bishop Delany's close helper, acting as his driver on many journeys and performing several missions for him and the clergy. He was to outlive all his contemporaries, filling the office of superior on eight different occasions, making fund-raising tours in Ireland, England and France, during which he claimed to have "had audience of eight kings in their palaces." Bishop Doyle employed him to collect money for the building of Carlow Cathedral. He was involved with Father Mathew's Temperance Movement, and was an ardent supporter of Daniel O'Connell in the latter's campaigns for Emancipation and Repeal of the Union. Never reluctant to engage in controversy, he differed sharply with Bishop Doyle's immediate successor, even journeying to Rome to assert his claim. On a related point he again opposed the next prelate, and though appearing to lose the argument, may be said to have carried it posthumously in that it was discovered that the arrangement insisted on by the bishop had been vitiated by an act carried out by Brother Serenus twenty years earlier. On one of his earliest journeys by steamer he described how the ship carried a band "to bother grief " by drowning out the noise of the engines.

The late months of the year 1999 passed in a veritable nightmare of packing and recording. The Generalate was to be disposed of and the archives moved to Galway. Even this was likely to be but a temporary relocation, in that declining numbers and the closing of monasteries and schools imperatively demanded some forward thinking. The Superior General took the matter to the Conference of Religious in Ireland. An approach to Government brought a grant for a survey to determine what was held by the various religious institutes and the provision actually existing for these holdings. A useful report to the Conference followed in something over a year, and there the matter seems to have ended. The dream of a central repository for the archives of religious institutes, for dioceses and for Christian churches in general seems to have receded. The 1998 Vatican document, **The Pastoral Function of Church Archives**, failed to generate enthusiasm in Ireland, even after the version published by the Vatican Polyglot Press had been supplemented by the much more readable edition produced by the Catholic Archives Society. Two years

ago I failed to interest a publisher in a simplified version of the original along the lines once popularised by the Grail.

Commuting from Galway I continued my involvement with Kildare & Leighlin until 2002, after which I concentrated on my own Congregation's archives. By mid-2003 the temporary listing had been sufficiently advanced for work to begin on what I hope will be a final and permanent catalogue. The central administration, General Chapters, successive Superiors General, papers relating to the provinces and to the communities in Ireland have been arranged, filed, boxed and catalogued. Work remains to be done on individual Brothers, newsletters and various bound volumes. Present thinking is that when cataloguing has been completed, the General Archive of the Patrician Brothers may find a permanent home, in a repository planned by the diocese in which our Congregation took its origins two hundred years ago. May God bring this plan to fruition.



BISHOP DANIEL DELANY

## **POOR CLARE MONASTERY, DARLINGTON: ITS HISTORY AND ARCHIVES**

**Sister Mary Michael P.C.**

### **History**

Under the guidance of St. Francis, St. Clare of Assisi founded in 1212 an order of contemplative sisters, whose lives, lived within the enclosure, would draw down from God many graces and blessings for the whole world. The first Poor Clare monastery in England, was founded in 1266, at Newcastle-upon-Tyne. At the time of the Reformation, with the Dissolution of the Monasteries, and the prohibition of religious life, those who wished to enter the cloister had to do so abroad, in a Catholic country or environment.

In 1455 a Poor Clare convent had been founded in Antwerp. From there, in 1472, a small colony of nuns founded a new community in the little town of Veere in Holland. The community prospered until 1572, when it was driven out by the Calvinists. The nuns returned to the motherhouse at Antwerp, until in 1581 all the Poor Clares were forced to leave the city as the Geux had seized it. The community then proceeded to St. Omer, where it settled and flourished.

In this community lived for a short time, as an Extern sister, a young English gentlewoman from North Yorkshire named Mary Ward. She saw the need for and established a community for English women in Gravelines, then in the Spanish Netherlands but now in northern France. Through a benefactor she procured some land, and the monastery was built. Though she came to realize that her vocation lay elsewhere, she was the effective foundress of Gravelines. Mary Ward eventually established the Institute of the Blessed Virgin Mary (I.B.V.M.)

In 1609, some of the English Poor Clares left St. Omer for Gravelines, and the community both increased and prospered. So much so, that within a short time several foundations were made. The first was at Aire in Artois in 1629, then Rouen in Normandy in 1644, and also at Dunkirk in 1652. The Darlington community is the direct continuation of that at Rouen and also, since 1807, representative of all the foundations from Gravelines.

For almost 150 years, the Rouen nuns faithfully lived out their Poor Clare vocation, until in 1789 the first rumblings of the French Revolution were heard. The Revolutionary government began to impose greater hardships, and in 1793 the monastery was confiscated and the nuns imprisoned for sixteen months, together with several other communities, including the Benedictine nuns of Dunkirk. Their courage and ingenuity at coping with this situation was inspiring. They did not have enough food or fuel, and lived in daily fear of execution. With the fall of Robespierre, the chief architect of the Terror, in 1794, things improved a little, but they were still in danger. In January 1795 they were given their liberty, but soon realized that it would be impossible to continue their religious life at that time in France. Friends and benefactors alike urged them to return to England. This they did in July and August of that year. They travelled in small numbers, at different times, to avoid suspicion. In all forty-one nuns came to England. In one group was an intrepid lay sister. She sat on the deck of the ship with a large bundle on her knee, and outside was tied an old cooking pot. When the customs man approached, and asked "What have you got there?", she replied bravely "Can't you see, kitchen utensils", and promptly pretended to be seasick. The official moved away quickly. In reality, the bundle contained the sacred altar vessels from Rouen. The community lived for about four months in a rented house in Manchester Square, London, while looking for something more permanent. The nuns wore secular dress and tried to support themselves by the making of their own recipe for apple jelly. At length they heard of something more permanent. Sir Carnaby Haggerston of Northumberland offered them a wing of his castle. They gratefully accepted and travelled north, six every day, by public coach. Passing through York, they were given hospitality at the Bar convent (I.B.V.M.), the sisters being very kind to them. The Poor Clare community, after many trials, was reunited in its new home on Christmas Eve 1795.

As soon as they could, the nuns opened a school for young girls at Haggerston Castle. Since the early days in Rouen, though strictly enclosed, and following the First Rule of St. Clare, the community always had a school for young ladies. This helped it to be self-supporting. At this time the nuns were not allowed to wear their religious habit, but all dressed alike in plain black frocks, and muslin caps. During the years at Haggerston Castle twelve of the nuns died, and were buried in the graveyard of the parish church at Ancroft, where there is a memorial stone with an inscription and a record of their names

By 1805, the castle was in need of repair, and again the nuns found themselves on the move. On the advice of Sir John Lawson of Brough Hall near Catterick, Yorkshire, they at length decided to purchase Scorton Hall at

Scorton, Yorkshire. The nuns, now numbering twenty-nine, arrived at Scorton in 1807, and after suitable alterations had been made, opened a school in 1809. The community prospered during these years: many new sisters were professed, some of whom had been pupils in the school. They were truly treasures, as the Chronicles state, for not only did they teach in the school, fulfil their religious duties, and help in the house; they also helped to care for the sick and infirm members of the community.

One of the benefactors who helped the nuns at this time, was Lady Mary Stanley, the daughter of Sir Carnaby Haggerston. It is interesting to note, as one looks through the records, the consistent kindness of these Catholic families of means to refugee religious communities. The Rouen nuns were helped by Sir Carnaby, whose mother was Mary Silvertop, daughter of George Silvertop of Minsteracres. The Aire community was given assistance by the Witham and Weld families - Sister, M. Euphrasia being the sister of Mr. Thomas Weld of Britwell House, Oxfordshire - and there it was offered shelter. The Dunkirk community, though further away in Worcester, also met with great kindness, and was given a small house on the Berkeley estate at Spetchley Park, near Worcester.

In 1850, the Scorton nuns were looking for a site for a new monastery. Three locations were suggested, but were deemed unsuitable. In 1851, on the occasion of the annual visitation by Bishop Briggs of Leeds, Rev. J. Brown, chaplain to the nuns at Carmel House, Darlington, and Bishop Hogarth of Hexham and Newcastle, made known to Mother Abbess that the Carmelites, who had been established at Darlington since 1830, were prepared to offer the Poor Clares some of their land as a site for the new monastery. The community at Scorton was very grateful for this proposal, but Bishop Briggs thought otherwise. He was reluctant to allow the nuns to leave his diocese. However, after the lapse of one year he consented. Plans were drawn up, the site prepared, and in September 1855 the foundation stone of the new abbey church was laid. By the end of 1857 the community and its pupils took possession of their new home.

Simplicity of style is probably the most notable feature of the abbey. In the church alone, the centre of the life of a nun, do we find a departure from this simplicity. The building is often taken to be by Pugin, but it was designed by J. Hansom. The pillars and the altarpiece are quarried and sculptured from local stone. The east window is a very beautiful creation in stained glass.

The community settled down quickly and happily in its new home. The school was given up in 1887 because the nuns wished to be free to concentrate on their contemplative vocation. Observing the First Rule of St Clare, they continue this life today, earning their living by the making and selling of altar breads. They have no extern sisters, but a resident housekeeper.

## **Archives**

The principal holdings of the archives include the following:

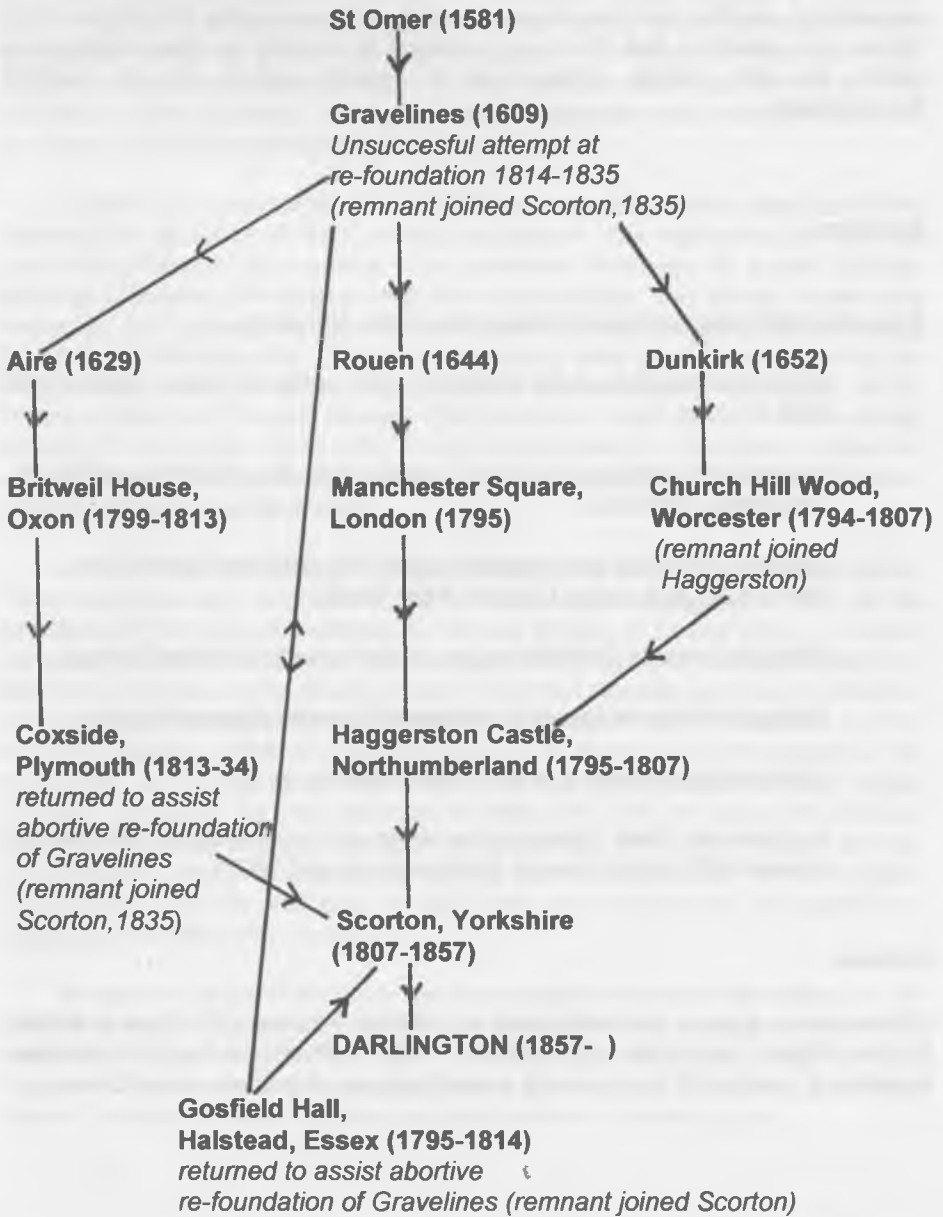
- Original chronicles of the English Poor Clares of Rouen (1644-1780, 1795 to date).
- Seventeenth-century copy of the annals of the English Poor Clares of Gravelines (1609-36).
- Original profession and death registers: Rouen (from 1644); Aire (from 1629, plus copy); Dunkirk (from 1652).
- Filiations: original Dunkirk register, now housed at Ushaw College.
- Collection of seventeenth & eighteenth-century devotional books.
- Various papers relating to the Rouen community.
- Archives of Poor Clare monasteries at Levershulme, Manchester (closed 1978) and Liberton, Edinburgh (closed 1992).

## **Access**

All enquiries should be addressed to: Mother Abbess, St Clare's Abbey, Carmel Road, Darlington, Co.Durham. The Archivist is happy to answer queries by post, but it is not usually possible to accommodate researchers.



**POOR CLARE FOUNDATIONS FROM ST OMER**



## PASSIONIST NINETEENTH-CENTURY PARISH MISSIONS: THE ARCHIVAL SOURCES

Sister Dominic Savio Hamer C.P.

### Parish Missions: two examples

According to the entry in his official Passionist Mission and Retreat Book, on Thursday 15 March 1855 the Italian Passionist, Father Gaudentius Rossi, travelled from Levenshulme, near Manchester, to Ugthorpe, near Whitby, to give a parish mission or retreat. 'Ugthorpe', he afterwards wrote:

*...is a small village in a deserted portion of East Yorkshire, eight miles from Whitby ...At the time of the Protestant Reformation the faithful Catholics of England, like the primitive Christians, were obliged to hide themselves in deserted moors and wild portions of the country to save their lives from the persecution of their fellow countrymen and nominal Christians. Ugthorpe has the honour to have given the last devoted priest to martyrdom for his Faith, publicly executed at York. The spirit of Catholicity is preserved in this neighbourhood. About a hundred Catholic families live within a circle of ten miles. They have to walk to the chapel through bad roads, upon barren moors and bleak hills. Some of them have to come the distance from ten miles downwards. The village is very small and comparatively few Catholics live in it. The Reverend Missioner arrived at Ugthorpe on a cold day. Snow covered the hills, in some places several feet high. Besides being already fatigued, he took a bad cold. Yet he began the retreat on the fourth Sunday in Lent, 18 March. He preached as usual twice a day during a fortnight. The people attended every night with wonderful zeal and perseverance. Several families came from eight, six, four miles' distance and had to go back again in a cold season and the roads covered with snow. These efforts on the part of these good people were abundantly rewarded by a special grace from God. Some had not been, as they publicly stated, during ten, twenty, thirty and even fifty years to Confession. They neglected even a retreat by Dr Gentili nine years ago. The zealous and prudent Pastor told all this Congregation to go to the Missioner for Confession; which they did with excellent dispositions. Eight grown up persons were conditionally baptised. The two extra services had a good effect on the*

people. On general occasions the chapel was too small for the crowds. The retreat closed on Palm Sunday.<sup>1</sup>

Father Gaudentius (Stephen) Rossi was born in northern Italy in 1817. He received the Passionist habit on Monte Argentario on 24 May 1836, took the four Passionist vows in 1837 and was ordained priest in the Lateran Basilica in 1840. He arrived in Aston Hall, Staffordshire, aged twenty-five, in 1842, the first Italian priest to be sent to join Blessed Dominic Barberi on the English Mission. He began to give parish missions in 1844. Between then and his departure for North America in November 1855 he gave one hundred and forty-four missions or retreats, some in the quiet of religious houses, some in hamlets and country estates, but most in the parishes of large manufacturing towns teeming with Irish poor. He had given one such urban mission in Stockport just before he went to Ugthorpe in 1855.

According to his record of it, in the same documentary source, his Mission and Retreat Book:

*...the Reverend Mr Coulston, Pastor at St Michael's Catholic Chapel at Stockport, several months before requested the Reverend Father Gaudentius to give a spiritual retreat to his poor Congregation in that town. The Reverend Missioner was sent by the Vice-Provincial, Very Reverend Father Vincent [Grotti], with Very Reverend Father Consultor Ignatius [Spencer]. The two Fathers began the retreat at the last Mass on the First Sunday in Lent [25 February 1855]. Every day the two missioners said Mass, after which the Very Reverend Father Ignatius gave a meditation on the Sacred Passion of Our Lord, which was well attended considering the severity of the season and the poverty of the people. In the night at seven o'clock after a short singing the same Father delivered an instruction for about an hour's duration, which was followed by some singing again and the sermon was then delivered by the Reverend Father Gaudentius, which generally lasted about an hour's time. This plan was followed every day except Saturday night and the two nights when the services in honour of the Blessed Sacrament and our Blessed Lady took place. The chapel was crowded to inconvenience every night. The two missioners were totally occupied in the Confessional. Many poor unhappy sinners made their reconciliation with God. This was the first public retreat in this chapel, which is situated in a poor and low locality. At the unhappy times of*

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<sup>1</sup> Passionist Archives, St Joseph's Province [PASJP], Minsteracres: Book of Missions & Retreats, 1851-1855, St Anne's, Sutton.

*the Stockport riot this chapel was broken into by the mob; the Tabernacle opened; and the Blessed Sacrament thrown upon the floor and trampled on by the infidel crowd. Several of these people attended the retreat. The Reverend Father Gaudentius received a Protestant woman, who showed the best dispositions. The Protestants at Stockport since the late unhappy riot seem humbled by their own excess and ever since have shown greater civility to the Catholic population. As a sign of this, though every day during the retreat the two Missioners had to walk from the priest's house to the Chapel and back again morning and night in their religious dress, yet they never experienced any inconvenience from the people, though they had to pass in a public populous street and market place.*

*It is necessary to state that the Catholic portion of the Congregation were highly pleased and most benefited by the retreat, though nothing extraordinary could be remarked. The Very Reverend Father Ignatius remained in the sacristy on the last Saturday till 3 o'clock in the morning, when he left to go to join Very Reverend Father Vincent at Hull in Yorkshire on the Third Sunday in Lent. The Reverend Father Gaudentius remained there to finish the retreat, which he closed in the evening with the Papal Blessing. With the Provincial's permission, he remained with the Sisters of the Holy Family at Levenshulme and Ashton-under-Lyne, where they have gone since his last retreat in that town; and on the following Thursday he started for Ugthorpe near Whitby, Yorkshire.<sup>2</sup>*

There is also another source for this mission in Stockport, viz. the Diary, or Journal, of the Servant of God, Father Ignatius Spencer. According to this source, on Saturday 24 February 1855 Father Ignatius took the train from London to Stockport and was joined there at 9.30p.m. by Father Gaudentius Rossi. On Tuesday 27 February the two Passionists took time away from the mission to visit Levenshulme, where Father Ignatius dined with Mr and Mrs Charles Marshall and saw Father Marshall and Mr and Mrs Grimshaw. On 1 March Father Gaudentius went to Ashton-under-Lyne and on 4 March he again went to Levenshulme. On 6 March Father Ignatius made a very interesting entry:

*Father Gaudentius took the Meditation and preached alone at 7 p.m. with a solemn service and Benediction in honour of the Blessed Sacrament. 30 girls*

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<sup>2</sup> Ibid.

*in white with candles. I took the day for Levenshulme. Railway at 10.30 a.m. Conferences with Sister Clare etc.*<sup>3</sup>

## The Archival Sources

The Passionist Retreat of the Immaculate Heart of Mary at Minsteracres, near Consett in Co. Durham, is where the Archives of the Province of St Joseph have been situated for the last two to three years. Before that they were in St Anne's Retreat, Sutton, St Helens, where I had the privilege of looking after them from 1999. In fact, it fell to me to catalogue and pack them, ready for their transportation to Minsteracres, and then to unpack them, to rearrange them on the shelves in Minsteracres and to adjust the catalogue accordingly. I always found it a very humbling experience to work on these rich archival sources, not simply because of their historical value but because I was handling the very letters and other documents written by Blessed Dominic Barberi, the first Passionist to come to England, by Father Ignatius Spencer, and by many other saintly Passionists. There are relics there, too: several of Blessed Dominic's bones; his Passionist Sign and an Altar Stone he is said to have used; Father Ignatius Spencer's Rosary beads, a shoe and a number of his writings and sermons, such as **Our Hope that the Light of Truth will yet shine forth in England, encouraged by a Recollection of the Virtues and Sufferings of her Catholic Martyrs**, given in the Catholic Chapel, Leamington, on 25 February 1838 (Birmingham, 1838). Then there are the great collections of books and magazines and the *Platea* or House Records, the Mass Books, Suffrage Books, Financial Accounts, Books of Arrivals and Departures and, most relevant to this present article, the Books of Missions and Retreats belonging to each Passionist foundation in the country. The Book of Missions and Retreats in which Father Gaudentius Rossi wrote his accounts of the Stockport and Ugthorpe Missions was almost entirely his own. He seems to have carried it with him as he gave his endless missions in different parts of the country. Before he left for North America he was staying in Sutton and so he left it there. I had the rare joy of being able to identify it when, almost 130 years later, I was doing research on our Foundress, the Servant of God, Elizabeth Prout, Mother Mary Joseph of Jesus. The Rector handed it to me, saying, 'I don't know what this is. Do you think it would be of any use?' Unwittingly he was handing me pure gold! Because it had no title but was amongst the Sutton documents, I called it the 'Sutton Mission and Retreat

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<sup>3</sup> PASJP: The Diary of Father Ignatius (George) Spencer. In 2001 the Catholic Record Society paid for the copying and binding, for the six copyright libraries, of six sets of Father Benedict Lodge's typed transcript of this document.

Book, 1851 - 1855' but, as indicated by the two extracts I have given and like all the Mission and Retreat Books, it describes missions and retreats given elsewhere, rather than in its titular house.

Some other documents that are relevant to Passionist Missions given in England are in the Archives of the Province of St Patrick, located in St Paul's Retreat, Mount Argus, Dublin. In particular there are the numerous volumes written by Father Salvian Nardocci, who for many years was the Master of Novices, living in St Saviour's Retreat, Broadway, but who died in Dublin. He produced nine volumes of the Annals of the Anglo-Hibernian Province, 1842 -1890, as well as nineteen volumes of his own Diary from 1855 to 1896. He also wrote biographical accounts of the early novices from 1842 to 1859, as well as keeping a folio of newspaper cuttings from 1856 to 1895.

The two mission accounts that I have quoted, however, demonstrate the need to look beyond the purely Passionist Archives in order to find other archival sources for understanding the background to Passionist missions. Who, for example, was the martyr Father Gaudentius mentioned as associated with Ugthorpe - the last to be publicly executed in York? Clearly it was Blessed Nicholas Postgate. Born at Kirkdale House, Egton, Yorkshire in 1596/7, he was ordained a priest in Douai in 1628. He returned to the English Mission, labouring around Ugthorpe for fifty years until, at the age of eighty-two, he was apprehended in 1679 at Sleights near Whitby by an exciseman called Reeves. He was taken to York and hanged, drawn and quartered on the sole charge of being a Catholic priest. For a full appreciation of this Passionist Mission in Ugthorpe, therefore, one would have to visit the National Archives in London for material on the Titus Oates Plot of 1678, which fomented renewed zeal in hunting down Catholic priests, and also for the Acts of Parliament of Elizabeth I, under which Blessed Nicholas was martyred, as well as the Record Offices, Local Archives and Libraries in Yorkshire for a local flavour of the period and place, both in the seventeenth and in the nineteenth centuries.

To understand the Passionist Mission that Fathers Ignatius and Gaudentius gave in Stockport in early 1855, the net would have to be cast even wider. Father Gaudentius referred to the Stockport Riots. These were the result partly of Derby's Proclamation of 15 June 1852, forbidding the wearing of Catholic religious dress in public and processions with religious banners; partly of pre-election rivalry between Liberals and Tories; and partly of economic and sectarian tension. Like all Sunday school children, the Catholics in Stockport held a procession once a year with banners and flags flying. Following Derby's Proclamation, Father Frith of the Stockport parish of Saints

Philip and James forbade the children to carry banners and flags, and he and Father Forster walked in ordinary clerical black. The procession passed off successfully on Sunday 27 June 1852, but that evening some Orangemen arrived from Stalybridge intent on making trouble. On the following day some members of the Stockport Protestant Association, founded in 1850, held a mock procession in derision of the Catholic Faith and burned an effigy of Father Forster. There was already racial trouble in Stockport, because, with a plentiful supply of Irish unemployed in a period of slack trade, the cotton mill owners had reduced wages. The real cause was economic but the English workers blamed the Irish for being ready to take lower wages. Public-house brawls were already taking place, chiefly incited, however, by Tory-supported Orangemen and the infamous Protestant Association. Moreover, one of the Stockport Liberal candidates in the forthcoming parliamentary elections was already in Parliament and had voted against the Ecclesiastical Titles Bill of 1851, forbidding the Catholic Hierarchy in England from using any of the titles of the medieval bishoprics. His Tory rivals in Stockport therefore dubbed him a papist and warned voters not to elect a papist parliament. This whole scenario finally culminated on 29 June in riots between the English and Irish, when St Michael's church in Princess Street was attacked, as described by Father Gaudentius. Two days later a mob assembled round the Catholic church at New Mills, where the priest was a Father Collins. Shouting '£20 for auld Collins' head', being the sum an informer received for the capture of a priest in Penal Times, they added that the 'Popish Irish' would have the same fate if they would not quit the town. The archival sources for these events and their background are the **British Parliamentary Papers**, especially the **Report on the State of the Irish Poor in Great Britain** (1836), the **Reports of the Inspectors of Factories** and the **Accounts and Papers on Ecclesiastical Titles: C. Newdegate's Presentation of Anti-Catholic Addresses**, as well as the nineteenth-century newspapers and magazines, such as the **Manchester Guardian**, the **Illustrated London News**, **The Tablet** and **The Lamp**, which can be found in major libraries and archives.

There are, however, some other references that require explanation in the excerpts both from Father Gaudentius Rossi's entry and from Father Ignatius Spencer's Diary. Father Gaudentius was at pains to record that it was with the Provincial's permission that he 'remained with the Sisters of the Holy Family at Levenshulme and Ashton-under-Lyne', where they had gone since his last retreat there; whilst Father Ignatius considered it worthy of an entry in his Diary that on 27 February he dined in Levenshulme with Mr and Mrs Marshall and that he saw Father Marshall and Mr and Mrs Grimshaw. Moreover, whilst Father Gaudentius prepared to take charge of the mission on Tuesday night, 6 March, when he was going to have a procession of thirty girls dressed in white

and carrying candies, Father Ignatius betook himself to Levenshulme for the day and there he had conferences with Sister Clare etc. Who was Sister Clare and what was so special about Levenshulme to both Fathers Gaudentius and Father Ignatius? The answers to these questions are to be found in the Archives of the Sisters of the Cross and Passion, who were initially the Sisters of the Holy Family; in the Pastoral Letters of Bishop William Turner, preserved in the Archives of the Diocese of Salford; in the Census Returns; and in the Levenshulme Highway Rate Books and Rate Books for the Relief of the Poor preserved in the Archives of the Corporation of the City of Manchester. In brief, Sister Clare was one of the Sisters, the novice-mistress in fact and the local superior in Levenshulme since the Foundress had made a new foundation in Ashton-under-Lyne in January 1855. Samuel Grimshaw of Errwood Hall in Cheshire was a convert, who in 1853 had given land in Levenshulme to Bishop William Turner, the first Bishop of Salford, for a new Catholic mission and had converted some farm buildings into a church, presbytery, day school and convent. In 1854 Bishop Turner had given the convent to Elizabeth Prout to rescue her and her Sisters from the slums of central Manchester, where in 1853, with the exception of the Foundress, they had all contracted fever and several had almost died. In Levenshulme they opened St Mary's Parochial School and also a private boarding school within the convent; and it was in St Mary's, Levenshulme, that in November 1854 the first six Sisters had made their religious vows before Bishop Turner.

Although Elizabeth Prout was the Foundress, the inspiration to start the Congregation belonged to Father Gaudentius Rossi. It was because he was their Founder that he was anxious to see them, both in Levenshulme and in their new house in Ashton-under-Lyne. As Provincial in 1849, however, when Father Gaudentius and Elizabeth Prout first began to work together on the foundation, Father Ignatius Spencer had permitted him to do so. Moreover, Father Ignatius was already acquainted with Elizabeth Prout, because she had previously lived in Stone, near Aston Hall. He had visited her during the fever crisis and he had given the Sisters a retreat in January 1854. From then he was a frequent and welcome spiritual director. Finally, when Father Gaudentius went to North America, he entrusted Father Ignatius with the care of the Sisters. Mr and Mrs Charles Marshall were friends of Father Ignatius Spencer. They lived at one of the first houses to be built in what was to become Alma Park, Levenshulme; and Father Marshall was the parish priest of St Mary's, Levenshulme.

All these points, however, although relevant to the archival sources for Passionist missions, really touch only the periphery of their essence. Father Ignatius Spencer's early departure for Levenshulme, when Father Gaudentius



was preparing thirty little girls dressed in white to walk round the church carrying candies before the Blessed Sacrament, raises another issue, leading us to the General Archives of the Passionist Congregation at the Retreat of SS John and Paul in Rome. As Blessed Dominic Barberi described in a letter to the Passionist Father General in 1844, preserved in those Archives but also now published in English, when he gave missions in England he began each day with Mass and a 5.00a.m. meditation on the Passion, which workers could attend and still be in the factory, or the field, by 6.00 a.m. At 3.00 p.m. he gave a practical instruction on Catholic Doctrine, especially on the Sacrament of Reconciliation; and at 7.00 p.m., when the people were home from work, he gave a sermon on the Eternal Truths. This was the pattern that was followed in both Stockport and Ugthorpe and that was always followed by Father Ignatius Spencer. For him, as for Blessed Dominic and St Paul of the Cross, the love and mercy of Christ, as shown in His Passion, were at the centre of every phase of the mission, compelling the sinner's conversion to holiness of life. It was the pattern that Father Gaudentius Rossi had also followed in 1844 and 1845. In 1846, however, he had begun to introduce the Quarant 'Ore and Blessed Sacrament processions, with girls in white dresses and boys in cassocks and surplices carrying long wax candles, as well as services in honour of Our Lady. Although doctrinally sound and part of the Tridentine reforms encouraged by Cardinal Wiseman and practised by the Rosminians in their missions, these practices were not the substance of a Passionist mission. Hence, when, on 6 March 1855, Father Gaudentius in Stockport was preparing for such a procession, Father Ignatius Spencer took the 10.30 a.m. train to Levenshulme!

What, then, was the essence of a Passionist mission and what was its place in the Passionist life according to St Paul of the Cross? In a document that he wrote in 1747 to explain the nature and purpose of his Congregation, Paul explained why the Passionists gave missions and why they lived as they did. He explained that God had raised up the new Congregation at that 'pitiable and distressing time' when they saw 'openly at work every kind of iniquity, with harm to the Holy Faith which was keenly affected in many parts of Christendom'. He described the world as 'sliding into a profound forgetfulness of the most bitter sufferings endured by Jesus Christ, our true Good, out of love, while the memory of His Most Holy Passion was practically extinct in the faithful.' He explained that he and his followers wanted to bring the Crucified Christ back into the world. They wanted to evangelise it by replacing its *forgetfulness* with the *memory* of Our Lord's Sufferings. In their missions they wanted 'to remove vice, to foster virtue and to set souls again on the way to heaven' by preaching the love and mercy of Christ Crucified, thus inspiring

souls with such a tender devotion to the Passion that they would live out the *memory* of that Passion in their own lives.

The Passionists themselves, however, could not personify the love and mercy of Christ Crucified unless they themselves had first experienced something of what He felt and thought in His Sufferings. In order to have that personal experience they withdrew to the solitude of their monasteries, which they deliberately called 'retreats' and which were two or three miles outside towns or villages, 'to be formed to be totally God-centred, men of prayer, detached from the world, from things and from themselves.' They took vows of poverty, chastity and obedience and a fourth vow to promote the *memory* of the Passion in the hearts of the faithful. They relied on alms for their food; their black habit was simple and poor, both symbolising and reminding them of the meaning of their lives; and in their small rooms they had no more than a Crucifix, a paper picture of Our Lady, a small table, a straw chair and a narrow bed only a few inches above the floor. Thus, as Paul wrote, 'free of every affection for earthly things' they could 'put all their thoughts on God.' They did this by keeping silence throughout the day, apart from ninety minutes' recreation; by making three hours of mental prayer each day; and by psalmody in choir, with Matins recited at midnight. St Paul of the Cross further explained that, to be able to personify Christ Crucified when they went to give missions, they remembered His Passion by living it out in a penitential lifestyle. Thus they willingly took the discipline three times a week; observed a perpetual Lenten fast, apart from Sundays and some feast days; and practised acts of mortification in the refectory, such as carrying a cross on the shoulder, wearing a crown of thorns, kissing the feet of the brethren and being walked over at the door. Their purpose was to experience not just the humiliations and indignities that Our Lord had suffered in His Passion but also His thoughts of love and mercy as He suffered. Thus the Passionists themselves became gentle, loving and compassionate men. Moved 'by such beautiful examples' they all vied with each other to grow in perfection, to humble themselves and to practise fraternal charity. By these means they 'accustomed themselves for battle'. 'This is the primary end of this growing Congregation', Paul wrote, 'to qualify oneself by prayer, penance, fasting, tears and mourning so as to help one's neighbour, to sanctify souls and to convert sinners.' Thus armed, Paul and his followers went 'into the field' in 'missions, retreats, spiritual exercises, catechetical instructions, meditations, sermons, confessions and every level of apostolic ministry for laity, ecclesiastical persons and nuns, always promoting a devotion to the most bitter Sufferings of Jesus. ...When their campaigns

were finished, they withdrew into their solitary retreats to regain their energy, acquire a greater spirit and rest at the feet of Jesus Crucified.<sup>4</sup>

All that St Paul of the Cross wrote in this account of 1747 had a special meaning for Passionist missions in England, for when, twenty-seven years earlier, in 1720, he had made a forty days' retreat immediately after his own clothing in the Passionist habit, he had been inspired to pray very specially for the conversion of England and even to go there to die a martyr's death. As they listened in Stockport to first-hand accounts of the 1852 riots, Fathers Ignatius and Gaudentius would have realised how, even more than 130 years later, being a Catholic in England might still involve martyrdom, whilst in Ugthorpe Father Gaudentius saw how the Catholic Faith had survived in spite of persecution unto death. 'For fifty years I have never been able to pray without praying for England', St Paul of the Cross had once said. The Passionist missions in Stockport and Ugthorpe were the fruit of Paul's total oblation of his life for the conversion of England, as they were also the fulfilment of his mystical vision, shortly before he died, of his 'children in England'.

It is clear from the letters of St Paul of the Cross, preserved in the General Archives in Rome but now printed in English, that he invited the laity of all walks of life to live out the memory of the Passion, as understood in the Scriptural sense of reliving, re-experiencing, actually participating in, in one's heart, as also understood in the Scriptural sense of denoting in the depths of one's being.<sup>5</sup> Hence in January 1760, after giving a mission in Tessannano and Arlena, he wrote the first of nine letters to Lucrezia Bastiani Paladini, a married lady who had been to Confession to him during the mission:

*The Passion of Jesus Christ  
May the holy sufferings of Jesus be always in your heart*

*I received to my edification your letter, lacking a date, and I thank God for the holy intentions that His Divine Majesty grants you. Since you are asking some*

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<sup>4</sup> St Paul of the Cross, 'The Congregation of the Passion of Jesus: What it is and what it wants to do' published in **Studies in Passionist History and Spirituality [SPHS]**, 1 (Rome, 1982).

<sup>5</sup> Antonio M. Artola C.P., 'The Presence of the Passion of Jesus in the Structure and Apostolate of the Passionist Congregation', **SPHS** 3 (Rome, 1982), pp.15,20,29-31.

*spiritual direction from me so as to please God better, so I tell you to put into practice what I laid out in the mission at Tessannano and Arlena, for acting in that way you will render yourself a true servant of God.*

*In any case, I am not failing to recall the following points for your consolation:*

- 1. With devout preparation beforehand and thanksgiving afterwards, frequent the holy Sacraments at least every week.*
  - 2. Every morning in your room make at least a half-hour of mental prayer on the Passion of Jesus Christ.*
  - 3. Every morning assist at Holy Mass with great devotion, reverence and fear.*
  - 4. Every evening, after you have taken care of your household tasks and before supper, as often as you can, make another half-hour of mental prayer.*
  - 5. Never stand idle. Above all, take care of the holy upbringing of your children and, here, put in all care, diligence and vigilance. In all that is right be very obedient to your husband, be at peace with him, always with a pleasing face and a loving manner, trying to make him the companion of your devotions.*
  - 6. Never be idle, but work according to your state of life. While working, keep your heart recollected in God and often rouse your soul with sweet affections and ejaculations of holy love for God. Build an oratory within yourself, and there have Jesus on the altar of your heart. Speak to Him often while you are doing your work. Speak to Him of His holy Love, of His holy Sufferings, of the sorrows of Mary Most Holy.*
  - 7. Often make spiritual communions, which you can make as often as you like, day and night, inviting the gentle Sacramental Jesus to come into your heart and set you on fire with holy love. Oh, what great treasures you will acquire! I am in a hurry and will say no more, except that, if you do what I have prescribed, you will be a true servant of the Most High in your state of life. ... In everything do the Holy Will of God.*
- I enclose you in the holy Side of Jesus and ask for you every fullness of blessings,*

*Your unworthy servant in Christ,*

*Paul of the Cross.<sup>6</sup>*

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<sup>6</sup> Roger Mercurio C.P. & Frederick Sucher C.P. (trans.), Laurence Finn C.P. & Donald Webber C.P. (eds.), **The Letters of St Paul of the Cross III, 1759-1775** (New York, 2000), pp.45-46.

Applying this spirituality to the enormous numbers of English and Irish workers in the industrial towns of nineteenth-century England and Scotland and to the people in Ireland itself, Father Ignatius Spencer offered them a complete Christian rule of life, an ideal of Christian lay perfection. He recommended a period of daily meditation on the Passion, frequent reception of the Sacraments and the recitation of the Rosary. He wanted them to replace anger and its consequence, cursing, with a joyful *Deo gratias* for whatever happened. He asked them to avoid bad company and, since many of the Irish were addicted to alcohol, he asked them to abandon drunkenness by taking the 'Pledge'.<sup>7</sup> I don't think anyone has counted the number of missions, retreats and little missions Father Ignatius Spencer gave as a Passionist from 1848, but there was scarcely an inch of Ireland he did not visit. He travelled the length and breadth of England; he preached across the industrial belt of Central Scotland; and he was a familiar figure in France, Belgium and Rome. Always he had the same double theme: the Passion of Our Lord and the Conversion of England. Like Blessed Dominic Barberi, he finally paid the price, dying, on 1 October 1864, of a massive heart attack as he was travelling from a mission in Coatbridge, near Glasgow, to another in Leith, near Edinburgh.

And so we end where we started, viz. in the Archives of the Province of St Joseph at Minsteracres, where the precious and vast amount of material on the missionary activities of Father Ignatius Spencer is preserved. Perhaps it is not inappropriate to conclude with his constant prayer: 'O God, have mercy on England. Turn, O Jesus, Thy Meek eyes upon that people. Let pity drop from Thy Glorious Wounds and mercy from Thy Heart. In what she is blind, in what she sins, forgive her, for she knows not what she does. Have mercy on England.'

EDITORIAL NOTE: This is a slightly edited version of a paper given at the Conference of the Catholic Archives Society, held at Whitby in May 2004.

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<sup>7</sup> Letter, 11 March 1850, of Father Ignatius Spencer to *The Rambler*, 5 (1850), pp.388-90. See also Father Ignatius of St Paul (Spencer), Passionist, **Remarks and Suggestions on the Practice of Meditation as Proposed in the Little Mission for the Sanctification of Ireland** (Dublin, 1861, 1865); **The Importance of Frequent Confession and Communion as explained in the Little Mission for the Sanctification of Ireland** (Dublin, 1862, 1863, 1865); **Memorial of the Little Mission for the Sanctification of Ireland** (London, n.d. [c.1861]). All in PASJP.

## ASSOCIATION OF ENGLISH-SPEAKING ARCHIVISTS (A.E.S.A.) IN ROME

**Sister Anne Leonard R.S.C.J.**

Father Stewart Foster kindly asked me to write an article for **Catholic Archives** about the Association of English-Speaking Archivists (A.E.S.A.) in Rome, and I am very happy to tell you about the group. A few years ago we prepared an information sheet for the members of the International Union of Superiors General (I.U.S.G.) and the Union of Superiors General (U.S.G.), and perhaps that brief outline will help by way of an introduction. Then I shall present the story of how we got started in 1987-1988 using the Minutes of that first meeting. One of the founding members is still part of the group. A little overview of the organization as such and of who the members are with reference to job descriptions may also be of interest.

The Association's fifteen years in existence speaks for itself. What was recognised in the beginning holds good for today: archivists of their General Archives in Rome need help and support in various ways. Certain topics have been repeated, for example: archival policy in the light of new experiences; or the care and classification of photographs. Certain archives have been revisited because members change. It was also important to see those archives where modifications have been introduced. You will recognise that our topics and activities are similar to those of the Catholic Archives Society. The difference, perhaps, is that our archivists are working at the generalate level for their congregations and in Rome.

The Association has taken advantage of archives and personnel in Rome. Our Minutes have been kept since the beginning and they represent not only the good deal of dedicated work involved in keeping our little group going, but also a sense of expansion and enthusiasm. I hope you will find those elements in this account!

***An Information Sheet prepared for the International Union of Superiors General (I.U.S.G.) and the Union of Superiors General (U.S.G), Concerning the Association of English-speaking Archivists.***

*The Association of English-speaking Archivists (A.E.S.A.) is a small independent group which began in 1988 for the purpose of helping one another and furthering our personal formation as archivists while in Rome.*

- The group meets 5 or 6 times between October and May, usually the first Tuesday of the month from 15.00-17.00.*
- A core group helps plan the meetings although all are invited to participate in the responsibility of organising events.*
- The meetings are informal and held in different houses.*

*At the end-of-year meeting in May the group puts forth suggestions for the next term, aware of changes that may take place, members leaving and the arrival of new members.*

*Of special interest to A.E.S. A. are:*

- guest speakers invited as resource people;*
- a visit to another archive or centre of historic importance;*
- a presentation by a member on a topic of particular interest;*
- a sharing on a specific concern or topic.*

What characterized the intent of the Association of English-speaking Archivists was the need to provide a forum for support and learning. Most archivists appointed by their congregation hold other responsibilities upon their arrival in Rome. Most have little or no training in archival science and besides their archive work they have many things to learn. Usually they are functioning with several languages within their generalates, and in their archives the documents are in more than one language. The English-speaking archivists belong to international congregations, several of which are missionary institutes. There is both a richness and an asceticism in their ministry. Some have been asked to work on the history of their congregation or to translate. They have realized that it is next to impossible to give adequate time to their archives and to do personal research and writing.

Over the 15 years of the existence of A.E.S.A., its initial thrust has held firm: to provide a 'kind of on-going formation for archivists.' Many, because of time constraints and inability to handle the Italian language, are not able to follow the Vatican course for archivists nor to go abroad for a few weeks for special sessions. The first three members had taken the archives course at the Vatican and recognized this need. At first the members were women religious but now men and women religious and lay archivists responsible for a religious congregation's general archives are members.

The first Minutes mention interest in the storing and classifying of photographs, the use of film-strips and a visit to the archives of the Discalced Carmelites. The introduction of the computer was also discussed and it was observed that no ready-made programme seemed to satisfy archival needs. Soon some were preparing their own data base. Various programmes have been subsequently discussed. And many are finding their own way for their own archives or adapting an earlier programme through the use of Access and Excel. There is something unique in the way that each congregation has organized its archives over the years, which has become a source of learning for all, and especially for smaller groups getting started.

Finding materials in Rome has been another preoccupation. Many continue to get acid-free paper from abroad, for example. Even boxes for storage is an oft-repeated question. The most difficult concern in Rome is the climatization of archives because of the humidity: most archives because of size and weight are in the basement and even the most up-to-date dehumidifying system has its limitations. Michaelangelo seems to have been the only one who knew how to solve this problem. When we had the good fortune to visit the archives of the Basilica of St. Peter we discovered that St. Peter's had two domes, a smaller one inside the large one seen from outside. The archives are housed in the circular space in between which is quite extensive, but has always the same temperature of about 20° C and a humidity index of 55. Nothing is needed to regulate these temperatures. (There is, however, some modern sophisticated machinery for controlling the insects in books.) Worth a visit, the next time you go to Rome!

From this little aside, it is clear that the Association has informative meetings and also arranges visits to archives in Rome. Since the group meets in various houses of the members, there is an occasion to visit one another's archives, learn something of their history, and of the congregation. Such occasions strengthen bonds and historical connections are often discovered among the various congregations. From time to time a speaker is invited. Shortly after Cardinal Marchisano had published the Circular Letter **The**



**Pastoral Function of Church Archives**, we invited him to come to speak to a joint meeting of the French-speaking and English-speaking archive groups in Rome. He seemed duly impressed by our numbers and our commitment. It was through him that we were able to visit the archives of the Basilica of St. Peter, and learned as well the importance of having small museums as part of our archives. Memorabilia, paintings, furniture, are part of the congregations' heritage and need to be cared for and displayed attractively. In Rome we take advantage of visiting exhibitions when some congregation has had a member beatified, canonized or is celebrating an anniversary.

A session at the Jesuit Curia with Father Thomas McCoog S.J. in 2002 was both timely and stimulating. He reported on a meeting in Rome organized for all archivists of the Society of Jesus, a first such assembly. The A.E.S.A. followed up this talk with a discussion concerning the General Archivist and relations with their provincial archivists and other archivists in their congregation. Father Rolando Delagoza C.M. prepared some questions for our consideration and shared some of the ways he remains connected with his provincial archivists by e-mail. Another topic of interest that has developed is what to do with archives of houses being closed, provinces merging or a province closing. These are real situations for our congregations even now and it seems incumbent on the General Archivist to be alert to the future of local and provincial archives, and to be included in the discussions.

On the practical level many aspects of being archivists in Rome working at the general level are similar whether you are the archivist for a province, an academic institute or large house. However, the scope and responsibility are different. Some archivists in Rome, for example, have the dual concern: the archives of the generalate and the archives of their motherhouse - the latter being in another country. Their work for the generalate focuses primarily on the storing, classifying and making an inventory of what is transferred from the General Council through the General Secretary and Treasurer. While this transfer has its regular time schedule throughout the year, the bulk of the central administration's material comes at the end of General Council's term of office, a formidable moment for the archivist!

Many archives *have considerable historical material*, and there are requests from their own members and others to come to do some specialized research. Research has thus become a topic that the members often share, because it includes the valid concern of the use of private archives, confidentiality, and discretion. Examples are always helpful, and among ourselves we respect this confidentiality whenever stories/situations are given by a member. It was, in fact, from concrete situations and discussions that we

began working on a Policy Manual that could then be adapted by a specific congregation. Other areas of concern for us at the general level are relations with the General Council and the General Secretary. All recognize the importance of maintaining open relationships, even to the point of assisting those in the generalates with sorting and transferring their papers to the archives. It is recommended that a yearly evaluation be done for the General Council and a meeting be arranged with them. Most general archives are in the same building as the generalate; and all maintain a necessary interconnection with the General Secretary. Sometimes in Rome there are sessions beneficial for both the General Secretaries and the Archivists.

The drawing up of a job description for the General Archivist was something that some of us found helpful. Very few had anything in their constitutions about the responsibility of the archives or archivist. One member noted that their first constitutions (early nineteenth-century) had a section which called for a 'Sub-Secretary for the Archives': *a person of intelligence, activity and discretion*. Perhaps that description still holds good for today!

For contacts in Rome, I would suggest the following:

Sister John Bosco Gorla R.S.H.M.,  
Religious of the Sacred Heart of Mary,  
Via Nomentana,  
00162 Roma,  
Italy.

Father Rolando Delagiza C.M.,  
Congregation of the Mission,  
Via Del Capasso,  
00164, Roma,  
Italy.

EDITORIAL NOTE: Sister Margaret Phelan R.S.C.J. has now replaced Sister Anne Leonard in Rome. Sister Anne may be contacted at: Religious of the Society of the Sacred Heart, 5672 Sherbrooke St. West, Apt. 6, Montreal, Quebec, Canada, H4A 1W7.

## THE DAUGHTERS OF CHARITY AND CHILDREN'S RECORDS

### Sister Judith Greville D.C.

In **Catholic Archives** 15 (1995) I provided a list of Children's Homes and Orphanages conducted by the Daughters of Charity of St Vincent de Paul. Prior to my retirement as Archivist in September 2004 I did a little tidying up, and thought that a revision of the earlier list would be useful.

### List 1: Records kept by the Daughters of Charity

<u>Location</u>	<u>Institution</u>	<u>Date span</u>
<u>With Archive</u>		
<u>Ref.No.</u>		
<b><u>LONDON</u></b>		
<b>Beaumont Street</b> 11-75-1	Creche for children of milkwomen transferred to	1868-1869
<b>Bulstrode Street</b> 11-75-2	Nursery & school/orphanage transferred to <i>Records: Register of Night School pupils &amp; orphans</i>	1869-1879
<b>Seymour Street</b> 11-75-3	Day Nursery & school/orphanage re-named	1879-1923
<b>Wigmore Street</b> 11-73-3-1	<i>Records: Birth &amp; Baptismal certificates</i> transferred to	1923-1938
<b>Blandford Street</b> 11-75-4	St. Vincent's Day School	1938-

<b>York Street</b> 11-83-1		1859-1860
<b>Park Street</b> 11-83-2		1860-1863
<b>Carlisle Place</b> 11-83-3	St. Vincent's Orphanage & Creche <i>Admission &amp; Discharge Registers</i> 1860-1897, 1898-1906, 1894-1925, 1926-1938, also <i>Personnel Register</i> 1867.	1863-
<b>Hatton/Feltham</b> 11-41-1	St. Anthony's Girls' Home transferred to St. Charles Square <i>Records: 1 Register 1923-1930 &amp; photos.</i>	1923-1930
<b>Mill Hill</b> 11-114-1	St. Vincent's Orphanage  History: Creche for baby boys, 300 infants under six years 1887. Older children admitted. Residential School 1900. Boys over eleven years transferred to Wiseman House, <b>Walthamstow</b> , replaced by younger boys from <b>North Hyde</b> , Southall 1932. Nursery Training School opened 1934-1971 in new building. Numbers gradually reduced from 200 Junior boys and 100 infants to our groups of 40 Children. Now became St. Vincent's Residential School 1936. Numbers eventually reduced to 20 in each group. First girls admitted with their brothers 1953. Reduced to three family groups of 9 children using part of building only, house re-named Langdale House 1970. Group Home phased out in the 1970s and became Damascus House Retreat & Conference Centre 1984. <i>Records: Registers 1894-1900, 1906-1915, 1915-1938, 1938-1966, 1966-1979</i>	1887-1973
<b>Ridgemount</b> 11-53-2	A new family group house built for teenagers from St. Vincent's Orphanage. <i>Records if any as above.</i>	1975-

<b>Willesden</b> 11-109-1	Our Lady's Hostel for Business Girls became a Probation Hostel for girls & their babies <i>Records. 2 boxes A-Z individual files.</i>	1928-1940 1942-1969
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## DEVON

<b>Plymouth</b> 11-13-1	St. Teresa's Orphanage. At first boys, then girls only <i>Registers 1875-1931 and 1917-1931</i>	1875-1931
<b>Torquay</b> 11-13-2	St. Vincent's Orphanage, transferred from Plymouth <i>Register 1889-1982</i>	1889-1982
<b>Yelverton</b> 11-13-3	St. Vincent's Orphanage, Nursery & Training Centre for Nurses and Probationers transferred from Torquay <i>Register 1925-1941</i>	1925-1941

## HEREFORDSHIRE

<b>Bullingham</b> 11-38-1	St. Elizabeth's Residential School transferred to	1861-1939
<b>Croft Castle</b> 11-38-2	transferred to	1939-1946
<b>Broxwood Court</b> 11-38-3	transferred to	1946-1954
<b>Lugwardine</b>	continued under lay management <i>Records: stub books of Baptismal Certificates 1911-1937</i>	

<b>Berrington Street</b>	St. Vincent's Girls' Orphanage	1875-1969
<b>Hereford</b>	<i>Records: Admission Registers 1892-1967</i>	
11-96-1		

## LIVERPOOL

<b>Leyfield</b>	Bishop O'Reilly Memorial School	1894-1956
11-61-1	West Derby <i>Records: Sacramental Register, Birth &amp; Baptismal Register &amp; notes transferred to</i>	

<b>Druid's Cross</b>		1956-1971
11-61-2	<i>Records: Sacramental Register, a few pages 1956-1970 (Register 1895-1942 with the Nugent Care Society)</i>	

## WILTSHIRE

<b>Salisbury</b>	St. Elizabeth's Industrial School	1868-1972
11-68-1	<i>Records: Birth &amp; Baptismal certificates; Class register; Form C Admission Registers 1893-1912, 1901-1923, 1927-1948; School Registers 1871-1896, 1896-1913, 1913-1971</i>	

## SHEFFIELD

<b>Howard Hill</b>	Reformatory	1860-1886
11-72-1		
11-72-2	Industrial School transferred to Blackbrook <i>Records: Baptismal Certificates &amp;</i>	1887-1932

*Register; box of books: Registers of Baptisms, Communion & Confirmations, 1893-1929; Discharge & License Record 1886-1922; post-discharge records 1910-1922*

11-72-3 Home for Mentally Handicapped Girls 1935-1974

**EAST SUSSEX**

**St Leonards** St. Vincent's Independent School 1934-1993  
 11-106-1-2 Home for Maladjusted Girls  
 (Began in Dover in 1927 as an open-air school for delicate children)  
 Evacuated to Holcombe House, 1940-1946  
 Liphook, Hants

**List 2: Records kept elsewhere**

**LONDON**

**Clapham** Home for crippled children 1907-1917  
 11-20-1 transferred to

**Northcote/Pinner** St. Vincent's Open-Air School 1912-2003  
 11-115 & T.B. Hospital for Children,  
 then became an Orthopaedic Hospital

**Stepney Crusade of Rescue Home** (conducted by the S.V.P 1890-1892)  
 11-56-2

It seems that there were three homes: St. Joseph's Home, Rose Lane, Stepney. 1887-1893

Two others in Commercial Road, one transferred to Enfield (this was the S.V.P. one referred to above) 1892-1981

*Records: Catholic Children's Society*

*73 St. Charles Square, London W10 6W.*

*No registers but some files. Other records lost in a fire.*

<b>Hatton/Feltham</b> 11-41-1	St. Anthony's Girls' Home & St Teresa's Nursery transferred to St. Charles Square <i>Records: Catholic Children's Society, card indexes &amp; some individual case files. No registers except the one held by the Daughters of Charity (1923-1930) &amp; photos</i>	1923-1962
11-41-2	St. Vincent's Boy's Home transferred to St Charles Square <i>Records: Catholic Children's Society some individual care files.</i>	1949-1958
<b>Leyton</b> 11-14-1	St. Agnes Orphanage, opened with a few children from Carlisle Place and others. Transferred to	1870-1902
<b>Brentwood</b> 11-14-2	St. Charles' Orphanage Boys from St. Vincent's, Mill Hill, were sometimes transferred here from 11 years of age. <i>Records: Catholic Children's Society, Westminster (Crusade of Rescue) has Registers 1899-1950 (conducted by Irish Christian Brothers from 1938). Brentwood Cathedral holds Baptism Register. Brentwood Diocesan Archives has some material relating to administration, buildings, finance etc.</i>	1902-1938
<b>Notre Dame de France</b> (off Victoria Street) 11-4	Creche, Orphanage & evening classes <i>Records: none found</i>	1868-1878



## BIRMINGHAM

<b>Birmingham</b> 11-11	St. Anthony's Home/Orphanage Various small houses acquired: Oliver Street; Bath Street 1917; Shadwell Street 1922. transferred to	1895-1908
<b>Edgbaston</b>	22 Vicarage Road (for the Oratory School boys)	1922-1924
<b>Monument Road</b>	St. Philip's Hostel for Boys <i>No records found</i> transferred to	1918
<b>Westbourne Road</b>	<i>No records found</i>	1918-1968
<b>Deritend</b> 11-20-3	St. Brigid's Hostel for Girls <i>No records found</i>	1916-1929
<b>Gravelly Hill</b> 11-57	St. John's Approved School for Girls Under the Home Office until 1970, thereafter called a Community Home/ School and placed under the Local Authority Social Services. The school continued under lay management after the Sisters left in 1974. <i>Records: Archives Management, Birmingham City Council, Central Library, Birmingham: Register 1954-1973 and personal files from 1976</i>	1906-1974

## DURHAM

<b>Darlington</b> 11-19-1	St. Augustine's Parish:  St. Vincent's Certified Government Girls' Industrial School later known as: St. Joseph's Girls' Orphanage, Carmel Road	1892-1893     1893-1969
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	transferred to 64 Cleveland Avenue/Terrace Group Home <i>Records: some at St. Cuthbert's House, Catholic Care N.E., Newcastle-upon- Tyne NE 15 7PY.</i>	1967-1987
<b>Darlington Southend</b> 11-11-3	Immaculate Conception Independent Residential Grammar School for Girls, with Preparatory School & Kindergarten <i>Records: none found ? Catholic Education Authority</i>	1905-1975
<b>Gainford</b> 11-32-1	St. Peter's Orphanage for Boys transferred to	1900-1939
<b>Tudhoe</b> 11-32-2	St. Mary's Home (originally for girls) girls transferred to	1894-1966
<b>Heaton</b> 11-32-3	14 Cleveland Terrace Group Home <i>Records: Catholic Care N.E.</i>	1966-2000
<b><u>LIVERPOOL</u></b>		
<b>Fairfield</b> 11-17	Guardian Angels' Creche/Home 11 Holly Road <i>Records: none found</i>	1925-1928
<b>Formby</b> 11-11	Stella Maris Hostel, holiday home for young working girls <i>Records: none found</i>	1919 only
<b>Freshfield</b> 11-12-1	St. Anne's Industrial School for Girls <i>Records: none found</i>	1867-1922
<b>Leyfield</b> 11-61-1	Bishop O'Reilly Memorial School Yew Tree Lane Children's Home	1894-1956

*Records: Nugent Care Society  
Registers 1895-1942  
transferred to*

<b>Druid's Cross</b> 11-61-2	<i>Records: see above</i>	1955-1974
<b>May Place</b> 11-104-1	Reformatory for Girls <i>Records: none found</i>	1901-1922
<b>Old Swan</b> 11-104-2	Work changed to Hospice for the Dying	1922

### MANCHESTER

<b>Manchester</b>	St. Joseph's Orphanage for Girls Victoria Park <i>Records: none found</i> Work changed to Girls' School	1884-1922
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### SALFORD

<b>Ruinford Street</b> 11-45-1	Mother & Baby Home/Refuge <i>Records: none found</i>	1893-1961
<b>Ancoats</b> 11-28-1	St. Joseph's Parish Night Shelter & Nursery transferred to	1887-1938
11-28-2	St. Vincent's Parish Night Shelter & Nursery <i>Records: none found</i>	1931-1938
<b>Broom Lane</b> 11-36-1	Mother & Baby Home 61 Broom Lane transferred to	1932-1976
11-36-2	62 Waterpark Road transferred to	1976-1979

11-36-3                      58 Broom Lane                      1979-1988  
*Records: Catholic Children's Society,  
390 Parrs Wood Road, Manchester.  
Registers 1940-1946 and some other records*

### THE WIRRAL

Bebington                      St. Edmund's Children's Home                      1920-1984  
11-71                      *Records: Catholic Children's Society,  
111 Shrewsbury Road,  
Birkenhead L43 8SS.*

### PRESTON

Fulwood                      St. Vincent's Boys' Home                      1896-1956  
11-43-1                      transferred to

Ashton                                                                                     1956-1966  
11-43-3

Deepdale                      Hostel for St. Vincent's Working Boys                      1948-1956  
11-43-2                      *Records: Catholic Children's Society,  
218 Tulketh Road, Preston PR2 1ES.*

### ST. HELENS

Blackbrook House                      Transferred from the Industrial                      1932-1991  
11-12-2-1                      School at Howard's Hill, Sheffield  
from Freshfield. An Approved School  
until 1970, thereafter a Community  
Home/School under Local Authority  
Social Services. The School continues  
under lay management.  
*Records: may be at the school or  
with the local authorities*

### YORKSHIRE

Woodhouse,                      St John's Residential School                      1871-1875  
Handsworth,                      for the Deaf  
near Sheffield                      transferred to  
11-78-1

<b>Boston Spa</b> 11-78-2	<i>Records: at the school (property of the Diocese of Leeds)</i>	1875-1998
<b>Hull</b> 11-33-1	St. Joseph's Boys' Home Wright Street transferred to	1890-1908
11-33-2	St. Vincent's Boys' Home Queen's Road <i>Records: Diocese of Hallam Catholic Care, 31 Moor Road Headingley, Leeds LS6 4B6.</i>	1908-1971

## SCOTLAND

### DUNDEE

<b>Roseangle</b> 11-62	Children's Refuge <i>Records: none found</i>	1905-1974
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### GLASGOW

<b>Belleview</b> 11-44-1	Refuge, Whitevale Street Home for young girls transferred to	1887-1912
<b>Rutherglen</b> 11-44-2	<i>Records: Registers 1889-1914 1902-1912, 1914-1949 1912-1961 at St. Columkill's Church, 2 Kirkwood St. Rutherglen, Glasgow G73 2SL. some children transferred to</i>	
<b>Carstairs</b> 11-27-2	<i>Enquiries to: The Archivist Sisters of St. Joseph of Peace, Sacred Heart Provincialate, 61 Station Road, Rearsby, Leics. LE 8YY</i>	1926-1936

**Pollokshields** together with some children 1972-1990  
11-67-1-1 transferred from Smyllum.  
In 1990 the Archdiocese of Glasgow  
assumed responsibility for the school  
from the Sisters

**Tollcross** St. Vincent's School for the Deaf 1911-1986  
11-67-2 & Blind, 30 Fullarton Avenue

### EDINBURGH

**Minto Street** St. Vincent's Boys' Home 1903-1921  
11-21-1 transferred to

**Blacket Avenue** *Records: none found except for* 1921-1931  
11-21-2 *a limited 2-page list c.1930 at Mill Hill*

### MIDLOTHIAN

**Rosewell** St. Joseph's Hospital for the 1924-1999  
11-117 Mentally Handicapped  
transferred to group homes

## USEFUL ADDRESSES

See: - **Directory of Catholic Diocesan Children's Societies and Other Caring Services in England & Wales, 1995** (green book)

- Victoria Central Library
- London Local Archives
- The Guildhall Library
- Westminster City Archives, 160 Buckingham Palace Road, London SW1 ( tel. 0207 798 2180)
- Family Placements for Fostering, 34 Woodhouse Road, London N12 ORG

**BIRMINGHAM SOCIAL SERVICES:** Human Resources, Louise Ryland House, 44 Newall Street, Birmingham (tel. 021.382.6822) re-St. Philip's Hostel (for the Oratory School) Boys at Oliver Road 1908, Monument Road 1918, Westbourne Road 1918-1968; Gravelly Hill, St. John's Approved School.

**CATHOLIC DIOCESAN CHILDREN'S SOCIETY (BIRMINGHAM):** Fr. Hudson's Society, Coles Hill, Birmingham B46 3ED re-St. Brigid's Girls' Hostel, Deritend, 1916-1929.

**BRENTWOOD CATHOLIC CHILDREN'S SOCIETY:** Childcare House, Little Wheatley Chase, Rayleigh, Essex SS6 9EH (tel. 01268 784544). Does not hold records for St Agnes Orphanage, Leyton or St Charles Orphanage, Brentwood.

**BRENTWOOD CATHEDRAL:** Clergy House, Ingrave Road, Brentwood, Essex CM15 8AT (tel.01277 265235) holds Baptism Register for St Charles Orphanage, Brentwood.

**BRENTWOOD DIOCESAN ARCHIVES:** Cathedral House, Ingrave Road, Brentwood, Essex CM15 8AT (tel. 01277 265238). Holds some administrative & financial records for St Charles Orphanage, Brentwood.

**CATHOLIC CHILDREN & FAMILY CARE SOCIETY FOR WALES:** Cathedral House, Cardiff. Holds no records for Berrington Street, Hereford; St. Elizabeth's School, Bullingham; Broxwood; Croft Castle; Lugwardine (records at the school).

**CATHOLIC CHILD WELFARE SOCIETY, DIOCESE OF LANCASTER** 218  
Tulketh Road, Ashton, Preston PR2 1ES. Holds records for Fulwood, Ashton,  
Deepdale.

**CATHOLIC DIOCESAN CHILDREN'S SOCIETY, DIOCESE OF LEEDS:** 31  
Moor Road, Headingley, Leeds L56 413G. St. John's School, Boston Spa, holds  
its own records.

**CATHOLIC CHILDREN'S SOCIETY, LIVERPOOL:** 150 Brownlow Hill,  
Liverpool L3. Many Liverpool records were lost during the Second World War.  
Holds records for Beacon Lane, Formby, Leyfield, Druids Cross, Fairfield.

**LIVERPOOL SOCIAL SERVICES - CHILD CARE PLANNING** 26 Hatton  
Gardens, Liverpool L3 2AW (tel. 051 227 3911) re- Approved schools:  
Blackbrook, transferred from Howard Hill, Sheffield as an Industrial School in  
1932; Freshfield, St. Anne's 1867-1922 transferred to Blackbrook (may have  
some records for children sent from St. Vincent's, Formby). See also **NUGENT  
CARE SOCIETY**, Blackbrook House, Blackbrook Road, St. Helens WA11  
9RJ.

**CATHOLIC CHILDREN'S RESCUE SOCIETY, SALFORD:** 390 Parrs Wood,  
Didsbury, Manchester M20 0NA. Holds records for St. Vincent's Parish Night  
Shelter & Nursery, and for Mother & Baby Homes in Broom Lane and  
Waterpark Road, also Anson Road.

**CATHOLIC CHILDREN'S SOCIETY, DIOCESE OF HEXHAM &  
NEWCASTLE:** Catholic Care N.E, St. Cuthbert's House, West Road,  
Newcastle NE5 7PY (tel. 091 228 0111) re- Brunel Terrace & West Denton,  
Summerhill Grove, Gainford, Tudhoe, Darlington (St. Joseph's Girls'  
Orphanage transferred to Cleveland Terrace, Heaton).

**FAMILIES FOR CHILDREN & PLYMOUTH DIOCESAN CATHOLIC  
CHILDREN'S SOCIETY:** Glen House, 96 Old Tiverton Road, Exeter, Devon  
(tel. 01392 278875). Contacts: Miss Maria Phillips (Catholic) & Mr. Nick  
Goodwin (Anglican) re- Plymouth (St. Teresa's), Torquay (St. Vincent's),  
Yelverton (St. Vincent's). The Daughters of Charity hold the registers, the  
Children's Society hold some personal records.

**SHREWSBURY CATHOLIC CHILDREN'S SOCIETY:** Rev.J.P.Daly, 111  
Shrewsbury Road, Birkenhead L43 8SS. Re- Bebington.



**ARCHDIOCESE OF SOUTHWARK - CATHOLIC CHILDREN'S SOCIETY:** 49 Russell Hill Road, Purley, Surrey, CR8 2XB. Holds records for Mottingham (from 1916) and Gravesend.

**CATHOLIC CHILDREN'S SOCIETY, DIOCESE OF HALLAM:** St. Wilfred's Centre, Queen's Road, Sheffield S2 4DT. Holds no records.

**SHEFFIELD CITY ARCHIVES:** 52 Shoreham Street, Sheffield. Hold some records for Howard Hill in all its 3 phases We have some for phase 2.

**CATHOLIC CHILD CARE, DIOCESE OF MIDDLESBROUGH:** Rev.T.Dougherty, St. George's Presbytery, 7 Peel Street, York YO1 1 PZ. Holds some records for St. Vincent's Orphanage, Hull (registers 1908-1971). No records for York.

**CATHOLIC CHILDREN'S SOCIETY, WESTMINSTER (formerly Crusade of Rescue):** 73 St. Charles' Square, London W10 6EJ (tel. 0208 969 5305). Holds records for Hatton (St. Vincent's Girls' Home), Feltham (St. Anthony's Boys' Home), Enfield (from Stepney Crusade of Rescue Home), Leyton (St Agnes Orphanage) and Brentwood (St Charles Orphanage). Also holds records for adoption and fostering in the Archdiocese of Westminster and (until 1984) in the Diocese of Brentwood.

## SCOTLAND

**ST. MARGARET OF SCOTLAND ADOPTION SOCIETY:** 274 Bath Street, Glasgow G2 4JR.

**ST.ANDREW'S CHILDREN'S SOCIETY LTD.:** St. Andrew's House, 106 Whitehouse Loan, Edinburgh EH1 3DG.

**ST COLUMBKILL'S CHURCH, RUTHERGLEN:** holds records for Whitevale Street, Glasgow (1887-1912) & Belleview Refuge, Rutherglen (1912-1961).

**THE MITCHELL LIBRARY, GLASGOW:** re-Scottish Children's records.

## VISIT TO THE ARCHIVES OF THE ARCHDIOCESE OF MANILA

### Sister Mary Campion McCarren F.C.J

I visited the Archives of the Archdiocese of Manila at 121 Arzobispo Street, Intramuros, Manila, on Monday 29 March 2004. The present Director, Father Gabriel Casal, was formerly Director of the National Museum of the Philippines. The Assistant Director is Ms Maita Maronilla-Reyes, a chemist-conservationist, who studied in Italy, Spain, Germany and Austria. She is the founding President of the Philippine Association for Scientific Conservation Inc.

### Brief History

1521 - Magellan, having well-nigh circumnavigated the globe, arrived at Cebu, on the eve of Quadragesima Sunday; on Easter Sunday the first Mass was celebrated by his chaplain in Butuan; on 27 April 1521 Magellan was murdered. His (anonymous) chaplain is the First Apostle of the Philippines.

1571 - founding of Manila, by Legaspi and his navigator, the Augustinian friar Andres de Urdaneta.

1574 - conscientious record-keeping started with the **Anales Eclesiasticos de Philipinas**. The volume covers 1574 - 1682. An illustrated two-volume translation is available in English.

1579 - Manila established as a Suffragan Diocese of Mexico.

1595 - Pope Clement VIII, at the request of Philip II of Spain, issued a Papal Bull raising Manila to a Metropolitan See with three suffragan Sees.

1995 - Pope John Paul II came to Manila for the fourth centenary.

### Location

The Archdiocesan Chancery, which is situated in Intramuros, the old walled section of Manila, was bombed in World War II. Fortunately, the archives had been stored in the University of Santo Tomas and at the

Archiepiscopal Villa, St Miguel, and were therefore preserved intact. The Archdiocesan Archive is now located at the address given at the beginning of this report.

## Cataloguing

It would seem that the main work of preserving and classifying the holdings was begun in earnest in the mid-1970s. A thorough analysis was made and an arrangement undertaken based on the new inventory with reference to provenance and the functions of the Archdiocesan Office. There are four main record groups:

- General Administration
- Sacraments
- Personnel
- Asuntos Generales (Various Topics)

To each Group is then attached series, sub-series, folder, file units and documents. All are placed in archival boxes. At the present time there are 626 boxes each with 22 folders. The boxes are housed on 48 sections of metal shelving, each section with 5 rows, each row with 3 bins or boxes.

Records of demographical value were microfilmed through the auspices of the Mormons. There is available a very fine catalogue, informative and comprehensive, drawn up by Father Ruperto Santos, a previous Director. According to the official catalogue 'there are approximately 3 million church records to conserve... (including) cedularios, synodal constitutions, royal decrees, works on superstitions, restrictions on baptisms etc.'

At the present time there are five staff helped by an army of volunteers - intelligent, retired people who are happy to serve the Church in this way. To date, thanks to them, a quarter of the folders have a contents summary. The programme used for cataloguing the material is FILEMAKER. In this way the Archdiocesan Archives are harmonized with both the Spanish and Filipino National Archives.

On line at [www.aam-rcam.org/archives.htm](http://www.aam-rcam.org/archives.htm) the following items are to be found:

- Details of the Collection
- A Guide for Researchers
- Finding Aids
- A Code of Ethics for Archivists

## **Results of neglect**

Despite the meticulous record-keeping which the Spanish started, there are gaps in the existing ecclesiastical politico-historical documents. Some of these have been caused by losses in the last century when for various reasons the archives were moved from place to place several times. Other losses are due to the destruction of documents resulting from poor storage conditions. The chemical-conservator has arranged a very telling exhibition of causes of deterioration: iron gall, termites, cockroaches, beetles, micro-organisms, humidity, paper acidity, acidic adhesive tape and floods.

The emphasis of the Conservation Department is two fold: preventative, to arrest or slow down deterioration; and curative, or full conservation, which tries to bring back deteriorated paper to its original form, durability and chemically stable condition. Among their equipment one finds an oven, a stereozoom microscope with radial arm, a tacking iron, a fumigation cupboard, a laminating machine, refrigerator, darkroom area and facilities for leaf casting and lining. (The leaf casting machine comes from Britain but the lining paper comes from Japan). On the website are Rules for Paper Conservation.

## **Outreach**

In addition to the work in the Archdiocesan Archives, the staff organize training days and seminars. Some of these are specifically for parishes on topics such as preserving parish history. Others of a more technical nature are appreciated by professional archivists seeking in-service training. These treat of paper conservation, for example, and book binding.

## **Envoi**

Each time Cardinal Francesco Marchisano, now President of the Catholic Archives Society, meets with members of the Society, the conversation inevitably turns, sooner or later, to the Archives of the Archdiocese of Manila. Having seen them for myself, and having gained some insight into the difficulties faced and the energy, enthusiasm, dedication and perseverance with which the staff and helpers go about their business, I can understand the Cardinal's admiration and appreciation. My hope would be that links between the two groups of church archivists would prosper.

## BOOK REVIEWS

D.Price & C.C.Ryrie, **Let It Go Among Our People: An Illustrated History of the English Bible from John Wyclif to the King James Version** (Lutterworth Press, Cambridge, 2004, pp.160) is a scholarly yet readable account of the translation into English of Sacred Scripture up until and including the publication of the Authorised Version in 1611. The political and ecclesiastical circumstances surrounding the vernacular editions are conveyed with clarity, and although the focus of the book veers towards the King James Bible, there is a balanced account of the work of Gregory Martin and other Catholic exiles on the Continent which led to the appearance of the Douay-Rheims version of the New Testament in 1582 (the Old Testament was published in 1609-10). Two appendices give a useful summary of the revision of the King James Bible and a chronology of subsequent versions in English. Although perhaps not directly relevant to the immediate task of the archivist, this book offers a concise introduction to the earlier history of versions of Scripture in English, and in this sense will prove a particularly useful tool in the reference collections indispensable to Catholic (and indeed all Christian) repositories.

Dom Anselm Cramer OSB, Archivist of Ampleforth Abbey, is responsible for editing **Lamspringe: An English Abbey in Germany, 1643-1803** (Ampleforth Abbey, St Laurence Papers VII, 2004, pp.xxiv + 258), being papers delivered at the twenty-ninth annual symposium of the Historical Commission of the English Benedictine Congregation held at Ampleforth in April 2003. Chapters 5 (by CAS President Abbot Geoffrey Scott) and 6 (by the Editor of the volume) on the library, publications and manuscripts of Lamspringe, the English Benedictine monastery in Saxony (which underwent an attempted re-foundation in Worcestershire in the early nineteenth century) probably hold the most interest from an archival point of view. Archival source material pertaining to Lamspringe may now be found at Ampleforth, Colwich Abbey, Downside (the Birt Collection), Douai Abbey, Clifton Diocesan Archives, the Jesuit Provincial Archives at Farm Street, and at Stanbrook Abbey, as well as in repositories in Hildesheim, Hannover, Wolfenbüttel, Nancy, Paris, Douai and Lille. The book contains a number of very useful appendices as well as high-quality illustrations.

A former Archivist of Ampleforth, Dom Placid Spearritt, is now Abbot of a more recent Benedictine foundation at New Norcia in Western Australia. Among the many articles of archival interest in **New Norcia Studies** (No.12, September 2004), produced by the community's Archives, Research and

Publications Committee chaired by Abbot Spearritt, two in particular may be mentioned: Perrie Gordon's account of the New Norcia museum, especially as regards the care and conservation of artefacts; and Teresa de Castro's analysis of the 1,114 items of correspondence in the Abbey Archives between the years 1880 and 1883, including a very useful tabular synopsis of writers and recipients. Both contributions, and indeed each of the seventeen or so articles in this edition of the journal, continue to testify to the vitality of the cultural and intellectual life of this monastic community.

Father Peter Phillips, recently appointed Archivist of the Diocese of Shrewsbury and a specialist in the life and work of the celebrated priest-historian, has edited **Lingard Remembered: Essays to mark the Sesquicentenary of John Lingard's Death** (Monograph 6, Catholic Record Society, London, 2004, pp.xii + 224). Of the ten articles in this volume, one in particular, that by another distinguished Lingard scholar, Edwin Jones, focuses on the use made by the historian (via contacts at the English College, Valladolid) of the Spanish State Archives at Simancas. Moreover, Appendix 2 gives a very useful summary of the condition and location of Lingard's papers. In Britain there are no less than twenty-six separate repositories holding Lingard material. Of the specifically Catholic ones, in addition to Ushaw College, they comprise: Shrewsbury Diocesan Archives; Birmingham Archdiocesan Archives; Downside Abbey; Scottish Catholic Archives; Leeds Diocesan Archives; Liverpool Diocesan Archives; Jesuit Provincial Archives; Southwark Diocesan Archives; Westminster Diocesan Archives; Northampton Diocesan Archives; and Stonyhurst College. Further papers are also to be found in the Lisbon College Archives (now at Ushaw), the Archives of the English College, Valladolid, and in Rome at Propaganda Fide and the Archives of the Venerable English College and the Scots College.

Saho Matsumoto-Best, **Britain and the Papacy in the Age of Revolution, 1846-1851** (The Royal Historical Society/Boydell Press, Woodbridge, 2003, pp.xi + 196) takes a fresh look at the *near-rapprochement* between Britain and the Vatican at the time of the mid-nineteenth-century revolutionary period. As would be expected of such a scholarly publication based upon the author's PhD research, extensive use has been made of unpublished primary sources in Britain, Ireland and Italy. To select a few, one may mention the following: Ushaw College Archives (Wiseman papers); National Archives, Kew (papers of the departments of state, especially the Foreign Office); Westminster Diocesan Archives (Wiseman papers); Royal Archive, Windsor (Queen Victoria papers); Dublin Diocesan Archives (Cullen, Hamilton, Murray & Nicholson papers); Venerable English College, Rome (Wiseman papers); Propaganda Fide Archives; Vatican Secret Archives

(Secretariat of State, Nunciatures in Paris & Vienna, archives of Pius IX). The Irish question is dealt with particularly well, and likewise the Restoration of the Hierarchy in 1850.

Brian Doolan, as Dean of St Chad's Cathedral, Birmingham, is particularly well placed to have written **Pugin and the Hardmans** (Publication 18, Archdiocese of Birmingham Historical Commission, 2004, pp.34). He has made use of four archival collections in particular: Birmingham Archdiocesan Archives; the Archives of St Mary's Convent of Mercy, Handsworth; Birmingham City Archives (Hardman Collection); and the Archives of the John Hardman Studios. Well illustrated and combining family and biographical information, it offers a very readable account of the various aspects of the Hardman family's business: stained glass, memorial brasses, metalwork, vestments... The Hardmans, chiefly on account of their association with Pugin, made a very important contribution to the life of the Catholic Church in Victorian England, and especially in Birmingham and the Midlands. However, as the author points out, examples of the Hardmans' work may be found in many parts of Britain and Ireland, and even as far afield as Australia, New Zealand and the West Indies.

Robert Finnigan of the Leeds Diocesan Archives has already written a history of the mother church of that diocese. His latest publication is **St Anne's Centenary: Leeds Cathedral, 1904-2004** (pp.48), produced for a specific celebration and incorporating some fine illustrations, including a number of reproductions of prints from the Leeds Diocesan Archives. The cathedral was designed by John Henry Eastwood and the Diocesan Archives hold more than six hundred original plans and drawings made by the architect and his assistant, S.K.Greenslade. Indeed the high quality of the illustrations in this booklet, which was produced with assistance from a leading bank, together with an informative but succinct text, complement the author's earlier work published in 1988

An example of a good parish history is to be found in Margaret Martin, **The Church of the Sacred Heart, Hove** (2002, pp.136, £9.99, available from the author at: 6 Stanley Avenue South, Portslade, East Sussex BN41 2WG), together with her accompanying booklet **The Tour of the Sacred Heart Church** (pp.20, £1). The story of the Sacred Heart Church is prefaced by a brief account of post-Reformation Catholicism in Sussex and in Brighton and Hove in particular, and the appendices include a list, arranged chronologically, of Catholic church buildings in the county. The Hove church was opened in 1881 and built to the designs of John Crawley and J.S.Hansom. No aspect of the history of the church and parish is left untouched. The guide to the church

is also most informative. The main book is well illustrated and has made profitable use of local archival material. It is to be recommended as an example for others to follow in the important field of parish (and indeed school) histories.

**The School by the Lane: A Social History of St Winefride's Catholic Primary School, Manor Park, London E12** by Steven Hariis (Lewarne Publishing, London, 2004, pp.72, £7.99 incl. p&p, available from the school at: Church Road, London E12 6HB) is a well-researched and illustrated account of the foundation in 1909 and subsequent development of a school established by the famous Canon Palmer of Ilford. One of Palmer's parishioners, a certain John Carmel Heenan, was later (1937-47) parish priest of Manor Park and Manager of the school. The future cardinal thus features prominently in the story. The author, who is a teacher at St Winefride's, has made good use of the National Archives, Newham Borough Archives, Brentwood Diocesan Archives, the school's own records, and especially the memories of past pupils. This book is an example of the pastoral function of archives at their best.

J.Robbins, **John Priestly Warmoll: Apostle of Bedford. His Life, Times and Family** (2004, pp.238, available from the author at: 21 Ryston End, Downham Market, Norfolk PE38 9AX) is a work of painstaking research and great devotion to the priest who re-established Catholicism in Bedford, a town known for its association with Bunyan and the Puritan tradition. Born in 1830, the son of an East Anglian clergyman, an assistant master at Hurstpierpoint under Nathaniel Woodard, and educated at Lincoln College, Oxford, for the Anglican ministry, Warmoll was baptised as a Catholic by the future Cardinal Manning in 1859 and ordained to the priesthood in 1863. On Christmas Eve of that year he arrived in Bedford and laboured there until his death in 1885. This study has made good use of both primary and secondary sources. Among the former are: the National Archives; West Yorkshire Archives; Norfolk Record Office; Suffolk Record Office; Hurspierpoint and Lancing College Archives; Archives of the Parish of the Holy Child & St Joseph, Bedford; and Northampton Diocesan Archives. In the absence of any family papers, the author has searched for every available clue from a wide variety of sources.

We come virtually to the present day with Jean Rockett's **A Gentle Jesuit: Philip Caraman, SJ** (Gracewing, Leominster, 2004, pp.xii + 356, £20). A disciple of Father Martin D'Arcy, the much admired historian made his name as Editor of **The Month**, the now defunct Jesuit review. His editions of the journals of two Elizabethan Jesuits (John Gerard and William Weston) and his biography of Henry Morse, 'the priest of the plague', published between 1951



and 1957, established Caraman as a scholar of recusancy. His subsequent literary career spanned not only further publications on the history of English Catholicism but also on that of Jesuit missions and foundations throughout the world. Father Caraman was also appointed Vice-Postulator of the Cause of the English Martyrs in 1960. The book chronicles its subject's association with many of the leading literary figures of the post-war era, as well as the internal politics of the Society of Jesus. The principal archival source used by the author consisted of Father Caraman's own deposit of papers in the John J. Burns Library at Boston College, together with the Archives of the British Province of the Society of Jesus at Farm Street. However, extensive use has also been made of letters and other material in the possession of private individuals. There is one hair-raising episode (from an archivist's point of view) recounted (p.225): while researching his book on the Jesuit Reductions in Paraguay, Father Caraman visited an eighteenth-century church built by an Austrian Jesuit in the heart of the Chiquitos jungle in Bolivia. On entering the choir loft of the church a box near the organ revealed manuscripts of music copied out by the *indios* in the eighteenth century. Unfortunately, a religious sister accompanying the Jesuit historian to the choir loft 'grabbed a bunch of scores roughly in her hand, and [Father Caraman] screamed – the paper was near perishing. What might be there God knows!' Father Carman was offered the box of manuscripts but declined owing to the danger of losing it in the jungle.

Father Caraman is, as one might expect, one of the authors cited in his bibliography by Michael Yellowlees, author of **'So strange a monster as a Jesuite': The Society of Jesus in Sixteenth-Century Scotland** (House of Lochar, Colonsay, 2003, pp.xi + 228, £18.99). The Jesuits' first mission to Ireland and Scotland took place in 1541, forty years before Campion and Persons reached England. The Society played an important part in preserving the Catholic Faith in parts of Scotland between 1541 and 1603, although the first formal mission to Scotland was only launched in the 1580s. This book examines the recruitment, training and apostolate of the Scottish Jesuits in the sixteenth-century. In addition to a wide range of printed sources, primary and secondary, manuscript material from five archival repositories is cited in the bibliography: the British Museum; the Archives of the British Province of the Society of Jesus; the Jesuit Archives in Rome; the National Library of Scotland; and the Scottish Record Office.

S.F.