

CATHOLIC ARCHIVES 2007

Number 27

**THE JOURNAL OF
THE CATHOLIC ARCHIVES SOCIETY**

CATHOLIC ARCHIVES

No.27 2007

CONTENTS

Editorial Notes		2
Circular Letter of the Pontifical Commission		3
Access to Catholic Archives in England & Wales: A Vision for the Twenty-First Century	S. J. STANTON	7
Catholic Archives in the Twenty-First Century: The Scottish Experience	A. NICOLL	30
The Archive of St Mary's, Stanley, Falkland Islands	E. WALSH	36
Report on the Archives of the Sisters of Our Lady of Charity and Refuge	V. PERRY	54
The English Dominican Congregation of St Catherine of Siena of Stone: A Brief Description	M. C. BOULDING O.P.	62
Hidden Treasure: Sources for Catholic History in the Derby Collection, Liverpool Record Office	J. DAVIES	64
The Bishop Bilborrow Papers in Box 207 of the Salford Diocesan Archives	N. PAXTON	68
Book Reviews		76
The Catholic Archives Society Conference, 2006		83
<i>Illustrations</i>		
Father James Foran		51
The Catholic Chapel, Stanley, 1886-1899 (2 views)		52
Laying the Foundation Stone of the present St Mary's Church, 1899		53
St Mary's Church, Stanley, 2006		53

EDITORIAL NOTES

The 2007 issue of the journal looks to the future by publishing the latest Circular Letter of the Pontifical Commission for the Cultural Heritage of the Church, the first part of Sarah Jane Stanton's recent thesis on access to Catholic Archives in England and Wales, and Andrew Nicoll's analysis of the challenges faced by the Scottish Catholic Archives as the twenty-first century gathers pace. Edward Walsh then offers a fascinating account of one of the more remote archival collections in the Catholic orbit, that of the Falkland Islands, Victoria Perry presents a most professional report on the Archives of the Sisters of Our Lady of Charity of Refuge in Ireland, and Sister Mary Cecily Boulding's note on the Archives of the Dominican Sisters (Stone Congregation) whets the appetite for a much fuller account of their holdings. Finally, from the North of England come contributions by John Davies on the Derby Collection in the Liverpool Record Office, and Father Nicholas Paxton, who sheds light on the papers of Bishop Bilsborrow, the third Bishop of Salford.

One of the strengths of this journal is that it receives material for publication not only from those who are already members of the Catholic Archives Society, but also from archivists and historians who have come into contact with the collections of Catholic institutions in other ways. Both categories of contributors are much appreciated, and the Editor is again grateful to all who have supplied articles for **Catholic Archives**. Nevertheless, the principal responsibility for the future of the journal must still rest with the willingness of the Society's existing members to share their expertise in the public forum. Experience shows that the appearance of an article in **Catholic Archives**, as well as acting as a stimulus to those who are beginning the archival adventure, also encourages new members to join the Society.

Last year we paid tribute to Robin Gard. In September 2006 I concelebrated at the Requiem Mass of Father Francis Edwards S.J. at Farm Street. A distinguished and widely published historian, especially of the Elizabethan and Jacobean periods, he had served as Provincial and General Archivist for the Society of Jesus and was a past Chairman of the Catholic Archives Society (1983-1986). In February 2007, as I write these notes, I have just returned from Plymouth Cathedral where several members of the Society attended the Requiem Mass of Canon Christopher Smith, another former Chairman (1998-2001) and until his death Editor of the **CAS Directory**. Both Francis and Chris were great servants of the Society, and will be missed. Requiescant in pace.

Father Stewart Foster

CIRCULAR LETTER OF THE PONTIFICAL COMMISSION FOR THE CULTURAL HERITAGE OF THE CHURCH N. 14/06/4

INVENTORY OF THE INSTITUTES OF CONSECRATED LIFE AND THE SOCIETIES OF APOSTOLIC LIFE: CULTURAL PATRIMONY – SOME PRACTICAL ORIENTATIONS

Reverend Father/Brother/Mother General,

It is a well established fact that the goods of cultural value in the care of Institutes of Consecrated Life and Societies of Apostolic Life constitute a significant share of the remarkable historical and artistic patrimony of the Church. They encompass 'first of all, the artistic wealth of painting, sculpture, architecture, mosaic and music, placed at the service of the Church's mission. To these we should then add the wealth of books contained in ecclesiastical libraries and the historical documents preserved in the archives of ecclesiastical communities. Finally, this concept covers the literary, theatrical and cinematographic works produced by the mass media' (Pope John Paul II, Address to members of the Pontifical Commission for the Cultural Patrimony of the Church, 12 October 1995, no. 3: **L' Osservatore Romano**, Weekly Edition in English, 25 October 1995, p. 5).

From the beginning of its foundation, this Pontifical Commission has made every effort to instill among the Institutes and Societies a sense of responsibility and vigilant attention to their own historical and artistic patrimony; in particular by way of the Circular Letter **The Cultural Heritage of the Church and Religious Families** (10 April 1994). In that letter and in other documents the *inventory of goods of cultural value* has been singled out as being primary and essential in assisting the work of judicial guardianship, of protection against the crimes of theft, alienation, or expropriation, of maintenance of cultural items and also for ecclesial improvement. Such an inventory was also the object of a previous document of the Pontifical Commission, **The Inventory and Catalogue of the Cultural Heritage of the Church: A Necessary and Urgent Task** (8 December 1999), which while being addressed to diocesan ordinaries, is also valid for religious.

However, notwithstanding the positive response and collaboration on the part of various Institutes of Consecrated Life and Societies of Apostolic Life -some of whom have developed thorough internal provisions - many others

have not yet been able to take the task in hand because of the lack of suitable personnel and funds intended for this purpose.

The risk that arises from such a situation is easy to imagine. If one considers, among other things, the more frequent closure of religious houses, a dilemma occurs regarding the destination not only of works of art and liturgical furnishings, but of whole libraries and archives. In more than a few cases, this situation is resolved via an irretrievable diffusion of these goods of cultural value on the antiques market, which causes great harm to the patrimony of the Church and is in direct violation of both canonical and civil regulations.

It is hoped, therefore, that with a sense of responsibility, Major Superiors will in a timely manner take the necessary steps to arrange for an inventory of archival items, libraries and works of art in their possession, located either at the mother house or in regional houses. Particular attention should be given to goods of cultural value from suppressed religious houses. The importance of such an inventory is highlighted in canon 1283,2° of the **Code of Canon Law** and canon 1025 of the **Code of Canon Law of the Eastern Churches**.

For religious communities with their Generalate in Rome or elsewhere in Italy, it is necessary to follow the directions given by the Italian Episcopal Conference (CEI). So as to facilitate communication between these two groups, before writing this letter this Pontifical Commission consulted the CEI, which in collaboration with the Istituto Centrale per il Catalogo e la Documentazione (ICCD) initiated, some years ago, a programme of inventory for ecclesiastical furnishings of artistic and historical value.

With reference to the protection of sacred art, the participation of religious superiors is expected according to the 1974 norms **Tutela e Conservazione del Patrimonio Storico-Artistico della Chiesa in Italia** (cf. no. 6) (**Enchiridion della Conferenza Episcopale Italiana**, II, Bologna 1985, pp. 448-460). This is outlined further in the agreement between the Minister for Goods and Activities of Cultural Value and the President of the CEI (18 April 2000) which pertains to the conservation and consultation of the archives of historical interest and libraries of ecclesiastical agencies and institutions. Institutes of Consecrated Life and Societies of Apostolic Life are included in this agreement (**Intesa fra il Ministero per i Beni e le Attività Culturali e il Presidente della CEI**, 18 aprile 2000: **Enchiridion della Conferenza Episcopale Italiana**, VI, Bologna 2002, pp. 1419-1441).

Therefore, on the basis of these directions, the CEI guarantees that the computer software prepared by the offices and services of its General Secretary for the purposes of the inventory of ecclesiastical goods of cultural value is freely at the disposal of those Institutes and Societies who request it.

Together with the inventory software for historical and artistic goods and archives, the Ufficio Nazionale Beni Culturali Ecclesiastici (National Office for Ecclesiastical Goods of Cultural Value), where possible, would like to offer the above-mentioned Institutes and Societies formation of personnel, technical assistance and the possibility of a continuing renewal by way of the Forum sui Beni Culturali Ecclesiastici. Moreover, a programme relating to ecclesiastical libraries is already available on the Ufficio Nazionale Beni Culturali Ecclesiastici website.

Economic provisions are made under the terms of Article 1, § 3 (c) of the Disposizioni Concernenti la Concessione di Contributi Finanziari della CEI per i Beni Culturali Ecclesiastici and Article 1, § 2 of the executive *Regolamento* (**Notiziario della CEI** 9/2003, pp. 279-295). Civilly-recognized Institutes of Consecrated Life and Societies of Apostolic Life are able to allocate donations for the conservation and consultation of General and Provincial archives as well as libraries of particular importance that are open to the public. Regarding requests for grants, applications must be made by the Major Superior to the ordinary of the diocese in whose territory the religious house is located.

The General Secretaries of the CEI and the Ufficio Nazionale per i Beni Culturali Ecclesiastici are available to the above-mentioned Institutes and Societies which may require assistance. For more detailed information contact the Centro Servizi Progetti Informatici dell'Ufficio Nazionale per i Beni Culturali Ecclesiastici of the CEI on (green number) 848.580.167 (Dr Francesca M. D'Agnelli). The principal contact person is Rev. Don Stefano Russo, Via Aurelia 468, 00165 Roma, Italy (e-mail: unbc@chiesacattolica.it).

In the event that the Generalate is not located in Italy, but is connected to Italy by way of Provinces or recognized houses, the CEI also offers Institutes and Societies access to computer software. As a rule, it is appropriate to adopt the system of inventory in use in the country in which the Generalate is located or in which the Institute has a major presence. Taking into consideration, however, that not all countries have an available system of inventory, particularly with reference to computer technology, it would be preferable to use those which have reliable and trusted systems.

Finally, in the case of insufficient domestic funds or the impossibility of civil grants, it is recommended to apply to international corporations or foundations for economic assistance.

Thank you for all your work in protecting the historical and artistic patrimony of your Institute and for taking into consideration the recommendations made in this letter.

Reassuring you of the availability of this Pontifical Commission in the event that assistance or clarification is needed, I remain

Sincerely yours in Christ,

+ Mauro Piacenza, President

Prof.Rev.Carlo Chenis, S.D.B., Secretary

Vatican City, 15 September 2006

ACCESS TO CATHOLIC ARCHIVES IN ENGLAND & WALES: A VISION FOR THE TWENTY-FIRST CENTURY

PART I

Sarah Jane Stanton

Introduction

Access is a hot topic in the world of archives. It has become so for two key reasons: the number of people wanting or gaining access to archives and the changing nature of the material which they desire to consult. The number of people using archives has increased significantly in the last twenty years and Helen Forde cites the popular interest in archives, including family history, and technological advances as two of the facilitators of change.¹ It is no longer just scholars who want access to information and it is becoming increasingly easy for the general public to gain this access. The popularity of social history and the interest in more recent history means that people now want to study records concerning ordinary citizens, who may still be alive. In juxtaposition to this, however, there is a growing awareness that the right to privacy needs to be reasserted in this information and communications technological age. This article will address the particular relevance of the changing expectations of access for the Catholic archival community.

The International Council on Archives' **Dictionary of Archival Terminology** defines access as 'the availability of records/archives for consultation as a result of both legal authorisation and the existence of finding aids'.² The question of accessibility is both intellectual and practical. The intellectual aspect of access addresses who is allowed access to what material - or, discrimination between users and the availability of records - and is grounded in attitudes and opinions. This will be addressed in Section 1:2 below, which discusses whether access is a right or a privilege, as well as the rôle of policies on access. The practical aspect of access relates to issues such as

¹ H.Forde, 'Access and Preservation in the Twenty-First Century: What has Changed?', *Journal of the Society of Archivists* 26:2 (2005), p.193.

² P.Walne (edit.), *Dictionary of Archival Terminology* 2nd edn. (London, 1988), p.11.

the location of the archive and its opening times: this is frequently influenced by the amount of resources which has been allocated to the archive. Section Two (to be published in **Catholic Archives 28**) will discuss some practical actions which could enable Catholic archives to accommodate more users. The most common groups of people who want to use Catholic archives are: academic scholars who desire to publish what they find; school children and students engaged in directed learning events; genealogists researching their family trees; and people with an interest in local history. In addition, those archives which have records of orphanages, hospitals and schools will receive enquiries from people wanting to learn about their own, or their family's, connection with the institution. It is evident that a wide range of people are affected by this important issue.

Currently, there is a small amount of legislation regarding the management of private archives in England and Wales. Archives are implicitly included as national heritage and there are provisions regarding grants and loans for purchase, export control and tax concessions.³ It is only since the end of the twentieth century that legislation has referred to access. Recently, two significant measures have been passed: the Data Protection Act (DP) of 1998 and the Freedom of Information Act (FOI) of 2000.⁴ With regard to this topic, Data Protection means that an individual is entitled to know what information is held about him or her and has the right to have it corrected, if wrong. In addition, this data must not be made available to those who do not have the right of access to it. Freedom of Information means that requests for information can be made to publicly-funded bodies. Previously, these records were only opened after a thirty-year closure period. The Act does not mean that sensitive or personal information will be generally available and a 'public interest test' will be applied before any information is released. This Act will have an impact on Catholic archives in two ways. Some Catholic institutions such as schools, hospitals and care homes receive, or have received, public money and therefore their records are legitimate subjects of requests for information. The Act is also likely to raise expectations of what materials should be available for consultation and so *de facto* reverberations will be felt in the private domain.

³ A.A.Knightbridge, *Archive Legislation in the United Kingdom*, Society of Archivists Information Leaflet 3 (1985), pp.6-7.

⁴ The Information Commissioner's website contains information about both acts at: <http://www.ico.gov.uk/> (accessed 25 July 2006).

Records have always been important to the Catholic Church. It is a belief system in which memory and tradition are very significant: 'Tradition was important to the structure of doctrine which fed men's faith. Tradition was continuity, and continuity was history.'⁵ Records of the work of evangelisation and other activities of the Church have been preserved since apostolic times.⁶ Pope Innocent III (1198-1216) was the first to organise the collection and preservation of Church records. Pope Paul V (1552-1621) officially divided the archives and library and from then on an independent central archive has existed in the Vatican.⁷ The rules governing Church archives are laid down in Canon Law. The 1983 Code describes how four different types of archive - diocesan, secret, parish and historical - are required. The specifications for the historical archive are basic, as they must be applicable to the whole Church:

Canon 491 §2 The diocesan bishop is to ensure that there is an historical archive in the diocese, and that the documents which have an historical value are carefully kept in it and systematically filed.

§3 In order that the acts and documents mentioned in §§1 and 2 may be inspected or removed, the norms laid down by the diocesan bishop are to be observed.⁸

It is, therefore, the responsibility of each bishop to set access regulations for the records of his diocese. There are no specific canons for the archives of religious communities, but good record-keeping practices are implicit in the requirement that the 'intention and wishes of founders about the nature, purpose, spirit and character of an institute, together with its healthy tradition... are to be faithfully observed by all.'⁹ The preservation and use of records within the Church has, therefore, a long-standing and well-regulated tradition.

⁵ O.Chadwick, *Catholicism and History: The Opening of the Vatican Archives* (Cambridge, 1976), p.3.

⁶ M.Giusti, 'The Vatican Secret Archives', *Archivaria* 7 (1978), p.17.

⁷ Chadwick, *op.cit.*, p.9; S.Sweeney, 'Sheep That Have Gone Astray?: Church Record-Keeping and the Canadian Archival System', *Archivaria* 23 (1986-1987), p.56.

⁸ G.Sheehy et al. (eds.) *The Canon Law Letter and Spirit: A Practical Guide to the Code of Canon Law* (London, 1995), p.272.

⁹ P.Ingman, 'The New Code of Canon Law and Archives', *Catholic Archives* 5 (1985), p.55; cf. canon 578 in Sheehy et al. (eds.), *op.cit.*, p.318.

This emphasis on the administrative use of records started to change from the mid-twentieth century onwards, as a new theology developed in the 1960s under the pontificate of Pope John XXIII, culminating in the Second Vatican Council. This called for the Church to be less distant and more practically active in daily life. More recently, in 1988, Pope John Paul II established the Pontifical Commission for the Conservation of the Historic and Artistic Heritage which was restructured in 1993 to become the Pontifical Commission for the Cultural Heritage of the Church. In 1997 this Commission issued an extremely significant Circular Letter, entitled **The Pastoral Function of Church Archives**, which aimed to increase awareness of the cultural and evangelical significance of archives.¹⁰ This document is particularly relevant to the current archival climate and although it is advisory, Robin Gard states that 'its inspiration is clearly pontifical and it will thus be received by its recipients and acted upon with due regard for its authority.'¹¹ Therefore, a much more recent trend has evolved, stressing the social rôle that Catholic archives have to play alongside their administrative one.

While tradition and therefore records are an integral part of Catholicism, the modern-day requirements of this fact are not always recognised within the Church: that records need to be preserved and made available and that these actions cost money. There has been external pressure on the Church in recent years, however, resulting in a growing awareness of these issues. Child abuse allegations mean that individuals, the police and courts of law are demanding access to Catholic archives. The Church has woken up to the important rôle of records management and, at times, a desire either to destroy records if they contain incriminating evidence, or to press for their preservation to facilitate the vindication of the Church from any wrongdoing. It is sad that it has required an issue such as this to force some in the Church to recognise the value and the power of records. Access to records as part of legal proceedings and abuse allegations is not an issue which this article can, or will, address directly. This is not to say, however, that archivists should not be involved in these issues. Bishops and religious superiors need to handle requests for access to these records with the utmost care.

Currently, there are many small Catholic archives throughout England and Wales. Each diocese has its own archive and many religious congregations

¹⁰ The Pontifical Commission for the Cultural Heritage of the Church, **The Pastoral Function of Church Archives** (Vatican City, 1997) reprinted in S.Foster (edit.), **Church Archives** (The Catholic Archives Society, 2001).

¹¹ R.Gard, 'The Pastoral Function of Church Archives', **Journal of the Society of Archivists** 19:1 (1998), p.53.

and individual communities do too. In 1997 the **Directory of Catholic Archives** listed 134 in England and Wales.¹² It is very natural for institutions to desire to maintain their own records even when they no longer require them on a day-to-day basis. James Lambert sees religious bodies as 'long established and often tenacious practitioners' of what he has termed 'institutionality'.¹³ This analysis will discuss whether this arrangement maximises accessibility to Catholic archives. While important to the Church itself, the care of Catholic archives is also equally important to the archive community generally. When assessing policies and practices for any specific type of archive, it is important to consider how they affect the rest of the domain. Even if archives are privately and separately maintained, links should exist between different institutions promoting advice, encouragement and other networking projects. Margaret Harcourt Williams comments that 'the question of access to any private archives, not just those of the Catholic or other non-established Church, is one that the archive community as a whole needs to consider seriously'.¹⁴ Many of the issues that are current in the world of Catholic archives - the challenges of applying for funding for small archives and appropriate protection for sensitive records - are clearly not specific to this community alone.

The research for this article has relied upon professional literature which describes the policies and practices of archives in England and Wales. In the administration of the Catholic Church, the twenty-two dioceses of England and Wales are distinct, so this area forms a natural unit for discussion. Several Catholic archives were visited and other people who have an interest in these issues contacted, in order to collect information on the current situation in England and Wales.¹⁵ The article also makes reference to the Scottish Catholic Archives, as the arrangement in this country provides an interesting case-study. The evidence obtained is qualitative rather than quantitative, so it has not been possible to generate statistical conclusions. Catholic archives are extremely varied, even within England and Wales, and the diversity of experience of archives is evident throughout. Some archives are actively engaged with the local community, whereas other are struggling to arrange

¹² C. J. Smith (ed.), **Directory of Catholic Archives of England and Wales** 4th edn (The Catholic Archives Society, 1997). It lists the archives of 22 male and 55 female religious orders and congregations, 22 diocesan archives plus the Bishopric of the Forces, and 10 other archives.

¹³ J. Lambert, 'Public Archives and Religious Records: Marriage Proposals', *Archivaria* 1: 1 (1975-1976), p.59.

¹⁴ M. Harcourt Williams: e-mail to S. Stanton, 26 April 2006.

¹⁵ For a list of contributors see Appendix 1 (to be printed after Part II of this article).

and describe their collections. Each archive is unique and therefore it would be inappropriate to draw direct comparisons between them. It is hoped that the comments made will be relevant to the majority of the Catholic archives in England and Wales.

The fact that this article has been adapted from a dissertation produced as part of a Master's Degree in Archives and Records Management means that theory and best practice are prominent at times. Nevertheless, it is hoped that the suggestions made are practicable rather than idealistic. One essential aim is to demonstrate how central access is, or should be, to all aspects of archive management. Access, it will be argued, should be an integral responsibility of custody.¹⁶ If an archive is facing challenges in any aspect of its administration, this will be reflected in its ability to welcome users. Several archives have been highlighted for praise. There are probably many more that are doing much good work, but there was insufficient time to investigate as many as desired. This analysis also contains some personal recommendations for improvement that are intended to stimulate discussion. Any criticisms made are not aimed at any particular archive, but are presented as points for consideration by the Catholic archival community in general. A specific aim has been to challenge and provoke a response. Access to archives is a very broad topic and it has not been possible to cover any specific area in great detail. In some respects, this analysis will raise more questions than it answers, but it is hoped that it will form a helpful contribution to an ongoing discussion, within both the Catholic Church and the archival community.

1 Policies on Access

1:1 The 'Secret' Archives

This section will address whether there is a right of access to Catholic archives and to whom, if anyone, this right extends. It will also ask whether the current policies for regulating use of Catholic archives are appropriate. Access is currently very prominent on the archive agenda and James O'Toole believes that 'the question of access to and use of diocesan records is asked more frequently than almost any other.'¹⁷ There is a defensive attitude from some quarters within the Catholic Church regarding access issues. Many Catholic

¹⁶ J.A.Bastian, 'Taking Custody, Giving Access: A Post-Custodial Role for a New Century', *Archivaria* 53 (2002), pp.76-93.

¹⁷ J.M.O'Toole, 'Catholic Diocesan Archives: A Renaissance in Progress', *The American Archivist* 43:3 (1980), p.289.

archivists feel that it is important to stress that the records they look after are private and therefore that admission for external users is a privilege rather than a right. This indicates a concern in the world of Catholic archives, that the special requirements of their records are not always understood or appreciated. Attitudes about archives are changing and legislation, such as Data Protection and Freedom of Information, and growing expectations of users' rights have made this sensitive and difficult issue a hot topic. Paul Shaw states that 'there is much concern about requests for access to our archives' and David Sheehy believes that Church archivists find this a challenging area.¹⁸ This section will examine attitudes towards Catholic archives both from inside the Church and externally. While there is a lack of understanding about how the Church manages its records, there is limited appreciation among some Catholic archivists of what access needs to mean. The status of Catholic records needs to be analysed and appropriate policies devised to help administer the current situation.

A general right of access to certain types of records is now well acknowledged. A citizen's right to view the records of his or her government is seen as an essential tenet of a civilised democracy. David Sheehy describes how the 'right of access to information or to records is founded in the concept of natural law' and 'since the end of the eighteenth century the notion of a universal civic right of access to archives has been widely promulgated in Europe.'¹⁹ In our society, therefore, there is an accepted principle that people have a right of access to certain types of records and information. To counterbalance this freedom, however, we also recognise a fundamental right to privacy, acknowledged by the Human Rights Act of 1998.²⁰ In the terms of this simple dichotomy, the Catholic Church is not a public body, but a private one, and the records it creates are its own private property.

Catholic archives have a reputation of being inaccessible and closed. While this is not entirely justified, at times the Church has badly managed the issue

¹⁸ P.Shaw, 'Access to Religious Archives', *The Catholic Archives Society Bulletin* 28 (2005), p.16; David Sheehy, 'Archives and Archivists in the Spotlight: Principles and Practice of Church Policy in Regard to Access to Sensitive Records', *Catholic Archives* 23 (2003), p.21.

¹⁹ Sheehy, art.cit.,pp.22-23.

²⁰ The Human Rights Act, which came fully into force in 2000, made the rights enshrined in the European Convention on Human Rights of 1951 directly enforceable in the British Courts. K.Paver, 'Data Protection and Confidentiality: Civil Law versus Canon Law' : notes from the Catholic Archives Society Training Day, 2002, p. 1

of access to its archives. While the Vatican Archives have been in the main open since 1881, they have retained the official title of 'the Vatican Secret Archives.'²¹ In 2004 the Vatican Archives released volumes of edited documents concerning the Holocaust and the Second World War but would not allow access to the original records.²² In England and Wales not all archives of religious orders are open to external researchers and while Dr Mangion says that it is difficult to give figures, she believes that there are many archives where no external access is allowed.²³ While in theory an unawareness of external needs or an inability to fulfil them is harder to criticise than a refusal of admittance, in practice it produces much the same result for the would-be user: inaccessibility. From the outside, poor management can be difficult to distinguish from concealment. The tag-line for the recent book-turned-film **The Da Vinci Code**, 'the greatest cover-up in history', sums up this attitude. People perceive the Church as having something to hide.

The Catholic Church frequently asserts that its archives are private on the basis of their function and nature. Within the record-creating tradition of the Church, there is a strong emphasis on their administrative purpose. In 1612 Pope Paul V created a central archive 'to make the administration more efficient,' since he believed that 'old documents are non-military weapons for holding on to property we have acquired.'²⁴ This emphasis has remained prominent, and was the only one stipulated up to and including the 1917 Code of Canon Law.²⁵ A significant number of archives visited stated that their primary purpose was to serve their parent organisation.²⁶ Within secular archives there is also a recognition of the importance of the administrative role of archives, one which Patrick Cadell believes has not been sufficiently

²¹ Giusti, art.cit., p. 16. [Editorial Note: The Italian word 'segreto' can mean 'private' as well as 'secret', and it is in the former sense that the Vatican Archives use the term].

²² J. O'Toole, 'Archives and Historical Accountability: Towards a Moral Theology of Archives', *Archivaria* 58 (2004), p. 18.

²³ C. M. Mangion: interview with Sarah Stanton, 14 July 2006.

²⁴ L.von Pastor, *History of the Popes from the Close of the Middle Ages XXV* (London, 1938-1953), pp.101-102 cited in Chadwick, op.cit., p.9.

²⁵ H. J. Browne, 'The American Catholic Archival Tradition', *The American Archivist* 14:2 (1951), p. 132.

²⁶ Cf. Appendix 2.6 (to be printed after Part II of this article).

stressed in recent years. While he does not deny that archives have other uses, he sees historical research as 'a by-product of the preservation of archives' and criticises the tendency within the United Kingdom for archive services increasingly to be seen as a 'cultural service.'²⁷ Another reason for the private status of Catholic archives is financial: Sister Mary Coke stresses that, because Catholic archives are privately funded, they have the right to refuse entry.²⁸ The reluctance of Catholic archives to accept Government funding because of access requirements will be addressed in more detail in the second part of this article.

Catholic archives are private, not only due to their function and funding, but also because they contain genuinely sensitive material. They include records from schools, hospitals, homes for unmarried mothers, care homes and orphanages that were, or are, run by the Catholic Church. Shelley Sweeney states that facts which people tend to want to hide, 'illegitimacy, adoption, incest, infidelity', can be found in church records.²⁹ The Catholic Church would be heavily criticised if it did not go to great lengths to protect this information. The nature of religious institutions means that they create sensitive records and some can remain current for many years as the Church is a stable rather than fast-changing organisation.³⁰ In addition, there tends to be a blurring of business and personal in the records of those who have committed their lives to God's service. This can be seen in the archives of religious orders, which are family papers rather than institutional archives.³¹ When individuals join a religious community, there is an expectation that they will live within that community for the rest of their lives and all significant events in their lives will be shared with that community. Like the seal of the confessional, the confidentiality of records is fundamental to the work of the Catholic Church:

²⁷ P. Cadell, 'Access and Information: European Attitudes and Anxieties', *Archives* 28:108 (2003), p.7.

²⁸ M. Coke, 'Reflections of a Religious Archivist: A View from Within', *Catholic Archives* 21 (2001), p.28.

²⁹ S. Sweeney, 'An Act of Faith: Access to Religious Records in English-Speaking Canada', *Archivaria* 30 (1990), pp.42-43.

³⁰ J. S. Purvis, 'Ecclesiastical Records', *Journal of the Society of Archivists* 1 (1955), p.2.

³¹ B. Bailey, 'Reflections on the Archive of the English Dominican Province', *Catholic Archives* 1 (1981), pp.6-7.

Without this ability to maintain confidential information on the spiritual state of its communicants, individuals would rarely, if ever, approach the church on sensitive spiritual matters and the church could not function.³²

While the sensitive nature of school and hospital records is more generally acknowledged, the special nature of religious community archives and subsequent restrictions seem only partially understood by those outside. It is clear that the Church's attitude that its archives are private is not unfounded. Created and paid for by the Catholic Church, they have an important administrative purpose and contain genuinely sensitive material.

1:2 Is Access a Right or a Privilege?

Following the description of Catholic archives as private, it follows logically that access to them must be a privilege offered by the Church. The issue, however, is not this simple and it is one that has been prominent in the secular domain.³³ The basis of the argument is that 'records have a value to society beyond the immediate concerns of the creators.'³⁴ It could be argued that archivists have a professional responsibility to promote access, an idea supported by James O'Toole who believes that they should encourage awareness of their collections and work.³⁵ Shelley Sweeney states that an open access policy can be difficult for religious archives because:

Churches have a very narrowly defined constituency... There does not exist that broad public mandate that guides the government in its access

³² N.O.Cafardi, 'Discovering the Secret Archives: Evidentiary Privileges for Church Records' (1994) cited in R. J. Geisinger, 'Canonical Issues in Ecclesiastical Archives', in T.McCoog (ed.), *Scriptis Tradere et Fideliter Conservare: Archives as 'Places of Memory' within the Society of Jesus* (Rome, 2003), p.80.

³³ C.Hurley, 'Recordkeeping, Document Destruction and the Law (Heiner, Enron and McCabe)', *Archives and Manuscripts* 30:2 (2002), p. 14; H. Hardenberg, 'Liberalisation of Restrictions on Access to Archives: Legal and Juridical Problems Associated with Access to Archives', *Archivium* 16 (1966),p.41.

³⁴ J.Tener, 'Accessibility and Archives', *Archivaria* 6 (1978), p.24.

³⁵ J.M. O'Toole, *Basic Standards for Diocesan Archivists: A Guide for Bishops, Chancellors and Archivists* (Chicago, 1991), p.8. See also: J.Smart, 'The Professional Archivist's Responsibility as an Advocate of Public Research', *Archivaria* 61:1 (1983), pp. 141,146.

decisions.³⁶

Despite not seeing the Church as a public body, many Catholics would disagree with the statement that the Church does not have a 'broad public mandate.' David Sheehy clarifies the issue: the Catholic Church is a private institution in 'purely secular legal terms' and therefore in the eyes of the law its archives are private rather than public records.³⁷ In Andrew Nicoll's words, 'the Church is a private institution with a public persona.'³⁸ Consequently, while Catholic archives have no legal obligation to provide access to their records, it is possible to recognise religious and social expectations of access, and a very broad mission.

There are two aspects to this responsibility. Firstly, that all people who have lived in a society where the Catholic Church has been active could argue that they have a claim on its records, and secondly, that access to archives can bring social and educational benefits which the Church should want to provide. Data Protection legislation states that people have a right to know what information is held about them and to have it corrected if wrong.³⁹ A similar right is acknowledged by the Church based on the principle that 'everyone has a right to know his or her status in the Church.'⁴⁰ The stipulation in Canon Law only provides that 'persons concerned have the right to receive [copies of] documents which, by their very nature, are public and which concern their own personal status' and therefore does not extend the privilege as far as civil law.⁴¹ Many people have been touched, directly or indirectly by the Catholic Church. The Public Service Quality Group (PSQG)'s **Standard for Access to Archives** states how the community which an archive serves 'will extend beyond the formal boundaries of the responsible body.'⁴² Historians are

³⁶ Sweeney, art.cit., p.49.

³⁷ Sheehy, art.cit., p.24.

³⁸ A.R. Nicoll: e-mail to S.Stanton, 27 June 2006

³⁹ The Data Protection Act, Part II: Rights of Data Subjects and Others (n.d.), at <http://www.opsi.gov.uk/acts/acts1998/80029-b.htm#7> (accessed 24 July 2006).

⁴⁰ Geisinger, art.cit., p.66.

⁴¹ Sheehy et al. (edits.), Canon 487 §2, p.271.

⁴² Public Service Quality Group, **Standard for Access to Archives** (2003), section 3.3.1, p.12 at http://www.nationalarchives.gov.uk/archives/psqg/access_standard.rft (accessed 20 August 2006).

frequently aware of the relationship between the Catholic people and organisations they study and the wider non-Catholic community. Carmen Mangion states that the archives of religious communities contain information that is 'not only the history of religious life, or of the Catholic Church, but it is part of the history of society.'⁴³ As well as documenting the lives of holy people and the development of religious beliefs, Catholic archives contain information about education and healthcare due to the schools and hospitals run by the Church. Immigrant ethnic groups, such as the Irish and Italians, can feature prominently. Catholic archives are also an excellent source for nineteenth-century women's history as the work of women at this time is frequently not recorded elsewhere. This was recognised by **The Pastoral Function of Church Archives** which acknowledged that 'historical archives of ecclesiastical entities, are also part of the national heritage, even if they remain autonomous.'⁴⁴ Access to archives brings many cultural and educational benefits for people, such as social inclusion, regeneration and life-long learning, as recognised by the current United Kingdom Government.⁴⁵ The Catholic Church has a responsibility to offer these benefits to people by providing as many access opportunities as possible.

Archives have more uses than their original administrative purpose, and not only is there a responsibility to make them available, but benefits can be derived from this activity. Paul Shaw believes that there are great benefits in granting external researchers access to archives.⁴⁶ According to the PSQG, 'access services function through a process in which the user is an active participant and in which the user has responsibilities as well as rights.'⁴⁷ Since they too place a high value on archives, though for different reasons, academics are often excellent advocates for the value of an archival programme. Historians can also help people understand and appreciate the

⁴³ C.M.Mangion, ' "Places of Memory": Reflections on Exploring Religious Archives', in R.Gard (ed.), **Reflections on Catholic Archives** (Catholic Archives Society, 2002), p.56.

⁴⁴ **The Pastoral Function of Church Archives** in **Church Archives**, p.22.

⁴⁵ Interdepartmental Archives Committee, **Government Policy on Archives: Action Plan** (2002): http://www.nationalarchives.gov.uk/policy/idac/pdf/action_plan.pdf (accessed 24 July 2006).

⁴⁶ P.Shaw: Interview with S. Stanton, 31 May 2006.

⁴⁷ PSQG, **Standard for Access to Archives**, 4.11, p. 14.

work of the Catholic Church and they 'often use records intensively, creatively and surprisingly [and] open up new avenues for other researchers.'⁴⁸ There is evidence that Catholic history is inadequately understood because there has been insufficient access to archives. This claim was made by the American bishops in 1974.⁴⁹ Carmen Mangion believes that the important role of women religious in nineteenth-century social history is still not recognised.⁵⁰ Some historians do not discuss the role of nuns because they are unaware of, or find it difficult to gain access to, the records which provide this information. Genealogists are other common users of archives, although not always appreciated. They can 'provide much support, either financial or in other undefined, but no less important ways' by boosting users numbers, paying for services and sharing their detailed knowledge of the history of Catholic families.⁵¹ Requesting a copy of materials published by researchers can be a quick and economical way to establish a reference library of considerable relevance. Making archives accessible does not have to be a 'give-give' situation for repositories: perhaps the benefits of having external researchers should be better exploited.

Some within the Church do wish to make its records more accessible and recognise what opening up its archives can achieve, namely, that an open access policy will bring benefits to the Church and that archives have a rôle to play in evangelisation. As stated by the Pontifical Commission for the Cultural Heritage of the Church, 'the care and appreciation of archives [...] can have profound pastoral significance as well as become an effective instrument of dialogue with contemporary society.'⁵² For some people who write to an archive asking for information about their ancestors, it may be their first contact with the Church.⁵³ The writing of history has a long-standing tradition. In 1883, Pope Leo XIII published a letter which called for 'true history, better history, impartial history' to be written.⁵⁴ These aims are being put into practice.

⁴⁸ H.Golder, 'History and Archives', *Archives and Manuscripts* 27:2 (1999), p. 13.

⁴⁹ Committee for the Bicentennial of the National Conference of Catholic Bishops, *Document on Ecclesiastical Archives* (1974) cited in O'Toole, *op.cit.*, p.287.

⁵⁰ C.M.Mangion: Interview with S.Stanton, 14 July 2006.

⁵¹ R.Johnson-Lally 'Archives of the Archdiocese of Boston', *Catholic Archives* 19 (1999), p.50.

⁵² *The Pastoral Function of Church Archives* in *Church Archives*, p.23.

⁵³ A.P.Dolan, 'Building for the Future: Reflections of a Diocesan Archivist', in Gard (ed.), *op.cit.*, p.71.

There are three societies which encourage use of Catholic archives in England and Wales. The Catholic Record Society publishes the journal **Recusant History** and its 'Record Series', calendaring the history of the Roman Catholic Church in the British Isles from the Reformation to the present day. One of the objectives of the Catholic Archives Society is that records of Catholic dioceses, religious foundations, institutions and societies 'may become accessible for academic research and cultural purposes' and it publishes an annual journal (**Catholic Archives**) to assist in this aim. The Catholic Family History Society exists to help genealogists.⁵⁵ There are also several local Catholic history societies. Some religious orders, such as the Sisters of Mercy, place a heavy emphasis on the importance of research being undertaken on their records and wish to 'alert scholars to these rich resources' recognising that publication results in wider availability.⁵⁶ The Church will benefit from scholarly research: as **The Pastoral Function of Church Archives** argues, 'a well-documented and unprejudiced study of its own past makes the Church more "expert in humanity."⁵⁷ This is a trend which should be encouraged.

Having established the many benefits that external researchers can bring, the lengths to which this policy can be taken should be considered. A recent discussion paper from the History of Women Religious Conference listed academic requirements as: access to original archival material for each convent, at reasonable notice; the freedom to use digital cameras; permission to take 150-word quotations; and to not be required to submit work prior to publication.⁵⁸ It is easy to see how, having used large public archives, researchers 'are used to a certain mode of availability and access' that frequently cannot be offered by Catholic archives.⁵⁹ While historians and researchers bring benefits to the world of archives, as a group they are far from perfect. Historians are not always sympathetic to the special requirements of Catholic archives described above and can be critical of

⁵⁴ Pope Leo XIII, 'Saepenumero Considerantes', *Acta Sancta Sedis* 16 (1883), pp.49-57.

⁵⁵ Links to these three societies are available from the Catholic History website: 'English Catholic History' (2006) at <http://www.catholic-history.org.uk/>(accessed 22 June 2006).

⁵⁶ M.E.Doona, 'Mercy Memory', *Catholic Archives* 17 (1997), p.37.

⁵⁷ **The Pastoral Function of Church Archives** in *Church Archives*, p.4

⁵⁸ Cf. M.Harcourt Williams, 'Archival Access', *The Catholic Archives Society Bulletin* 28 (2005), pp.17-18.,

⁵⁹ C.M.Mangion, art.cit., pp.52-53.

closed periods and other restrictions placed on access. Among archivists, there is concern that trust could be abused and information 'deliberately misused.'⁶⁰ If wider access is being considered, Catholic archivists need to be prepared for ethical dilemmas. Owen Chadwick asks:

Because we are committed to historical enquiry, is it our duty to allow free access to private archives, even if we are afraid that those who use the archives might change the understanding of the past, or injure the Church of the present?⁶¹

It is important to ask how far the Church should be expected to bow to the demands of external users. The difficult position of the Church archivist is evident. Catholic archives should be open, but with limitations. They contain both wonderful sources and sensitive material which needs to be kept private. A policy on access is proposed to best cope with this predicament.

1:3 A Policy for Access

While access to its records for external users is a privilege, rather than a right, the Church has a moral and religious duty to make its records as accessible as possible. The simplest and most effective way to do this is to devise an access policy. In 2005, only one out of eighteen Catholic diocesan archives had a written or published policy on closure rules.⁶² This is a contemporary issue, however, with many archives revising this aspect of their administration. As shown above, access issues can be a minefield of problems. Robert Geisinger describes how archivists must: 'reveal what ought to be revealed, yet must protect what ought not be revealed, all in an effort to do what is right and just when sometimes what's right and just is not at all clear.'⁶³ Many archivists find this a complicated and challenging issue and it is easy to see why: these are not easy decisions to make.

⁶⁰ Sweeney, 'art.cit.', p.43.

⁶¹ Chadwick, op.cit., p.4.

⁶² Association of Diocesan Archivists, 'Questionnaire: Access, Closure Rules and Parish Registers' (2005), p.4. There are actually 22 Catholic dioceses in England and Wales. Not all responded to the survey.

⁶³ Geisinger, art.cit., p.80.

Long-term closure periods form the basis of the current solution for many Catholic archives. David Sheehy says that it is 'now standard' for United Kingdom Catholic Church archival repositories to utilise a general closure date to regulate access to their archives.⁶⁴ Out of nineteen dioceses surveyed in England and Wales, one half set a closure date for their general records. The majority of the dioceses laid down a closure period of thirty years, some with extendable flexibility for sensitive material. The situation for personal files was more unregulated. Eight out of thirteen dioceses decided on individual cases, three were totally closed and two had set dates, one of fifty years and one of a hundred.⁶⁵ John Smart describes closure periods as 'short-term access pain to ensure long-term historical gain,' and it is true that a policy of long closure periods brings benefits.⁶⁶ The inconvenience is mitigated by the fact that archives are being kept indefinitely and so closing records provides an acceptable solution for both record-creating institutions and users. The Catholic Church achieves confidentiality and historians of the future will have access to the sources. Subsequent users of archives benefit because 'public scrutiny via the writings of historians and the media is not lost on our records creators.'⁶⁷ People are inclined to be more open if they know that the records will be kept closed for an appropriate length of time. In 1978 the Catholic Archives Society recommended that archives employ a thirty-year closure rule for most material and a hundred-year rule for personal material. This advice was modified in 2000, leaving each repository to choose a length of time that was suitable for its own requirements.⁶⁸

As the Catholic Archives Society's modification of its policy indicates, a set date on which to open records can sometimes be too crude a mechanism. James O'Toole believes that there 'should not be a flat cut-off date,' and David Sheehy argues that it 'makes better sense to open up a complete collection at a stroke rather than be tied to opening a collection in a piecemeal and incremental fashion.'⁶⁹ Small and understaffed archives may also find dates

⁶⁴ Sheehy, art.cit.,p.33.

⁶⁵ Association of Diocesan Archivists, 'Questionnaire', pp. 1 -2. See also: Appendix 1.3.

⁶⁶ Smart, art.cit., p. 145.

⁶⁷ J.M.Dirks, 'Accountability, History and Archives: Conflicting Priorities or Synthesized Strands?', *Archivaria* 54 (2004), p.43.

⁶⁸ Sheehy, art.cit., p.33.

⁶⁹ O'Toole, 'Archives and Historical Accountability', p. 18; Sheehy, art.cit., p.34.

are arriving too soon, if they are behind with cataloguing.⁷⁰ While, therefore, a closure date may be simple to apply, it is not sufficiently flexible and responsive for today's access requirements. Some collections can be opened relatively quickly while others need longer protection. The restrictions should be specific to the requirements of each particular series of records.⁷¹ Simply having a closure date is inadequate; a more sophisticated system is required to regulate access. David Sheehy highlights the fact that 'professional archivists are not unanimous in accepting the need for [...] a policy.'⁷² There is some feeling that less is more in terms of access regulations and that the archivist should be able to decide on a case-by-case basis. This, however, places great pressure on the archivist to make the 'right' decision and leaves him or her open to criticism from those who feel they have been unfairly treated.⁷³ In addition, it must be difficult for even the most conscientious archivist to prevent personal opinion affecting his or her judgement. If a policy is well constructed and implemented, it should bring many benefits. A majority of dioceses (twelve out of nineteen) would favour a uniform, national, co-ordinated policy on closure rules and a further four want less formal recommendations.⁷⁴

Granting or refusing external requests for access is an important part of archives management which can have potentially serious consequences. These are not decisions which should be made lightly or in a haphazard fashion.⁷⁵ There are both practical and ethical reasons for having a policy. As wider access is becoming the norm and user numbers increase, it seems impractical to have to deliberate over each individual request for access, especially if some are of a similar nature. In addition, the advent of digital records has raised a general archival issue which must be addressed immediately. Records stored on computers and disks have to be appraised shortly after their creation, because in several years time they may be unreadable. Sensitive records stored on digital media cannot be left in a strong

⁷⁰ Cf. Sheehy, *art.cit.*, p.34.

⁷¹ O'Toole, *op.cit.*, p.12.

⁷² Sheehy, *art.cit.*, p.22; cf. Tener, *art.cit.*, pp.20,25.

⁷³ Tener, *art.cit.*, pp.25-6.

⁷⁴ Association of Diocesan Archivists, 'Questionnaire', p.4.

⁷⁵ Cf. Sheehy, *art.cit.*, p.22.

room for thirty years. It is necessary to be conscious of their long-term viability, even if they are closed.

This is a challenging time to be regulating access to archives and some moral guidance is a vital tool. A policy can assist archivists regarding what material should be made available to whom. All archivists can have personal, archival and institutional loyalties which do not necessarily coincide. Many religious archivists would regard their work as a service to God and, as priests and nuns take vows of obedience, ethics have an extra complication in the world of religious archives.⁷⁶ Religious community archives especially are family archives rather than corporate ones, and in such situations it could be difficult for archivists to be objective.⁷⁷ Such dilemmas could include what material should be made available for use, or even preserved. It is concerning to hear that there is 'a serious tension between preserving documents for the sake of history, and protecting dioceses and institutes from civil litigation' and 'although there are different opinions on the matter, it seems that, in summary, the following documents are generally not retained [...] documents that we would not want to become public.'⁷⁸ Tim Macquiban sympathetically describes the dilemma which can be 'a temptation to select the best evidence we can muster to support our view of a particular religious organisation.'⁷⁹ Canon Law, however, is quite clear on the matter, stating that no one can delete material from Church archives or tamper with original records.⁸⁰ **The Pastoral Function of Church Archives** requires that 'archives must systematically gather all the data making up the articulated history of the Church community so that what has been done, the results obtained, including omissions and errors, may be properly evaluated.'⁸¹ Articles in **Catholic Archives** stress how

⁷⁶ Cf. R.Stewart, 'Nurturing the Spirit: Reflections on the Role of a Church Archivist', *Archivaria* 30 (1990), p. 113; T.Macquiban 'Historical Texts or Religious Relics?: Towards a Theology of Religious Archives', *Journal of the Society of Archivists* 16:2 (1995), p. 150; P.J.Wosh & E.Yakel, 'Smaller Archives and Professional Development: Some New York Stories', *American Archivist* 55:2 (1992), p.480.

⁷⁷ B.Bailey, 'Chaos and Unpalatable Truths' *Catholic Archives* 6 (1986), p.5.

⁷⁸ F.G.Morrissey, 'Confidentiality, Archives and Records Management', *Catholic Archives* 26 (2006), pp.24, 30.

⁷⁹ Macquiban, art.cit., p.150.

⁸⁰ Sheehy et al. (edits.), Canon 1391, p.802.

⁸¹ **The Pastoral Function of Church Archives** in *Church Archives*, pp.3-4.

it is important to keep all records, uncensored, so that the truth will be fully recorded.⁸² It is vital for archivists to understand what sort of access historians require. The religious archivist may not appreciate that from the researcher's perspective, a refusal of access is better than uninformed censorship. Archivists should be frank about what material is available and if items have been removed from a file because of their sensitive nature, a record of this action should be left in their place giving the date when their access status will be reviewed.

Many Catholic archives state that they only allow access to *bona fide* researchers. The ethics behind this need to be analysed and the solutions incorporated into an access policy. How does the Catholic Church establish who these people are and is it right that they deny access to the rest? C. P. Stacey believes that:

Access cannot be divided into open categories for 'scholars' and closed categories for 'sensational writers', or available to those with a 'genuine' interest and unavailable to those who lack appropriate appreciation.⁸³

It not only creates a value judgement on those who wish to use the records, but the party that is making the decision has a vested interest in the situation. The 1917 Code of Canon Law defined 'access to the records very broadly, saying that diocesan archives may be examined and used "by anyone interested in them."⁸⁴ This was modified in 1983 and each bishop now sets the access rules for his diocese. The converse, granting extraordinary access for privileged cases is not 'a risk-free undertaking' but 'undermines the justification for the original policy.'⁸⁵ Out of nine archives questioned, there was

⁸² Cf. E.R.Obbard, 'Course for Monastic Archives, 1991', *Catholic Archives* 19 (1992), p.52; Doona, art.cit., p.40.

⁸³ C.P.Stacey, 'Some Pros and Cons of the Access Problems', *International Journal* 20 (1964-1965), p.50 cited in Tener, art.cit., p.26.

⁸⁴ O'Toole, 'Catholic Diocesan Archives', p.286. The *Code of Canon Law* (1917), Canon 384 § 1: The permission to consult documents in archives of parishes or Curiae, which are not to be conserved *sub secreto*, should be given to anyone who is interested; furthermore, [the permission should also be granted] that a legitimate copy of them [the documents] be transcribed and delivered, at his own expense. § 2. However, the chancellors of Curiae, parish priests, and other guardians of the archives should, in making available, copying and delivering documents, obey the rules given by legitimate ecclesiastical authority and, in cases of doubt, consult the local ordinary.

⁸⁵ Sheehy, art.cit., p.28.

one significant incident reported and three more minor access problems.⁸⁶ Most archivists seemed to be cautious because they had heard of similar establishments which had been badly treated in the past: where access had been granted and then abused. The relatively small number of incidents probably results from the precautions taken by Catholic archivists, although it also indicates that it is only a minority of researchers who act unethically. It appears that journalists pose more of a threat than academics. One former archivist, whose archive is not included in Appendix Two, reported two incidents when journalists has asked 'irrelevant' questions. The balanced approach of the Scottish Catholic Archives is that 'if you have a basic respect for the organisation and the archives, you will be granted access to conduct your research.'⁸⁷ Andrew Nicoll explains how this is not meant to be exclusive, but 'it just asks some general basic support from enquirers.'⁸⁸ It has already been discussed that some records are genuinely confidential. It seems reasonable to ask that researchers are serious and reliable and that, while all will to some extent have an agenda, that their aim is to present the truth in its appropriate context.

While each establishment should devise its own access policy to suit its particular requirements, there are several elements which are necessary in such a document. James O'Toole lists the following components as essential to an access policy:

1. A general description of those records that will be considered open and available for research, those that will be subject to specific restrictions, and those that will be closed.
2. Time periods for restrictions on particular records.
3. A statement of the procedures by which researchers from outside diocesan administration may use the archives, including procedures for application, identification, and terms of use.
4. A procedure by which researchers may apply for access to restricted collections or for a review of restrictions.

⁸⁶ See Appendix 2.5.

⁸⁷ A.Nicoll: e-mail to S.Stanton, 27 June 2006.

⁸⁸ *Ibid.*

5. A procedure governing permission to reproduce and publish material from archival records. [...].⁸⁹

It is important to include a statement regarding lines of administrative authority and to remind the researcher about the responsibilities that come with access. It should be drawn up by a committee which, at the minimum, includes the archivist and a senior individual such as the chancellor, bishop or superior. This official sanction is vital to give the policy authority. The archivist has an extremely important rôle to play in these proceedings, providing his or her expertise in an attempt to find a balanced solution. There are different methods of enforcement, such as requiring users to sign a contract before using material or screening research notes and draft publications. The access policy should be openly publicised and it is prudent to keep a record of decisions. The Central Congregational Archive of the Poor Servants of the Mother of God has developed a very good access policy which has been reproduced, by kind permission of the Order, in Appendix Three. The Poor Servants of the Mother of God believe that the advantages of having an access policy are that:

It allows for a level of consistency, continuity and transparency in archives administration which is likely to be of benefit both to those who use and who administer the archives, while allowing sufficient flexibility for the service to be able to respond to individual cases.⁹⁰

Because its records are private and the Catholic Church is essentially a self-regulating body in terms of archival matters, a well-publicised policy on access shows the endeavour to be open and transparent. As a result, researchers are more likely to be understanding of decisions and sympathetic to the Church's requirements. An archive is not under any obligation to create an access policy, but it will find advantages in doing so. Most researchers will understand that records need to be closed for a certain length of time. However, they do want to know that they have been treated fairly and it is vital that files are not censored without their knowledge.

⁸⁹ O'Toole, *op.cit.*, pp.12-13.

⁹⁰ Generalate Archives of the Poor Servants of the Mother of God, 'Discussion Document on Access Policy for Archives' (n.d.), p. 1. See also: PSQG, **Standard for Access to Archives**.

1:4 An Access Theory for the Future

I have not intended to argue, indeed it would be impossible so to do, that Catholic archives should become public records or that there should be a general right of access to them. While Catholic archivists have no legal duty to allow access to their records, there is a moral expectation within society and a religious duty placed on them to be as open as possible. The Pontifical Commission states that although archives 'should be offered primarily at the service of the community which has produced them [...] they assume a universal destination because they become the heritage of all humanity.'⁹¹ Church archivists are custodians of the official memory of ecclesiastical institutions and therefore, 'servants of the servants of God.'⁹² There are many ways that Church archives can be used to do God's work; their administrative purpose is just one of these.

In the light of the way legislation seems to be moving, the Catholic Church may no longer be able to assert its rights over its archives as strongly. While the majority of Catholic archives are currently not affected by FOI legislation, this legislation cannot fail to have a 'horizontal' effect and an impact on expectations. Ailsa Holland believes that:

Society expects organisation, whether public or private sector, to be accountable for their actions, transparent in decision-making and compliant with freedom of information laws where they apply, or with the spirit of freedom of information where they do not.⁹³

David Sheehy also identifies a trend whereby civil legislation may encompass the records of private institutions.⁹⁴ The **Draft Model Law** published by UNESCO in 1972 states that because 'documentary sources owned [...] by private bodies or individuals also constitute a cultural asset, and therefore require constant surveillance; measures permitting the exercise of such

⁹¹ **The Pastoral Function of Church Archives** in *Church Archives*, p.32

⁹² Browne, art.cit., p. 139.

⁹³ A.C.Holland, 'The Archivist's Identity: Twenty Years A-Growing' in Gard, (edit.), op.cit., p.8.

⁹⁴ Sheehy, art.cit., p.24.

surveillance therefore become necessary.⁹⁵ This is far more radical than any archival legislation currently in place. The reasoning proposed is familiar: the cultural interests of the community are improved by access to records. While in principle the Catholic Church may agree with the logic behind the argument, it is unlikely to agree with the proposed rigid enforcement. According to the **Model Law**, the decision to refuse access is at times, 'influenced by purely subjective considerations [...] indeed, they may be only of psychological importance.'⁹⁶ At the Scottish Catholic Archives, Andrew Nicoll is 'working towards complying with the spirit of the Freedom of Information legislation' and believes that the Church might become subject to FOI unless it decides to comply first.⁹⁷ From a pragmatic perspective, if civil law is moving in this direction, it would be preferable for the Catholic Church to establish an acceptable access programme on its own terms rather than be pushed towards one that is less suited to its needs.

Is it possible to have a synthesis where everyone's needs are met without conflict? In John Dirk's opinion, there has been 'a false dichotomy' between the records used for the protection of the parent organisation and their place in heritage, memory and history.⁹⁸ Peter Hughes believes that open archives need not be inconsistent with any appropriate need for confidentiality.⁹⁹ Such an attitude will pay dividends. If an archive has an access policy that is fair and clear, researchers are more likely to show respect and sensitivity. In theory, the multiple uses of archives complement each other. Although researchers frequently use records in different ways to their original purpose, they benefit from records that were given a high administrative value. Likewise, an archive is strengthened by external interest in its records as it consolidates their inherent value and relevance to society. While perhaps in theory there is no conflict, in practice we live in a world of limited resources. Part Two of this article will examine the best ways of practicing this access agenda within what can be the somewhat limiting constraints of time and money.

⁹⁵ S.Carbone & R.Guêze, **Draft Model Law on Archives: Descriptions and Text** (Paris, 1972), p. 104.

⁹⁶ *Ibid.*, p.110.

⁹⁷ A.Nicoll: e-mail to S.Stanton on 27 June 2006.

⁹⁸ Dirks, *art.cit.*, p.30.

⁹⁹ P.Hughes, 'Sorting Religious Archives', **Catholic Archives** 12 (1992), p. 11.

Catholic Archives in the Twenty-First Century: The Scottish Experience

Andrew R. Nicoll

Introduction

I am very pleased to have been given this opportunity to tell you about the way in which Catholic Archives in Scotland have grown into the twenty-first century. We have now almost fifty years of solid building of an institution which is providing a core administrative service to the Church in Scotland and is nurturing education, research and learning through its growing place in the academic community of Edinburgh and Scotland. I need only mention names like Anderson, McRoberts, Dilworth and Johnson, to remind us of such figures who have contributed so much to the future of Scotland's Catholic Heritage. I should not have to point out that these are simply the figures who were mainly associated with the Scottish Catholic Archives at its home in Columba House in Edinburgh, and that so many others have contributed to our knowledge and understanding of our heritage. I would like to take a look at the work which we are currently undertaking in Edinburgh which allows us further to develop the facilities which we have at the Scottish Catholic Archives, giving you a little taste of the Scottish experience! I hope I will be forgiven for this being perhaps more of a 'what we are doing in the Scottish Catholic Archives' type story, rather than something heavy about archives in general.

1. How are we organised?

Unlike any other country in the world outside the Vatican, I believe, we organise our archive service on a national basis. What that means is that in one place in Edinburgh, the Bishops' Conference of Scotland has gathered together the historic collections of the Church dating from the twelfth century to 1878; the national collections of the Bishops' Conference (i.e. the General Secretariat and its Commissions and Agencies) dating from the twentieth century; seven Bishops in Scotland have co-located their diocesan archives; and all parishes which date from before 1855 are being encouraged to deposit their early registers and records with the Scottish Catholic Archives. In addition to this, we accept deposits from societies and organisations connected with the Church, and from individuals also - clergy and laity alike. All in all, we maintain approximately 1 km of manuscripts in our building in Edinburgh.

Practically, we have one building in the heart of Edinburgh (Columba House), with two outstores in diocesan property. This allows us to undertake records management for the Archdiocese of St Andrews and Edinburgh and also provide safe accommodation for the Provincial Archive of the Helpers of the Holy Souls. We also manage small records stores at diocesan level which allows local offices to administer their own records through the short- to medium-term. It is our intention to formulate full retention guidelines so that diocesan staff will be able to assist with the administration of non-current files, managing free space in the long-term for the Edinburgh stores.

I hope that what I have just described does justice to the close relationship which the Scottish Catholic Archives has to each of the dioceses which it serves. We very much look upon ourselves as a part of each diocese. We may be located in Edinburgh, and work with colleagues in Aberdeen, Dundee, Ayr, Oban, Motherwell and Paisley, but we feel that it is important that each diocese feels that the Scottish Catholic Archives is their archive, and we are a part of their diocese, despite the distance there is between us.

This work continues with strong relationships with the Helpers of the Holy Souls and also with the Dominicans. Both orders have located their Provincial Archives in Edinburgh. In the case of the Dominicans, we are providing a support service to the Provincialate, in modernising the Archives, upgrading the accommodation, and investigating ways of increasing access to the valuable collections. In the case of the Helpers of the Holy Souls, the Provincial Archivist contacted us with a plea for help, and we were able to make available space in one of our outstores and begin to support her in the work of looking after the collection. Also, I have been providing support to the Bishopric of the Forces, and we have begun successfully to consolidate the valuable work undertaken by previous members of the administration there. In addition, we work closely with seminary staff in Rome and Salamanca, to provide assistance in managing both historic archives and modern records in our college environments, to ensure that the long-safeguarded heritage continues to survive and be made available.

2. Does it work?

The question from all of this perhaps is: *does it work?* I think it does! We have gone from a very unknown service in the Church three or so years ago, with a few hundred enquiries and no more than eighty reader visits per year, to a service which has now approaching one thousand enquiries and more than four hundred reader visits per year. We have a website and use e-mail. Our

website is very basic at the moment, but we are going to change this over the summer months [of 2006] with more of our catalogues being made available online and more of this information which we have at our fingertips in Columba House being made available to a wider audience.

Now, when I mention 'we', I suppose I should give you an idea of how many of us there are! There is myself, the Keeper, and Caroline Cradock, the Assistant Archivist, which means that the Scottish Catholic Archives is staffed by two qualified professionals. In addition, we currently have two volunteers who are engaged on a number of projects, and there are two diocesan archivists responsible for other areas. We also have the support of the two Provincial Archivists, and members of the Scottish Catholic Heritage Commission.

It may seem that though we have a large portfolio, which is true, we nevertheless appear to be able to divide our time and workloads effectively to cope with it all. True, we could do with more help, but with the limited financial resources available to us, we just have to make do with what we have, and move forward bit by bit.

3. Access

I have touched upon the numbers of people who come to Columba House and make contact with us, but perhaps I should explain how we do this. Columba House is a nineteenth-century New Town townhouse, which presents many practical challenges to a modern archive service! We occupy three storeys of the building, with seven storerooms and almost one thousand metres of manuscripts and three hundred metres of printed books. We operate a reading room which allows space for up to ten individuals at a time, with microfilm and microfiche facilities. At the moment, we do not have a public access computer, but this will be made available by the end of this year.

In addition to members of the public being welcomed to Columba House, we encourage group visits from universities and other interested parties. It is important for us to maintain a good public profile, and reach out to groups who might not normally come into contact with us. I feel it is very important that the archives of the Church are as welcoming as possible, with little restriction on who may use the collections. We have such a rich tool for education and learning that we must make it available to as many people as possible.

Perhaps unusually, we have opened up the archives of the Church to 1965. What do I mean by this? Well, we firmly believe that the Scottish Catholic Archives is a private organisation with a public persona. By that we maintain that we have a responsibility to allow access to our collections and permit the public to become involved in exploring our history. This does not mean that all of the files are open - we still adhere stringently to the terms of the Data Protection Act and there are restrictions on personnel files of course, but with these things in mind, we do our best to allow access to materials for genuine research purposes up to 1965. Why 1965? When we first examined our closure periods it was 2005. At the time, forty years seemed like a good closure period for normal files, but this will likely be reviewed regularly in the future. It is very clear to us that we must engage with the spirit of legislation which exists but does not directly affect us. By this I mean that while not subject to Freedom of Information legislation, we are mindful of the need for the Church to acknowledge its spirit.

4. Education

In addition to welcoming postgraduate and undergraduate students to Columba House as part of a group or to support their own individual research, we are lucky to have student internships from a number of universities. So far we have welcomed two students from the School of Scottish Studies at the University of Edinburgh who have completed a number of archival projects as well as writing assignments and reports which have been of use to us in our work. Two students have come from the University of Glasgow Archive Training Programme, and we have supported applications by three volunteers who are now in the process of training to be archivists. Further afield, we have an Australian student who is undertaking a distance learning programme from her home university, and in July 2006 an intern from Paris catalogued the archives of the Scots College in Paris and Douai. I feel that this is an important part of the work that we do, broadening the number of individuals who have contact with the Church, and more importantly, it gives us free labour for a number of weeks each year which is always welcome.

We recently received a grant from the Big Lottery Fund to carry out an oral history project which recorded the experiences of individuals during the Second World War, and in particular their experience of religion and worship on the Home Front. The next part of this has been to employ two teachers to compile teaching packs for primary and secondary schools. This is the first time that we have moved into the fields of primary and secondary education, but one with which we must continue. It is important to interest young people

early on, and plant a seed which will, one hopes, give them a lifelong interest in the history of the Church.

5. Technology

I am always proud to say that I took the first computer into Columba House in 2003! Exactly how we managed without a computer before then is difficult to understand. However, I sometimes think that we are lucky that we have no legacy of old electronic files which would take longer than anything else to do something with to make them useful. We are currently converting a large part of our manuscript indexes to electronic format, using a database built in-house to an ISAD(G) template. With a limited budget I decided not to go with proprietary software, and we have used MS Access to pull together a database which manages our catalogue, consultations, enquiries and many other things. It is hoped that with a grant later in the year [2006], we will have our catalogues placed online using the ArchivesHub - a United Kingdom higher education service.

There have been many archival developments in Scotland in recent years, and it is encouraging that we are a part of them. The Scottish Archive Network brought together a union, top-level catalogue for the majority of the archives in Scotland. We were not a part of this initial stage of work, but we are now a part of the project and it means that we will contribute in the future, mainly to a full online union catalogue of archives.

The other major output of the SCAN was the digitisation of the Scottish wills and testaments up to 1900. This has now been joined with the Scottish Family History Service, and Presbyterian Church records from before 1855 have been added, along with civil registration and census. It is anticipated that we will be working with the ScotlandsPeople consortium to add Catholic baptism, marriage and other information to the pay-per-view website which has been developed.

6. Projects and Partnerships

We have worked on a number of projects in the past few years. Our manuscript music sources have been added to the RISM database; we are working on DAMP; we have received funding from the NMCT to microfilm and re-house the entire Blairs Letters collection, as well as continuing our own preservation programme. We recently contributed many medieval manuscripts

to an exhibition in the Schottenkloester in Regensburg, and made excellent contact with colleagues in Germany. We are well underway for applying for a further £200,000 over the next couple of years to continue our work, using the limited internal resources we have and adding to that the external funding we are able to harness. A major partnership we will be involved with is the Scottish Family History Service which will allow us to open up our collections to family history researchers, which we feel will become an increasing part of our work in a time when more and more individuals are looking for more of their family.

7. Why we do this?

I should probably give you some reason as to why we do this! I hope that from everything I have detailed it is clear that there is an enthusiasm and commitment to good administration, to the archives, to history and to learning. But most of all, there is a commitment to the Church, and using the collections we have to allow as many people as possible to have contact with the Church. I have often had readers at Columba House explain to me that they hoped it was alright that they were there using the facilities, because after all, they were not Catholics. I have always replied in the most positive way I can by saying that it does not matter. As long as you have an understanding of the Church, however small, and find value in the contact that you have with it, then we are doing our work, grasping the values outlined in **The Pastoral Function of Church Archives**, the Circular Letter issued by the Pontifical Commission for the Cultural Heritage of the Church in 1997. The Scottish Catholic Archives forms part of the cultural good of the Church, and is an integral part of the memory of the Christian community in Scotland and indeed Europe. We are making this available to the Church and to the wider community in the best way we can.

Editorial Note: the author is Keeper of the Scottish Catholic Archives and this article is based on a paper given at the Catholic Archives Society Conference at Ushaw, May 2006.

The Archive of St Mary's, Stanley, Falkland Islands

Edward Walsh

The Falkland Islands (FI) lie some three hundred miles off the coast of South America and over five hundred miles north of Antarctica. There are two main islands - East and West Falkland - as well some seven hundred smaller islands. The population is estimated to be just over three thousand. The capital, Stanley, is on East Falkland. St Mary's parish church is situated on Ross Road in Stanley in front of the Town Hall and next to the police station.

The foundation stone of the present church was laid on 12 February 1899.¹ The structure itself was a prefabricated wooden building supplied by the Norwich firm of Boulton & Paul, and in the manufacturer's catalogue was referred to as 'Church No.19 as supplied to the Falkland Islands. Code - Falkland.'² Typical of many buildings in the Falklands, the church has weatherboarded walls and a corrugated iron roof.³ It was built by Messrs James Smith & Bennett assisted by Vincent Biggs and E. Bound, carpenters in the employ of the Falkland Islands Company (FIC). A great part of the cost was met by Louis Baillon a West Falkland farmer.⁴ But this was not the first Catholic church in Stanley. Before the arrival of Father James Foran⁵ in 1875, three Irish priests - Lawrence Kirwan,⁶ Patrick Dillon,⁷ and William Mason

¹ To celebrate the centenary of St Mary's Church three commemorative stamps designed by James Peck and printed by Walsall Security Printers Ltd. were issued by the Falkland Islands Philatelic Bureau on 12 February 1999 - 17p showing the interior of the church, 40p the exterior, and 75p the laying of the foundation stone.

² Norfolk Record Office (NRO): Acc 1997/146, Box 4, NN48.

³ For FI buildings see J.Cameron, 'An Introduction to the History of Buildings in the Falkland Islands' in *Actas IV Congreso De Ristoria De Magallanes*, Centro de Estudios del Hombre Austral, Instituto de la Patagonia, Universidad de Magallanes, Punta Arenas, Chile, 1999, pp. 93-105.

⁴ St Mary's Church Archive (SMCA), F/C "B" D2, File 4; Salesian Period 1888-1952, p.4.

⁵ Cf. E.Walsh, 'Documents and Correspondence concerning and from James Foran, Irish Priest and Chaplain in the Falkland Islands 1876-86' in *Collectanea Hibernica*, 46-47 (2004-2005), pp.241-274.

⁶ I often wondered about the documentary evidence concerning Lawrence Kirwan's visit to the FI until discovering a list eighteen of baptisms administered between 18 January and 15 March

Walsh⁸ - made visits to the islands from Buenos Aires in 1857, 1865 and 1872 respectively. James Foran was the first resident Catholic priest and on his arrival received a most cordial reception from Governor D'Arcy. The small church which Foran found was built at Pump Green,⁹ financed by a combination of funds raised by the Catholics themselves and government labour. In 1886 (and a very short time before Foran would finally leave the islands) this building was moved and re-erected by Charles M. Dean in its present location at a site 'on the front road' now known as Ross Road. The land at Pump Green was exchanged with Dean in part-payment of building costs. The present St Mary's was juxta-positioned in close proximity to the earlier building and once blessed, the old church was re-named St Mary's Hall and would be used as a school as well as for parish functions.

There are several distinct eras in the ecclesiastical history of the FI: viz. the French and Spanish period, 1764-1811; the British period (early years in Stanley), 1857-1886; the Salesian mission, 1888-1952; and the Mill Hill Missionaries 1952-2002.¹⁰ In 1907 a community of Salesian Sisters arrived in Stanley from Argentina to take over the running of a school which had been conducted by St Mary's since 1880. Due to wartime conditions the sisters were obliged to leave the colony in 1942.¹¹

1857. Falkland Islands Archive, Stanley (FIA), Miscellaneous Letters to Government July 1856-May 1858, H 14, p. 173.

⁷ The documentary evidence for Patrick Dillon's visit to the FI was reported in *The Standard*, 24 December 1864, 18 & 23 February 1865.

⁸ There are letters in both the National Archives, Kew (NA) and the FIA concerning Walsh's 1872 visit to the Islands.

⁹ The author recently discovered a photograph of the 1872 Pump Green church in the NA attached to Governor D'Arcy's despatch No.67 of 25 December 1873 to Colonial Secretary, Earl Kimberley. See NA, CO 78/63, 1604/74, received CO 13 February 1874. The photograph's legend 'The Roman Catholic Chapel, Stanley, Falkland Islands' is in Governor D'Arcy's handwriting.

¹⁰ Cf. D.Spraggon, 'A Short History of the Catholic Church' *Falkland Islands Journal* (FIJ) 10 (1976), pp.34-38; A.Agreiter, 'The Catholic Church on the Falkland Islands' FIJ 10,1(1992), pp.17-25.

¹¹ Cf. B.Farrelly, 'Catholic Education in the Falkland Islands', FIJ 8,3 (2004), pp.28-45; 8,4 (2005), pp.68-80.

In 1952 the Church in the FI was erected as an Apostolic Prefecture and it was agreed that the Salesians would transfer its charge to the Mill Hill Missionaries.¹² In August 1986 the islands of Ascension, St Helena and Tristan da Cunha were detached from the Archdiocese of Cape Town and erected into a *Missio sui juris* in the pastoral care of the Prefect Apostolic based in Stanley. The Bishops' Conference of England and Wales agreed in early 2001 to accept full pastoral care for the Church in the South Atlantic in succession to the Mill Hill Missionaries.

To date there have been four Prefects, of whom Monsignor Daniel Spraggon MHM¹³ will always be remembered in connection with the Argentine invasion. One night his house was peppered with bullets by Argentine soldiers shooting from the Drill Hall. He subsequently joked that the bullets had gone through his theology books more quickly than he had ever done. Writing to the Claims Officer at the Government Secretariat in Stanley on 4 June 1982 Monsignor Spraggon noted that 'further to my claim made on 26 May for damage by gun fire to my house and property on the night of the 23 May, I now find that my typewriter was also damaged by a bullet. I would appreciate it if some one could examine the typewriter in order to assess the damage.'¹⁴ In another undated, unaddressed typed letter (directed to an unidentified Mr Kelly) but undoubtedly written at about the same time as the letter above, Monsignor Spraggon wrote:

I did not think that I would [be] re-ordering things for my new house. But the Argentines took and destroyed so much stuff. Would you please be so kind as to order the enclosed. Willie Bowles has worked it out with me. Please send the account as before to F[at]he[r] Duggan at Mill Hill. Well, the war is over but we still have many problems. The Argentines certainly left a mess. Some of the things I lost I am able to buy locally through the Government store. We had 10½ weeks of occupation: it was a bit rough but we all felt that in the end we would be O.K. One night the Argentines fired 27 rounds

¹² Cf. W.Mol, 'The Archives of the Mill Hill Missionaries', *Catholic Archives* 2 (1982), pp.20-27; 'The Archives of the Mill Hill Missionaries Since 1982', *Catholic Archives* 16 (1996), pp. 12-20.

¹³ Monsignor Daniel Martin Spraggon MHM, OBE (1912-1985), arrived in the FI in October 1971 and became the second Prefect Apostolic in May 1973. Awarded the OBE after the 1982 conflict, he will always be remembered for securing the release of many residents detained by the Argentines and also for being rescued from the hospital fire in 1984. He is buried in Stanley cemetery. See *Daily Telegraph* 30 September 1985.

¹⁴ SMCA, F/C "B", D2, FI, 4 June 1982 letter Spraggon to Claims Officer, Claims Department, Secretariat.

into my house and 3 into the church hall. I was very lucky since I had left one of the rooms that was shot up only a short time before. The good Lord took care of me. I know that you will get these things on the earliest possible ship. I am most grateful for all the help you have given me in the past. David Briton said that he was sure I could depend on you. I did not need his word for that. Again many many thanks for all your help. I am sure that if you tell these firms that this is to fill up what the Argentines destroyed they will help you out. My sincere thanks to you for all your help. Yours sincerely... PS. I am sorry for the bad typing but it is very late, I have been listening to some of the poor soldiers' problems. God bless.¹⁵

The archive and parish records are contained in six four-drawer filing cabinets located in a small room immediately adjacent to the parish priest's office in the parish house. The filing cabinets are numbered A, B, C, D, E and F. The actual file titles have been used to describe the archive contents. Some items carry a document identification number, and in those instances the document number has been stated. It is curious that apart from the house account books noted in F/C "F" D3 covering the years 1905-1947, there are only two Salesian letters in the archive: one dated 22 May 1911 written by Father Migone to Mr Biggs on notepaper of the Milan Hotel Bahnhof, Lugano, and another of 4 December 1913 from Sister Mary Ussher to Madge Biggs.

I am indebted to the Shackleton Scholarship Fund for facilitating my travel to the Falkland Islands and to Father Peter Norris, Parish Priest of St Mary's, for his hospitality and for allowing me access to the church and parish archive. I must also thank Jane Cameron, Falkland Islands Archivist, David Guevara (Rio Grande, Tierra del Fuego) and Juan José Santos (Buenos Aires) for their assistance on matters of detail.

Description of the Archive

F/C "B" D1

1. FI history. Good stories.
2. Court cases of FI residents.
3. Family tree enquiries.
4. People known to St Mary's and addresses useful for family enquiries.
5. Articles relevant to FI history.

¹⁵ SMCA, F/C "B", D2, FI, undated 1982 letter Monsignor Spraggon to an unidentified Mr Kelly.

6. FI events.
7. Military marriage applications.
8. Articles relevant to South Georgia.
9. Old Falklands map.
10. Stanley building records.
11. Cathedral.
12. Stanley clubs.
13. Memorabilia.
14. FI publications.
15. War articles.

F/C "B" D2

There is an A4-size three-page typed list entitled *Document List for Archives of St Mary's Catholic Church* listing documents 1 to 56 inclusively which are noted as per that list.¹⁶

1. Purchase of Crown Grant 124, plot 6A, 5 April 1858.
2. Diary containing copies of letters and notes 1857-1895.
3. Father Foran's Diary 1885-1886 and Father Diamond 1888.
4. *Vendita*, 25 August 1896, between R.J.Franklin, G.E.Howe, Monsignor Cagliero, Monsignor Fagnano, Father Patrick O'Grady.
5. Offer from Government to rent St Mary's Gymnasium, 16 January 1943.
6. Details of the erection of a boundary fence between Mrs.M. A. Bound and St Mary's Mission, 15 March 1954.
7. Details of property and land purchase by Catholics of Stanley, 10 March 1952.
8. Statement of assets and liabilities as given by Father Kelly, 20 April 1952.
9. Assets of the FI Mission, 26 April 1952.
10. Letter of 29 June 1952: Father Kelly to Monsignor Ireland.¹⁷
11. Letter of 26 July 1952: Father Kelly to Monsignor Ireland.
12. Rough sketch (undated) of St Mary's land and property, showing location of the priest's house.
13. Details of Father Curran sent by All Hallows College, Dublin.
14. Handwritten document, 10 December 1908, regarding purchase of Crown Grant land No.196 by Monsignor Fagnano from Mary E.Berling.
15. Letter of 31 May 1952: Father Kelly to Monsignor Ireland.

¹⁶ Numbers 1 to 52 are typed; 53 to 56 are handwritten entries.

¹⁷ Monsignor James Ireland MHM,OBE, first Prefect Apostolic 1952-1973.

16. Diary dated 10 March 1952, written by Father John Kelly and referring to accounts, trustees, land and property.
17. Decree No.4090/86, 18 August 1986, announcing Apostolic Prefecture of FI, St Helena and Dependents, Ascencion and Tristan de Cunha.
18. Correspondence, dated 21 November 2003, from Kevin Kilmartin, legal practitioner, regarding land and assets of St Mary's Church.
19. Copy of letter of 8 May 1861 to Thomas Havers from Monsignor José Escalada. Letter published in Baratta, op.cit., pp. 30-31 (see below).
20. Plan of St Mary's Church property showing insured price of each building.
21. Typed letter of 14 November 1887 from Father James Foran to Don Bosco; original in Salesian Provincial Archives, Stockport, England.¹⁸
22. Decree from Propaganda Fide appointing Monsignor Spraggon as Prefect Apostolic.
23. Report of a survey done on the ship *Wavertree*.
24. Photocopy of letter of 8 October 1860: Father Curran to Dr Woodlock, President of All Hallows College, Dublin (AHCA: B.AY.32).
25. Certificates of authorisation of relics of Saints kept at St Mary's Church.
26. Parish Diary 1989.
27. Parish Diary 1989, camp visits.
28. Hearts of Oak Benefit Society Rules, Division 16.
29. Paperback book, May 1930, **Homenaje de Magallanes al Beato don Bosco**.
30. Copy of diary of Father John Doran.
31. Photograph album of the Duke of Edinburgh's visit to the FI, 1957.
32. Diary of Church Notices, September 1952-March 1954.
33. Church Diary 1975.
34. Letter of 27 January 1992: Father Jack Pacey to Madge Biggs describing some events during the Argentine conflict.
35. List of Historical Notes. Author unknown.
36. Small paperback book by Rev.McDonald Hobby c.1917, **The Falkland Islands South America**.
37. Letter of 27 May 1909 regarding the first meeting of the Catholic Guild.
38. Letter of 28 May 1909: Colonial Secretary to C.W.Foley regarding Catholic committee.
39. Letter of 15 April 1881: Father James Foran to Mrs.D'Arcy.¹⁹ Original in the Stanley Museum.²⁰

¹⁸ This letter has been published in *Collectanea Hibernica* 46-47 (2004-2005) pp.269-270, No. 18.

¹⁹ Mrs.Caroline D'Arcy, wife of former Governor Colonel D'Arcy.

40. Photographs of pupils at St Mary's Catholic School.
41. Information about the church bell.
42. Letter of 15 January 1907: Colonial Secretary to Father Migone regarding St Mary's Catholic School.
43. Obituary of Sister Rose, c. 1930.²¹
44. Examination results for music (March 1844?) signed by Government Schoolmaster.
45. Note of 17 December 1943: Colonial Secretary to Father Drumm regarding rent of the school building.
46. Letter of 4 June 1982: Monsignor Spraggon to the Claims Officer regarding items damaged during the Falklands conflict.
47. Undated and unsigned letter from Monsignor Spraggon to Mr Kelly regarding missing items at St Mary's after the war.
48. Notes, dated 24 May 1953, about a confirmation service.
49. Description, dated 12 February 1999, of St Mary's Centenary celebrations.
50. Photocopy of letter of 10 September 1859: Father Carolan to Dr Woodlock (AHCA: B.AY. 24).
51. Photocopy of letter of 28 January 1859: Father Fahy²² to Dr Woodlock referring to Father Carolan (AHCA: WAY.18).
52. Photocopy of letter of 28 October 1860: Father Fahy to Dr Woodlock referring to the Sisters of Mercy (AHCA: B.AY.35).
53. Typescript of letter of 8 May 1858: Thomas Havers to Cardinal Wiseman (AVECR: Talbot Papers 1059).
54. Crown Grant No.739512 April 198?
55. Typescript of letter of 30 September 1859: Thomas Havers to Cardinal Barnabo (APF: SC, America Antille, Vol. 9, No.814 - 43).
56. Typescript of letter of 2 September 1853: Cristof Murry to Archbishop Paul Cullen (DDA/AB4/325/7(96) Paul Cullen Papers).

1. Archived documents and listed documents.
2. Documents - lands & buildings.
3. Research requests & documents.
4. History - papers written about St Mary's.

²⁰ This letter has been published in *Collectanea Hibernica* 46-47 (2004-2005), pp.254-255, No.7.

²¹ Italian-born Sister Rose Veneroni was one of the three nuns who arrived in Stanley in January 1907 to teach at St Mary's School. She left the FI in 1934 and died some years later in Punta Arenas.

²² Anthony Fahy O.P. (1805-1871), legendary chaplain to the Irish in Argentina from 1844 until his death. There is no documentary evidence to show that he ever visited the FI.

5. Thomas Havers - typescript text of 8 May 1858: Havers to Wiseman (AVECR Talbot Papers 1059)
6. Monsignor Agreiter (1934-2003),²³ including the article 'El ultimo sacerdote del Atlántico' by Ettore Mo, **Corriere Della Sera** (reprinted in **La Nación**, Buenos Aires, 4 March 2001).
7. Father Edward Callen.
8. Father John Doran.
9. Father Hugh Drumm.
10. Father James Foran.
11. Monsignor Ireland (1895-1986).
12. Father John Kelly.
13. Father Migone (1853-1937).
14. Father Monaghan.
15. Father Jack Pacey.
16. Monsignor Spraggon (1912-1985).
17. Original documents: miscellaneous.
18. Drawings by James Peck of the 1999 paintings at the rear of the church; 1989 drawings of St Mary's church by A.S.Jones and James Robinson.
19. Monsignor Agreiter's payment of £500 as a first instalment for the Peck paintings.
20. Copies of books at St Mary's.
21. Articles relevant to St Mary's.
22. St Mary's School.
23. Documentation referring to the stained glass windows in the church.

Stanley Sports Association 1833-1933: Celebration of the Centenary of the Colony, Programme of Events. [P]

The Stanley Sports Association 1925. [P]

The Stanley Sports Association: 27th Annual Meeting Programme of Events. [P]

F/C "B" D3

1. Two photographs of HMS *Cornwall*.
2. Biggs photographs.
3. Three postcards to Ellen Biggs from Chile, 1905.
4. Photograph of Madge Biggs while in the United Kingdom for medical treatment, 1986.

²³ Monsignor Anton Agreiter MHM, third Prefect Apostolic 1952-2002.

5. Package of photographs taken in South America (Chile): Willie Bishop is the only person named.
6. Prince Philip's visit to Carcass Island.
7. Two rent book receipts 1925-1932.
8. **Falkland Islands Gazette (FIG)**, vol.58, no.9, 10 June 1949, announcing award of MBE to Madge Biggs and FIG 1 May 1925.
9. Items concerning stamp collecting and stamp collectors.
10. Photographs of baby Kathleen Biggs (second child of Vincent & Mary Biggs), died 20 Aug 1899; photograph taken by George Biggs.
11. Sailing ship *Fennia* being towed from Stanley en route to San Francisco.
12. Letter from Mr Clarke, Castro, Chile 1931.
13. Vincent Biggs' notebook concerning the Fire Brigade (notebook very damaged by damp).
14. Plastic bag of mostly unlabelled Biggs family photographs.
15. Undated photograph of Captain Joselyn on the *Nuano* (?).
16. Photograph of Stanley Harbour (14" x 10"): seven sailing ships, four named: *Nuano*, Joselyn; *Kinrosshire*, McKay; *Allayn*, Karlson; *Clarendon*, Olson.
17. Packet of miscellaneous postcards including First World War Battle of the Falkland Islands cards etc.
18. Packet of assorted photographs of Stanley - all identified.
19. Vincent Arthur Biggs - bank statements etc.
20. Madge Biggs OBE (1902-1995): assorted miscellaneous correspondence.
21. **The Bath Pictorial** sent to Mary (Mrs.Vincent) Biggs by her brother-in-law Alfred Harris; undated, pp.78. Printed and published by Wessex Associated News Ltd. at **The Bath & Wilts Chronicle**, 33 Westgate Street, Bath. [B]
22. **Exchange Tables Sterling Into Currency Vice Versa 20d to £39 7/8d** compiled by H.Fraser, Valparaiso, Chile; sold by J.P.B.Purvis & Co., Valparaiso, 1882. [B]
23. Sports programmes 1898, 1933, 1934, 1983, 1992, 1993.
24. **Falkland Island Magazine & Church Paper**, November 1919.
25. Correspondence relating to the *Snow Squall* recovery project.
26. **A Manual of Music** by J.L.Watson, Simpkin & Marshall, London: Brown's School Series, undated. Owned by Elizabeth Nelson Ward.
27. Auctioneer's duplicate receipt book 11 May 1946, pp.31-100.
28. **New Testament**, M.H.Gill. Dublin 1882. pp. 217. [B]
29. **Faith Of Our Fathers**, John Murphy & Co., Baltimore, USA, 1887, pp.480. Note on front cover endpaper: 'When I am dead and in my grave and all my bones are rotten; this little book will tell my name when I am quite forgotten. Shanghai, Jan[uary] 27 1891, Martin Williams.' No.151 note scratched on fly sheet 'Ellen's from Capt.Balmaine 1891.' [B]

30. Two White Horse Whisky Company leather wallets, once containing a recipe for pickles and list of sweepstake takings. One kid leather expanding wallet.
31. Correspondence with F.W.Bull & Sons Ltd., 347 Eastern Avenue, Gants Hill, Ilford, Essex, re-memorial stones for Shannon Marie Watson, Madge Biggs (1902-1995), Arthur L.S.Biggs (1905-1959), Desmond V.A.Biggs (1897-1941), Mary Elizabeth Biggs (1872-1945), Vincent Arthur Biggs (1870-1949).

F/C "B" D4

1. Madge Biggs and other photographs including Monsignor Spraggon and Agreiter.
2. Nineteen 4¾" x 6½" glass photographic plates. There are other similar glass photographic plates kept in a trunk in another part of the parish house. All of these photos were taken by William Biggs, Madge Biggs' father. All of these plates have been scanned and are on disk.²⁴
3. Four 6½" x 4 3/10" photographs: three of Father Foran with schoolchildren at St Mary's Roman Catholic School, Blackhill, Co.Durham; one of Father Foran with three nuns and assistant teachers. These photographs were taken some time between 1887 and 1899. Photograph album containing 14 post cards of Stanley; two undated aerial photographs of Stanley; one of the Town Hall; one card dated 20 May 1910 from Buckingham Palace, addressed to Vincent Arthur Biggs.
4. One A-Z index ledger 8½" x 13½" given by René Biggs and written up by Madge Biggs, 31 May 1996, pp. 342. Statistical survey showing names, occupations etc. of inhabitants of the FI (at Port Louis) in January 1842; being enclosure No. 1 to Lieutenant Moody's despatch No.25, 6 June 1842 to Lord Stanley, pp 1-4. List of buildings and further inhabitants, enclosure No.2 Governor Moody's dispatch No.25, 6 June 1842 pp.5-6. List of persons resident in FI being a copy of the 1851 Census Return, pp.7-34. List of persons naturalized 1841-1892, pp.35-36. List of persons who received Governor's permission to reside on FI 1852, pp.37-38. List of professions and trades 1841, p.39. Residents at Port Louis 1833, p.40. The FI by Gustav Schulz, p.41.
5. Assorted photographs of St Mary's Church.

²⁴ Much of this work was undertaken by Theresa Lang, Geraldine Lewis and the late Michael Stephens.

6. Photograph of Mary Ann Fleming who arrived in the FI in 1849 aged 18, probably from Co. Cork. Photo No.892285 by Stuarts Photo Studies, 47 & 49 Brompton Road, Knightsbridge (established 1851).
7. Photographic portrait of Catherine, daughter of Mary Ann Biggs (née Fleming) and William Biggs.
8. Photograph of Mary Elizabeth Pimm aged 22 years 'taken 49 years ago 1894' W.E.Turner, photographer, Stanley.
9. Three photographss of the burnt down Sullivan House, Stanley.
10. Two boxes of unindexed slides.
11. Mayorino Borgatello, **Floreccillas Silvestres Territorio de Magallanes, traducidas al Castellano por P. Guido Rocca**, Salesian Printing Plant, Turin, undated, pp. 156. Fly page dedication 'Muy apreciable Señora Avita (?) Ryan de Smith - recuerdo de su casamiento y onomastico – ofrece con cariño felicitandole largo vida feliz. Su af.amigo Mayorino Borgatello, Turin, 6/7 - 1925.' [PB]
12. Maggiorino Borgatello, **Patagonia Meridionale e Terra del Fuoco**, Torino, Società Editrice Internazionale, 1929, pp.500. [B]
13. Lined copybook: Document No.2, 6½" x 8" Fr Lawrence Kirwan's 1857 visit; pages numbered 1 - 6, 28, remainder unpaginated.
14. R.W.C.MacDonald Hobby, **The Falkland Islands South America**, Christ Church Cathedral, Port Stanley, 1917; unpaginated. Document No.36 ex-Madge Biggs. [PB]
15. **Homenaje de Magallanes Al Beato Don Bosco Mayo de 1930**, Magallanes 1930, pp. 40. Spanish text. Document No.29.[PB]
16. Diary of Father John Doran. Red lined copybook 4" x 6½" unpaginated hardback. Camp visits June 1988-1991. Document No.27.
17. Hardback black lined unpaginated copybook 6¼" x 8"; church notices September 1952-March 1953. Document No.32.
18. James M. Ussher, **Father Fahy: A Biography of Anthony Dominic Fahy O.P., Irish Missionary in Argentina (1805-1871)**, Buenos Aires, 1951. Fly page inscription: 'Buenos Aires, August 30/[19]52 Right Rev.Mgr. John Ireland, as a token of regard from the author James M.Ussher.' [B]
19. Certificates of authentication for relics of Saints kept at St Mary's. Document No.25.
20. Photocopy of letter of Father James Curran to Dr Woodlock, 29 July 1860 (original in AHCA). Document No.24.
21. 'To Commemorate the Visit to the Falkland Islands of His Royal Highness the Duke Of Edinburgh, January 1957.' Red leather covered gold embossed 12" x 9½" album of 8" x 6" photographs. Document No. 31.
22. **Falkland Island Centenary 1833-1933**, Stanley, 1933, pp 16. [P]

23. Black hardback copybook 'St Mary's Star of The Sea Falkland Islands, Islas Malvinas March 1952,' 16 pp. of handwritten text, 14 paginated pages. Names of trustees appointed by Rev.J.Kelly SDB on his departure from the Church, 13 March 1952, Martin George Creece and Arthur Stanley Biggs. Document No.16.
24. Father John Doran's parish diary 'Confidential', September 1989-December 1989: 'Challenge' unpaginated spiral-bound lined notebook. Document No.26.
25. Father Foran's diary, October 1885-December 1890; black covered lined book 4" x 7" paginated to p.17, the rest void. From back cover end paper in reverse: Father Diamond's diary, May 1888-August 1888. Document No. 3.
26. Hearts Of Oak Benefit Society Rules, Division 16, Charles Thomas Mullin member No.16319 as from 25 November 1867. 4½" x 6½" green covered, gold embossed print title. Document No.28.
27. Parish diary 1975 - Fiat Concord 3½" x 8¼" copybook. Document No.33.

F/C "C" D2

Falkland Islands Magazine: March/April 1890, August 1891, 1895-1900, 1902, 1904-1930, 1933.

Falkland Islands Monthly Review: 23/28 November 1968.

Falkland Islands Magazine (odd numbers): 1914, 1918, 1928.

F/C "E"

All four drawers of this filing cabinet are full of first-day covers, mint stamps, specialised catalogues and philatelic books concerning the FI and its dependencies.

F/C "F" D1

1. Marriage Book 1898-1903 - entries 39 to 48.
2. Baptism Register 1874-1898 - entries 1 to 240.
3. Marriage Book Register 1876-1967 - entries 1 to 186.
4. Confirmation Register 1891-2006.
5. Baptism Register 1898-1999.
6. Death Register 1876-2006 - entries 1 to 319.

Books 2, 3, 5 and 6 were brought to the FI by James Foran in 1875.

F/C "F" D2

Libro Tabulado 10 Rubros República Argentina Armada' (18" x 11¾" blue cover, gold lettering), item 72657. Rubber stamp impressions: Armada Argentina A.R.A. Bahía Buen Suceso,²⁵ *José A. Otero Capitan de Ultramar Capitan; Hipolito E. Grandinetto Jefe División Comisería.* pp 51. 'En Navegación 1 de Enero del año 1974, se procede a la apertura del presente Libro Tabulado que consta de cincuenta y una (51) páginas útiles.'

'The *Bahía Buen Suceso* used to visit the FI at thrice monthly intervals from approximately 1972, when I sailed on her from Buenos Aires. During the Falklands War she came to [the] islands as a supply ship carrying ammunition and food. The ship was captured at Fox Bay by the British; ammunition was removed, weeks later she was inspected with a view to using her as a coaster, but it was found that she was almost alive [with] the "RATS" which had thrived on the food supplies. The locals had stripped her of all possible brass that was moveable. The only thing possible was to sink her at sea. The British did this. The Chief Engineer of the *Sir Belvedere*²⁶ Royal Naval auxiliary ship gave this log to me. D.M.Spraggon July 1982.'²⁷

Class Registers (green covered 13" x16"): 1898, 1899, 1900, 1907, 1909 (2), 1910 (2), 1911 (2), 1912 (2), 1913 (2), 1914-1915 (2), 1916, 1917, 1918-1919, 1920-1921 (2), 1923-1924, 1925, 1927-1928, 1929-1930, 1931, 1932-1933, 1934-1935.

F/C "F" D3

1. 'Libro Diario de Entradas y Salidas Casa Salesiana de Port Stanley': Day book accounts January 1905-December 1947, pp.1-292; 7½" x 13" brown hardback paginated account book, pp.266.
2. Day book as per above, pp.366: but pages 2-81 missing; pp.83-98 miscellaneous texts in Spanish 'Casa Salesiana Port Stanley Pro ____ (?) 1905 M.N.Migone.'
3. School fees register St Mary's School, Stanley, Seven Class 1902: 8½" x 13½" hardback, green cover.
4. Registers of daily attendance for schools, November 1890-March 1902,

²⁵ The ARA *Bahía Buen Suceso* (B6) was a 5000-ton fleet transport launched in 1950.

²⁶ In fact this was RFA *Sir Bevidere* (L3004) a 5500-ton landing logistics ship launched in 1966.

²⁷ Paragraph two text is in Mgr.Spraggon's handwriting.

- January 1904-December 1905: 8¼" x 12½", brown cover.
5. Folio of Uruguayan gaucho prints in colour by Enrique Castells Capurro, No.2092, Montevideo 1964; ten colour prints, 16 pp. text with black and white pen drawings.
 6. Newspaper cuttings and reports of the Battle of the Falklands, 1914-1915.

F/C "F" D4

Exercise books from St Mary's School used by Madge, Irene, Mickey, Marty and Roy Biggs.

Madge Biggs Papers²⁸

Madge Biggs (1902-1995): King George VI decorated her with the MBE; Pope John XXIII awarded her the *Bene Merenti* medal; and Pope John Paul II the *Pro Ecclesia et Pontifice* decoration. She left her property and personal papers to the Catholic Church, and those papers are kept at SMCA in a 12½" x 18½" x 5" wooden box. The index to these papers will be published in a future number of **Catholic Archives**. Regarding the Madge Biggs papers, there is a single A4 sheet dated 4 March 2004 entitled 'Papers from the Estate of Madge & Irene Biggs on loan to the Falkland Island Government Archives from St Mary's Church, Stanley' signed by Monsignor Michael McPartland [the present Prefect Apostolic] on behalf of St Mary's and Jane Cameron on behalf of the Falkland Islands Archive.

1. Marriage certificate of James & Margaret Biggs, 1829.
2. Military Discharge Certificate of James Biggs, 1849.
3. Military Pensioner Certificate of James Biggs, 1849.
4. Register Sheet of Military Service of James Biggs, 1849.
5. **Falkland Islands Magazine** 1889-1907; nine issues of the Church Magazine.

²⁸ As with the glass slides which have been scanned and are now on disk, most if not all of the Madge Biggs Papers have been scanned and are also on disk.

St Mary's Herald

There is a single copy of this parish magazine in SMCA, and a complete collection (May 1969-February 1971) is preserved in FIA.

Books & Pamphlets.

Other books and pamphlets kept in the archive.

1. **The Millhillian: Cardinal Vaughan Centenary Number 1832-1932.**
2. **The Millhillian** vol.5, no.4 (Summer 1936).
3. Mario Luis Migone, **33 Años de Vida Malvinera**, Club de Lectores, Buenos Aires, 1948.
4. **A Short Account Of Irish Catholic Action In Argentina**, Buenos Aires, 1932.
5. Santiago M. Ussher, **Las Hermanas De La Misericordia (Irlandesas): Apuntes Históricos sobre sus Cien Años en la Argentina 1856 – Febrero 24 - 1956**, Buenos Aires, 1955.
6. Santiago M. Ussher, **Los Capellanes Irlandeses En La Colectividad Hiberno-Argentina Durante El Siglo XIX**, Buenos Aires, 1954.
7. Humberto Baratta SDB, **Presencia Salesiana En Las Malvinas**, Buenos Aires, 194?.
8. Hipolito Solari Yrigoyen, **Malvinas Lo Que No Cuentan Los Ingleses (1833-1982)**, El Areneo, Buenos Aires, 1998.
9. Hipolito Solari Yrigoyen, **Las Malvinas De Hoy**, Editorial Oriente, Puerto Madryn, Chubut, 1966.
10. José Brumet O de M., **La Iglesia En Las Islas Malvinas Durante El Período Hispano (1767-1810)**, Madrid 1969.
11. R.N.Spafford, **The Falkland Island Philatelic Digest No.2**, Harry Hayes Philatelic Study, Batley, West Yorkshire, 1979.
12. Ricardo R.Caillet-Bois, **Una Tierra: Argentina, Las Islas Malvinas**, Ediciones Peuser, Buenos Aires, 1948.

Sources and abbreviations used:

AHCA	All Hallows College Archives, Grace Park Road, Dublin 9.
APF	Archivio di Propaganda Fide, Rome.
AVECR	Archive of the Venerable English College, Rome.
[B]	Book
DDA	Dublin Diocesan Archives, Archbishop's House, Dublin 9.

- FI** Falkland Islands
FIA Falkland Islands Archive, Stanley
FIC Falkland Islands Company.
FIG Falkland Islands Gazette.
FIJ Falkland Islands Journal.
FIM Falkland Islands Magazine.
NA National Archives (formerly Public Record Office), Kew, Richmond, Surrey TW9 4DU.
NRO Norfolk Record Office, the Archive Centre, Martineau Lane, Norwich NR1 2DQ.
[P] Pamphlet.
[PB] Paperback.
SMCA Saint Mary's Church Archive, Ross Road, Stanley.





The Catholic Chapel, Stanley, 1886-1899 (previously at Pump Green, 1873-1885)



*The Roman Catholic Chapel
Stanley, Falkland Islands -*



Laying Foundation Stone of St. Mary's Church.

Laying the Foundation Stone of the present St Mary's Church, 1899



St Mary's Church, Stanley, 2006

REPORT ON THE ARCHIVES OF THE SISTERS OUR LADY OF CHARITY OF REFUGE

Victoria Perry

1. Introduction

1.1 The Archive of the Sisters of Our Lady of Charity of Refuge (Ireland)

The archive consists of material relating to the order and institutions with which it has been involved over the past 150 years, including Magdalene asylums, reformatory and industrial schools and other childcare units. Most of the collections have been centralised in a storage area of the library at Beech Lawn, Drumcondra, Dublin. The collection was generally in very good condition: dry and flat, with very little damage. The main damage that has been done is through general wear and tear; mainly over-use of volumes. The conditions in the storage area are good, considering that it was not purpose-built for archives. Although temperature and humidity fluctuate slightly more than would be desirable, this fluctuation is not enough to cause concern and tends to stay within recommended conditions for the storage of archival material.

1.2 Archival Collections in Beech Lawn Library

HIGH PARK

Includes material relating to the convent, asylum and St Michael's Guest House. The convent material contains items relating to the establishment and management of the convent, as well as its rules and members. Also childcare material from Blaithin children's home, Cuan Mhuire children's home and Grianan teenage unit. This is the largest collection in the archive (c.60 boxes).

ST ANNE'S

Includes material relating to the convent, children's home and school (c.15 boxes). If there is any more convent material, it should be placed with the rest of the collection.

ST JOSEPH'S REFORMATORY / INDUSTRIAL SCHOOL

Includes material relating to children in the school (admissions, departures, medical and court records), internal administration of the school (staff, financial papers), external administration of the school (government departments, local authorities) and material relating to the Resident Managers' Association (c.10 boxes).

THE GRANGE

Includes material relating to the convent (a very small amount), and various childcare units including Bartres children's home, Cualann children's home and Aislinn aftercare unit (c.4 boxes): Very incomplete- is there more?

SEAN MACDERMOTT STREET

The second largest collection. Includes material relating to the convent and asylum, as well as St Anne's, Ri Villa and the Casual Unit. There are a number of photographic albums in the collection (c.20 boxes).

CENTRAL ADMINISTRATION OF CHILDCARE

Includes material dating from when the various institutions within the separate houses began to be administered centrally (c.2 boxes).

CENTRAL ADMINISTRATION OF THE ORDER IN IRELAND

Material relating to the administration of the Sisters of Our Lady of Charity of Refuge in Ireland, from the amalgamation in 1948. Includes chapters and material relating to the council (c.20 boxes).

2. Work completed on the collection, October 2003- March 2004

Completed tasks:

- (a) Identification of 155 women buried in St Mary's Cemetery, with 154 real names.
- (b) Database of all women who were entered into St Mary's Asylum registers, cross-referenced with other sources.
- (c) Database of all women who were entered into Gloucester Street Asylum registers.

- (d) Database of children entered into St Joseph's Industrial School, 1927-1973, taken from register.
- (e) Entire collection sorted into more manageable units and contained in archival quality acid free folders and low acid boxes.
- (f) Part of the High Park Convent and Asylum papers described on index cards.
- (g) Collection list for St Joseph's Reformatory/Industrial School.

3. Use of Finding Aids Produced

3:1 Women's databases

Databases exist for St Mary's Asylum and Gloucester Street Asylum, containing entries for women entered in the institutions' registers. The databases can be searched, arranged or filtered as described in the section of this report relating to the database for St Joseph's Industrial School.

(a) St Mary's Database

To see the list of 155 women that were buried in St Mary's Cemetery, go to *Queries*, then select *St Mary's burial query*. Many of the women are entered twice or more. The first entry is the one for which details are given in the database. Subsequent entries are in the column entitled 'other entries'. There may be more than one entry for some women if their subsequent entries were not described as such in the register.

(b) Gloucester Street Database

This database is identical to that for St Mary's, with the exception that subsequent entries are listed separately, rather than grouped together in one column. There are sometimes photographs attached in the register. Where possible, this has been noted with a tick in the final column.

3.2 St Joseph's Industrial School database

(a) Entries

These are arranged in chronological order of entrance into the school. The Register number (column 1) is the same as that given in the register SJ/15.

(b) Searching the database

The first column is surname, which is the field most likely to be searched under. To open the database, go into *Children's Database*, select *Table*, then *St Joseph's Industrial School*. The table will appear. Right-click on the title of the field to be searched (e.g. surname), then left-click on *find*, and type in the name to be searched for. Part of a name can be searched for under *match*, for example if the spelling of a name is not certain. Thus to search for the name 'Finnegan', if you are not sure of the spelling, select *match* and then *any part of field* and search for 'Fin'. This will bring up any name that has the combination of the letters F, I and N in it. Selecting *start of field* under *match* will find any names that begin with the letters 'fin'. Keep clicking on *find next* to see all of the entries that fit the selected criteria. The entries can also be arranged in order according to field. To do this, right-click on the field name to be arranged and select *sort ascending* or *sort descending* as required. For example, to arrange the entries in alphabetical order of surname, select *sort ascending* in the surname field. To put the table back in the original order, select *sort ascending* in the register number column. The entries can also be filtered, so, for example, only entries with a particular first name are shown. To do this, left-click on an entry in the column required to be filtered, then right-click. Left-click on *filter for* and type in the name to be filtered. For example, to do this in the first name column, type in 'Mary' to find all children in the database whose first name was Mary. This will not bring up any Mary Annes etc.

(c) Printing a form

Using forms to answer queries from members of the public will help to ensure that damage caused by photocopying is kept to a minimum. To print off a form, first of all find the record number of the entry required, this is the same as the register number. Then go back to the database page and select *form* instead of *table*. Select *St Joseph's Industrial School* and maximize the page. In the record number box at the very bottom of the page, type in the record number required. Select *print* and then *selected records*.

(d) Sources

The second to last column in the table indicates sources available in the collection relating to that particular child. The first entry in this column refers to the page number in the admissions register. Other entries refer to various other series of records including school reports, medical records and a very few burial records.

(e) Legislation

The column entitled 'Act under which charged', gives details of the Act under which the child has been sent to the school. These Acts have been abbreviated in the table:

* 8 Edw 7 ch 67 sec 58 refers to the Children Act of 1908

* Section 10, 1941 refers to the same Act, as amended in 1941.

(f) Previous address

Where no previous address is given, the parents' address is entered in this column.

3.3 St Joseph's Collection List

Each document or file of documents within the collection has been described. These descriptions were then grouped and arranged into a hierarchical order. The descriptions were then numbered and the physical documents themselves were arranged into the same order and numbered in the same way. Therefore, the order of the descriptions of the documents is the same as the physical order of the documents within the boxes. The resulting finding aid is called a collection or descriptive list. To locate a document, the content and structure section can be consulted and the relevant page number found, so that appropriate sources may be located. To find the physical document itself, take a note of the document number and then locate the correct box. Documents in the collection are labelled in numerical order, with the first document labelled 1.

Sub-numbering: where a description relates to more than one item (for example in a file of documents), the documents in that file are sub-numbered; this is to ensure that the documents are placed back in the correct place in the file. Information to be found in the descriptive list includes type of document, author or creative cause (this could be an organisation, e.g. the Department of Education), content, size and date. Within the lowest levels of description, items are arranged in chronological order. *It is advisable to have a slip of paper to insert into a file or box when a document is consulted, to ensure that it is replaced in the correct place.*

4. The Care and Use of Archives

4.1 Handling and Preservation

The archives of the Sisters of Our Lady of Charity of Refuge are generally in good condition. Most of the damage that has been done is the result of wear-and-tear and frequent handling. In order to ensure that the collection remains in good condition it is necessary to implement the following procedures for the handling and use of the documents.

- (a) Documents should always be handled carefully.
- (b) Use the 'Norfolk book sofa' for reading large volumes. Do not lean on the volumes during use.
- (c) *Pencils only* should be used when taking notes.
- (d) Photocopying should be kept to an *absolute minimum* as light and ozone emitted from photocopiers can cause damage. Forms from the databases can be used in place of photocopies.
- (e) Care should be taken to ensure that the humidity and temperature in the storeroom is as consistent as possible. **Always** close the door to the storage area. If it is to be a long-term storage area then the best course would be to have the radiator removed.
- (f) Light can damage documents, speed up chemical reactions and cause ink to fade. Try to limit the amount of time a document spends in lit areas.
- (g) No food or drink to be consumed in the Archive.
- (h) The snake paper weights can be used to hold down a document that is not flat.
- (i) Material should only be consulted in the Library, not taken out of the area.
- (j) Always wash hands before consulting documents.

4.2 Use of collections

The collections can be used by internal staff by the use of databases and list as in section 3 above. The use of forms in the databases will serve to limit the photocopying of fragile registers and prevent further deterioration, particularly of the spines of volumes. *Unlisted collections should not be made available for use.* A collection list serves to help the researcher to locate a document within a given context, to protect the security of the collection as the folders are numbered and to preserve the collection as documents are not unnecessarily handled. When the High Park papers are being used for research, it should be borne in mind that the collection has not been fully catalogued. The index

cards created can serve as a partial finding aid to the collection, as well as the existing descriptions. Many of the boxes are, however, labelled, so this may also help with research. However, as there is no collection list, there are no reference numbers from which to quote sources.

5. Recommendations

(a) Collection Lists

High Park Papers

Approximately 30 boxes have already been described. Some of these descriptions are on index cards, the rest are on paper. The rest of the collection will need to be described, arranged and typed up, and then integrated with the descriptions already done. I have done a provisional content and structure section; however, whoever completes the list may wish to change this slightly. The index cards have been loosely arranged to assist researchers; however, this may not be the final arrangement.

Other Collections

Similar descriptive lists will need to be created for all other collections in Beech Lawn Library, including the Sean MacDermott Street Papers, The Grange Papers, St Anne's Papers, Central Administration of Childcare Papers, Central Administration of the Order Papers and the Papers of the various childcare units.

(b) Databases

St Anne's

A database similar to that created for St Joseph's Industrial School would make enquiries easier. This would be created using the files of children in the school and admissions registers.

St Joseph's Reformatory School

This would need to be on a separate table to that of the Industrial School as register numbers are duplicated. Sources may be incomplete at the start.

(c) Other Tasks

Once listing is complete, an access policy should be created, using the archivist's knowledge of the collections in the library, and taking into account sensitive material found during listing, the wishes of the order and the practicalities of allowing people to use the archive.

Conservation: although most of the collection is in very good condition, some volumes have suffered from over-use. The most important of these will need to be conserved by a qualified conservator, e.g. the third register for St Mary's. Such items will be noted during listing and will not be available for access until in good condition.

6. Conclusions

The Archive of the Sisters of Our Lady of Charity of Refuge in Ireland is rich, interesting and historically very important. Not only does it document the history of the order within Ireland, but it is also a record of Irish life during the nineteenth and twentieth centuries. In particular, the asylum and childcare papers will not only serve to help people who were within these institutions trace their history, but will also serve as documentary evidence of an important, yet often ignored area of Irish history. The Archive will become the legacy of the Order in Ireland when it is no longer in existence. If the archives are used and preserved in line with the recommendations contained within this report, then they should not deteriorate further. However, they cannot be used until they have been catalogued. Eventually consideration will need to be given to the long-term future of the Archive when the order is no longer in existence.

Editorial Note: the author, who is Assistant Archivist to the Marquis of Salisbury at Hatfield House, Hertfordshire, prepared her Report in March 2004.

THE ENGLISH DOMINICAN CONGREGATION OF ST.CATHERINE OF SIENA OF STONE: A BRIEF DESCRIPTION

Sister Mary Cecily Boulding O P.

Though I have officially been Archivist for the Stone Congregation for forty years, it is only since my retirement from teaching at Christmas 2005 that I have actually lived in the same house as the archives, or had time to do more than answer occasional queries. The congregation is the result of the amalgamation of five distinct groups of Dominican Third Order Conventual Sisters who were established in England during the nineteenth century:

1. *The Congregation of St.Catherine of Siena of Stone*, founded in 1847 by Mother Margaret Mary Hallahan (who had established a group of Dominican tertiaries in Bristol in 1842).

2. *The Congregation of St.Rose of Lima*, founded at Stroud in 1857 by Mother Mary Teresa Matthews.

3. *The Congregation of St.Vincent Ferrer*, which originated as a foundation made in London by the Congregation of Our Lady of Grace at Chatillon, France, in 1896. This became an independent English congregation at Portobello Road in 1909 under Mother Mary Cecilia Marshall.

4. *The Congregation of Our Lady Help of Christians*, founded in 1875 at Leicester by Mother Rose Corbett.

5. *The Congregation of the Holy Rosary*, founded by Mother Catherine Philip Bathurst at Meirelbeke, Ghent, in 1871 and transferred to Harrow in 1877.

With the advice and help of Father Louis Nolan O.P., and the English Provincial, Father Bede Jarrett O.P, these five congregations were united into one in 1929, with its mother-house being designated as Stone, the earliest foundation. All five congregations had previously established various daughter-houses, some being temporary or short-lived missions in response to a particular need or request, others being substantial foundations which endured for more than a century.

Consequently our extensive archives include records of varying extent, from thirty-nine communities, large or small. These deal with:

- (a) origins and foundation
- (b) buildings and property
- (c) communities and personnel
- (d) the daily routine of religious life
- (e) apostolic work and other activities
- (f) relations with the Church and surrounding society

Significant collections of material also concern the relations of the Stone Congregation with Archbishop William Bernard Ullathorne and Cardinal John Henry Newman. The works of the Congregation have included catechetics and teaching at all levels from primary to university, including specialised forms such as work with the deaf, the physically handicapped and the maladjusted; medical work and nursing care of the sick and elderly; pastoral, parish, chaplaincy and ecumenical work. The archives are housed at the mother-house, St.Dominic's Convent, Stone, Staffs, ST15 8EN. Of the typescript 'catalogue' of 320 pages, about half provides full catalogue details, while the rest is, at present, still 'rough-listed'.

Locations where the Congregation has made foundations

Adelaide, Australia (1883)	Hinckley, Leicestershire (1978)
Beccles, Suffolk (1897)	Kelvedon, Essex (1919)
Birmingham (1990)	Leicester (1875)
Bodø, Norway (1954)	Leyburn, Yorkshire (1896)
Bognor, Sussex (1886)	Newcastle-upon-Tyne (1879)
Bow, London (1867)	Portobello Road, London (1896)
Brewood, Staffordshire (1920)	Redcar, Yorkshire (1896)
Bridlington, Yorkshire (1894)	Sale, Cheshire (1891)
Cambridge (2001)	St Leonards, Sussex (1936)
Cheadle, Staffordshire (1898)	St Marychurch, Devon (1864)
Clifton, Bristol (1842)	Shannon, Republic of Ireland (1969)
Crieff, Perthshire (1889)	Stoke-on-Trent, Staffordshire (1857)
Dovercourt, Essex (1909)	Stone, Staffordshire (1853)
Ealing, London (1976)	Stroud, Gloucestershire (1857)
Easingwold, Yorkshire (1896)	Washington, Co.Durham (1891)
Edinburgh (1987)	Watford, Hertfordshire (1883)
Erdington, Birmingham (1890)	West Kirby, Yorkshire (1917)
Harpenden, Hertfordshire (1920)	
Harrow, Middlesex (1877)	
Hawick, Roxburghshire (1908)	

Hidden Treasure: Sources for Catholic History in the Derby Collection, Liverpool Record Office

John Davies

Historians of the Catholic community in Britain have been blessed in recent years by the opening of Catholic archives, particularly those of the dioceses and the religious congregations. Historians can now feast on a veritable cornucopia of Catholic archival material. The available material seems to increase exponentially as each issue of **Catholic Archives** draws further material to our attention. In this happy situation there is, however, perhaps a danger that we overlook the materials for the history of the Catholic community which are to be found in non-Catholic archival collections.

One of the major collections in the Liverpool Record Office is the Derby Collection. The jewel in the crown of this collection for the twentieth-century historian is undoubtedly the papers of Edward George Villiers Stanley (1865-1948), the 17th Earl of Derby (1908-1948). 'The King of Lancashire' as his official biographer, Randolph Churchill, dubbed him,¹ Derby had a long career as a Conservative politician and later elder statesman and political string-puller. In his early career he held a number of government offices and in his later years dominated Conservative politics in Lancashire while maintaining his connections with national Conservative networks. For the historian he is a boon as his vast range of political interests and contacts spawned an even vaster correspondence.

Amongst this sprawling collection there are some perhaps hidden treasures for historians of the Catholic community. In 1921, between a stint as the British Ambassador in Paris during the Versailles peace negotiations at the end of the First World War (1919-1920) and his last government office as Secretary of State for War (1922-1924), Derby acted as an unofficial government agent in the peace process with Sinn Fein which led to the Anglo-Irish Treaty of 1921. Derby, through his excellent connections with leading Liverpool Catholic Conservatives, Sir James Reynolds and Colonel John Shute, recruited Father James Hughes, parish priest of St Hugh, Liverpool, to facilitate contact with the Irish Hierarchy and Sinn Fein. What followed was a James Bond-like saga with

¹ R.S.Churchill, *Lord Derby, 'King of Lancashire': The Official History* (London, 1959).

Hughes slipping further and further from Derby's control as he entered with gusto into his undercover role.² The whole story, along with much else, unfolds in 920 DER (17) –34: Lord Derby's Mediation in Irish Affairs 1921, especially in 34/5 (Father Hughes), 34/7 (Cardinal Logue, August-September 1921), 34/7 (Sir James Reynolds), and 34/14 (Lieutenant-Colonel John Shute, April-May 1921).

A decade later Derby was involved in confidential negotiations of vital interest to the Conservative Party and the Catholic community in Liverpool. In December 1932 the sudden death of Sir James Reynolds, a leading Catholic businessman and cotton broker and the Conservative Member of Parliament for Liverpool Exchange, precipitated a by-election in January 1933. The Conservative Party in Liverpool, its leader, Sir Thomas White, and Derby were determined to keep the seat in Conservative hands. However, many and difficult obstacles lay in the path of this ambition. The Exchange Division included within its boundaries the business area of Liverpool. Under the then existing electoral rules businessmen and their wives were able to cast their business vote in this constituency in addition to their residential vote elsewhere. The business vote, as long as it could be mobilised, would be safe for the Conservatives. However, Exchange was a densely populated, largely Catholic working-class area, close to the city centre. When and if they voted, the Catholic working-class population in Liverpool generally did so for the Labour Party. This party had absorbed many of the leaders and supporters of the former Irish Nationalist Party, now reduced to a rump - the Centre Party on the City Council. Derby and his advisors judged that it was absolutely essential to find a candidate, who like Reynolds was a businessman but, more importantly, was a prominent Catholic.

Derby's first preferred candidate was Sir John Shute, a partner in Reynolds' firm, well known to Derby and prominent in Catholic circles as the Treasurer of the recently created Catholic Cathedral Fund. Shute, however, felt that his business responsibilities in the cotton trade, regionally and nationally, at a time of economic depression, precluded him from accepting the candidature. Derby then turned to Reynolds' son, John, who was equally reluctant because of his business duties. F. N. Blundell, formerly the Member for Ormskirk, head of the Blundell family and promoter of the Catholic Relief Act of 1926, was rejected as not being sufficiently close to the Liverpool Catholic working class. Eventually Shute was prevailed upon to reconsider. He duly stood as the

² J. Davies, 'A Liverpool Catholic Priest and the Anglo-Irish Treaty of 1921', *North West Catholic History* 24 (1997), pp.22-41.

Conservative candidate, delivering the Catholic vote and holding the seat again at the 1935 General Election and thus remaining the Member of Parliament for Exchange until 1945.³ The extensive discussion which lay behind these manoeuvrings can be followed in riveting detail in Derby's correspondence, viz. 920 DER (17) 6, Politics in Liverpool: 6/33 (Sir Thomas White to Derby); 6/34 (Derby to White) and 920 DER (17) 6: Unsorted (Derby to Shute, Shute to Derby, Derby to Sir John Reynolds, Sir John Reynolds to Derby, Derby to White, White to Derby).

In addition to the examples above, Derby had extensive dealings with Catholic politicians in Liverpool. Correspondence with Lord Mayors of Liverpool, 920 DER (17) 4 includes 4/13 Austin Harford (November 1943-November 1944) and 4/15 Luke Hogan (November 1945-November 1946). Austin Harford, sometime leader of the Irish Nationalist Party on the City Council, but by this time leading a small number of former Irish Nationalists as the Centre Party, was the first Catholic to become Lord Mayor of Liverpool. Luke Hogan, long-time leader of the Labour Party in Liverpool but who finished his days on the Council as a Catholic Independent, was the first Catholic Labour Lord Mayor of the city.

There is also in the Derby Collection correspondence with T.P.O'Connor, the long-serving Irish Nationalist Member of Parliament for the largely Irish Catholic division of Liverpool Scotland, in 1919 (920 DER (17) 28/3); with Sir James Reynolds in 1929 (920 DER (17) 6/21); and with Sir John Shute, between 1928 and 1945 (920 DER (17) 11/1).

Much of the correspondence in the Shute file (1928-1945) deals with politics and the cotton industry in Lancashire, providing some vivid insights into Shute's fears for the industry at the hands of Hugh Dalton and Sir Stafford Cripps, members of the Labour Government which came to power at the 1945 General Election in which Shute lost his seat to the left-wing firebrand Bessie Braddock. But there are also letters which illustrate Shute's concerns as a Catholic Conservative M.P. in a city with an unenviable record of sectarian divisions. In 1935 he got wind of the possible offer of an Aldermanic vacancy by the Conservative leadership on the council to Rev. H. Longbottom, leader of the small but disproportionately influential Protestant Party. In a letter to White, copied to Derby, Shute complained:

Longbottom loses no occasion to vilify and traduce in the lowest terms, the religious beliefs of myself and scores of thousands of my fellow

³ J.Davies, 'Conservative and Catholic: John Shute and the Liverpool Exchange By-Election, 1933', *North West Catholic History* 30 (2003), pp.95-109.

co-religionists, and is the prime remaining cause of maintenance of sectarian bitterness, which decent people were hoping is gradually dying out.

In 1938 Shute protested at Derby's intention to preside at the Annual Meeting of the Workingmen's Conservative Association. The major issue in Liverpool politics at this time was that of grants to Catholic schools under the terms of the 1936 Education Act. The W.C.A. had been vociferous in its opposition to such grants, producing a petition to that effect. Shute complained:

... tacked onto it [was] a most offensive suggestion with regard to the Catholic body in this town, in which they implied that, generally speaking, they were disloyal, and consequently, were unworthy of consideration. With the knowledge which one has of the great number of those of one's own faith who fought and died so magnificently in the Great War, this was, as I say, peculiarly offensive to me and to others also who think and act like me, and could only have been done to raise, once again, the wretched sectarian spirit which I had thought belonged to the dead past.

Derby's papers provide the historian of the Catholic community some perhaps unexpected insights into the relationships of Catholics with the general community and their increasing importance in the politics of a city such as Liverpool with its substantial Catholic, largely working-class, population. Such insights are not always available in 'official' Catholic sources: in the papers of Archbishop Richard Downey, for example, there is very little correspondence with politicians, even Catholic ones, although, in the case of Salford, Bishop Vincent Marshall had quite extensive correspondence with local politicians, Catholic and non-Catholic. Sources such as the Derby Collection can perhaps be best used along with 'official' Catholic sources in our study of the Catholic community, particularly in cases of its political concerns, both national and local.

THE BISHOP BILSBORROW PAPERS IN BOX 207 OF THE SALFORD DIOCESAN ARCHIVES

Rev. Nicholas Paxton

The specific interest of Box 207 of the Salford Diocesan Archives (SDA-207) is that it contains a broad-based sample of the papers of the see's third bishop, John Bilborrow (1836-1903, Bishop of Salford from 1892 till his death). For discussion purposes, it is best to look at this sample under five headings: Bishop Bilborrow's spirituality; his academic work; his preaching; his public administration; and then his diaries and similar material. Lastly, there will be a summary of other material in the Salford Diocesan Archives which is relevant to his episcopate. But first, a short note on his life will be useful, to help readers to see how the archive items referred to fit into his career and into Victorian Catholicism.

BISHOP JOHN BILSBORROW

Born near Preston in 1836, John Bilborrow trained for the priesthood at Ushaw, was ordained in 1865, and then took charge successively of the missions of Barrow-in-Furness and Newhouse. While at Newhouse he established another mission, at Catforth, after which - aged forty-three - he went to Rome for further studies in order to take up a teaching post in the new seminary at Upholland. When Bilborrow returned from Rome, Upholland was still in process of foundation, and so, after working at two missions near Southport, he instead established the mission at Grange-over-Sands. There he built a church, as he had done at Barrow and Catforth. He became a professor and Vice-Rector at Upholland in 1883, Rector in 1885 and third Bishop of Salford in 1892, being consecrated in August of that year. Throughout his episcopate he suffered from poor health, made worse by increasing age (as he mentioned in his first Pastoral Letter), and he died of heart disease and bronchitis in March 1903.

The interest of SDA-207 as, so to speak, a 'cross-section' of Bilborrow's papers is particularly important since he is now less well known than other past Bishops of Salford, mainly for three reasons. Firstly, he and his episcopate have not yet attracted the attention of either a full-length biographer or a postgraduate writing a thesis, unlike the other Salford bishops up to the Second World War, viz. William Turner, Herbert Vaughan, Louis Charles Casartelli and Thomas Henshaw. Secondly, Bilborrow's relative obscurity

seems to derive from the shortness of his episcopate - under eleven years, compared with twenty-one for Turner, nearly twenty for Vaughan, twenty-one for Casartelli and nearly thirteen for Henshaw. Thirdly, the Salford Diocesan Archives contain comparatively few of Bilsborrow's papers, some of which could have been lost when the rented house in Whalley Range, Manchester, which had served Bilsborrow as Bishop's House, was vacated by the diocese soon after his death (on this, see SDA-177-143 to 149). But Bilsborrow's current obscurity does not mean that his tenure of the see of Salford was insignificant in its day, either locally or nationally. On the contrary, his capable and competent episcopate was distinguished locally by his dedication to duty and his sympathetic, encouraging behaviour towards clergy and laity alike - so much so that on his death the Manchester Shechita Board, on behalf of the Jewish community, recorded its sympathies to the City of Manchester as well as to the local Catholics. Nationally, Bilsborrow's major claim to fame lies in his work for Catholic schools: his detailed knowledge here led to his being (as his obituarist in the **Manchester Guardian** stated) a leading influence, after Cardinal Vaughan, on the Hierarchy's schools strategy. Some exposition of the contents of SDA-207 will therefore be especially helpful.

ITEMS ON SPIRITUALITY

To begin with, SDA-207 offers important insights into Bilsborrow's spiritual life, which are particularly significant for students of the history and practice of spirituality. Thus there are notes on different aspects of spiritual theory and practice, as well as on the ecclesiastical year, in a notebook which Bilsborrow acquired in 1854, according to the signature and date (SDA-207-005). Bilsborrow's spiritual address, or meditation, on Sin, based on Jeremiah 2: 12ff, is datable to after May 1873 since it appears on the reverse sides of copies of a printed letter to Bilsborrow of that month from Bishop O'Reilly of Liverpool, commending Bilsborrow's work of building the new church and presbytery at Catforth (SDA-207-042).

This is an instance of Bilsborrow's frequent practice of re-using paper, which helps an archivist by providing *terminus a quo* dates for otherwise undated items. In fact, two other addresses, one on the glory of Our Lady and the other on the Saints and Our Lady's Dormition, from after August 1878 and July 1883 respectively, are datable thus by the reverses of the papers on which they are written (SDA-207-021/2). The discourses in SDA-207-018, which were probably lectures on spirituality to be given to the students at Upholland, and one of which is from November 1889, deal especially with humility and self-knowledge. Bilsborrow clearly understood interior mortification to be part

of one's knowledge of self, since SDA-207-043 (the last item in the box) is an undated sheet of notes by him on that subject.

ITEMS OF LECTURE MATERIAL

Bilsborrow's academic work before his consecration as Bishop of Salford is well attested in SDA-207. The contents of this box date back as far as his days as a theology student at Ushaw: SDA-207-006 is a notebook signed and dated September 1862, with his notes on the Ushaw first-year course on Moral Theology and third-year courses on the Sacraments. The academic material in SDA-207-001 - a bound notebook with Bilsborrow's signature, dated March 1857 and (presumably later) partly used for sermon notes - which contains notes on the history of the world, civilization, the Church, philosophy and law, is more likely than not to date from his student days.

Notes for John Bilsborrow's lectures as professor and Rector at Upholland (where he taught Moral Theology and Scripture) are in evidence. SDA-207-036/7 consist of notes for a lecture on the Canon of Scripture (undated but on the reverse side of a coach-builder's advertisement posted to Bilsborrow in October 1886) and pages from a notebook, dated May 1887 at Upholland, with Bilsborrow's 'Notes on Interpretation of Scripture.' There is also some lecture-note material in the bound and indexed notebook which is now SDA-207-002, which, again according to the signature and date, Bilsborrow obtained in 1866. But the remaining lecture-notes are more problematic insofar as, since they are all undated, one cannot be certain of whether these were taken from lectures attended during Bilsborrow's years at Ushaw and Rome, or else made for lectures delivered during his years at Upholland. As well as including further material on Scripture (SDA-207-035, 039, 040), these remaining notes also contain material on grace (SDA-207-020, 038), mixed marriages (SDA-207039), English church history from the sixteenth century onwards (SDA-207-034) and outline notes concerning other lectures (SDA-207-024).

SERMONS

The author of Bilsborrow's obituary in the **Manchester Guardian** noted with some care that he 'was most at home in the pulpit, where he was forcible and impressive, and spoke with an earnestness of conviction that was decidedly striking.' It is thus to be expected that Box 207's contents provide examples of Bilsborrow's ministry of preaching as priest and bishop. The sermon notes in

SDA-207-006 date from Barrow in 1866; SDA-207-001/2 contain sermon notes as well as lecture-notes, while SDA-207-023 is a sermon headed 'Patronage of St Joseph 1887.' There is an undated sermon on Luke 4:4 (SDA-207-028), and another, this time incomplete, on Matthew 19:27-29 (SDA-207-030). Three other items consist of undated sermon notes (SDA-207-027, 029, 041). Additionally, there are two addresses by Bilsborrow, about which it is not clear whether he wrote them as sermons or as lectures. One is on the Church: though undated, it is from after 1882, since it is written on a re-used sheet from the September 1882 Will of Thomas Bilsborrow (SDA-207-032). The other, though incomplete as well as undated, is datable to after June 1885 because of its being written on the back of a Burns and Oates order form of that month, asking for subscribers to their publication of John Tauler's **The Following of Christ** (SDA-207-033). Bilsborrow seems to have taken an interest in others' preaching as well as his own inasmuch as SDA-207-031, dated 22 March 1890, is a record in Bilsborrow's handwriting of the sermon preached by Archbishop Carr of Melbourne at the opening of Sydney Cathedral.

Two sermons from the last year of Bilsborrow's life indicate different aspects of a bishop's work: SDA-207-026 was preached at the opening of St Joseph's Church, Salford, in April 1902, while the preceding item is his sermon -now incomplete- at the funeral of Father Albert Bennett in July 1902. It is appropriate to add to these the text of his Pastoral Letter (identifiable as such from the end of the text) of June 1902 (SDA-207-019). This is about prayers for King Edward VII, who was seriously ill at the time; it was written to the clergy of the Diocese of Salford with an instruction to read it to the people. Its presence here, complementing the Salford Diocesan Archives' volumes of Bilsborrow's *Acta* and Pastoral Letters (on which see below), calls to mind the papers in SDA-207 which are about diocesan administration.

MATERIAL ON PUBLIC ADMINISTRATION

Much of the bread-and-butter work of Bilsborrow's administration of the Diocese of Salford is represented in SDA-207. There is a four-sheet list of the missions of the diocese, which records the years in which each had Visitations, and the dates of Confirmations, between 1895 and 1903 (SDA-207-007). There is a printed statement of extraordinary faculties granted by Pope Leo XIII to Bilsborrow for two years in April 1900; this is duly signed by the Secretary of the Congregation of Propaganda Fide, under the jurisdiction of which England and Wales then fell (SDA-207-009). There is also a pastoral letter from Bishop Bagshawe of Nottingham of February 1899, about the papal renewal of a concession on dispensations from fasting and abstinence in Lent

(SDA-207-010). This has a handwritten note (unsigned) from the same month, about Bilsborrow's having received similar notification from 'the Cardinal' (most likely Vaughan, though conceivably the Prefect of Propaganda) and this material therefore being apparently 'for all England.' Also in SDA-207 is the record of a marriage case referred to Rome: the Cardinal Prefect and the Secretary of Propaganda wrote a letter to Bilsborrow, apparently in July 1898, about the question of a dispensation from Disparity of Cult necessary to allow a particular marriage to take place. In August the Secretary wrote to Bilsborrow again, declining to grant the dispensation, at least at the time of writing (SDA207-015/6). This letter may have caused some relief to Bilsborrow, who saw mixed marriages as promoting Catholic lapsation and whose policy - outlined in a Pastoral Letter of February 1893 - was to refuse mixed marriage dispensations whenever possible. But it would be a mistake to infer from this that Bilsborrow lacked an irenic spirit: pages 215-216 of SDA-207-003 contain his copy of a letter of November 1892 from himself to H. Petre Eyre, seeking to make up a quarrel between Eyre and Cardinal Vaughan during the latter's episcopate in Salford.

As one might expect, some records of financial administration appear among the material in SDA-207. In the small light-brown notebook which is now SDA-207-004 and to which further reference will be made, we have Bilsborrow's estimate of the probable cost of a journey home from Rome and the expenses of an *ad limina* visit there, along with a list of the donations which he received towards the setting-up of the new mission at Grange-over-Sands and an inventory of its vestments. Furthermore, the black-bound notebook which was Bilsborrow's Account Book from 1892 (the first year of his episcopate) onwards is preserved as SDA-207-003. At its beginning, funds are indexed according to headings of income and expenditure. Then, for example, pages 218-221 give details of legacies which have been received, while pages 222-223 contain notes on Diocesan Funds; there is also a note on the back flyleaf about income from funds. Again, sheet 5 of the sermon at SDA-207-026 is written on the back of an undated list of donations from parishes and individuals in the Diocese of Salford, for a purpose not recorded here.

As to Bilsborrow's work for Catholic schools, SDA-207 does not hold records of his work for their finance and maintenance, and so this work is the only major aspect of Bilsborrow's ministry not explicitly covered by its contents. But an envelope 'On Her Majesty's Service', addressed to him from the Board of Education in June 1900, has pencil notes (most likely a draft for a letter) on the back about the 'Proposed Training College in Adelphi, Salford' for the education of the schools' teachers (SDA-207-017).

Then as now, bishops were subject to lobbying from individuals and pressure groups. Sheet 2 of the sermon at SDA-207-026 is written on the back of an apparently blank and undated petition form regarding a Civil List pension for the widow and daughter of a Mr Sutton. Again, the two sheets of the address at SDA-207-021 have been written, one on the back of a circular of July 1883 from Mr W.H.Perkins (Secretary of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday) about a Sunday Closing Bill for England, and the other on the back of an undated handwritten text, most likely a draft, for a Petition to the House of Commons to pass such a Bill. In addition, a note on SDA-207-011 to 014 may be useful in helping subsequent researchers avoid a possible pitfall. These papers comprise correspondence addressed to the Bishop of Salford from the Central Board of the Traders' Defence Associations of the United Kingdom, in opposition to the Co-operative Movement, clergy support of it, and (in particular) to the bishop's addressing a Co-operative Society meeting. While the Board's Secretary has given letter SDA-207-011 the date 6 January 1903 (within Bilsborrow's episcopate, which must be why these papers have found their way into this box), it seems clear from the opening of letter SDA-207-012 of 12 January 1904 (in the episcopate of Bilsborrow's successor, Bishop Casartelli) that SDA-207-011 should have been dated 6 January 1904 and that SDA-207-011 to 014 actually pertain to Casartelli's, not Bilsborrow's, time as Bishop of Salford.

DIARIES AND OTHER SUCH MATERIAL

The more personal side of Bilsborrow's life figures in SDA-207, in addition to the public side. The source here is the notebook SDA-207-004, which contains his 'Diario Romano 1880', his 'Notes at Rome on Rome' (covering the period from April to summer 1881), his 'Notes on Loretto' (sic) and his 'Notes on the Journey fr[om] Rome', with details of some money in 1881-1882 at their end. This notebook also has further details of travel from Rome to England, noted under 'Trains to England'; 'Distances on Route to England' are recorded too. A list of intentions for Masses which Bilsborrow had celebrated appears in this notebook. An inventory of his clothing as Bishop of Salford is also included here, showing that his style of dressing was quite simple: he had, for instance, only one overcoat, one hat and one mackintosh.

OTHER RELEVANT MATERIAL IN SALFORD DIOCESAN ARCHIVES

While SDA-207 covers the major aspects of Bilsborrow's work apart from his work for Catholic schools, and this article mentions all the items in it, the relatively small amount of Bilsborrow archive material in the Salford Diocesan Archives makes it desirable to offer a summary of the main Bilsborrow papers and relevant material there. After his *Acta*, Pastoral Letters, faculties from Rome and copies of the **Salford Diocesan Directory** during his time as Bishop, these are listed chronologically according to earliest year and are as follows:

<u>CLASSIFICATION</u>	<u>NATURE OF MATERIAL</u>
Drk	Bishop Bilsborrow's <i>Acta</i> , 1893-1900
Drk	Bishop Bilsborrow's Pastoral Letters, 1893-1903
Drk	Copies of Ordo & Directory, 1847-1927
SDA-174	Bishop Bilsborrow's Faculties from Rome
SDA-046	Conference of Catholic Colleges, 1890-1900
SDA-046	Attendance of Catholics at the Universities, 1890-1900
SDA-112	Converts, 1895-1896
SDA-181	Salford Catholic Registration Society, 1895-1904
SDA-047	Miscellaneous Papers on Education, 1896-1935
SDA-046	Salford Voluntary Schools' Association, 1897
SDA-083	Salford Diocesan Synods, 1898-1932
SDA-181	Salford Diocesan Statistics, 1898-1905
SDA-046	Catholic Schools Committee, 1898
SDA-020	Visitation Returns, 1900
SDA-025	Visitation Returns, 1900
SDA-026	Visitation Returns, 1900
SDA-057	Visitation Returns, 1900
SDA-129	Visitation Returns, 1900
SDA-174	Copy of report from Father Mussely to Bishop Bilsborrow, 1900
SDA-166-172	Vicar General's Correspondence, 1900 onwards
SDA-177	Correspondence & vacating Bishop's House, 1900-1904
SDA-046	Salford Diocesan Schools' Association, 1901-1902
SDA-046	Miscellaneous Papers on Education, 1902-1907
SDA-051	Schools in Salford diocese registered under 1902 Education Act
SDA-174	Papers re-Sisters of Charity, 1902

CONCLUSION

The certificate of Bilsborrow's death, on 5 March 1903, is provided at SDA-207-008 in an official certified copy dating from 1916 and attests, not only to the death of a man, but to the closure of a significant episcopate in the history of Victorian Catholicism. Not all Bilsborrow's attitudes have worn well: his unwillingness to grant dispensations for mixed marriages and his opposition to attendance by Catholics at the universities spring to mind here. Neither was he much interested in secular politics. But he was 'a solidly read man' (as Philip Hughes describes him), who shepherded his numerically large diocese effectively through the decade before the build-up of the Modernist crisis. His time as Bishop of Salford was a decade of expansion which saw the Catholic population of the diocese rise by over fifty thousand; it saw the opening of new missions and also of new schools, which were particularly badly needed. It now awaits an in-depth researcher's work. This article may contribute towards facilitating that, as well as familiarizing archivists with a body of material about John Bilsborrow's episcopate.

BOOK REVIEWS

Enchiridion Dei Beni Culturali Della Chiesa (Bologna: Edizioni Dehoniane, 2002, pp.xliii + 682). This compendium, in Italian and with an Introduction by Archbishop (now Cardinal) Francesco Marchisano, gathers together all the official documents issued by the Pontifical Commission for the Cultural Heritage of the Church (and its predecessor) from 1989 to 2002. It also lists the engagements of the Commission's officials for 1989 and for 2000-2001. The comparison is striking, in that the growth in activity serves as a reminder of the crucial rôle played by the Commission in the life of the universal Church. Moreover, it is heartening to find a number of references to the Catholic Archives Society embedded in this voluminous publication. Although not of great value except to those who can read Italian, this collection is, nevertheless, a significant contribution to the ever-expanding corpus of the Church's archival literature.

Ailsa C. Holland & Kate Manning (edits.), **Archives and Archivists** (Dublin: Four Courts Press, 2006, pp. 230). This beautifully produced volume marks the thirtieth anniversary of the beginning of the formal training of archivists in Ireland. In particular, it celebrates the achievements of the Archives Department of University College Dublin (UCD) from its inception in 1971 to its merger with the School of History in 2005, now forming the School of History and Archives. The School offers the only professional course in archival studies in Ireland – from September 2006 an M.A. in Archives and Records Management. The fifteen essays in this collection cover the following topics: digitisation; medieval manuscripts; the use of the UCD Archives; education; archival ethics; local developments (Wexford and Waterford); corporate archives; an archival comparison between Ireland and South Africa; the Chester Beatty Library; the Lindsay Anderson diaries; architectural records; the destruction of records; and archives in everyday life. However, from a Catholic point of view, two chapters are of particular interest. Marianne Cosgrave (since 1996 the Congregational Archivist for the Sisters of Mercy in Ireland) and David Sheehy (until recently Archivist of the Archdiocese of Dublin) have co-authored 'The preservation and management of the archives of the Roman Catholic Church in Ireland, 1850-2005.' In a broad sweep, including a tribute to the pioneering influence of Robert Dudley Edwards, who established the Archives Department at UCD, and an assessment of the archival implications of recent abuse scandals, the essay offers a very useful insight into the growth in professionalism among the archivists of Ireland's Catholic institutions. Elizabeth Mullins, author of the second contribution of special interest to

Catholic archivists, lectures at the School of History and Archives at UCD. She offers a study of Father John MacErlean S.J. (1870-1950) and his rôle in the development of the Irish Jesuit Archive. Before beginning his work as Province Historian in 1927, MacErlean, spent a number of years seeking out primary sources. Having started off in London, he went on to comb the Continent in pursuit of archival treasures pertinent to Irish Jesuit history. The transcriptions and research notes gathered and compiled by this intrepid archivist and historian form an important part of the modern Irish Jesuit Archive in Dublin.

Michael C. Questier (edit.), **Newsletters from the Caroline Court, 1631-1638: Catholicism and the Politics of the Personal Rule** (Cambridge University Press for the Royal Historical Society, London, 2005 [Camden Fifth Series, vol.26], pp.xvi + 358). The newsletters in question were written by Catholics who enjoyed access to the Court of King Charles I and Queen Henrietta Maria. The original documents are preserved among the papers of the English secular clergy in the Westminster Diocesan Archives (the A & B Series and the Old Brotherhood Archives), and so it is only right that Father Ian Dickie's name is the first among those acknowledged. Michael Questier's scholarly introduction, as well as his editing of the texts themselves, also reveals recourse to the Vatican Archives and the Jesuit Archives in Rome and at Farm Street. It is particularly gratifying, from a Catholic archival perspective, that Dr Questier's work has found its place as part of such a prestigious series.

It has sometimes been remarked that the architecture of Catholic churches in England and Wales has little to offer. Christopher Martin, **A Glimpse of Heaven: Catholic Churches of England and Wales** (Catholic Bishops' Conference of England & Wales/English Heritage, Swindon, 2006, pp.223) puts paid to such a view. With a Preface by Sir Neil Cossons, Chairman of English Heritage, a Foreword by Cardinal Cormac Murphy O'Connor (Co-Patron of the Catholic Archives Society), and a beautifully crafted text lavishly illustrated by the photographs of Alex Ramsay, this book traces, in chronological sequence, the development of Catholic ecclesiastical building in England and Wales from before the Reformation (in that a number of Catholic places of worship still in use pre-date the Reformation, e.g. St Amand's Chapel, East Hendred and Stonor Park Chapel) to the late twentieth century (the last building featured is the new Brentwood Cathedral (opened in 1991). While acknowledging the work of Brian Little and Denis Evinson, the author also expresses his thanks to, among others, Abbot Geoffrey Scott, who is not only President of the Catholic Archives Society but also a member of the Patrimony Committee of the Bishops' Conference, and Michael Hodgetts, an

historian well known to many readers of this journal. This publication serves to put the treasures of Catholic church architecture very firmly 'on the map', not only for the benefit of the Church herself – as a reminder of our heritage and the importance of caring for it – but also for the wider (secular) architectural and artistic community. Indeed, the book received a number of very good reviews in the national press at the time of its launch in November 2006.

Michael Greenslade, **Catholic Staffordshire 1500-1850** (Leominster: Gracewing, 2006, pp. xxi + 297). The author died less than a month after writing the Preface to this book, which, being the fruit of many years of devoted labour on the subject, will serve not only as the standard account of Catholicism in Staffordshire from the Reformation to the Restoration of the Hierarchy, but also as a posthumous tribute to perhaps the leading and most professional local historian of English Catholicism of recent years. Archivaly, the book has its roots chiefly in the Staffordshire Record Office, the William Salt Library, Stafford, the Birmingham Archdiocesan Archives, and the Lichfield Record Office. Those who knew or met Michael Greenslade will not be surprised at the high standard of scholarship and command of subject-matter to be found in these pages.

From a whole county to a single mission, Father David Higham's **The Priests and People of Harvington 1580-2006: A History of the Catholic Mission of Harvington, Worcestershire** (Leominster: Gracewing, 2006, pp. x + 197) chronicles the development of one of the best known Catholic centres in the West Midlands, indeed in the whole of England. However, notwithstanding the fascination of Harvington Hall and its Saint Nicholas Owen hides, the book is much more than an account of the era of the martyrs and the recusant period. Written by the present incumbent, it makes good use of parish archives and draws together each aspect of Harvington's rich tradition: buildings, gentry, clergy, ordinary folk, the library of the secular clergy, the school, pilgrimages, almshouses, and local houses of Catholic interest. There are also very useful biographies and bibliographies of the priests who have served at Harvington, including Hugh Tootell (*alias* Charles Dodd the Church historian) and Monsignor James Crichton, one of the pioneers of the post-Vatican II Liturgical Movement in the English-speaking world. Reading this book offers one an opportunity to glimpse the wealth of Catholic tradition in one corner of rural England.

William Poynter was consecrated titular Bishop of *Halia* in 1803 and served as Coadjutor to John Douglass, Vicar Apostolic of the London District, until the latter's death in 1812. Poynter then succeeded to the London District, where he remained until his own death in 1827. Canon Peter Phillips has edited **The Diaries of Bishop William Poynter V.A. (1815-1824)** (Catholic Record Society, London, 2006: Records Series volume 79, pp.v + 293), and it is particularly fitting that he, a distinguished Edmundian himself, has been responsible for this publication given that Poynter was so much associated with St Edmund's College, Old Hall Green, where was appointed as its first Vice-President in 1795 and seven years later became President, an office he continued to hold after his episcopal consecration and which he only relinquished upon succeeding to the London District. The surviving diaries cover the years 1815, 1817-1819, 1821-1822, and 1824, with just three entries for 1816 and two for 1820. As with all the volumes in the CRS's Records Series, this book is very much a case of 'bringing archives to life', not simply by the fact that original (and, given their age, potentially vulnerable) manuscripts have been introduced into the public forum, but also because its appearance adds to our knowledge and understanding of a critical period in the history of the Church in England as the struggle for Emancipation gathered pace. The diaries also contain references to Poynter's involvement, as Vicar Apostolic, with the foreign missions and offer an insight into the problems of the Church in France in the post-revolutionary period as they affected England, e.g. the émigré clergy and the Blanchardist schism. The original diaries form part of the St Edmund's College Archives, now kept in the Westminster Diocesan Archives (SEC 15/2-3). The editor has provided an introduction and copious footnotes, as well as indices of people and missions/churches in addition to a general index. This volume will serve not only as a tribute to an important figure in the history of the Church in England but should also act as an encouragement to would-be editors as a model of painstaking commitment to a task lovingly undertaken.

Pamela J. Gilbert, **The Restless Prelate: Bishop Peter Baines 1786-1843** (Leominster: Gracewing, 2006, pp. xii + 276). Restless, certainly, and most definitely a prelate, Bishop Baines, who was educated by the English Benedictines at Lamspringe and thereafter entered the monastery at Ampleforth, stands as just about the most controversial figure in the history of English Catholicism in the first half of the nineteenth century. The fortunes of the Western District, centred upon Bath and Baines' own protégé, Prior Park, lie at the heart of this study, and while none of the less appetising elements in the story are ignored (ecclesiastical in-fighting, financial mismanagement etc.), the author helps us to appreciate the difficulties under which her subject

laboured. The book is timely in that it resurrects not simply a complex character but places into context, as only the distance of time can, the career of a fervent, if often misguided and certainly misunderstood, champion of Catholicism in the period immediately before and after Emancipation. Pamela Gilbert's archival quarries have included: Ampleforth, Downside, the Bristol Record Office, Clifton Diocesan Archives, the Jesuit Provincial Archives, Farm Street, and the records formerly at St John's Presbytery, Bath (and now in the Clifton Diocesan Archives).

The demise of Bishop Baines was followed by the episcopal career of another Benedictine, this time a Gregorian (Downside). It is fair to say that the appearance of Judith Champ's **William Bernard Ullathorne: A Different Kind of Monk** (Leominster: Gracewing, 2006, pp. xvi + 538) truly fills a gap in our understanding of nineteenth-century Catholicism. Her book is the result of years of painstaking research rigorously and lovingly conducted, and (*pace* Cuthbert Butler) provides the first *modern* account of Ullathorne, treating as it does not only its subject's early career as a monk and as a pioneer of the Australian mission (the subject of Ullathorne's own autobiography), but his immense importance as a diocesan bishop as well as a national figure. In the latter regard it has often been remarked that Ullathorne was overshadowed by Wiseman, Manning and Newman. Whatever the truth of such a view, Judith Champ has left us in her debt by her incisive treatment of one of the giants of Victorian Catholicism. Her treatment of Ullathorne's relations with women religious, most notably Mother Margaret Mary Hallahan, foundress of the Dominican Congregation of St Catherine of Siena of Stone, is especially enlightening. As one might imagine, the archival pedigree of this book is outstanding, including as it does material gathered from collections that may be grouped into the following categories: international (Propaganda Fide); diocesan (Birmingham, Westminster, Southwark, Dublin, Sydney, Leeds, Clifton and Cardiff); male religious (Downside, Ampleforth and the Society of Jesus); women religious (the Sisters of Charity of St Paul, Selly Park, Stanbrook Abbey, the Dominicans of Stone, St Mary's Abbey, Colwich, the Sisters of Charity, Australia, and the Sisters of Mercy, Handsworth); collegiate (the Venerable English College, Rome, Oscott, Ushaw and the Irish College, Paris); and Oratorian (the Newman Archive at the Birmingham Oratory).

The third English episcopal biography to have appeared within the last year is Martin John Broadley's **Louis Charles Casartelli: A Bishop in Peace and War** (Manchester: Koinonia, 2006, pp. x + 301), a meticulously researched and referenced study of the fourth Bishop of Salford (1903-1925) and a book which

deserves a wide readership. Casartelli (1852-1925) was an internationally renowned orientalist and a scholar with an immense personal bibliography whose talent and calibre had been recognised by Herbert Vaughan when he himself was Bishop of Salford (1870-1892). As a bishop Casartelli stood out from the majority of his episcopal brethren in that not only was he a professional academic, but he saw the need to reach out intellectually and pastorally to non-Catholics as well as to his own flock. Hence his membership of various secular learned societies in Manchester and beyond. Although he was not perhaps one of the most approachable of ordinaries in one sense – the Salford clergy were expected to deal with his Vicar General in the first instance - Bishop Casartelli was nevertheless a pioneer in terms of galvanizing the power and influence of the laity. Indeed, one of his principal achievements, in addition to an enduring association with St Bede's College, Manchester, was to instigate the now internationally-organised Catenian Association. Apart from the Salford Diocesan Archives, on whose team Father Broadley serves, the following collections were among those consulted: Westminster, Birmingham, Southwark and Liverpool Archdiocesan Archives; the Duke of Norfolk's Archives at Arundel Castle; the Vatican Archives; Downside Abbey Archives (Cardinal Gasquet's Papers); the National Library of Wales (Bishop Hedley's Papers); Propaganda Fide Archives; and the Archives of St Bede's College, Manchester, St Edmund's College, Cambridge, the University of Louvain, and Ushaw College (Casartelli Letters). Of special interest to the reviewer was the author's analysis of Casartelli's response to the First World War and his rôle in episcopal action at that time directed towards forestalling Cardinal Bourne's attempts to effect the division of dioceses. The full story of that difficult chapter in early twentieth-century English Catholic history has still to be written, but Broadley opens up yet another avenue in the saga. His book will also complement the earlier part of Kester Aspden's recent study (**Fortress Church: The English Roman Catholic Bishops and Politics 1903-1963**, reviewed in **Catholic Archives** 23, pp.103-104), offering as it does a most timely insight into one of the greatest minds to have graced the episcopal bench in England and Wales.

Magdalen Goffin, **The Watkin Path, An Approach to Belief: The Life of E.I.Watkin** (Brighton/Portland: Sussex Academic Press, 2006, pp.xiii + 321). Written by one of his daughters, this book is not only a biography of the Catholic philosopher Edward Ingram Watkin (1888-1981), it also acts as a commentary on the Catholic revival which flourished in England in the wake of the earlier Modernist crisis. In addition to Watkin himself, the renaissance of the 1920s and 1930s, the effects of which were felt well into the post-war era, counted among its protagonists such figures as Watkin's great friend

Christopher Dawson, as well as Ronald Knox, Frank Sheed, Maisie Ward, and Tom Burns. The author has made extensive use of family papers, especially letters to and from her father's numerous correspondents drawn from the worlds of scholarship, politics and the Church. She writes movingly of Watkin's friendship with Don Luigi Sturzo, the Sicilian priest who led the anti-Fascist Partito Popolare in Italy until exiled to England under Mussolini, and she also makes particularly good use of the letters and reminiscences of her brother Christopher (the late Dom Aelred Watkin of Downside). E. I. Watkin's life was not without its controversial episodes, and these the author tackles in a forthright manner. Nor does she fail to expose the weaknesses of the pre-Conciliar Church – or indeed some of the less successful results of the Second Vatican Council – but the book is an example not of filial hagiography but of intelligent, critical *pietas*. The reviewer happened to read the studies of Watkin and Casartelli almost simultaneously, and found it instructive to discover that both the philosopher and the bishop were men who, in their different spheres, sought to reinvigorate the way in which Catholics approached their religion.

S.F.

Brother Edmund Damian, **Heyday of the Teaching Brothers: The Story of the De La Salle Brothers of the London District 1945-1958** (De La Salle Brothers, 140 Banbury Road, Oxford OX2 7BP, 2006, pp. viii + 210). In 2000, Brother Damian FSC, archivist for the De La Salle Brothers and the then CAS treasurer, published **Welcome Invaders: The Story of those French Brothers of the District of Nantes who came between 1904 and 1939 to Work in England**. Since then, Brother Damian, in his own words, has not been 'wasting my time since I ceased to be the Brothers' archivist' and he has now followed his earlier work with this new volume, divided into three parts. First, Brother Damian describes the organisation of the Brothers in London in the mid-nineteenth century, their government, training and everyday life, the management of their communities and their schools, their anniversaries, conferences, and vocations. In the second part he describes the individual schools and colleges in more detail, and part three consists of lengthy biographies of those individual brothers from that period who are now dead. The book will interest anyone connected with the De La Salle Brothers and anyone who wants to know about its individuals, institutions and work in England. It will also interest anyone studying the background of those who followed their vocations into religious life, as well as anyone concerned with twentieth-century Catholic education and Catholic life.

Margaret Harcourt Williams

The Catholic Archives Society Conference, 2006

The Catholic Archives Society held its Annual Conference from 22 to 24 May 2006 at Ushaw College, Durham. The speaker on Monday evening was Andrew Nicoll, Keeper of the Scottish Catholic Archives, whose paper ('Catholic Archives in the Twenty-First Century: The Scottish Experience') is reproduced on pages 30-35 of this edition of **Catholic Archives**.

The talk due to be given by Father Stewart Foster on Tuesday morning ('Bishop Bernard Ward: An Historian's Use of Archives') was cancelled owing to the speaker being unwell. It is, however, hoped to publish this paper in a future number of **Catholic Archives**. However, the session allotted for this talk was used most profitably by the Chairwoman and other Officers of the Society to discuss points of interest and concern. Miss Jennifer Gill, County Archivist of Durham, then spoke on 'Developments in Archive Record-keeping in Durham', in which she outlined the usefulness (and the pitfalls) of computer technology in archive administration. The visit to Durham County Record Office on Tuesday afternoon was thus particularly appreciated by the conference delegates, giving them as it did an opportunity to meet the staff of the Record Office and to view some of the items referred to in Miss Gill's talk.

On Wednesday morning two further members of staff from the Durham Record Office addressed the conference. Liz Bregazzi (Senior Assistant Archivist) and Gill Parkes (Assistant Archivist, Cataloguing) focused on the educational programmes undertaken by the Record Office, in particular giving a description of the use of the latest digitisation techniques for photographs and other images. The conference also included the traditional Open Forum session and the Annual General Meeting of the Catholic Archives Society. For a full report on the 2006 Annual Conference, please refer to pages 6-11 of **CAS Bulletin** 30 (February 2007).

The Annual Conference of the Catholic Archives Society in 2007 will be held at Hinsley Hall, Leeds, from 21 to 23 May.