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ROBIN GARD: IN MEMORIAM

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EDITORIAL NOTES

*For the Catholic Archives Society 2005, in addition to the momentous events of the death of Pope John Paul II and the election of his successor, Pope Benedict XVI, will be remembered as the year in which it lost Robin Gard, a key figure in its foundation in 1979 and the first Editor of **Catholic Archives** (1981-1995). His death, although it saddened us deeply, has brought forth many recollections of Robin's life and work, and his legacy is marked in this edition of the journal by a number of tributes to a great and a good man. **Catholic Archives** 26 is dedicated to Robin. Requiescat in Pace.*

Father Frank Morrissey and Monsignor Gordon Read have provided material on matters archival from a canonical perspective, and we are grateful to them for sharing their expertise. There are still many issues that require careful consideration, especially on the questions of access, confidentiality and rules of closure.

There is a Welsh flavour to the journal this year, and happily so. Dan Chidgey and Katherine Byrne, on the Archives of the Archdiocese of Cardiff and the Diocese of Wrexham respectively, offer a much needed picture of the current situation in (two-thirds of) the Principality. In the North East of England, David Smallwood has provided a timely description of the Middlesborough Diocesan Archives and his admirably professional approach to his task.

*One of Robin Gard's priorities as Editor of **Catholic Archives** was to forge links with archivists working beyond Britain and Ireland. This concern is continued in the form of a most interesting article by Maria Mazzenga on the activities of the Religious Archives Institute at the Catholic University of America. Finally, Sister Dominic Savio Hamer's account of her adventures in Spain is a lesson in archival perseverance and determination.*

*To all those who have contributed to **Catholic Archives** 2006 both the Editor and the Society are deeply grateful. It only remains for me to encourage those archivists – diocesan, religious or lay – who have not yet provided a description of their work and collections to take heart from the efforts of this year's contributors and to begin writing!*

Father Stewart Foster

TRIBUTES TO ROBIN GARD

1. Robin Gard and the Catholic Archives Society

Robin was a founder member of the Catholic Archives Society. The first meeting of Catholic archivists in England took place at Spode House in July 1978, as a result of a plea to Father Conrad Pepler O.P., Warden of Spode House, Staffordshire, for help for religious sisters who had been given charge of their congregations' archives but who had received no formal training. The meeting which Father Conrad organised attracted a wide response. Several professional archivists (including Robin, who was then the County Archivist of Northumberland), who attended in the hope of learning more about Catholic archives, as little information was generally available at that time, found themselves pressed into the role of teachers, explaining everything from the integrity of the archive group to the value of the brass paperclip, but at the same time discovering the wealth of archive material held in religious houses, diocesan archives and other institutions. The need to preserve this material and to make it available, and to support the people who were given charge of it, was clear and urgent and in the following March the Catholic Archives Society was established.

Robin was involved from the very beginning of the society and took on the role of Editor of the journal, **Catholic Archives**, which first appeared in 1981. He edited the first fifteen volumes of the journal, which included articles on all aspects of Catholic archives, not only in the British Isles but also in all parts of the world. In 1995 he handed the editorship to Father Stewart Foster and then took on the role of Chairman of the Society for three years, during which time he continued to promote its aims at every opportunity. He was active himself not only as Archivist for the Diocese of Hexham and Newcastle but also in searching out, listing and finding safe homes for any threatened archives, especially those of lay Catholic societies, in which he had a particular interest. He was also the Society's first representative at meetings of the Religious Archives Group, a special interest group of the Society of Archivists. His great contribution to work in the field of Catholic archives was recognised in 1997 when he was appointed a Consultor to the Pontifical Commission for the Cultural Heritage of the Church.

He was always keen to promote contacts with archives in other countries. It was during his period as Chairman that the CAS began its series

of overseas visits with a trip to Rome. While there the welcome contact with the Pontifical Commission began when members met Archbishop, later Cardinal, Marchisano, now one of the Society's patrons. Robin presented him with the complete series of **Catholic Archives** in a box he himself had made and spoke lucidly of the work of the Society. With one exception, Robin took part in all the later overseas visits and frequently reminded the council of the importance of such links.

When he completed his three-year term as Chairman, Robin continued to serve as a member of the Society's council and to produce publications, notably Archive Advice Leaflets which provide advice and information in a clear and simple format. He contributed articles about his work with the archives of lay societies to **Catholic Archives** and also edited **Reflections on Catholic Archives**, a collection of essays by archivists, historians and users of archives, which was published in 2002. He always stressed the need for the Society to maintain an active publishing programme and rightly pointed out that publications are the only means of reaching the 75% or so of the membership that do not attend the annual conference.

He was the longest serving member of the CAS council, having been a member continuously from its formation until his death, and he retained an active interest during the last few months when he could no longer attend meetings.

Margaret Harcourt Williams and Judith Smeaton, 10 May 2005

2. Sermon by Father J. Travers at the Requiem Mass of Robin Martin Gard, Sacred Heart Church, North Gosforth, Newcastle-upon-Tyne, 9 May 2005.

Last night when Robin was taken to church Bishop Kevin came because he wanted to show his appreciation of Robin and of all the work he had done over the years for the Church. Today we have our retired bishop, Bishop Ambrose, and seven priests concelebrating Robin's Requiem Mass.

If it were left to Robin to decide, none of you would be here; there would be just me. I'm sure that must sound very arrogant. But I'm speaking of Robin, not me. It could have been Father John, or Father Tom, or any other priest

who happened to be at Sacred Heart at the time of Robin's death. If Robin could speak from the coffin, he would ask: 'What are you all doing here? What's all the fuss about?' Robin, although he was a very intelligent man, was also very simple in his approach to life, and he hated a lot of fuss.

To speak to Robin you would know that he was not a native of these parts. In fact, he was born near Dundee in Scotland, in 1926. Although he was born in Scotland, Robin never considered himself Scottish. All his folk came from Cornwall, and Robin was proud of his Cornish roots. His dad was in the Royal Air Force, and so the family moved around a lot. That is how Robin came to be born in Scotland. He was the youngest of a family of four boys. His brother Peter was also a pilot in the RAF, and was killed in action. Robin is survived by two of his brothers, one of whom lives in Canada and the other in Tasmania. By the end of the War, Robin was eighteen, and he did his National Service, mainly at sea.

After that, he went to university, where he studied history. After graduation, he had a job in Leicester as an archivist. While at university he met Inez, who was to become his wife and mother to their two children, Martin and Debbie. Inez never enjoyed good health. She suffered from severe arthritis, and Robin looked after her with great love until her death in 1979.

It was in 1965 that Robin came to work for Northumberland County Council as County Archivist, and he retired in 1987. His moving to Newcastle brought him into contact with many people through his work, and through his hobby of bookbinding, at which he was very good. And to know Robin was to love him. I have never heard Robin say an unkind word about anyone. He had the lovely gift of putting you on the right track when you were wrong. But he did it without making you feel stupid or a fool. He always put other people before himself; and he respected everybody. That is why he himself was so loved and respected. His gentleness and kindness were remarkable.

He also had a lovely sense of humour. He would be pulling your leg and you wouldn't know it until you looked at his eyes. The smile was in his eyes.

The other really outstanding characteristic of Robin was his Faith. His love of the Eucharist was very evident. He remembered the words of Jesus, 'As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me' (John 6,57). Robin attended Mass every day and drew his strength from the Eucharist. He accepted his illness with dignity and serenity, for he was aware that we have here no lasting city.

We think of those long walks Robin made and how, on them, he felt very much in touch with creation - and very much in touch with the Creator.

Saint Paul wrote to the Romans: 'The life and death of each of us has its influence on others' (14,7). Robin in his journey through life influenced very many people, probably without ever knowing it.

We thank you, Robin, for your contribution to humanity, to the Church, and to our world. We thank God for giving us Robin, and for allowing us to share in his life. And we recall the words from our First Reading (Apoc. 14,13): 'Happy are those who die in the Lord! ..now they can rest for ever after their work, since their good deeds go with them.' And Robin has gone to the Lord with a whole armful of good deeds.

3. Quiet, Courteous Robin, Custodian of Memories

The 'Custodian of our Memories' in the Diocese of Hexham & Newcastle, Robin Gard died on 1 May after a long illness. He was 79.

Robin offered his services to Bishop Lindsay when he was due to retire from his career as Archivist to Northumberland County Council in 1985. He wrote: 'I would be available for voluntary work, where I could be useful with the diocesan and parish records.' And, said Bishop Kevin Dunn, who received Robin's body into Sacred Heart Church, North Gosforth, the night before his funeral on 9 May, 'he was useful!'

The bishop explained: 'As a diocese we owe him a great debt of gratitude for his work as Diocesan Archivist. Indeed, we thank God for his skills and his example of remembering the stories of our past, which enables us to live in the present and look to the future with hope. He was the Custodian of our Memories.'

Robin's Requiem Mass was concelebrated by Bishop Ambrose Griffiths, Parish Priest Father Joe Travers, Father David Milburn of the Northern Catholic History Society, Father Richard Harriott, Chaplain to the Catholic Writers' Guild, Father Peter Stott, Canon Chris Smith from Plymouth, and Canon Anthony Dolan from Nottingham, both of the Catholic Archives Society. Father Tom Cass, former Parish Priest of Sacred Heart, was in the

congregation. Father Travers said that Robin was a very humble man, and would have wondered why so many clergy and people were at his funeral.

Born near Dundee, where his father was serving in the Royal Air Force, Robin was of Cornish stock. He was the youngest of four boys, one of whom, Peter, was killed in action during the Second World War. His other brothers live in Canada and Tasmania. Robin studied history at university, where he met his future wife Inez and became Archivist to Leicester City Council. Sadly Inez never enjoyed good health and died in 1979, after many years of being cared for lovingly by Robin. The couple had two children, Martin and Debbie, and three grandchildren, Christian, Pippa and Henry, all of whom took an active part in readings at the Requiem Mass.

'To know Robin was to love him,' said Father Travers. 'He never said an unkind word about anyone, and was respected and loved by all. He was a man of very great faith. When he got news of his illness, he accepted it with dignity and serenity, although he must have had dark moments. He loved the Eucharist and was at Mass almost daily.'

Bishop Ambrose said he always enjoyed having Robin working in Bishop's House. He was courteous and helpful, and very efficient at his tasks. Father Milburn paid tribute to Robin as an historian. He told how he had spent the last few weeks of his illness preparing the forthcoming issue of **Northern Catholic History** and had the joy of seeing it at the proof stage. Canon Smith often entertained Robin on his visits to Cornwall and he praised his skills as a bookbinder, recalling how he had restored several old books for him: 'He had such knowledge and expertise, always used quietly and privately.'

Robin helped to found the Catholic Archives Society, was a member of the Catholic Writers' Guild, enjoyed walking in France and Spain, disliked injustice and cared for others through the St Vincent de Paul Society. During the reception in the church hall, friends and colleagues shared memories of this remarkable man, writing messages on cards, and his grandchildren Pippa (12) and Henry (6) drew pictures and wrote about their beloved 'Grampy.' May he rest in peace.

Bernadette Lawson: **Northern Cross** [Newspaper of the Diocese of Hexham & Newcastle], 4 June 2005.

EDITORIAL POSTSCRIPT

I am indebted to the authors of the above tributes for their permission to reproduce them here. In addition to his pivotal role in the establishment of both the Catholic Archives Society and the North East Catholic History Society, and indeed as founding Editor of their respective journals, Robin was an active member of the Catholic Record Society. A fitting reminder of the latter is the posthumous publication of a chapter in **Victorian Churches and Churchmen**, itself a festschrift for his friend Professor Alan McClelland, Chairman of the CRS and Editor of **Recusant History**. Robin's contribution is entitled 'The Cardinal and the Penitent' and is cited in the Book Reviews section below. In addition to his devotion to the Compostela Way in Northern Spain, for twenty-three years Robin was one of the Walsingham Walkers of the Guild of Our Lady of Ransom. Monsignor Stark, the Master of the Guild, in **The Ransomer** (New Year 2006) describes him as a devoted and 'true gentlemanly walker', 'a man of high intelligence, a great raconteur and always delightful company.' On a personal note I can testify to Robin's unfailing support and wise counsel as I succeeded him as Editor of **Catholic Archives**, a task in which I 'shadowed' him for one year. As those who knew Robin will appreciate, this was not always an easy task in that one was ever conscious of following in the footsteps of such an exacting scholar. I treasure the many, and they are many, letters, written in his distinctive and somewhat miniscule hand, and (in true Victorian fashion) wasting not a scrap of the notepaper, in which Robin offered encouragement, and occasionally criticism, in the editorial task. It was invariably by letter that we communicated – I don't think we telephoned one another more than half-a-dozen times in as many years. I was very fortunate indeed to be able to rely on his knowledge and expertise, and likewise to draw upon his excellent and close relationship with the journal's then printers, the Carmelite Nuns of Darlington. When I assumed editorial responsibility Robin deposited with me a box file of 'notes', chiefly correspondence and contacts from the first fifteen years of **Catholic Archives**. He told me he was lending them to me! I am still looking after them for him. In his first Editorial (**Catholic Archives** 1, 1981, p.5) Robin wrote: 'The [Catholic Archives] Society hopes that **Catholic Archives** will commend itself to archivists, record repositories, libraries and institutions, and to all who are concerned for the care and use of the archives of the Catholic Church.' If the journal has in some way succeeded in this task, it is because of Robin Gard's vision, diligence and good humour. Lastly, and on a more personal note, I had the privilege of instructing Robin's son, Martin, and his daughter-in-law, Jenny, for marriage, and in due course of baptising Robin's grandson, Henry. To see Robin as the proud father and grandfather was yet another, and most heartening, aspect of this remarkable man. S.F.



Robin Martin Gard (1926-2005)

CONFIDENTIALITY, ARCHIVES AND RECORDS MANAGEMENT

Rev. Francis G. Morrissey O.M.I.

INTRODUCTION

The topic of 'archives' has taken on new significance lately, particularly in view of the various court cases arising here and there. I will try to look at the legislation concerning archives, placing it within the context of privacy and confidentiality, which is of such significance today. However, I am not a civil lawyer and therefore I make no pretence of knowing what the applicable civil law is in a given territory, particularly in regard to access to information. Therefore, if delicate situations arise, it will be important to consult the legal advisers of the institute or diocese.

I: SECRECY AND CONFIDENTIALITY IN CANONICAL LEGISLATION

There are many canons in the Code which speak of secrecy, confidentiality, and related issues. While it would be difficult to arrange them in order of importance (since the Code itself does not foresee such a listing), nevertheless, we can realize that there is a certain gradation in the obligation of preserving secrecy.

The general norms of moral theology regarding the obligation of observing secrecy in each situation would have to be observed in the following and similar instances.

A. The Seal of Confession

According to canon 983, the confessional seal is inviolable. Failure to observe this provision can lead to the most serious canonical penalties. Indeed, canon 1388 provides that a person who directly violates the sacramental seal incurs an automatic excommunication reserved to the Apostolic See (Congregation for the Doctrine of the Faith).

B. Pontifical Secrecy

The Instruction of 2 February 1974 on Pontifical Secrecy provides that failure to observe such secrecy can also entail the imposition of serious penalties (suspension from office, removal from office, dismissal from office). This provision became even more significant in the life of the Church when the Congregation for the Doctrine of the Faith issued the circular letter of 18 May 2001, **Ad exsequendam** outlining particular delicts which were henceforth reserved to the Congregation (see **AAS** 93 [2001], pp. 785-788). Among these, we find the abuse of minors under the age of 16. A complementary document, 'Procedural Norms', was not released publicly. It was promulgated by Pope John Paul II on 30 April 2001, and contains 26 norms - five of which are considered to be substantive, the other 21 being procedural. These provide that cases involving minors are subject to Pontifical Secrecy. Pontifical Secrecy also applies in cases relating to the appointment of bishops, the examination of writings of theologians, creation of cardinals, etc. (See also canon 1362).

C. Secret of the Holy Office

The Secret of the Holy Office is not mentioned in the current Code, and is perhaps identified with Pontifical Secrecy, but it was mentioned in a number of former documents. Again, penalties were laid down for those who violated it. There has been considerable publicity given lately to the 16 March 1962 Instruction of the then Holy Office referring to cases of solicitation in the confessional. Sections 71-74 of this text refer to sins of clerics against those who had not reached the canonical age of puberty (14 for a boy, 12 for a girl), or with persons of the same sex. All information relating to such cases was subject to the Secret of the Holy Office (Sections 11 and 70), and was considered to be *sub gravi*. Failure to observe secrecy led to automatic excommunication, reserved exclusively to the person of the Pope. Some lawyers have been stating recently that this law of the Church was intended to prevent bishops from notifying the civil authorities about a paedophile in the ranks of the clergy. However, the intent of the document was to protect the reputation of all persons involved and avoid scandal (since such cases were considered to be so rare); there was no mention of the civil authorities in the text, either for or against.

D. Secrecy in penal and contentious trials

Canon 1455 provides that, in penal trials, the judges and tribunal assistants are bound to observe always the secret of the office; in a contentious trial, they

are bound to observe it if the revelation of any part of the acts of the process could be prejudicial to the parties. There is also an obligation of permanent secrecy concerning the discussion held by the judges. Canon 1457 provides for appropriate penalties if court personnel breach the law of secrecy.

E. Secrecy of Office

Canon 127 provides that if the seriousness of the matter requires it, they [councillors] are obliged carefully to maintain secrecy, and the superior can insist on this obligation. Likewise, canon 471: 'All those who are admitted to an office in the curia must [...] observe secrecy within the limits and according to the manner determined by law or by the Bishop.'

F. A Committed Secret

According to canon 645, superiors can seek information from others before admitting candidates, and can promise secrecy (which must then be observed). Canons 983, §2, and 1388, §2, would apply here: those to whom confessional knowledge comes in any way, even though they are not the confessor, are bound to observe the secret.

G. Professional Secrecy

Canon 1548, §2 provides that, in ecclesiastical court cases, clerics are exempted from the obligation of replying to questions in those matters revealed to them by reason of their sacred ministry. The same applies to 'civil officials, doctors, midwives, advocates, notaries and others who are bound by the secret of their office, even on the ground of having offered advice, in respect of matters subject to this secret.'

H. The General Provision of canon 220

'No one may unlawfully harm the good reputation which a person enjoys, or violate the right of every person to protect his or her privacy.' More on this later.

II: THE CANONS ON THE RIGHT TO PRIVACY AND REPUTATION

A. Canon 220 – General Principles

The fundamental canon in the 1983 Code, and which is the basis for on-going jurisprudence today, is canon 220, noted above. This canon contains two rights: the right to privacy, and the right to reputation. It is complemented by canon 128: 'Whoever unlawfully causes harm to another by a juridical act, or indeed by any other act which is malicious or culpable, is obliged to repair the damage done.' Likewise, canon 1390, §2: 'One who ...injures the good reputation of another person can be punished with a just penalty, even including a censure' such as excommunication.

1. The Right to One's Reputation

There are two dimensions to the right of one's reputation: the loss of it, and the harming of it.

(i) There are times when a person's reputation can be damaged lawfully, as in the case when a penal trial is held, a person is pronounced guilty, and the sentence is declared or the situation is notorious. But, as canon 1717, §2 provides, before the trial is held, 'care must be taken lest anyone's good name be endangered by the [preliminary] investigation.' Even after the trial, if the person cannot observe the penalty without danger of serious infamy, then the penalty is suspended for the time being (c. 1352, §2). Therefore, dioceses should not be making public the names of priests accused of actions - even with minors - until the trial has been held, either in the secular forum or before the Church, and a decision given.

(ii) A person's reputation can be harmed first of all by revealing secrets. But it can also be harmed through calumny and slander. The law takes the obligation of not harming a person's reputation so seriously that a willful violation of such a personal reputation could be subject to very severe penalties within the Church. Furthermore, if such a violation were to occur, there always remains the obligation of making suitable reparation. For instance, priests and religious can be falsely accused of actions they did not commit, or insinuations are made about their behaviour without sufficient evidence of proof. Reparation should be made in such instances. The topic of 'letters of recommendation' is a very delicate one. For instance, canon 241, §3 provides that 'when persons seek admission after they have been dismissed from another seminary or from a religious institute, further testimony is required from their respective superior, especially regarding the cause of their

dismissal or their leaving.' If the reasons for departure were public or of a public nature, such letters would have to be forthright, or at least should invite the recipient to have personal contact with the writer for additional information. At times, the refusal to write a letter of recommendation is sufficient indication in itself of a serious problem on the part of the candidate. But, if the information is strictly confidential or on the level of the internal forum, then it cannot be communicated, no matter how advantageous it would be to have access to it.

2. The Right to Privacy

Although the 1917 Code focussed more on the right to privacy in correspondence (canon 611) than on other matters, the current law appears to extend the right to privacy to cover many personal issues. For instance, although the 1983 Code does not mention specific areas, we can deduce from experience and by analogy a number of instances where the right to privacy would be violated.

(i) For instance, forcing a candidate to priesthood or to religious life to reveal his or her sexual orientation.

(ii) Another area is undue inquiry into a person's past medical history, unless this has bearing on a candidate's aptitudes for religious life or priesthood today: for instance, an active case of AIDS.

(iii) A third area concerns the retention and distribution of psychological evaluations and reports. We must recognize that there is a major difference between having candidates undergo a psychological assessment, and having the results of such evaluation shared by many people.

(iv) There are also privacy issues regarding what is kept in a person's personal file. For instance, if a person giving a letter of recommendation is promised secrecy, this letter should not be placed in the candidate's file. The same applies to anonymous letters denouncing a person. If ever there was a trial against a person, the accused would have the right to know who the accusers are and what they are stating (c. 1720, 1°). Likewise, reports from counselling centres that are supposed to be destroyed after six months should not be kept in a person's file; indeed, they should be destroyed as demanded.

(v) A very common occurrence today is the respect (or disregard) of privacy when a priest or religious is transferred to another posting. A bishop or superior is not at freedom to give the reasons for the transfer. The same

applies to instances where a member wishes to leave a religious institute, or a priest applies for priest applies for laicization.

3. Some Immediate Practical Applications

(i) The right to privacy is invoked as the basis for Roman statements that a bishop may not oblige a cleric to undergo therapy without the latter's consent. (See G. Ingels, 'Protecting the Right to Privacy when Examining Issues Affecting the Life and Ministry of Clerics and Religious' in **Studia Canonica** 34 [2000], pp. 439-466). An Instruction of the Secretariat of State (6 August 1976) spells out the elements to be kept in mind when dealing with therapy: it is not licit for anyone, either a religious or diocesan superior, to enter into the psychological or moral privacy of a person without having received from that person a prior, explicit, informed and absolutely free consent...'

(ii) It is also held that a cleric cannot even be sent for psychological evaluation without his consent, cf. Congregation for the Clergy, 8 October 1998: '...Therefore, this Congregation concludes that Your Excellency cannot, in this case, under pain of obedience, oblige your priest to undergo psychological evaluation.' And, if he accepts to go, the report should be protected. Father G. Ingels lists three principles that could be followed in instances where it is essential for a superior to have psychological information:

(a) When circumstances suggest the need for a priest or religious to undergo a psychological evaluation or when an assessment recommends ongoing therapy, the individual should be invited to take part in the evaluation or therapy.

(b) A priest or religious who freely consents to an evaluation or ongoing therapy should be invited to release the results of the evaluation or the therapy to his or her superior or ordinary. He or she cannot be compelled to release such results following the assessment or to sign a release prior to an assessment agreeing to the later release of the results: if he does release them, then the conditions of the release should be respected.

(c) Under no circumstances can a priest or religious be required to undergo invasive testing which elicits information over which the individual has no freedom or personal control, for example, through testing or procedures which involve the use of a polygraph, the penile plethymograph, drug induced responses, or other techniques of this nature. Due to the questionable morality associated with the use of these techniques, even if an individual should freely

submit to such testing, any information gathered from such procedures cannot be used in the external forum.

A person who signs a release should be able to ask that, even though they are used in the actual therapy, certain pieces of information be deleted from the report being sent to ecclesiastical authorities.

(iii) If the priest refuses to undergo evaluation, the bishop is free to ask a specialist for an evaluation of the documentation already gathered, and to make a report based exclusively on the information available. Of course, this does not give a full picture, but if nothing more is available, and the bishop must act, then he can proceed in this way in applying canons 1041, 1° or 1044, §2, 20 (which determine that a person is unfit for ordination, or for the exercise of orders already received). The priest or religious may then determine whether an evaluation would help in his right of defence, but he cannot be forced to authorize such an intervention.

(iv) The Congregation for the Clergy has also decreed that medical records cannot be used as evidence in a penal case without the direct consent of the person accused (9 June 1998). Medical records are there to assist the patient, not to militate against him.

B. Canon 642 - Formation Issues

Canon 642 is probably the principal canon in the law for religious dealing with protection of the right to privacy, although canon 618 also speaks of the 'reverence' which superiors are to show for the human person. Canon 642 is concerned with admissions to the institute. Three points are specifically mentioned in the canon as calling for verification:

- (1) the health of the candidate
- (2) that person's character
- (3) personal maturity

These three areas can be verified if necessary by using experts, with due regard for the prescription of canon 220. The experts would be physicians, psychologists, counsellors, and the like. One area in relation to a person's character - if handled with care - which could be the object of an inquiry, is the family background of the person being evaluated. For instance, where there

was alcoholism, sexual abuse, violence, serious dysfunction, and so forth. Persons who were brought up in such a milieu are not always able to function in an appropriate manner in an institute or seminary.

When canon 642 speaks of 'maturity', it would seem that 'affective maturity' would be an important element to consider. This would apply to sexual maturity and integration, to the capacity to reach out to others, to love and be loved - according to the norms of religious life.

III. THE NATURE AND PURPOSE OF ARCHIVES

The information received is eventually sent to archives. For this reason, it will be important to review the norms of the Code relating to archives - keeping in mind the perspective of confidentiality.

A. The Nature of Ecclesiastical Archives

Although the Code does not provide a definition of ecclesiastical archives, the following elements of an eventual definition can be gleaned from the canons:

- they are to be established in a safe place (c. 486, §2)**
- documents and writings are kept (c. 486, §2)**
- these documents concern both spiritual and sacramental matters (c. 486, §2)**
- they are to be properly filed (c. 486, §2)**
- they are to be carefully kept under lock and key (c. 486, §2)**
- an inventory (catalogue), with a short synopsis of each document, is to be prepared (c. 486, §3)**
- only certain persons are authorized to have access to the archives (c. 487, §1)**

- the persons concerned have the right to receive, personally or by proxy, an authentic written or photostat copy of documents which are of their nature public and which concern their own personal status (c. 487, §2)**
- it is not permitted to remove documents from the archives, except for a short time and with appropriate permission (c. 488)**
- there are three types of archives: the general archives, the historical archives, and the secret archives (see c. 489, §1)**
- the secret archives are to be securely closed and bolted in a cabinet that cannot be removed (c. 488, §1)**
- a retention policy for documents kept in the secret archives is established by law (c. 489, §).**

B. The Contents of Archives

The Code of Canon Law lists a number of documents that are to be retained in ecclesiastical archives. Among these, we could mention the following:

- canon 482, §1: acts of the curia; these would be acts which have juridical effect, that is, those which are signed by the Ordinary and countersigned by the Chancellor (see canon 474). Acts of the Ordinary, which do not have juridical effect, need not be kept in the archives (such as personal correspondence)**
- canon 486, §2: documents concerning both the spiritual and the temporal affairs of the diocese or institute**
- canon 489, §2: documents relating to ecclesiastical criminal**

cases concerning moral matters (with particular norms for their retention)

-canon 491, §2: historical documents

-canon 535, §4: local archives (parishes, etc): documents relating to spiritual and temporal matters, necessary or useful documents

-canon 1082: marriage dispensations granted for occult cases

-canon 1133: records of marriages celebrated in secret

-canon 1283, 30: copies of inventories of temporal goods

-canon 1284, §2, 9°: copies of documents and records establishing the rights of the Church or Institute to its temporal goods

-canon 1306, §2: copies of documents relating to the establishment and governance of canonical foundations

-canon 1339, §3: copies of warnings and corrections in criminal cases

-canon 1475, §2: judicial acts and documents obtained in processes.

It can be noted that these canons do not speak of personnel files as such. While the current files of clergy (and religious) are kept in the chancery office or secretariat, the files of those who have died or have left are usually placed in the archives after a certain period of time. The question that arises constantly is: *what is to be retained in such files?* We will return to this in a few moments.

For cases relating to processes, a response of the Apostolic Signatura states that the originals may be destroyed after ten years, except for the original text of the sentence and decrees of confirmation which must always be preserved. The other judicial acts are to be preserved on microfilm (or some similar method), which is prepared with all due technical care so that the integral acts can be reproduced whenever this is necessary (July 29, 1989, in CLSA, **Roman Replies and CLSA Advisory Opinions**, 1990, p. 22).

The archivist determines the value of records based on their administrative, legal, fiscal, historical, or sacramental uses (see CLSA, **New Commentary on the Code of Canon Law**, p. 640). We will now examine what this means in practice.

IV. ACCESS TO DOCUMENTATION

NB. The following points and those in the next section are taken, at times literally, from the 'Guidelines' prepared by the Archdiocese of Edmonton (15 December 1998) on acquisition/collection, preservation, reproduction and access to general and historical records.

The archives of a diocese or religious institute exist to collect, preserve and make available the records of enduring value which pertain to the history of the Church. As such, they play an integral part in the information system of a diocese or religious institute.

The archives seek to ensure a documentary heritage to us and to future generations. Eventually, they will form a basis for scholarly research in keeping with the moral and historical precepts of canon law and the democratic values and civil law of the country. For years, superiors and other persons in charge have been collecting these silent but eloquent witnesses of our history; as custodians of these historical documents they have the responsibility both to preserve and to share them.

The Catholic Church (as well as its various component parts) is a *private institution*. As with any religious body, many of the various internal involvements and undertakings of the Church are not strictly speaking open to the general public. The private nature of the Church influences the preservation and use of its records. In a word, they too are private.

Guidelines for access to archival material should be developed with a sensitivity for both the right of an individual to privacy and the right of a researcher to information, thus complying with canon law and with the civil legislation in effect, which recognize the right to privacy and to reputation. Such guidelines would be meant to ensure that anyone using the archival resources will do so in the most responsible manner.

General elements of a Policy:

A. General Norms

- 1 . The archivist (chancellor) is the custodian of the ordinary archives (see c. 482,§11). The archivist looks after the day to day care and supervision of the archives and serves as the bishop's/superior's representative and liaison in the establishment of archival policies.
2. Public ecclesiastical documents and public civil documents are those which an official person draws up in the exercise of his or her function in the Church or in society, according to the formalities required by ecclesiastical and civil law (depending on the case). All other documents are private (see c. 1540).
3. In the broadest sense, documents could be considered to be any type of object that is not oral and which may serve to establish proof of a situation. Thus, in general, the word 'document' could refer to instruments on which is recorded matter which may be used evidentially. Such could be letters, lithographs, photographs, maps, plans. The inscription need not be on paper. Inanimate objects could also be considered as documents (e.g., a box of pills).
4. The custom is that historical documents become public domain after a period of seventy (70) years. However, documents considered confidential in nature may remain confidential indefinitely.
5. The Code of Canon Law stipulates one of the most basic principles to keep in mind whenever dealing with general, sacramental or historical records; viz. professional secrecy: 'No one may unlawfully harm the good reputation which a person enjoys, or violate the right of every person to protect his or her privacy' (c. 220).
6. Persons have the right to receive, personally or by proxy, an authentic written or photostat copy of documents which are *public of their nature* and which concern their *own personal status* (see c. 487, §2). These would include

copies of acts of religious profession, dispensation from vows, dismissal from the institute, ordination, laicization, etc.

B. Acquisition/Collection

1 . Historical memory constitutes an integral part of the life of a diocese or religious institute, of its various communities and services. Therefore, original documents, acts and writings concerning the spiritual and temporal affairs of the various parts are to be clear, complete with names, dates and annotations, legibly signed and witnessed. They are to be properly filed and carefully kept.

2. Ordinations and religious professions, as well as funerals/burials, are to be entered carefully and without delay in the appropriate registers. Such entries are to be complete with names, dates and annotations, as required by law, signed and legibly witnessed (see c. 535).

3. For safety purposes, documents kept in parishes or religious houses should be regularly transferred to the central archives to be systematically filed, catalogued and kept under lock and key. If the originals are necessary in the place where they originate, duplicate copies should be forwarded to the central archives, duly signed, testifying to their authenticity.

4. All persons involved, such as parish priests, those in charge of diocesan offices, schools etc., are to collaborate with the diocesan or congregational archivist to ensure that records are as complete as possible. Omissions must be identified and every effort made to locate missing records.

5. When a particular work is closed, all original records are to be transferred to the central archives.

6. Documents are not to be removed from local or central archives, except for a short time and then with the appropriate permissions (see c. 488).

C. Personal Files

1 . Each diocese or institute should have a policy relating to what is to be kept in the archives, or in the personal file of each member. There is a distinction between active files and those which have been placed in the archives.

2. It would be good for dioceses and institutes to work closely with civil archivists to make certain that the applicable civil law is also observed.

3. There are no hard and fast canonical rules regarding how long certain materials should be kept. There are advantages and disadvantages in keeping material. If retention schedules have been determined, they should be scrupulously adhered to so that no inference can be made of the fact that only certain documents were destroyed and others retained.

4. For instance, and merely as an example, the following could be determined:

- the personal notes of a superior (e.g., seminary rector, parish priest, etc.) are destroyed at the time of change of office. A verbal communication can be made to the successor in office, who can take notes from the conversation.

- there is another dimension to the communication of information, this time within the institute itself. For instance, when a major superior finishes his or her term of office, it is asked what information can be shared with that person's successor. The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life holds that a major superior can transmit information under certain circumstances. For instance, if a member who is HIV positive was having sexual relations with persons outside the institute, and the major superior, being aware of this, imposed the appropriate precepts on the religious, it is also important for the successor in office to be made aware of the fact so that the precepts are not lifted when there is a change of superiors.

To illustrate this point, CICALSAL replied on April 18, 2001: 'Regarding the issue of confidentiality, both Father X and the Congregation have important rights and responsibilities. Hence, the information concerning the medical condition of the religious should be placed in the secret archives of the Congregation and not released to anyone; however, you are permitted - in strictly confidential fashion - to share this information with your successor when that time arrives.'

- it should be determined what a person has access to in regard to his or her personal file, and who is to be present when the file is examined.

- retention schedules are drawn up (for instance, five or ten years for certain types of documents). This applies particularly to medical records, psychological assessments, therapy reports, etc.

- records for seminarians, associates, postulants, novices, etc., are usually kept separate from records of the clergy or members of a religious institute.

- anonymous letters are not kept, nor progress reports from therapy centres.

- addresses and telephone numbers of former seminarians, priests, or members of institutes are not given out without their permission.

- when a person leaves the diocese or institute (as distinct from dying while a member), very little of a personal nature is to be retained.

- pictures of persons (whether present or former seminarians, priests, members, etc.) should never be used in publicity or advertising without their permission.

It must also be remembered that to date the civil courts do not recognize that Church documents are privileged; therefore, any file can be confiscated, even those in the secret archives. As a principle, it is often stated that we should keep nothing that we would not want to see made public. Of course, there are nuances to make to this statement. Historians, obviously, do not agree with this approach, but until things quieten down a bit, we are better to preserve the good name of persons and institutions. Of course, once a court case has begun, no documents can be destroyed. Likewise, it is important to have a policy on hand, determining what to do when the police arrive with a subpoena.

Although there are differing opinions on the matter, it seems that, in summary, the following documents are generally *not* retained (subject to exceptions):

-anonymous letters

-personal notes of superiors

-letters that do not have historical value (unless there was a potential cause for beatification concerning the person)

-documents concerning matters that have been resolved (unless there are exceptions)

-copies of documents readily found elsewhere, unless access to the originals is difficult

-for deceased persons: seminary evaluations, psychological reports during formation years, last will and testament, disciplinary actions, etc.

-psychological evaluations and progress reports

-documents that we would not want to become public.

D. Preservation

1. All documents concerning the diocese or institute or its parts and its works are to be kept with the greatest care in a safe place and out of reach of unauthorized persons (see c. 486). Those in charge at all levels are to ensure that entries are accurately made and that registers are carefully preserved (see c. 535, §11).

2. No one is permitted to delete any information contained in church archives (see c. 428, §2) and this includes no use of white ink, cover-up tape, scotch tape. Tampering with original records is absolutely forbidden (see c. 1391). However, annotations (additions and corrections) may be made only upon presentation of true copies of legal supporting documents, and are to be kept in the original register (for instance, dispensations from vows or from the obligations of sacred orders). Generally speaking, to accommodate the possibility of future additions or corrections, a number of blank pages are to be left at the end of registers for the purpose of creating a 'B' entry, or for annotations, confidential or otherwise.

3. Records may not be removed from church archives except for such reasons as copying for conservation measures (see c. 488) and for similar purposes.

4. If documents are copied, one copy is to be stored in a vault off the premises. This is a precaution in the event of fire, flood or other damage.

5. If the general archivist, in view of providing specialized measures for the preservation of original documents of 80 years old or more (see c. 535, §5), requests old registers, a copy will be kept in the local archives.

6. The archivist is to see that all records are stored in a secured area where environmental conditions are controlled, where records are protected from damage caused by improper lighting, ultra-violet radiation, dust and infestation. Temperature and humidity controls are to be maintained within the accepted norms.

E. Reproduction

1. Reproduction of confidential documents cannot be authorized. However, certain records may be copied (microfilmed etc.) from time to time at the discretion of the archivist.

2. Should a copy of a historical document be required, the archivist will have the pertinent document photocopied and will sign the document attesting to its authenticity.
3. Whoever publishes a document from the diocesan or congregational archives should acknowledge its source.
4. Whoever wishes to publish an article or a book including material obtained from any church archive should seek approval from the archivist.
5. Reproduction of entire non-sacramental record groups, i.e., bodies of organizationally-related records established on the basis of provenance, may be authorized by the archivist (or the superior) in order to facilitate the work of research.
6. Some conditions may apply, depending on the request (whether for scientific research or for monetary profits), and the use to be made of the documents.
7. When reproduction is permissible, the archivist will determine (a) the reproduction cost; (b) the damage cost, if applicable; (c) a suitable compensation if the enterprise is a profitable endeavour.

F. General Access

The archival term 'access' refers to authority to obtain information from or to perform research in archival materials.

1. The person in charge of local archives may authorize others, such as secretaries, to access records for the purpose of preparing certificates.
2. The bishop/superior, or his/her duly-designated representative, can have access to the archives, or designate other persons to have access in order to prepare certificates.
3. Any person who is granted access to the archives is bound in prudence from releasing any archival document and to secrecy regarding the confidential information obtained from such records. The binding of secrecy holds even after their employment with the diocese or congregation has ceased.

4. In the case where a person would request that his or her name be taken from a register, the request is to be addressed in the most pastorally possible manner and kept with the original record.

5. Assistance may be given to individuals requesting genealogical research on their own family. Records of living persons are to be dealt with judiciously so as to respect their right to privacy.

6. Assistance may also be given to genealogical researchers. While their interest in any pertinent information contained in records with respect to family histories and lineage is legitimate, there is a certain aura of confidentiality to be respected in dealing with some of these records (for instance, dispensation from certain occult impediments, laicization and dismissal cases), which were created under the assumption of privacy. Consequently, direct access to certain records is not always permissible.

7. Access to any historical document pertaining to the diocese or institute may be obtained from the archivist. Access is open to all qualified researchers regardless of race or creed. However, if the request is made for the purpose of instituting a court case against the diocese or institute or one of its parts, the archivist (or ecclesiastical superior) may deny access.

8. Whoever uses substantial archival material is to sign a document to the effect that he or she shall observe an ethical code to the effect that all information received will be used in the most responsible manner.

9. An example: the Archdiocese of Chicago has opened up sacramental records up to and including 1915. After 1915, if a person is seeking his or her own record or has a legitimate reason to request family records (e.g., parent of a minor or guardian seeking the record of an incapacitated adult), the parish priest or authorized parish personnel shall examine the register and issue the required information either in person or by mail. If the person requesting is not known to parish personnel, a signed request with proof of identity (picture ID) is required. Requests made by someone other than the person whose record is sought, including government or corporate agencies, should be accompanied by a release signed by the person whose record is requested (or a legally qualified guardian) authorizing the release of information. However, certificates can be issued directly to a parish or other church authority for canonical purposes (such as a pre-marital inquiry), without a signed release (August 16, 1999, [Most] Rev. T.J. Paprocki, Chancellor). An adaptation of this policy could be made for the archives of religious institutes when persons seek information.

V: PROCEDURES RECOMMENDED IN CASES WHERE A SUBPOENA IS SERVED FOR DOCUMENTS KEPT IN THE ARCHIVES

1. If police officers arrive to carry out a search of the archives, it must first be ascertained whether they are in possession of the requisite judicial search warrant. If so, there cannot be interference with their right to carry out the warrant.
2. However, it is of paramount importance to contact and brief counsel respecting the circumstances of the case, if possible before any documents are handed over.
3. The police officers should be invited to contact their own legal advisors. Direct communication between counsel for both parties would be advisable.
4. Counsel for the diocese or institute, or the person in charge of the premises described in the search warrant, should appraise the police of the likely existence of a privilege with regard to the documents they wish to take, as well as of the fact that it is intended to claim this privilege before the courts.
5. Counsel for the diocese or institute, or the person in charge of the premises, should insist that seized documents be placed in a sealed envelope before the police officers have an opportunity to read or photocopy them. Furthermore, every effort should be made to have the officers agree that the envelope shall remain thus sealed until such time as a judge examines whether or not a privilege exists respecting the documents.
6. In these conditions, the privilege may be protected until a judicial decision is handed down. This judicial decision may be made at the trial, in the course of a *voir dire* or similar procedure conducted to determine the admissibility of such documents (viz. the preliminary examination which the court and lawyers make to determine the suitability of such documents etc.), or it may be sought in the days following the search and seizure.

VI: CARE OF DOCUMENTS

1. Norms for historical archives were set out in a letter from the Congregation for the Clergy (1 February 1971); cf. **La Documentation Catholique** 86 (1971), pp. 521-522. Detailed regulations were given in the subsequent

Circular Letter from the Pontifical Commission for the Cultural Heritage of the Church (2 February 1997); cf. **La Documentation Catholique** 94 (1997), pp. 610-620.

The 1997 Circular Letter covers the following points:

(i) The ecclesial importance of transmitting our documentary patrimony

transmission as a moment of Tradition
transmission as the memory of evangelization
transmission as a pastoral instrument

(ii) The outline of an organic project

the strengthening of diocesan historical archives
adapting current archives (information and coordination)
mutual cooperation with civic institutions
common orientations adopted by the Conference of Bishops
hiring of qualified personnel

(iii) The preservation of documents that contain "memory"

gathering together in one place documentation that is unique
appropriate location
inventories and use of information technology

(iv) Sharing documentary patrimony for historical culture and for the Church's mission

the universal dimension of archival documentation
establishing a policy for access to archives
placing documentary material within a historical context
cultural formation based on the documentation preserved
promotion of historical research.

2. There should be reasonable criteria for the acceptance of possible archival material (not everything is to be kept!):

- (i) Administrative value: is it considered vital to the person who created the document for administrative, financial, legal, or other reasons?

- (ii) Age parameters: does it fit into the chronological boundaries of the archives? Does it have value even if it is contemporary?
- (iii) Quantity: is there too much to keep? Is it all worth keeping? What is kept and what is not, and why?
- (iv) Type of material; does it contain important information?
-Uniqueness: is it one of a kind?
- (v) Physical quality: is it worth the cost of care?
- (vi) Time span: does the material indicate a pattern over a time period?
Does it reveal a history?
- (vii) Accessibility: are there restrictions by the donor on its use? Would restrictions need to be established by the diocese or congregation?
- (viii) Use: how often will the material be used?

3. One area to be kept in mind is that technology is changing rapidly. Thus, the equipment used to create and read electronic records today may be obsolete and disposed of by the time it would be necessary to read the electronic record in the archives. Therefore, it will be important to keep the reading equipment, or transfer the material to newer 'diskettes', etc.

CONCLUSION

Given new circumstances, archival material is not always used for historical purposes. Today, dioceses and religious institutes need such material to provide justification of their activities when court cases are brought against them. Regretfully, there is a serious tension between preserving documents for the sake of history, and protecting dioceses and institutes from civil litigation. Hopefully, before too long, this wave of litigation will cease and archivists will be able to carry out the requirements of their profession in security and joy.

EDITORIAL NOTE

Father Francis G. Morrisey O.M.I. may be contacted at: The Faculty of Canon Law, Saint Paul University, Ottawa, Canada K1S 1C4. This article was first given as a paper at the Conference of Chancery and Tribunal Officials, Province of St. Paul and Minneapolis, held at Mandan, ND from 2-4 May 2005. The Editor is grateful to Father Morrisey and to Margot Bilodeau, Vice Chancellor of the Archdiocese of Edmonton, for permission to reproduce this paper.

Church Archives: Guidelines

Rt.Rev. Gordon Read

In the autumn of 2005 the members of the Association of Diocesan Archivists of England & Wales, a group convened under the auspices of the Catholic Archives Society, were circulated with a Questionnaire regarding their diocesan policies on access, rules of closure, preservation and deposit of sacramental records, and matters of data protection. Monsignor Read, Chancellor of the Diocese of Brentwood and an expert in Canon Law, prepared the following guidelines and suggestions for discussion to assist archivists and others responsible for diocesan policy regarding archives and records management.

A. Principles

1. The guiding principles and norms specific to archives in the Catholic Church, at both diocesan and lower levels, are set out in canons 482-491 of the Code of Canon Law.
2. The Chancellor, and other notaries, have the responsibility of ensuring that curial acts are properly drafted and kept safe in the curial archive (canon 482 § 1).
3. It is the responsibility of notaries, under the vigilance of the Chancellor, to show acts and documents from the archives to those who lawfully request them, and verify that copies conform to the original (canon 484 3°).
4. All documents concerning the diocese or parishes are to be kept with the greatest care (canon 486 §1).
5. In each curia there is to be a diocesan archive carefully kept under lock and key. In it are to be kept documents and writings concerning both the spiritual and the temporal affairs of the diocese (canon 486 §2).
6. There is to be an inventory with a short synopsis of each document (canon 486 §3).

7. Only the Bishop and Chancellor are to have the key; access requires permission from the Bishop or from the Moderator of the Curia and the Chancellor (canon 487§1)

8. 'Persons concerned have the right to receive, personally or by proxy, an authentic written or photostat copy of documents which are of their nature public and which concern their own personal status' (canon 487 §2).

9. It is not generally permitted to remove documents from the archive, except for a short time and with explicit permission (canon 488).

10. Specific regulations cover the Secret Archive, to which only the Bishop has access (canons 489-490).

11. There is to be a separate historical archive at diocesan level (canon 491 §2).

12. Other bodies are under the supervision of the Bishop, and are to give copies of their own inventories. The Bishop is to lay down specific norms on access to these other archives (canon 491 §1 & §3).

13. Documents may be categorised as:

¶ Public ecclesiastical documents

¶ Public civil documents

¶ Private documents

B. Regulation of Archives

In addition to the general provisions of the Code it is expected that each diocesan bishop will issue norms covering his own curial archives, and those belonging to juridical persons subject to him, e.g. parishes. The Episcopal Conference is not empowered to legislate in this area without seeking permission from the Holy See, but all bishops could agree to enact identical norms each within their own diocese. I suspect that most would be happy to accept the recommendations of the Chancellor or Diocesan Archivist on this.

C. Access

The Code distinguishes between different kinds of document. Public ecclesiastical documents are those drawn up by an official with due formality (canon 1540), not necessarily those that refer to publicly known events, e.g. contracts and similar agreements, as well as sacramental registers. Equally, private documents may well refer to publicly known facts, e.g. the contents of the diocesan year book.

The Code supposes that only the Bishop, Chancellor and authorised notaries have direct access to the curial archives, and that with due permission documents may be brought out to a secure place for others to have access. Note that interested persons have a right to a copy of documents that are *of their nature public and concern their own personal status*. This does *not* imply a right of access to the original documents. The draft Code was changed, and this right eliminated. In other circumstances there is no right of access, but this does not mean that it cannot be lawfully sought or given.

Access to sensitive materials could be governed by restricted dates marked on the documents, or, in the case of registers, ensuring that particular entries are blanked out from photocopies.

D. Historical Archives

The wording of the Code suggests that this refers to documents of a historical value. Primarily this would seem to be correspondence, charters, legal documents etc. rather than sacramental registers. Although these would certainly be of historical interest, they are primarily documents relating to the personal status of individuals. What they contain, however, is normally of its nature public, unlike, for example, marriage preparation papers on file in each parish. Since they may always be needed in the lifetime of those named in the entries, they should not be deposited with public authorities until they can no longer conceivably be needed for this purpose. This would suggest a minimum of 75 years, and more probably 100 years. Personally, I take the view that such records should not pass outside direct Church control. The Code envisages a diocesan historical archive, not that such materials be passed over to the state. If they are not secure, then it is for the bishop to make appropriate regulations so that they are kept securely within the diocese or

parish. There is no reason why a copy of the inventories cannot be made available to civil authorities so that researchers know where to look.

E. Suggestions for Discussion

Church documents should be properly safeguarded within Church archives whether at parish or diocesan level. They should not normally be handed over to other bodies, except for short periods on loan, e.g. for exhibitions.

Copies of the inventories of diocesan archives (and parish archives in the unlikely event of these actually existing!) could be deposited with County Record Offices or similar bodies so that they know what documents are available, and also the terms of access where relevant.

Since sacramental records are records of public events, albeit occasionally containing material of a sensitive nature, there is no reason why their contents should not be made available, at least in the form of a copy, to those with a legitimate interest, and copies *must* be given to *those on whose status they have a bearing*. This cannot be done if the registers have been given to another body. Records less than 100 years old must be retained in the parish or diocesan archive (e.g. where a parish has been closed), and should be recovered where they have been transferred. Ideally they should be retained beyond 100 years, in perpetuity, but beyond that date they could legitimately be regarded as of historical rather than current interest.

More generally each diocese needs to have a clear policy in place with regard to the conservation and cataloguing of archives at parish as well as diocesan level, and about who may be given access to what, and under what conditions. This policy needs to be issued over the signature of the Bishop.

I would suggest that in general, and in line with public authorities, unrestricted documents that are not of a sensitive personal nature should be available for access after 30 years. Others should be marked 'closed for 50 years', or whatever as appropriate. Items that are of their nature public, e.g. sacramental records, publications, etc. should be available without restriction.

Access should be indirect where possible, e.g. copies of requested documents rather than originals, or else available for study in a supervised and secure area.

Requests for access should indicate the *reasons*, as well as the documents desired. In some cases there will be a right of access. In others permission will need to be given or withheld by the responsible person, e.g. Diocesan Archivist or Parish Priest. It may be appropriate to seek references. Do the search criteria correspond to the purposes for which the material is retained in virtue of the Data Protection Act? It may be worth reflecting that the full electoral register is available only for the purpose of establishing a particular person's right to vote, but a sanitised version is available for purchase or consultation by commercial companies, or the general public.

It might be appropriate for the norms to establish a suitable administrative fee tariff.

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THE ARCHIVES OF THE ARCHDIOCESE OF CARDIFF

Dan Chidgey

From 1688 until 1840 the whole of Wales and Herefordshire formed part of the Western District under Vicars Apostolic who were Benedictine monks or Franciscan friars. Apart from some areas, where aristocratic or gentry recusant families predominated (e.g. the Vaughans), there were few places that retained a loyal Catholic population throughout Penal Times and especially in the aftermath of the Titus Oates Plot in the late 1670s. Catholicism all but disappeared in most of Wales. This can be largely attributed to deprivation of native missionary priests. In 1773 Bishop Walmsley, Vicar Apostolic of the Western District, reported to Rome that Wales had 750 Catholics and 9 Missionaries !

Industrialisation in the early nineteenth century attracted large numbers of mainly Irish immigrant workers. Rome's response to this was to increase the Vicars Apostolic from four to eight, one of whom was to be responsible for Wales and Herefordshire. The man chosen for this enormous task was Dr. Thomas Joseph Brown O.S.B., the Prior of Downside. A brilliant theologian and a formidable controversialist, he had been Prior for eight years. His early struggles against abject poverty and shortages of priests and accommodation was multiplied greatly by an enormous influx of starving and dying famine victims from Ireland.

At the Restoration of the Hierarchy in 1850 the northern counties were attached to the Diocese of Shrewsbury and the rest of Wales, plus Herefordshire, became the Diocese of Newport and Menevia. Bishop Brown succeeded in obtaining a unique arrangement for the new diocese. The Chapter was to have up to ten Canons, all of whom were to be Benedictine monks, and the pro-Cathedral was to be the newly built Belmont Priory near Hereford. This was to cause great concern at a later date.

The indefatigable Bishop Brown ruled for forty years. He was succeeded by his auxiliary, Bishop Cuthbert Hedley, a fellow Benedictine, in 1881. A learned cleric and a man of foresight, he saw that the future of the Catholic

community needed to be centred on Cardiff, and his first act was to move his residence there,(one of many such moves!). A notable educationalist and a great spiritual writer, he was for many years editor of **The Dublin Review**. He died in 1916.

What of the archives of these early years? Fortunately, despite later disasters, much of the bishops' correspondence and many documents were preserved, though they had deteriorated. In 1996 it was decided to deposit these papers at The National Library of Wales at Aberystwyth. 126 Box Files were moved there under a well drawn-up deposit agreement whereby the contents, and access to them, remain in the ownership of Archdiocese of Cardiff but the National Library will catalogue and preserve them. We were also fortunate in having had some outstanding local historians who made use of early documents to produce historical papers. Noteworthy is the work of Father John Cronin I.C., John Hobson Matthews, the Cardiff Archivist who contributed numerous articles to the Catholic Record Society, and Joseph Herbert Canning, whose outstanding works on Catholic Monmouthshire are available through the National Library and local sources.

In 1916, following the spadework done by Bishop Hedley, it was decided to make Cardiff an Archdiocese. The new Metropolitan was named as John Romanus Bilsborrow O.S.B., Bishop of Port Louis in Mauritius. We have very little in the way of correspondence apart from cables from the Vatican asking, 'Where are you? Why have you not taken possession of your Archdiocese?' It must be remembered that it was the middle of the First World War and Mauritius was a great distance by sea. Archbishop Bilsborrow did not enjoy good health. He was not convinced that succession should always be in the hands of the Benedictines. He also faced a strange dilemma. Rome, adhering to traditional practice, decided there should be a Benedictine Chapter and Cathedral at Belmont and also a Chapter composed of secular priests and a Cathedral in Cardiff. So we had a reluctant Archbishop with two Chapters and two Cathedrals! He took the matter up with Rome. For four years neither Chapter met. Eventually Rome agreed that this was a Benedictine anomaly and decreed that the Cathedral and Chapter would be based on Cardiff and its secular priests. By way of compensation the long-serving Benedictine, Canon Duggan, was allowed to stay on the Chapter and Belmont was raised to the status of an Abbey. Archbishop Bilsborrow retired to live once more in Mauritius.

The year 1921 saw the enthronement of the greatly loved Archbishop Francis Mostyn, a Welsh-speaking member of an old Catholic family from North Wales. A great success as Bishop of Menevia, as Archbishop of Cardiff

he faced the years of depression following the Great War. Many new parishes and Mass centres were opened, but with little income many priests had to share the poverty of their parishioners. Archbishop Mostyn died in October 1939, a few weeks after the outbreak of the Second World War. He was followed by Archbishop Michael McGrath, a great scholar and polyglot. He led the Archdiocese during the war years and the difficult times endured after the end of hostilities. He died in 1961.

It was on 3 March 1941 that a great tragedy struck St. David's Cathedral, where many of the archives had been housed. Fire bombs reduced the fine old church to ruins and water damage led to the destruction of many important letters and documents of the era of Francis Mostyn. Between the death of Archbishop McGrath in 1961 and the enthronement of Archbishop Murphy it was decided to move the residence from the city centre to the outskirts of Cardiff. This was to be the fourth such move and inevitably documents were lost in the process. There are even stories of bonfires in the garden before the removal vans arrived !

Archbishop Murphy (1961 - 1983) was a popular and prolific writer. He and Archbishop Ward OFM Cap. (1983 - 2001) were meticulous in preserving letters and documents and numerous archive boxes, filling a whole room, can testify to the care taken to collect archival documents in recent years. Much work remains to be done on cataloguing and storing these records.

The solution to an archival emergency, however, indicated a possible way forward for under-resourced and under-manned curial offices such as ours. In Bishop Brown's struggle to build up the Church in industrial South Wales, two factors were of enormous importance. The 3rd Marquess of Bute, the richest man in Britain in his day, became a Catholic in 1868. His generosity helped to build up the Catholic infrastructure of churches, schools and institutions. Even more importantly, at an earlier date, Bishop Brown's persistent appeals to Antonio Rosmini to send some priests and brothers from his newly-founded Institute of Charity met with success. The Rosminians took over Newport in 1847 and Cardiff in 1854. The written records of their difficulties and tremendous achievements in the area are inextricably bound up with the diocesan archives providing a compelling picture of those early days of the revival of Catholicism.

When the Institute of Charity decided to transfer its archives to purpose-built, environmentally friendly accommodation in Stresa, in Northern Italy, it was realised that their inaccessibility would be a problem for *bona fide* researchers from Britain. The Rosminian Archivist and Provincial were

approached and it was agreed that boxes of documents concerning South Wales could be made available within a limited time-scale for copying. How could this be achieved without creating a second set of boxes with even more sheets of paper? Did the answer lie in CDs? Would it be possible to compress onto discs numerous boxes of letters, forms and documents so that the contents of a room could be reduced to a couple of shelves?

Volunteers from the local Catholic History Society included a man with computer experience. Experiments took place, a *modus operandi* was agreed and the equipment purchased with a grant from a local Catholic charitable body. Then the task began in earnest. Over a period of more than two years, for two or three mornings a week, the copying progressed. Where originals were sub-standard they were photocopied on to white paper or photographed with a digital camera. The results were highly satisfactory. Nineteenth-century handwriting can be difficult to read by those who have become accustomed to typescript. The computer's facility to enlarge handwritten words is a great aid here.

Despite being given an unexpected ultimatum, the task was completed. Some forty boxes of papers, which contained almost 11,000 pages were copied onto just twenty-one CDs. Each had a description of contents and a picture logo incorporated into the disc (not an added label!) and when put on a shelf, they occupied all of six inches! A word of warning: discs do tend to corrupt in time. This will probably be overcome as technology advances. We have three sets of these discs. They should be inspected at frequent intervals and copied onto new discs from time to time. Using DVDs, it will be possible to compress the contents into just 3 of these discs ! We shall certainly continue using this process as we tackle documents waiting to be copied. Our experience with the use of computers and CDs to copy papers may commend itself to smaller dioceses, religious orders and convents which are 'down-sizing' and needing to reduce the volume of paper that has been acquired over a very long period.

In addition to their normal tasks, more and more enquiries concerning baptisms, marriages and deaths are finding their way to archivists. This is part of the modern craze for people wanting to build a family tree. Having discussed the matter with the Council of Priests, a proposal that all early registers should be deposited with local County Record Offices was approved. These CROs are usually based on the old County Council areas. For pastoral reasons a date after which registers should not be open to the public was agreed. The Cardiff Archdiocese was established in 1916, and so this is a convenient operative date after which registers must remain closed. Far from

being reluctant to take on these additional tasks the CROs were most amenable. Ancient registers would be kept in suitable fireproof locations and restored where they have been damaged. Discussions with County Archivists were most friendly and agreeable conditions for deposit were soon completed. Our oldest registers have now been stored and the process continues. Thanks to the dedication and expertise of one lady, early sacramental records have been indexed recently and preserved on a CD.

Given the problems of missing documents, scattered sources and limited accommodation, for some years requests for access to the archives have had to be refused. Gradually the policy of 'repel boarders at all costs' is changing to one of offering help and advice where possible. A recent decision not to move the curial offices again has made it possible to plan for the future. Instead of sporadic visits to deal with queries single-handed, it should eventually be possible with the help of a select group, recruited from the local Catholic History Society, to begin the massive task of sorting, selecting and transferring records to computer discs. A routine for manning the office and welcoming callers could then change from a hope into a reality.

Finally, I am most grateful to the Editor of **Catholic Archives**, Father Stewart Foster, who, whilst discussing this article with me, very kindly copied letters of Archbishops Mostyn and McGrath to the Bishops of Brentwood so that our records from 1920 to 1961 are now fuller and of greater interest.

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THE ARCHIVES OF THE DIOCESE OF WREXHAM

Kathryn Byrne

The Diocese of Wrexham is spread over the counties of Anglesey, Conwy, Denbighshire, Flintshire, Gwynedd, Wrexham and the District of Montgomery in the County of Powys. The area was part of what was known as the Western District until 1840, when it became part of the Welsh District. At the Restoration of the Hierarchy in 1850 it became part of the Diocese of Shrewsbury. In 1895 there were further boundary changes and the area became part of the Welsh Vicariate under the charge of Bishop Francis Mostyn as Vicar Apostolic. Three years later this became the Diocese of Menevia with Francis Mostyn as its bishop. It comprised most of Wales except for the heavily populated Cardiff and Swansea areas, which in due course became the Archdiocese of Cardiff and the Metropolitan See of the Welsh Province. When the Province was restructured in 1987, James Hannigan, until then Bishop of Menevia, was translated to the new Diocese of Wrexham and Daniel Mullins became bishop of the restructured Diocese of Menevia. There are about 40 parishes in the Wrexham diocese, most of them small and scattered. Less than half of the parishes have a Mass attendance of more than 200. The congregations, in the main, consist of immigrants from England, many from the North-West. As a consequence, only a minority of Catholics speak Welsh, although efforts are made to incorporate Welsh into the liturgy.

The Diocesan Archives are housed at Bishop's House, Sontley Road, Wrexham. Originally known as Plas Tirion, it was built in 1865 and is a listed building. It was acquired by the diocese in 1926 for its then new bishop, Francis Vaughan, who was consecrated on 8 September of that same year. Adjacent to the house are the Curial Offices, housed in a former stable block.

When I was appointed Diocesan Archivist, I found the archives housed in two rooms on the ground floor of the Curial Offices, with other material being in the cellar of Bishop's House itself. None of the rooms really lends itself to archival storage and it is planned shortly to transfer part of the archive to the National Library of Wales. I have been spending one day each week, with some help, assessing the extent of the archive, listing it and storing it and preparing part of the collection for transfer to the National Library. In conjunction with the listing of the papers, they have been removed from rusty strong-boxes, worm-eaten skips and boxes of various kinds and placed in

acid-free archive boxes. Metal clips have been removed. Boxes which have been sorted, follow the Catholic Archives Society's 'Guidelines for the Classification of Diocesan and Religious Archives'. There is clearly very much to be done, so until the work is completed, the following is an interim list of the Wrexham Diocesan Archives.

WREXHAM DIOCESAN ARCHIVES: A SUMMARY LIST

- Al a Bishop Petit's Papers : Vatican II
- A2 Bishop Petit: Meetings
- A5 Bishop Petit: Talks

- B3 Pastoral Letters
Ad Clerum letters:1913 to date
- B5 Parish Statistics
- B9 Visitations: Parishes, A-Z
- B10 Parishes: General (boundaries etc.)
Parishes: A -Z (correspondence etc.)
- B11 Religious Orders in the diocese

- C7 Schools

BOXES A - Y (contents of which have been taken from filing cabinets at some time, so are mainly in alphabetical order):

- A includes Bishop's House
Cafod
Canonizations
Catholic Societies
Communion under both kinds

- B includes Diocesan Activities 1950-62
Newman Demographic Survey

- C includes Papal Visit
Chaplains (Hospital, University)
Vatican II
RCIA

Church in Wales/ RC Bishops
Bishop Hannigan: Homilies & Addresses
Bishop Ward: Homilies & Addresses

D includes Catholic Parents and Electors Association
Menevia Diocesan Pastoral Council
Menevia Yearbook
Menevia Record
Cause of the Forty Martyrs: Bulletins

E includes Late Vocations Reports
Twinning of Parishes
Diocesan Bodies
Bishops' Conference

F Seminaries

G Catholic Evidence Guild 1948-71
Catholic Film Institute
Catholic Information Office
Catholic Missionary Society
Catholic Press
Catholic Womens League
Catholic Young Men's Society

H includes Social Services
Childrens Homes
Adoption

I includes Diocesan Societies A-Z

J includes History and Statistics of Diocese to 1993
Hospital chaplains
Knights of St Columba
Latin Mass Society
Life 1981-1988

K includes Cyfeillion Cymru [The Friends of Wales]
Clergy Conference
Church Music Association
Convents
Catholic Institute for International Relations

Council of Churches for Wales

- L Sick Clergy Fund
Clergy Retirement Fund
Private Patients Plan
Priests' Eucharistic League
Priests' Council Minutes
- M Evening Mass
Latin Mass
Liturgical Commission
Sacred Music
Vernacular Liturgy
- N Catechists
Catholic Action
Lay Apostolate
- O Liturgical Commission
Menevia Diocesan Pastoral Council
St Vincent de Paul Society
National Conference of Priests
- P Papers relating to the building of the church at Dolgellau
- Q Dolgellau Parish: Finances
- R MS translation of 3 French religious works
MS of a Manual of Prayers prepared by Mgr H. Francis Davis at
the request of the Hierarchy
- S includes Reports, 1978
St Joseph's Young Priests Society
Vaughan Burse, 1950-51
Rev. L. Pelosi: Letters re-printing, 1980s
Church Students
- T Miscellaneous Papers 1960s-1980s
- U Converts 1969-1978
Letters re-dates of Visitations, 1966-1984
Miscellaneous Letters

- V (from filing cabinet "A") Abortion, 1972
 Addresses, 1948-1975
 Air Ministry, 1950-51
- W (from filing cabinet "M" 1950-1986) Mill Hill Missionaries
 Moral Re-armament
- X (from filing cabinet "D-F" 1960-1995) Deans' Reports
 Ecumenism in Wales, 1978-1995
 Eucharistic Congress, 1952-1960
 Forty martyrs 1960-71
- Y Miscellaneous
 Evacuees
 Mostyn Letters

Not checked or listed: numerous boxes of Education and Finance papers

BOXES IN CELLAR

Transcripts of most parish registers to 1960s

Numbered boxes:

- Beirne Deceased 41
- Church Students 31-32
- Deeds 17, 22, 29,48
- Diocese of Menevia Schedules 35
- Dispensations 1895-1914 16
- 1915-1927 15
- 1929-1933 14
- 1934-1939 13
- 1944 21
- 1945-1949 20
- 1950 10
- n.d. 19
- Dolgellau 34
- Education 7-8,11-12,47
- Finance 39, 43-45,53-56
- Jones, Rev G.: Notes & Talks 2
- Knights of St Columba 40

Marriages 9
1970s, 1980s 25
Photographs 42,49-52
Poland and Hungary, Church in 24
Reconciliation 3,23
Richard Gwyn Society: Letters 18
Statistics 4
Synod 38
Visitations 5

Filing cabinets containing Deeds of Diocesan Properties

PAPERS FOR TRANSFER TO THE NATIONAL LIBRARY OF WALES

- 1 A [1] [2] [3] Bishop Petit's Papers, Vatican II
- 2 B3 *Ad Clera* 1897-1946
1921-1934
1930-1931
- 3 Miscellaneous Items, 1913 ["Healey's to Mostyn's time"]
- 4 Pastoral Letters, 1913-1935
- 5 Histories of Missions, 1893
- 6 Histories of Missions, 1888 & 1893
- 7 Miscellaneous Papers
 - a Ministries [e.g. Home Office], 1937-1946
 - b Association for the Propagation of the Faith, 1927-1932
 - c Roman *relationes*, 1917-1938
 - d Kenyon Masses [repose of the soul of Edward Kenyon]
1891-1893, 1923, 1927
 - e Catholic Action, 1933-1943
 - f Priests' Sick Insurance, 1934-1940
 - g St Sulpice
 - h Cotton College, 1928-1935
 - i Venerabile English College, Rome
 - j Valladolid, 1930s
 - k Ushaw, 1946
 - l Upholland, 1946
 - m Oscott 1920s-1930s
 - n Lisbon 1930s
 - o Plenary Council 1920

8 B5 Parish Statistics 1922-1947

9 B9 Visitations to 1947 A-L
M-W

B11 Religious Orders in Diocese to 1947

19th century Documents, Manuscripts, Miscellaneous

C2 Finance to 1947 3 boxes

Cheque stubs 1910s & 1920s

OTHER MATERIAL IN CELLAR

1 Ordinations 1938-1945

2 Reconciliations 1926-1946

3 Marriage Dispensations 1895-1914

1915-1927

1928-1933

1934-1939

1940-1949

January-March 1947

4 Insurance Policies pre-1947

5 Finance Request for Dividends pre-1947

+ box 'Ishmael Evans'

6 Parish Financial Returns, 1930s

7 Deeds, Conveyances etc., 1930s

Deed book pre -1947 defunct

8 *Llyfr gweddi y Catholig*. Duckworth, 1837[?] 9 copies

9 Box of Old Deeds, some c.1914, some relating to John Beirne

10 2 books: Merlo, Jacobus *Paradisus Animae Christianus* [1675]

Turrianus, Franciscus *Defence of the Society of Jesus*

[against a Zwinglian] 1578

11 Newscuttings, 1930s

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THE MIDDLESBROUGH DIOCESAN ARCHIVES

David Smallwood

ORIGINS OF MIDDLESBROUGH DIOCESE

When the Catholic Hierarchy was restored in 1850 the whole of the vast county of Yorkshire became the Diocese of Beverley under Bishop John Briggs, the former Vicar Apostolic of the Northern District. The diocesan administration was centred in York with St George, Peel Street, being used as the pro-Cathedral. Ten years later Bishop Briggs, because of ill health, offered his resignation and the Letters Apostolic which appointed his successor, Robert Cornthwaite, already contained provision for a future division of the diocese.¹ As early as 1862 Cornthwaite moved his administration to Leeds which left the North Riding, including the rapidly growing town of Middlesbrough in the far north of the diocese, somewhat isolated. In a letter to the Congregation of Propaganda on 1 November 1874, Cornthwaite argued the case for dividing this diocese with its huge area and ever-growing population.²

The Vatican's response came four years later in a decree of Pope Leo XIII, issued on 20th December 1878, that the Diocese of Beverley was to be split. The West Riding and those parts of the City of York south of the River Ouse became the Diocese of Leeds; the North and East Ridings, together with the City of York north of the Ouse, became the Diocese of Middlesbrough. The recently erected church of St Mary in Middlesbrough was named as the cathedral of the new diocese and in November 1879 its Rector, Richard Lacy, was appointed the first Bishop of Middlesbrough. In more recent times there have been some minor boundary changes: the York parishes south of the Ouse were ceded to Middlesbrough in the 1980s so that all the churches in the city are now in the same diocese; in 2004 the parish of Howden, in the far south west of the East Riding, went to Leeds.

¹ R.Finnigan & J.Hagerty (edits.), **The Bishops of Leeds 1878-1985** (Keighley: PBK Publishing, 2005), p.34.

² R.Carson, **The First 100 Years: 1878-1978** (Middlesbrough Diocesan Trustee, 1978), p.21.

THE DEVELOPMENT OF MIDDLESBROUGH DIOCESAN ARCHIVES³

The earliest attempts to preserve archival material in the diocese were made by Monsignor Patrick Lannen who, as Bishop's Secretary from 1939 to 1957 and Chancellor from 1952 to 1963, was in a good position to have an overview of the diocese. The archive was at first held in a room in Bishop's House. No listings were made in those early days, so we can only speculate as to what was there; probably mainly a collection of correspondence with missions/parishes from the nineteenth and early twentieth centuries. As far as I can ascertain, only some clergy were aware of the existence of this collection - it was certainly not open to the general public.

In the mid 1970s, as the centenary of the formation of the diocese approached, Canon Robert Carson, the Administrator of the Cathedral, began to assemble material to write his history of the diocese.⁴ As well as the archive in Bishop's House, he found much material in presbyteries, especially in those of the larger parishes such as Middlesbrough Cathedral, St Wilfrid, York, and St Charles, Hull. Canon Carson would seem to have been the first person in the diocese to see the need for a formal historical archive; when he had finished writing his book he placed all the material he had collected, including the first complete set of diocesan directories, in an archive room in the Curial Offices in North Ormesby.

The last main stage in the development of the archive came under Monsignor Raymond Charlton, who took over as Diocesan Archivist after the death of Canon Carson in 1988, and saw the need to organise what had become by then quite a large collection. He did this under the direction of a professional archivist, Judith Smeaton, with help from Bidy Breen and Mary Hicks. Father Dominique Minskip, who took over as Archivist in 1993, continued to gather material from parishes and added many of his own books to an ever-growing library of Catholic history. I was appointed Diocesan Archivist in September 2000 and Father Minskip has since continued to play a very active role.

³ I am indebted to Monsignor Raymond Charlton for most of the information in this section.

⁴ Carson, *op. cit.*

PREMISES

The need for larger premises for the Curial Offices necessitated them moving firstly to Grange Road in Middlesbrough and secondly to their present location in The Avenue, Middlesbrough. The Diocesan Archives have moved along with the Curial Offices, and now occupy one ground floor room approximately 16 feet by 12 feet. The majority of our holdings are stored there in archival quality boxes inside steel stationery cabinets.

Visitors are welcome, by prior appointment, but because of severely limited space in the archive room, they have to be accommodated in a conference room on the opposite side of the corridor, or if that is in use in the corridor itself. Photocopying facilities are available, for which a small charge is made.

CONTENTS OF THE ARCHIVE AND CATALOGUE

Items have been classified using the following ten headings:

1. Diocese (including bishops)
2. Hierarchy of England & Wales
3. Individuals and Families
4. Miscellaneous
5. Organisations (non-diocesan)
6. Parishes
7. Religious Orders
8. Schools
9. Seminaries
10. Vatican & Papal Nuncio

Using Microsoft Access, a relational database has been constructed to catalogue the content of the Archives. The structure of this database is hierarchical:

FONDS ? SUB-FONDS ? ITEMS

For example: 'Parishes' is a fond, within which 'Ugthorpe, St Anne's' is a sub-fond, within which 'Burial Register, 1880-1896' is an item. The database can be searched on a number of fields (e.g. sub-fond, box number, date, key word of description) and is also used to produce printed reports, notably a complete catalogue of the Archives which constitutes our main finding aid.

PARISH SURVEY

A large majority of our holdings are from parishes and in 2003 we began a survey of material still in the parishes themselves. Bishop John Crowley gave advance notice of this in an *Ad Clerum* and a booklet was prepared to facilitate information-gathering, with spaces to enter items under the following headings:

Sacramental Registers

Indexes to Registers

Lists of Easter/First Communicants

Visitation Books/Forms

Certificates (e.g. of consecration of church)

Mass Intention Registers

Notice Books/Newsletters

Parish Magazines

Sick Call Books

Parish Census Books

Diaries/Notebooks

Documents relating to Buildings (e.g. plans, condition surveys, deeds)

Documents relating to Land (including cemeteries)

Map of Parish Boundaries

Financial Records

Records of Societies/Sodalities

Parish History (published/MS notes, press clippings, photographs)

Artefacts

For cases where there was, or had been, a parish school provision was also made to enter details of any:

Log Books

Admission Registers

Sacramental Registers (e.g. First Confession/Communion)

Managers' Letter Books

Minutes of Managers/Governors

Photographs

At the time of writing about three-quarters of our parishes have been surveyed in this way. All the information obtained has been entered into our catalogue database (each item from the survey has been given a box number of 'Par' to indicate it is in the relevant Parish Archive rather than in the Diocesan Archives).

Whilst this exercise has been a major undertaking, it has been very worthwhile: not only have we acquired a vast amount of information about archival material spread around the diocese but also a significant quantity of material has been deposited centrally, some of which may well otherwise have been lost. The other advantage has been the raising of awareness in the minds of parish priests both of the need to preserve archival material and of the existence of the Diocesan Archives to help them do this.

PUBLICATIONS

In 2003 we began a series of *Occasional Publications*⁵ each drawing mainly on materials in the Diocesan Archives. Martin Craven, a frequent visitor to the Archives, has published an extensive history of Catholics in the Holderness area of East Yorkshire. The same author has in the process of publication a history of the Mission at Market Weighton which includes much material on the Landdale family.

⁵ No. 1 J. D. Smallwood, **The 1858 Diary of Fr James Hostage at Egton Bridge**, 2003; No. 2 D. Minskip, **A New History of St Williarn's Mission, York**, 2003; No.3 D. Minskip, **The Bedale RC Mission**, 2004.

A DAY IN THE LIFE...

At the moment I am going into the Archives on one day a week which, because of family reasons, cannot always be the same day - hence the need for prior appointments. Typically about half this day is spent in answering queries whether by letter, by telephone recorded messages, or by e-mail. These queries cover a wide range of topics: the diocesan newspaper may want a photograph for a forthcoming edition; someone compiling a potted parish history for an anniversary may want relevant information; baptismal certificates for the purpose of marriage may be required; professional historians may ask what material we have on a specific topic; and of course (dare I mention them!) family historians seek information on their forebears.

Regarding the latter, some dioceses have elected to deposit their older sacramental registers in local record offices and thereby washed their hands of them. Our policy is to retain all registers. At the discretion of the parish priest some of these are still kept in parishes but many have been deposited in the Diocesan Archives. For obvious reasons I would prefer family historians to visit the Archives and carry out their own searches, but where this is not possible I am prepared to do some limited searching of registers myself. A fee of £10 per hour (or part thereof) is charged for this and in my experience most such searches can be completed within the hour. I confine searches to looking for named individuals in named parishes over defined date ranges, and would decline doing general trawls for a surname over many registers over many years. I also confine my replies to giving transcripts (in English) of any relevant entries found and leave the enquirer to construct family trees for themselves.

Once correspondence is dealt with I spend the rest of the day on routine activities such as entering new material into both the accessions register and the catalogue database and also cataloguing existing materials (some of our school boxes are at present only catalogued to the bundle level). If any time is left there is always work to be done on one of several current projects: e.g. indexing baptismal registers and writing the next *Occasional Publication*.

RAISON D'ETRE

Writing this article has prompted me to ponder the reasons for having a diocesan archive in the first place. Clearly, as with any archive, it has an information service to provide whether this be for professional academic,

amateur local, or family historians. If this was our only function we could, and probably should, hand over all our holdings to the local record office. What makes us distinctive, however, is that our archives record religious history and thereby have a pastoral role. As Pope Paul VI put it:

It is Christ who operates in time and who writes, He Himself, His story through our papers which are echoes and traces of this passage of the Church, of the passage of the Lord Jesus, in the world.⁶

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⁶ Pope Paul VI, *Address on Church Archivists*, 26 September 1963.

The Religious Archives Institute at the Catholic University of America

Maria Mazzenga

Every other year an assortment of individuals from across the United States converge upon the Catholic University of America for the Religious Archives Institute, a rigorous two-week course designed to prepare participants for work with Catholic records, manuscripts, and objects. Whether from Bronx, New York, or Butte, Montana (both represented in our last Institute), participants arrive eager to learn how to work with religious archives. Some are priests and nuns, others are non-religious, most, however, come from diocesan and religious order archives. Many Institute participants already possess archival training and come to learn more about working with Catholic records. Others have been placed in charge of their order's archives because of a love of history or excellent organizational skills, yet have very little experience or formal training in archival work. All leave with the latest in archival theory and practice from national experts in the field, often with the added bonus of having traded ideas and stories unique to individuals labouring in a Catholic archival environment.

The first Religious Archives Institute took place in the Summer of 1997 under its current director, Dr. Timothy Meagher, Archivist and Museum Curator at the American Catholic History Research Center and University Archives at the Catholic University of America. Due to the success of the core programme, the content and faculty have remained remarkably consistent since its inception. Beginning with fundamentals of archival practice, the course's subject matter becomes more specifically focused as the two weeks progress. As one of this year's participants noted, the content organization 'helped build knowledge progressively.' Accordingly, week one saw Dr. Philip B. Eppard, Professor of Information Science and Policy at the State University of New York at Albany, begin with a discussion of archival history, move into a focus on types of archives, their arrangement and description, archive reference services, and conclude with a look at archival ethical and management issues.

Students usually take advantage of the free time on Saturday and Sunday between the Institute's two weeks to see the Washington D.C. sites and to

rest. Week two began with a lively presentation by Jac Treanor, Vice Chancellor and Archivist with the Archdiocese of Chicago in Illinois. Mr. Treanor draws from his extensive knowledge of diocesan and religious order archives in a two-day, state-of-the-art presentation on records management. Participants find his wide-ranging knowledge of both diocesan and religious order archives particularly relevant and useful.

The focus of the final classroom presentations always please Institute participants because of both their practicality and their participatory nature. Archivists of religious orders often feel overwhelmed by the prospect of processing photographs and objects. Sarah Dashiell Rouse, a specialist in photograph management and preservation at the Library of Congress, draws from a fascinating collection of photographs from the nineteenth century to the present, to discuss image formats, storage and preservation, and cataloguing. As one participant put it, Ms. Rouse's presentation 'made the whole processing of photos seem a little more manageable.' Similarly, many of our participants are uncertain as to the historical value of certain objects in their collections. Melissa McCloud and Joan Hoge, both experts in preservation and management of historical objects at local museums, draw from the Catholic University Archives museum collection in a guided session in cataloguing. Participants usually leave this presentation with a more sophisticated sense of the value of their own collections: as one student noted, 'they sold me on the value of keeping and using objects... I enjoyed their enthusiasm and practical suggestions and the 'hands-on' work in groups followed by critique.'

Finally, the Washington area is replete with history, and field trips were organized by the staff for Institute participants to make the most of our historically exciting setting. One afternoon-long, archive-oriented field trip is planned for each week. This year, participants were bussed to the Library of Congress (a short half-hour drive from the university) for tours of the library's Prints & Photographs and Manuscripts collections. Particularly delightful for this year's participants was the viewing of the original United States Thirteenth Amendment abolishing slavery and a sixteenth-century Albrecht Durer print. During week two, students travelled to Baltimore, Maryland, for a presentation by Tricia Pyne, Archivist of St. Mary's Seminary and University Archives at that institution. The St. Mary's visit was followed by a tour and dinner at the Shrine of Divine Mercy, a historic Polish ethnic church, in the city of Baltimore. The trips enabled participants a glimpse of archival practice in action while expanding appreciation for local and national history.

The Institute is held every other year, and is scheduled to take place again in 2007. This year's Institute tuition was \$1300 for the non-credit course

and \$1875 for academic credit. Participants usually stay on campus, where a selection of housing and meal plans are available. For more information on the Institute and other archival programmes at the American Catholic History Research Center and University Archives at Catholic University, visit the Archives website at: <http://libraries.cua.edu/achrcua/events.html> or e-mail either Maria Mazzenga at mazzenga@cua.edu or, alternatively, Jane Stoeffler at Stoeffler@cua.edu.

RELIGIOUS ARCHIVES INSTITUTE SYLLABUS

11-22 July 2005 at the American Catholic History Research Center and University Archives Catholic University Washington, D.C.

The Religious Archives Institute is a two-week intensive course designed to prepare students for work with religious records, manuscripts, and objects. The course material is presented by historians, archivists, librarians, and museum curators, and participants will visit local archives and tour the Library of Congress toward gaining knowledge of varieties of archival management and operations.

Institute Staff

Philip B. Eppard, Ph.D.: Editor, *American Archivist*, Professor of Archives and Records Management, University at Albany, SUNY. **Archival Basics**

Joan Hoge: Executive Director, Historical Society of Delaware, Wilmington, Delaware. **Preservation, Care & Cataloguing of Objects**

Christopher Kauffman, Ph.D.: Catholic Daughters of the Americas Professor of American Catholic History, Catholic University of America, Washington, D.C. **Trends in American Catholic History**

Maria Mazzenga, Ph.D.: Education Archivist, American Catholic History Research Center and University Archives, Catholic University of America, Washington, D.C.

Melissa McCloud, Ph.D.: Director, Keefe Center for Chesapeake Studies, Chesapeake Bay Maritime Museum, St. Michael's, Maryland. **Preservation, Care & Cataloguing of Objects**

Timothy Meagher, Ph.D.: Curator of the American Catholic History Research Center, University Archivist, and Associate Professor of History, Catholic University of America, Washington, D.C. **Institute Director**

Sarah Dashiell Rouse, Deputy Director, Veterans' History Project, Library of Congress, Washington, D.C. **Photographs Management and Preservation**

Jane Stoeffler: Religious Archives Institute Organizer and Administrative Assistant, American Catholic History Research Center and University Archives, Catholic University of America, Washington, D.C.

Daniel Stokes, Program Officer, National Historic Publication and Records Commission, National Archives and Records Administration, Washington, D.C. **Grant and Proposal Writing**

Jac Treanor, Vice Chancellor and Archivist, Archdiocese of Chicago, Chicago, Illinois. **Electronic Record Management**

Schedule

Note: Educational sessions will be held in the Life Cycle Institute, Room 201, unless otherwise specified.

Monday, 11 July:

Timothy Meagher

9:00 - 9:30 Welcome and Orientation to Catholic University

9:30 - 12:00 Registration, Introduction, Archives Program Elements

12:00 - 1:00 Lunch

Philip Eppard

1:00 - 4:30 The Nature of Archives and Record-keeping

History of Archives

Types of Archives

Relationship of Archives to Libraries and Record Management

Tuesday, 12 July.

Philip Eppard

9:00 - 4.30 Appraisal, Acquisition, Accessioning of Archival Materials

12:00 - 1:00 Lunch

Wednesday, 13 July:

Philip Eppard

9:00 - 12:00 Arrangement and Description of Archives

12:00 - 1:00 Lunch

Christopher Kauffman

1:00 - 4:30 Trends in American Catholic History

7:00 p.m. Evening social, 2nd floor patio of Life Cycle Institute

Thursday, 14 July:

Philip Eppard

9:00 - 12:00 Arrangement and Description of Archives

12:00 - 1:00 Lunch

1:00 -4:30 Reference Services in Archives

Friday, 15 July:

Philip Eppard

9:00 - 12:00 Preservation/Legal/Ethical/Management Issues

12:00 - 1:00 Lunch

1:00 - 4:30 Field Study: Library of Congress.

1:00 Board bus at Mullen Library, CUA for trip to Library of Congress

1:30 - 3:45 Tours of Manuscripts and Prints & Photographs

Return to Millennium Hall by approximately 4:30

Saturday-Sunday, 16-17 July

No scheduled activities/Free time

Monday, 18 July:

Jac Treanor

9:00 - 12:00 A Case for Records Management

Programme Structure:

Components of a Records Management Programme

Survey

Retention Schedule

Service

File Management

12:00 - 1:00 Lunch

1:00 -2:30 Buried Alive (Video)

Survey Design

2:30 - 4:30 Field Survey at Catholic University: History Department, School of Library & Information Science, Office of Library Director

Tuesday, 19 July:

Jac Treanor

9:30 - 12:00 Survey Wrap-up

Policy Development

Clergy/Religious Personnel Records

12:00 - 1:00 Lunch

1:00 - 4:30 Electronic Records

Data Base Issues

Records Management Software

Questions & Answers

7:00 p.m. Evening Social, 2nd floor patio, Life Cycle Institute

Wednesday, 20 July:

Sarah Rouse

9:00-9:30 Introductions

9:30-10:00 Photograph formats

10:00 - 10:45 Describing/cataloguing photographs

10:45 -11:20 Photograph storage/preservation

11:20- 12:00 Serving photographs/reproduction

12:00 - 1:00 Lunch

1:00 - 5:45 Field Study/Baltimore.

1:00 Board bus in front of Mullen Library

2:00 -2:40 Presentation by Tricia Pyne, Archivist, St. Mary's Seminary and University Archives, Baltimore, Maryland

3:00 - 5:00 Tour, refreshments, gift shop, Shrine of Divine Mercy, Baltimore, Maryland.

Return to Millennium Hall by about 6 p.m.

Thursday, 21 July:

Melissa McLoud and Joan Hoge

9:00 - 12:00 Preservation, Care, and Cataloguing of Objects

12:00 -1:00 Lunch

1:00 - 4:30 Preservation, Care, and Cataloguing of Objects

Friday, 22 July:

Daniel Stokes

9:00 - 12:00 Grant and Proposal Writing

12:00 - 1:00 Lunch

1:00 - 4:30 Exam for credit students

Non-credit students may leave

EDITORIAL NOTE:

Maria Mazzenga

Ph.D. is the Education Archivist at the American Catholic History Research Center and University Archives, Catholic University of America, Washington D.C. (contact details on page 58 above).

ARCHIVES IN THE FIELD: A SPANISH ADVENTURE

Sister Dominic Savio Hamer C.P.

From 24 October 2005, as already reported in detail in the *CAS Bulletin*, a group of the Catholic Archives Society had a wonderful week in Valladolid, investigating ecclesiastical and civil archives in that area of Spain. It was a bright, clear day on 31 October as most of the group prepared to leave the English College either for England or other destinations in Spain. I, however, had other plans: I was setting out on a Spanish Adventure to investigate archives literally in the fields. My fieldwork was based on a desire to solve a mystery on behalf of our Province and Congregation: the mystery of where exactly we, as Sisters of the Cross and Passion, had had a foundation in Spain from 1925 to 1927.

Before I had left home, I had put together the pieces of the jigsaw puzzle which I had found in various community annals and other documents and so I had the following pointers. Our convent had been in a village called Noja, which was somewhere near Santander. Three Sisters had sailed on 17 September 1925 from Liverpool to Santander on the *Orita* which seems to have been on its way to Chile and was therefore probably a large ship. The Sisters had arrived in Santander on 20 September and had been taken to the nearby Passionist monastery for a meal. They had stayed in Santander that night, had had Mass the next morning in the Passionist church and breakfast in the monastery parlour, where, like some of us in Valladolid who were in Spain for the first time, they had had the novelty, to quote the annalist, of 'coffee in bowls and large hunks of bread'. During that morning they had been taken sightseeing along the sea front to El Sardinero, 'passing through gardens with many stately palms and beds of flowers, a riot of gorgeous colours, where seats were placed in the most convenient corners and spots, overlooking a sea of emerald flecked with tiny white waves.' They had also visited the British Consul, then the Cathedral and the house of the Bishop of Santander.

In the afternoon they had travelled one-and-a-half hours by train as far as Gama and then by private car to Noja. The station in Santander was made up of huts, and as for the train: 'How strange to British eyes', recorded the annalist, 'was that train with its leisurely puff-puff as it made its way through the streets of Santander to the outskirts. People walked along the line and

even crossed in front of the engine. Truly, it was a hundred years ago!' The countryside reminded the Sisters of parts of Ireland, Wales and Scotland. As they arrived in the village, knots of people waited and as the Sisters passed they cheered and waved their handkerchiefs and then ran behind the cars. The Civil Guard had erected two triumphal arches in flowers: 'Welcome to Noja' on the first and on the second the Passionist sign. The road was lined with men, women and children and the church bell was ringing. The Sisters were then led to their large house, in which they were going to provide a school, completely free of charge, for forty children of poor families.

On 20 October two other, Spanish-speaking, Sisters had arrived from Chile. Other places mentioned in the records were Isla, Beranga, Escalante and Santona. During their two years in Noja, until 1927, the Sisters had generally had a convent chaplain, appointed by the bishop, but during a period of illness suffered by the priest they had attended daily Mass in the village church, which the Passionist Chronicle for September 1925 described as 'majestic'. According to the same Chronicle, Noja was on the coast of Cantabria with a view of the mountains, had a thousand inhabitants, was noted for its beautiful gardens and had a beach that was very popular amongst the people of the Province. According to the annalist, the shore was only a short distance from the convent, so near, in fact, that when some visitors went down to the beach, the maid carried down their tea on a tray. Finally, in September 1926 two of the Sisters had gone to a place called 'Las Caldas' for a week.

With that information, two maps, a phrase-book, a railway timetable, some trepidation I must admit, and the assistance of Father Stewart Foster, I took a taxi from the English College to the railway station and at 9.30 a.m. I set out by train from Valladolid to Santander. It was only later that I discovered that that was a distance of 151.4 miles! Since I had to return to Valladolid that same day, I was planning to find a taxi immediately on arrival in Santander, go to Noja, return by the same taxi and explore Santander. The train was running on time until it began to make unscheduled stops. As a result, instead of arriving in Santander at 1.30, a four-hour journey, it arrived after 2 p.m. My return train, however, was at 4.45 p.m., so that instead of having three hours to get to Noja and back, I found I had less than two-and-a-half. Then I had to wait about another twenty minutes for a taxi, praying to our Sisters who had lived in Noja to send me the right driver who would be willing to take me and bring me back and would be safe; and then we had to crawl through very busy traffic, especially along the street where, I knew, the Passionist monastery was situated.

When we escaped from the city, however, we went onto a motorway and the driver speedily made up for lost time! It was about 25 miles from Santander to Noja. As we drove along I began to recognise the place-names I was looking for: Escalante, Beranga, Isla and finally Noja. The hilly scenery was wonderful under the blue sky. As we approached Noja, I managed to tell the driver in Spanish that I needed photographs of the church, the beach and a house with a school beside it, because I was fairly sure they would have kept our school there. We saw the church bell-tower first. As we followed the road to it, there, directly opposite, was a large house in its own grounds; and there, twenty yards in front of us, was a beautiful green sea and beach! That house just had to be our convent. There was no school beside it, because, as I remembered later, the school we had had was inside the house. The larger one we had planned to build had never materialised. The church in Noja was closed as it was siesta time, and in any case I had to take my photos from inside the car as the driver could not stop in that particular area and I did not dare to get out in case he left me behind! But it made all the difference in the world to have seen these places and in such glorious sunshine.

We returned to Santander at the same speed. There was the ferry landing-stage, with a ship in, and on the street opposite was a café with a picture on the door of the old railway station, which was burnt down in 1941. I walked along the sea front towards El Sardinero, 'passing through gardens', not perhaps at the end of October 'with many stately palms and beds of flowers, a riot of gorgeous colours', but seats 'were placed in the most convenient corners and spots, overlooking a sea of emerald flecked with tiny white waves.' Then I visited the Cathedral and saw the house of the Bishop of Santander. It was then 4.30 p.m. I dashed back to the station, bought a bottle of water and a roll and jumped onto the train, with five minutes to spare!

My fieldwork was still not finished, however. On the way north, I had caught a fleeting glimpse of a station called 'Las Caldas'. That was one of the places I was looking for. When I did not find the name again near Noja, I knew that it must have been the Las Caldas I had seen in the mountains south of Santander. I wondered if the two Sisters had been there on holiday. On the return journey, when I was looking out for it very carefully, I discovered it was a spa with hot springs that cured rheumatism etc. Evidently, at least one of them suffered from rheumatism and had gone there for a cure! I was very happy as I finally arrived back safely in the warmth and kind hospitality of the English College in Valladolid. Perhaps, if Ryanair continue to provide cheap flights, I shall return to Santander and Noja at a more leisurely pace!

BOOK REVIEWS

S.Gilley (edit.), **Victorian Churches and Churchmen: Essays Presented to Vincent Alan McClelland** (Woodbridge: Boydell Press, for The Catholic Record Society, 2005, pp. xvii + 387). The editor of this volume, Sheridan Gilley, introduces each of the sixteen contributors to Professor McClelland's *festschrift*. This is what he writes about the late Robin Gard's chapter, entitled 'The Cardinal and the Penitent: Cardinal Manning and Virginia Crawford': 'In a model piece of editing by Robin Gard, Manning's tenderness and humour with his female penitents also appear in the diary of his penitent Mrs Crawford, the survivor of the spectacular divorce trial involving Sir Charles Dilke, and a Catholic convert, a writer and life-long social worker among the poor.' The essay, which deals with a person for whose memory its author had a great affection and respect, serves as a fitting memorial to Robin as well as honouring the recipient of the volume, Alan McClelland, who is also a member of the Catholic Archives Society.

F.Dobson, **The Life and Times of George Silvertop of Minsteracres** (Newcastle-upon-Tyne, Browne Burton, 2004, pp.311). Written to celebrate the 150th anniversary of St Elizabeth's church, Minsteracres, Frank Dobson's account of the late eighteenth- / early nineteenth-century squire blends the rich history of Catholicism in North East England with the wider issues of Emancipation and the position of Catholics in English society. It is gratifying to see in the footnotes references to the Minsteracres Papers kept at the Northumberland County Record Office – itself another lasting reminder of the work of Robin Gard.

M.Trott, **The Life of Richard Waldo Sibthorp: Evangelical, Catholic and Ritual Revivalism in the Nineteenth-Century Church** (Brighton/Portland: Sussex Academic Press, 2005, pp. xii + 250). The controversial, not to say enigmatic, career of Richard Sibthorp is the subject of a carefully-researched book written by one of Professor McClelland's doctoral students. Michael Trott pays particular tribute not only to his academic mentor, but to the descendants of Sibthorp, who permitted him access to a large collection of papers in the custody of the family. Other MS sources consulted include: the Lincoln Archives; Magdalen College, Keble College, the Bodleian Library and Pusey House, Oxford; the British Library [Gladstone Papers]; Cornwall Record Office; Birmingham University [Church Missionary Society]; Cambridge University

[British and Foreign Bible Society]; and the School of Oriental and African Studies, London University [Religious Tract Society].

N.M. de Flon, **Edward Caswall: Newman's Brother and Friend** (Leominster: Gracewing, 2005, pp. xii + 226). This biography of the satirist, humourist, hymnologist and fellow Tractarian convert and Oratorian of Cardinal Newman, offers a fascinating insight into the life of an important figure in the history of Victorian Catholicism. The late Gerard Tracey, Archivist at the Birmingham Oratory, whose knowledge of Newman and all things connected with him was legendary, is recognised for the pivotal part he played in encouraging Nancy de Flon in compiling this study. Other archival collections consulted by the author include Brasenose College and the Wiltshire Record Office.

P.Shrimpton, **A Catholic Eton?: Newman's Oratory School** (Leominster: Gracewing, 2005, pp.xvii + 308). One of the more controversial aspects of the apostolate of the Birmingham Oratory was the foundation and conduct of what became effectively a Catholic public school. As one would expect, the author, Paul Shrimpton, in tracing the development of Newman's educational project, has made extensive use of archival material. In addition to the two obvious sources, viz. the Birmingham Oratory Archives and the archives of the Oratory School itself, collections have been consulted at the following places: Ampleforth Abbey [Grissell Papers]; Duke of Norfolk's Archives, Arundel Castle; Cambridge University [Acton Papers]; National Library of Scotland [Hope-Scott Papers].

J.Furnival, **Children of the Second Spring: Father James Nugent and the Work of Child Care in Liverpool** (Leominster: Gracewing, 2005, pp. 346). Monsignor John Furnival has written this study of the founder of Catholic childcare in Liverpool as a labour of love. Archivaly, he has cast his net wide: The Nugent Care Society's own records; The Poor Servants of the Mother of God, Brentford; Ushaw College; Venerable English College, Rome; Liverpool Archdiocese; City of Liverpool; Mount St Bernard Abbey, Coalville. The author has pieced together the remarkable story of a true pioneer in his field.

P.Doyle, **Mitres & Missions in Lancashire: The Roman Catholic Diocese of Liverpool 1850-2000** (Liverpool: Bluecoat Press, 2005, pp. 407). This long-awaited and scholarly presentation of 150 years of Catholicism in Liverpool and its hinterland draws upon a wealth of archival sources: Liverpool Archdiocese (including material deposited in the Lancashire Record Office); Westminster Archdiocese; Birmingham Oratory; Propaganda Fide; London Province of the Redemptorists. Beautifully produced and very well illustrated,

Dr Peter Doyle's book, in twenty thematically and chronologically constructed chapters, tells the story of the proud tradition of Catholic life, not only in the great port itself but also in the surrounding towns and countryside of Lancashire. Dr Meg Whittle, Archivist of the Liverpool Archdiocese, is given a special mention for her assistance to the author, and likewise a number of other members of the Catholic Archives Society: Sister St Mildred (Daughters of Wisdom); Sister Maire Powell (Sisters of the Sacred Heart of Mary); Sister Mary Campion McCarren (Faithful Companions of Jesus); Paul Shaw (Poor Servants of the Mother Of God); and Father Ian Dickie (Westminster).

A.Howard, **Basil Hume: The Monk Cardinal** (London: Headline, 2005, pp.342). This book received a great deal of attention in the media when first published. Anthony Howard has drawn upon a great many sources, both verbal and written, to offer a biographical study of Britain's most prominent Catholic leader of the second half of the twentieth century. Of the diocesan material used by the author in research for the book, he consulted the late cardinal's papers still retained at Archbishop's House, as well as the vast collection of Humeana in the Westminster Diocesan Archives. Howard acknowledges the special part played by Father Ian Dickie, Diocesan Archivist of Westminster until Easter 2005, describing him as '...a tower of strength throughout. The ready access that he granted me to the 600 boxes covering Basil Hume's archiepiscopal career... greatly speeded up the progress that I was able to make.'

R.Finnigan & J.Hagerty (eds.), **The Bishops of Leeds 1878-1985: Essays in Honour of Bishop David Konstant** (Keighley: PBK Publishing, 2005, pp.182). The authors, both of the Leeds Diocesan Archives, are to be congratulated on this timely and most professionally produced tribute to the Bishop Emeritus of Leeds. From an archival point of view the most obvious attraction of the book is the extensive use it makes of the Leeds Diocesan Archives, not least the photographic collection. After an appreciation and short biography of Bishop Konstant, seven further chapters chronicle the history of the Diocese of Beverley and (from 1878) the Diocese of Leeds under the various episcopates.

B.Taylor & Contributors, **The Catholics of Sutton Park** (Guildford: St Thomas' Trust, 2005, pp.viii + 191). Father Brian Taylor and a team of contributors have produced an attractive, well-illustrated and meticulously researched account of the only Catholic community in Surrey that claims continuity from the medieval and post-Reformation eras. The present church, dedicated to St Edward, was opened in 1876. One of its incumbents was Father (later Cardinal) Arthur Hinsley, who served at Sutton Park from 1905 to

1911 while teaching at St John's Seminary, Womersley. The book covers every aspect of the history of the mission, its clergy, buildings, architect (Charles Alban Buckler), and school. Good use has been made of the Southwark Archdiocesan and Arundel & Brighton Diocesan Archives, as well as material preserved at Sutton Park itself.

J. Bogle, **The Church in Nightingale Square: A History of Holy Ghost R[oman] C[atholic] Church, Balham** (Leominster: Gracewing, 2005, pp.63). Designed by the Catholic architect Leonard Stokes and opened in 1897, Holy Ghost church, Balham, is today the centre of one of the most thriving parishes in the South London area of the Archdiocese of Southwark. Joanna Bogle's succinct history of the church and parish, complete with twenty illustrations, follows her previous account of a neighbouring community, St Bede's, Clapham Park. Once again she has made profitable use of both parish and diocesan archival material.

A.V.Kiran, **Information Management of Church Archives in India** (Chennai [Madras]: Department of Library and Information Science, University of Madras, 2003, pp. x + 260). Father Vijay Kiran has been in charge of the Chennai (formerly Madras) Archdiocesan Archives for more than a decade. This book, presented to the reviewer by the author when visiting England, is a very useful compendium of how to integrate ecclesiastical archives into a modern system of information technology, keeping the integrity of the former while utilizing the very best in IT know-how and computer software. Included in the book is a very helpful list of archival websites throughout the world, including www.catholic-history.org.uk, the CAS' own shared site.

S.F.

The Catholic Archives Society Conference, 2005

The Catholic Archives Society held its Annual Conference from 23 to 25 May 2005 at All Hallows Conference Centre, St Gabriel's [Anglican] Convent, Ditchingham, near Bungay, Suffolk – although the Centre itself is just in Norfolk. It was the second time that the Society had visited Ditchingham, which, although by no means the easiest spot to reach via public transport, made up with hospitality what it may lack in accessibility!

The first speaker, on the Monday afternoon, was Dr John Alban of the Norfolk Record Office, who gave a most stimulating illustrated account of the destruction by fire (and water damage) of the former County Record Office in Norwich and the remarkable and very successful efforts to rescue its archival treasures. He also gave us a preview of the current Norfolk Record Office, a recently-constructed state-of-the-art building attached to County Hall on the outskirts of the city which we were to visit the following afternoon. The Bishop of East Anglia, Rt. Rev. Michael Evans, joined us for supper and stayed for the evening session. This was led by our Chairman, Dr Graham Foster, who embarked upon a fascinating archival trail searching for clues into the life and work of Bishop Bagshawe of Nottingham, the subject of his doctoral research.

On Tuesday morning Sister M. Cabrini Delahunty RSM, Archivist of the Diocese of Cloyne, gave an illustrated talk on her work. Although she was reluctant to acknowledge it, her largely single-handed achievement, especially in the field of cataloguing, has been outstanding. In the second paper we heard Deidre Sharp of the Norfolk Record Office speaking on Freedom of Information, a most topical subject, but together with the allied theme of Data Protection, one that taxes many an archivist, ecclesiastical or otherwise. In the afternoon a most rewarding visit was made to the new Record Office in Norwich.

Two open forum sessions were held, one on Tuesday evening and the second on Wednesday morning. As usual, these events proved to be very valuable opportunities for the exchange of information and the discussion of topics of common interest and concern. Special tribute was paid to the late Robin Gard at these sessions and also at the Annual General Meeting, which concluded proceedings on Wednesday morning prior to Mass, lunch and departures. The 2006 Conference will be held at Ushaw College, Co. Durham, from 22-24 May.