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EDITORIAL NOTES

*In the 2008 issue of the journal the Editor is pleased to be able to publish the text of a talk given by Margaret Harcourt Williams, Secretary of the Catholic Archives Society, at the Conference of the Religious Archives Group. The Conference, which had as its theme 'The State of Religious Archives in the UK Today', was also the setting for Father Nicholas Schofield's article on the Westminster Diocesan Archives. Its publication in **Catholic Archives** marks the first appearance in this journal of any detailed account of what is the most important Catholic diocesan archive in England and Wales. This year's journal also carries the second part of Sarah Jane Stanton's thesis on access to Catholic Archives in England and Wales. The Editor is also most grateful to the authorities of the Venerable English College, Rome, for their kind permission to publish two articles on that institution's recent Archive Project: the Vice-Rector, Father Andrew Headon, outlines the background, and Iris Jones, the Venerable's Project Archivist, then gives a personal account of her involvement in what must be one of the most exciting archival endeavours in recent times. The journal is also grateful to His Eminence Cardinal Tauran for permission to reproduce his Address delivered on the occasion of the re-opening of the Archives and Third Library at the College. The final contribution this year comes from Dr John Davies, writing on Holy Week in Rome in 1863 using archival evidence from a prominent Unitarian family in Liverpool.*

*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, and as these Editorial Notes pointed out last year, 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.*

Father Stewart Foster

CATHOLIC ARCHIVES AND THE CATHOLIC ARCHIVES SOCIETY

Margaret Harcourt Williams

I am here today to speak on Catholic archives. For this, I shall draw on what I have learnt from twenty years of membership of the Catholic Archives Society, for about half of which I have been the Honorary Secretary. I shall try to give an overview of what Catholic archives in the United Kingdom consist of, who looks after them, some of their problems, and the rôle of the society I represent. I am aware that there are quite a lot of CAS members present today, so apologies in advance to anyone who does not hear anything new.

Catholic archives are very extensive. When I attended my first CAS conference in the 1980s I was amazed at the number of organizations that had representatives there. I was already aware that the Catholic Church in the United Kingdom had a network of parishes and dioceses, schools, hospitals and societies, and male and female religious communities: I should have realized that they would be creating archives. However, the numbers and range really were a surprise. I will begin this overview with dioceses and attempt to summarize what the archives are and how they are looked after. I will do the same for religious and monastic orders and will then try to cover the Catholic community's other archive-creating bodies.

There are twenty-two Catholic dioceses in England and Wales, eight in Scotland and four in Northern Ireland (of which a number include parts of the Republic of Ireland). There is also a Bishopric of the Forces. However, I am most familiar with the archives of the English and Welsh dioceses so what I am saying here relates to them. This is not to imply in any way that the archives of other parts of the United Kingdom or the Republic of Ireland are not equally extensive or worthy of attention. In Scotland, for example, there is a central archive, the Scottish Catholic Archives in Edinburgh, in which there are diocesan archives, other administrative records and private and family papers; the archives of the Scots Colleges abroad are chiefly managed from there, and the archivists also advise local religious orders.

Returning to England and Wales, the dioceses here were formed at various dates after 1850. I will summarize, very briefly, the ecclesiastical organization for Catholics in England and Wales during Penal Times. Catholics, who did not conform to the Elizabethan religious settlement, were, for the first twenty years or so after that settlement, without any formal administrative structure. Then in 1581 the Pope appointed Cardinal Allen to be Prefect of the English Mission. He lived in Europe (chiefly in Rome) but in the later part of the sixteenth century and the early seventeenth century, archpriests resident in England were given authority over the English Catholic clergy. Then, from later in the seventeenth century until the mid-nineteenth century, the English and Welsh Mission was divided into Districts administered by Vicars Apostolic. In 1850 the English and Welsh Hierarchy was restored and a structure of Catholic dioceses and bishops re-established. Additionally, by the mid-nineteenth century, a pattern of parishes was developing.

All the English and Welsh dioceses have or have had diocesan archivists. I use the past tense here because some dioceses are at present without archivists due to the death of the person in post. However, there is no reason to suppose they will not be replaced. There is an Association of Diocesan Archivists, a sub-group of the Catholic Archives Society, which meets annually to discuss matters of mutual interest. Many diocesan archivists are priests. They have to combine this rôle with other duties - usually the care of a parish - and the time they can devote to the archives varies. Some priests work as archivists for several days each week, others rely greatly on the help of lay people, who may be employees or volunteers. Some use help from pre-archive course students. The Archdiocese of Westminster has engaged a professionally-trained archivist on a finite contract to assist the priest who is diocesan archivist. The Birmingham Archdiocesan Archives, where there are enviable search and strong rooms, has a priest-archivist who is there for four days a week, as well as a trio of volunteers, one of whom deals solely with genealogical enquiries.

Accommodation for diocesan archives varies greatly. Some have purpose-built or purposely-adapted accommodation, others are not so fortunate. Whatever the accommodation, many (if not most) diocesan archivists would like more space and say lack of space limits what they can do. The contents of such archives vary. The archives of a diocese will comprise whatever is produced by the diocesan administration and related bodies and considered worthy of preservation. Generally speaking, however, diocesan archives are for this sort of diocesan material and are

not repositories for Catholic archives from a particular area. Nevertheless, this cannot be a hard-and-fast rule, especially given the difficulties of finding suitable storage for many archives, and I am sure all the diocesan archivists here today could give examples of collections they hold that are not strictly diocesan. There are a lot of archives to be stored: the Diocese of Nottingham, for example, has nearly 300m of shelving in use. In the older dioceses the archives will include surviving records of the Districts and earlier administrative bodies that I have mentioned already; most, if not all, dioceses will have archives from the eighteenth century, if not before.

There will also be a secret or closed archive, to which only the bishop of a diocese has access. 'Secret' in this context means 'private', and not secret in a more usual, twenty-first-century use of the term. The purpose of this archive is not to hide secrets but to hold information that legitimately should not be made available. Files on living clergy are the most obvious example, but there could also be records of matters confided to the bishop alone and which would constitute a breach of trust should they become public.

Dioceses have varying arrangements for the care of parish records. All diocesan archivists are concerned about the continuing secure preservation of such material. Some actively collect it, some would do so if they had more space, while others have arranged to transfer the registers to the appropriate local authority record office. In some dioceses the archivist carries out regular surveys to ensure they are being taken proper care of within the parishes. In Wales, at least one diocese has transferred its older archives to the National Library of Wales in Aberystwyth.

Moving to religious and monastic orders: here too the archives are older and more extensive than might at first be thought. Religious houses for English men and women flourished in Catholic Europe during the period in which they could not exist in England, and there are still religious communities that are direct descendents of these sixteenth- or seventeenth-century foundations. For many of them, the French Revolution prompted their return to this country, where by the late eighteenth century conditions for Catholics had improved. Their archives cover the time spent in both Europe and England, and the one I am most familiar with has significant archives relating to seventeenth- and eighteenth-century Flanders. The twentieth century was marked by a vast increase in the numbers of religious orders throughout Britain. Some were founded here, while others came to this country from mainland Europe and Ireland. They were both contemplative and active, in the latter case conducting schools

and hospitals as well as providing other types of educational and social care. Still other religious orders came from France in the early twentieth century. All have archives.

The Second Vatican Council recommended that religious orders looked again at their roots. One result of this was that the orders became increasingly aware of their history and archives. Anniversaries such as centenaries or sesqui-centenaries of arrival in Britain, or of the foundation of schools and colleges and, more poignantly, the wish to preserve a record of their work in the face of closures and shrinking numbers, have all contributed to the desire to have the archives carefully ordered, preserved and made available for use. Additionally, many religious orders regard their founders or foundresses as among the Church's holy people – indeed many are already canonized saints- and would like this to be better known throughout the Church. Archives can be both evidential and supporting records in the prolonged and complicated process of putting forward someone's cause for canonization.

When I was preparing this talk, several archivists of religious orders generously provided me with details of what they do. Although these tasks vary according to the size of the order and the amount of time an archivist has available, they are all valuable. They include work such as cataloguing, conservation and preservation, answering queries, processing transfers of semi-current records, supervising researchers, promoting the archives, giving advice about archives to houses in the same religious congregation - especially to any facing closure - finding the whereabouts of related material and developing contacts with local and national archive and heritage bodies. Additionally, the archivist of a religious community or congregation is often expected to be its historian and chronicler. This may involve researching the order's foundations, writing histories, maintaining annals and encouraging others to do the same, making audio recordings of older members, recording details of past and present members, as well as finding and arranging for the maintenance of where they are buried.

What is in these archives? There are personal files on members, other administrative records such as title deeds, annals, constitutions, financial papers, correspondence and records of the order's development and work in the local community. This may have been and continue to be schools and colleges, industrial schools, special schools for the blind and deaf, hospitals, homes for the elderly, children's homes and orphanages, pastoral work in parishes and centres for the homeless. Additionally, members from this country working overseas will also generate records.

One respondent reminded me that her congregation today has members from England and Wales working in Ethiopia, Fiji, Haiti and Kenya and until fifty years ago had sisters in China. Others have records of work in India and Africa.

How are the records stored? As with diocesan archives, this varies but there is a general lack of storage space. Some religious houses have very well equipped strong-rooms, others make do with a variety of cupboards and filing cabinets and most are probably somewhere in between. Nevertheless, the need to be aware of BS 5454 and to seek professional advice in preparing and maintaining an archive store is taken seriously. What can such records be used for? Internal administrative enquiries, genealogy, spirituality, local and national history, especially social and women's history are some examples. There is a very active 'History of Women Religious in Britain and Ireland' research group. From the larger, better equipped archives there is some willingness to be included in the wider archival picture and to be involved in local history projects, the Archive Awareness Campaign and the London Open House.

Dioceses and religious orders are the largest creators of Catholic archives, but there are also smaller groups holding significant amounts of material. One such example would be the seminaries, of which there are now four in England. There used to be more. All have both an historic archive and modern administrative papers, covering not only all aspects of training for the priesthood but also the related financial and business management of a large establishment. Of the four existing seminaries, one, Oscott College near Birmingham, has deposited its archives in the Birmingham Archdiocesan Archives, where they are being catalogued and where a programme for the management of current and semi-current records and their regular transfer to the diocesan archives is under discussion.

Then there are the English Colleges abroad. These seminaries were very important to Catholic life in Penal Times and two, the Colleges in Rome and Valladolid, are still fully involved in training priests for England and Wales. As with the other English institutions abroad, the Colleges hold not only records relating to their primary (educational) purpose and to local English Catholic communities, but also have significant material for their own geographical areas. The archives of St Alban's Royal English College, Valladolid, for example, are especially important to that city and to the Province of Castille, as they survived intact in the wake of both the Peninsular Wars and the Spanish Civil War. The Valladolid archivist, who is

a parish priest in London, visits the college regularly and a modern catalogue should be completed by the end of this year. At the Venerable English College in Rome, a state-of-the-art archive room has just been opened and re-cataloguing is in progress. Eventually, it is hoped that there will be a published catalogue of the archives of all seven (i.e. both current and closed) English continental colleges.

There are also numerous Catholic lay societies to consider. These groups may have or have had many branches, as well as a regional, national or international basis, and their archives have no obvious home. Some societies have deposited their records with an obliging diocesan archivist, but many are too widely dispersed throughout the country to make this a realistic option. Some have deposited their archives with relevant institutions, for example the Women's Library has the archives of what was once the Catholic Women's Suffrage Society. The late Robin Gard, a former Chairman of the Catholic Archives Society and founding editor of its journal **Catholic Archives**, laboured energetically to locate the records of lay societies, but no one has continued his work. Many of the societies have members - often present or former secretaries - keeping a box or boxes of records in their study or garage, and anxious to ensure that their archives should be properly ordered and suitable secure storage found for them. At present, this is difficult to achieve and these are, in my view, the Catholic archives whose future is most uncertain.

Additionally, there are Catholic archives in local authority or other record offices. These, especially in the North West of England, may hold extensive material relating to Catholic families, which, while not necessarily fully catalogued, are in safe custody. However, you may be thinking that this is all very interesting but that, after all, the Catholic Church is only one of a number of bodies represented here today. Many local authority record offices are official repositories for Church of England records, so why shouldn't Catholic records go there in the same way as these do or as the records of smaller Christian bodies do? Are Catholic archives being thought of as something separate and distinct, differentiated in some obscure way from the wider body of archives? The answer lies partly in the volume of Catholic archives and their complexity and international nature. I have touched on this already but even after nearly twenty years of active involvement, I know that I cannot summarize this adequately. To make matters more difficult, there is no obvious physical location for some of these archives. The superior of a religious order may be on perfectly good terms with the bishops of all the dioceses where that congregation has houses, but nevertheless he or she is independent and not under direct

episcopal authority in the same way as the local diocesan clergy. Likewise, any particular lay Catholic institution or society may have or have had branches throughout the country and, while approved by the local bishop, nevertheless be independent of any parish or diocesan administration. Some of the organizations concerned have a chain of responsibility leading outside the British Isles, and there are already examples of religious orders transferring all their archives to a headquarters in Rome or to another house of the congregation in, for example, Italy, France or the United States or possibly elsewhere. It is a complicated mixture.

What other problems face Catholic archives today? I have already mentioned the lack of a place for the deposit of small archives or records whose continuing secure preservation is under threat. This is probably the most serious problem. In part, this is being addressed by the proposed 'Archive for Religious Orders' project at Douai Abbey, near Reading. This is a plan to gather the archives of closed monastic and religious communities into a new purpose-built repository. An appeal for funds was launched just before Christmas 2006 and is going well. However, this initiative, welcome though it is, cannot solve the problem on its own. The most difficult questions I have to answer as Secretary of the Catholic Archives Society are the ones about future storage, since there is no satisfactory reply that I can give. One possible (at least partial) solution would be for religious orders and communities to group their archives together, but this has yet to be discussed. It needs someone to take the initiative. Another difficulty is that many Catholic archivists, especially in religious orders, come into archive work after they have finished one or even two careers. They have to go through a vast learning curve to become familiar with the archives and may already have other jobs within their community. Many work in relative isolation and have limited professional contacts, while interesting their fellow priests, brothers and sisters in the archives can be an uphill task. However conscientious and interested they are, they are not usually in a position to develop close links with the wider world of archives. Some take one of the archive courses, some enroll on distance learning programmes, while others regret they have not been offered these opportunities. There is a constant demand for simple training and, with one exception, all the Catholic Archives Society's training days have been oversubscribed.

Many of the problems I have outlined will be the same for most, if not all, small and/or specialist repositories, in regard to which it can be very difficult to persuade people, particularly those responsible for money or personnel, that archives can be exciting, interesting and informative, and thus are

worth preserving. The demands of public access can also be a source of difficulty. Catholic archives are private and, in the case of religious orders, are thought of as family archives. While it is true that many archivists welcome researchers, there is no automatic right of access. Opening hours for Catholic archives may be limited and the archivists may have little time to answer enquiries. Some standardization of practice would be welcome, e.g. a widely used set of search room rules.

So how does the Catholic Archives Society fit into this? It is an advisory body that aims to bring together for advice and support people who are looking after Catholic archives, as well as anyone from the wider archival or academic world who sympathizes with this aim. The society tries to do this by providing information and advice, by arranging meetings and training opportunities and by an active programme of publications. The Catholic Archives Society is not itself an archive repository, it does not have any archives other than its own and it does not collect archives. It began in 1979 when a number of people met to discuss the care and management of the Catholic archives for which some of them were responsible. The archive profession was well represented at the outset and, as it became clear there was a demand for even the most basic advice and a willingness to give it, a society was formally established. Today there is an annual conference and an annually-published journal (**Catholic Archives**), as well as the **CAS Bulletin** produced once or twice yearly. There are also training days, leaflets giving basic advice, occasional papers with more detailed treatment of particular topics, a presence on the Catholic history web-site (www.catholic-history.org.uk) and visits to European countries to look at archives there. Currently there are about 230 members, the majority of whom are non-archivists looking after archives. The CAS is an independent body, with no constitutional links with any other organization and no funding other than what comes from members' subscriptions and the sale of publications. The society now has more than twenty-five years of experience devoted to promoting best practice in the care and management of ecclesiastical archives and in communicating the variety, problems and strengths of Catholic archives to the formal administration of both the Catholic Church in Britain and Ireland and to the archive profession. The society is a forum where anyone who has been asked to 'take on the archives' can obtain advice and learn from what others are doing. The thrice yearly mailings provide an opportunity to inform members of meetings, training events and wider initiatives in the worlds of both religious archives and archives in general. I do, therefore, urge that one result of today's conference is that use is made of this network and that all

organizations and individuals concerned with the future of religious archives communicate and work together as far as possible.

The Catholic Archives Society is run by volunteers, and many members have been hugely generous with their time, both in giving advice and in encouraging each other. But like most voluntary organizations it is facing a shortage of people with time to become involved. Although the situation is not yet critical, because there are now fewer active members it is beginning to be difficult to sustain what have been core activities. There are opportunities available for anyone with time to help, and any such approaches would be very much welcomed. I would welcome your views on how we can attract younger professionals who could offer fresh ideas. Unlike at the beginning of the CAS, there are now very few professional archivists involved, which means that there is possibly a lack of communication of information on professional issues. As I remarked earlier, lone unqualified archivists, which is what many CAS members are, can lack advice and support, and I think one of the main rôles of the society should be to draw attention to the experience and help the archive profession can offer.

I have tried to summarize what Catholic archives are and how they are being cared for. I have also touched on the main problems and the attempts to solve them. In the context of this conference, what can we do together? In the course of this talk I have mentioned a few areas of possible development or collaboration and you may have further ideas. It would be good to talk about them. Thank you.

EDITORIAL NOTE: The author is Secretary of the Catholic Archives Society. This article is a slightly edited version of a talk given at the Religious Archives Group Conference ('The State of Religious Archives in the UK Today') held at the British Library Conference Centre, London, on 26 March 2007.

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

PART II

Sarah Jane Stanton

(Produced as part of an MA in Archives and Records Management at University College London under the supervision of Elizabeth Danbury)

2 The Practicalities of Enabling Access

2:1 The Resource Problem

Part One of this article (**Catholic Archives** 27, pp.7-29) discussed intellectual issues regarding access and focused on the following topics: why Catholic archives need protection; whether access to them could be seen as a right or a privilege; and the need for a policy to regulate access. It concluded by stating that, in theory, a variety of users could be accommodated without a problem. In practice, however, this is a somewhat different story since we live in a world of limited resources, where there is insufficient funding available to achieve this ideal situation. Margaret Harcourt Williams asks a very challenging question: How much access can reasonably be expected from a body, such as a small religious order, whose members have numerous other rôles as well as looking after their archives, and how can the wider archive community facilitate this?¹ Part Two will discuss exactly how under-resourced Catholic archives are and what measures can be taken to enable them to maximize their resource potential.

At the root of the problem is money. Looking after archives is expensive and current funds are insufficient. It is a problem faced by the whole domain, not just the religious sector. Father Stewart Foster, Archivist of the Diocese of Brentwood and Editor of **Catholic Archives**, comments upon

¹ Margaret Harcourt Williams: e-mail to Sarah Stanton, 26 April 2006.

how in England and Wales the majority of diocesan archives function on a limited financial budget and much the same can be said for those of religious orders.² It may be helpful – although an over-simplification - to consider archival repositories as broadly falling into one of two categories: viz. those which are trying to care for their archives but feel that their potential is limited and those whose documentary heritage is at serious risk of being lost or destroyed because they have not started to invest in it. The former institutions, which have appointed an archivist, frequently enlist a priest or religious sister who has other duties and 'relatively few dioceses, religious congregations and lay associations in England and Wales have a full-time archivist'.³ This impacts directly on access as it means that the archive can only be open for certain hours in the day or certain days of the week. While most Catholic archives aim to be as accommodating as possible, it is quite unusual to find one which is always open from Monday through to Friday, from 9am to 5pm.⁴ Many archives are very short on space, meaning that they can only accommodate one to three users at a time, sometimes in the same room as the archives are stored.⁵ We find, therefore, a group of archives which are open to external users but which lack the resources for extensive access-centred activities. There was evident frustration among several archivists who do not have the time or money to achieve as much as they wish.

The second level of problems regarding resources encompasses those institutions which have yet to prioritize their archives. Comments on this topic will be more general since it is difficult to gain access to those archives that do not or cannot value external use. One respondent was concerned that many organizations fail to realize how expensive it is to look after archives properly. The seriousness of the problem is shown by a plea in the **CAS Bulletin** that stated that 'the Provincial Archives are not well housed and there is need for someone to take them over'.⁶ It calls for advice and help, including financial aid. There is a serious concern that if some women's religious orders die out their archives, especially those of single-house contemplative religious foundations, will be lost. When closed houses have been amalgamated with larger communities, their archives have been incorporated into those of the larger communities. Some

² S. Foster, 'New Management of Ecclesiastical Archives: Cultural Centres', **Catholic Archives** 23 (2003), p.96.

³ S. Foster, 'Report from the Catholic Archives Society (United Kingdom and Ireland)', **Catholic Archives** 23 (2003), p.99.

⁴ See Appendix Two.

⁵ *Ibid.*

⁶ P. Mahony, 'Advice Sought', **CAS Bulletin** 28 (2005), p. 15

diocesan archives, such as those at Westminster, will collect homeless records, but most archives are small and under-funded themselves and thus unable to accommodate large amounts of extra material.⁷ Currently, while only temporary solutions have been found, it is difficult to state exactly how under-resourced Catholic archives are. While those visited as part of this analysis all produced remarkable results with what they were given, they are perhaps not the most representative sample. Paul Shaw, for example, believes that the archives of the Poor Servants of the Mother of God are extremely fortunate, well-resourced and well-supported compared to similar institutions in the private or charitable sector.⁸ What is clear, however, is that immediate action must be taken. Some irreplaceable Catholic archives are at risk of being lost forever, and because others are rarely used, the role of the Catholic Church in English and Welsh society remains poorly understood. Due to the diversity of problems, a broad range of solutions will be required. Some archives require additional assistance to broaden their access programme. Others need more basic support to secure suitable accommodation so that access can even be considered. While caring for and making available the records of our past is extremely important, we must recognize, as does Father Foster, that an archive is never going to receive the same priority as a school or hospital.⁹ Since the Catholic Church cannot endlessly fund archival programmes, it is important to think up more imaginative solutions to remedy the situation.

2:2 External Funding

One possible solution for archives is to apply for external funding. There are serious resource inadequacies in the heritage sector and many archives, not just Catholic, find that they are not able to function on a single funding stream.¹⁰ In 1960, Pope John XXIII endorsed applications for aid from secular institutions for archival improvements.¹¹ The Heritage Lottery Fund (HLF) is the main source of funds and has allotted approximately £54

⁷ Foster, 'Report from the Catholic Archives Society', p.99; 'The Brentwood Diocesan Archives', *Catholic Archives* 15 (1995), p.23.

⁸ Paul Shaw: Interview with Sarah Stanton, 31 May 2006.

⁹ Father Stewart Foster: Interview with Sarah Stanton, 12 June 2006.

¹⁰ K. Harrop et al., 'Bidding for Records: Local Authority Archives and Competitive Funding', *Journal of the Society of Archivists* 23:1 (2002), p.38.

¹¹ 'Istruzioni... Sul' Amministrazione degli Archivi', *Acta Apostolicae Sedis* 52 (1960), pp. 1022-1025, cited in J. M. O'Toole, 'Catholic Diocesan Archives: A Renaissance in Progress', *The American Archivist* 43:3 (1980), p.286.

million to archives over the past five years.¹² The two main grants appropriate to Catholic archives are 'Your Heritage Grants' which cover bids of £5,000-£50,000, and 'Heritage Grants' for awards over £50,000.¹³ Organizations are required to make a contribution, in money and in kind, of at least ten percent if they receive more than £50,000 and twenty-five percent if they receive more than £1 million. Grants are affected by government agendas and increased or improved access is usually the underlying theme. Some archives have been awarded funding, including Birmingham Archdiocesan Archives, which has received three injections of financial support, both independently and as part of a consortium. The Poor Servants of the Mother of God show that smaller community archives are also able to benefit. They received funding of £500 towards a display case from Access 2 Archives.¹⁴ Catholic archives, therefore, can be successful in applying for external funding.

These archives, however, seem to be the exception rather than the rule, with two key barriers to Catholic archives applying for funding. Firstly, there is a lack of understanding, bordering on suspicion, in the Catholic archival community about external funding. Secondly, the requirements of the funding bodies do not always correspond to the needs or capabilities of those who require financial assistance. There does seem to be a certain amount of skepticism regarding the government agenda and a desire to keep Catholic archives separately and independently maintained. One archivist stated that the less the government was involved the better! The comment made by several archivists was that they felt unable to apply for funding because they could not produce the matching funding required or meet the access conditions.¹⁵ As previously mentioned, it is not always the case that matching funding has to be found: according to the HLF website, there is no minimum contribution for grants of £5,000-£50,000 and as this can be partially made in kind, utility bills and volunteer time can be included.¹⁶ The prominence of the access agenda is undeniable, but the successes demonstrate that it is compatible with the requirements of

¹² L. Ray, 'The Heritage Lottery Funds and Archives', *CAS Bulletin* 28 (2005): Report from 2005 Religious Archives Group Conference by Paul Shaw, p.25.

¹³ Heritage Lottery Fund, *Our Grant Giving Programmes* (n.d.), accessed on 21 July 2006 at <http://www.hlf.org.uk/English/HowToApply/OurGrantGivingProgrammes/>

¹⁴ See Appendices.

¹⁵ See Appendices.

¹⁶ Heritage Lottery Fund, *Your Heritage FAQs* (n.d.), accessed 7 August 2006 at <http://www.hlf.org.uk/English/HowToApply/OurGrantGivingProgrammes/YourHeritage/FAQ.htm>

private archives. A report of a talk entitled 'The Heritage Lottery Fund and Archives' by Louise Ray, the Archive Lottery Advisor, stating what projects should aim to achieve, is available in the bulletin of the Catholic Archives Society.¹⁷ It appears that Catholic archivists could do with more guidance regarding when it is appropriate to apply and how to go about it. For those who are new to the issue, some preliminary contact details can be found in Appendix Three below.

The reluctance of Catholic archives to apply also indicates a failing on the part of the funding bodies, and there are some serious concerns within the archive community regarding the negative impact of competitive funding. These concerns centre around two key areas. Firstly, the difficulties small archives experience in applying for money on account of the risk of archives developing into a two-tier system in the United Kingdom: i.e. large archives that have the resources to apply for funding; and small archives that really need the money but do not have the capacity to apply.¹⁸ This is relevant for many Catholic archives that have to function with one member of staff, perhaps not even full-time, who may have no professional training and therefore no prior experience of how to write an effective bid. Establishments which had been successful commented how time-consuming and complicated it was to apply.¹⁹ The second key area of concern centres on the fact that financial support is not available for the developments that archives need: viz. the well-trained staff and good preservation programmes essential for extensive use of the archives to become a viable possibility. There is a concern by many archives, not just Catholic ones, that external competitive funds enforce central governance by proxy.²⁰ Inclusion for ethnic minority groups, people under the age of twenty-six and rural dwellers is seen as a high priority, but Father Sharp comments that it can be difficult to link these aims with the holdings of specialist repositories.²¹ After the money has been awarded there are continuing expectations for access that must be met, not always with

¹⁷ See note 12 above.

¹⁸ Harrop et al., art. cit., p.44.

¹⁹ Paul Shaw: Interview with Sarah Stanton, 31 May 2006; Rev. Dr John Sharp: Interview with Sarah Stanton, 9 August 2006.

²⁰ G. Coulson et al., 'Securing Funds in Local Government Bidding Culture: Are Records Sufficiently "Sexy" to Succeed?', *Records Management Journal* 11:2 (2001), p.88.

²¹ Rev. Dr. John Sharp: Interview with Sarah Stanton on 9 August 2006. Paul Shaw has similar concerns about the relevance of government agendas; cf. Paul Shaw: Interview with Sarah Stanton, 31 May 2006.

ease.²² It is easy to see why Catholic archives are reluctant to apply for funding.

While Catholic archives do have access limitations which make them feel that such funds would be inappropriate, they cannot be unique in this regard. There must be other private archives, such as those of businesses and families, which want to set similar restrictions. Many Catholic institutions have, independently, recognized the importance of allowing access to their archives, with objectives similar to the HLF, except that they aim for a less intensive or regular level of access. Two examples will be provided: one project which was advised against applying for funding and another which, as yet, has not chosen to. The Douai Abbey Archives Project is part of a larger initiative at the Abbey, near Reading, which aims to serve the wider community since the closure of the monks' school. Facilities for people wishing to use books and papers are part of this wider development, which will include some space for deposited collections. A former Society of Archivist's Lottery Advisor advised that the project was unlikely to receive a capital grant for the library and archives building because there would be 'insufficient public benefit', but that cataloguing grants might be available once the repository was established.²³ The second example is that of the Sisters of Mercy at St Mary's Convent, Handsworth, Birmingham, who have created a heritage trail, provide tours around their house and have an interactive computer charting the history of their convents in Great Britain – all of which would be of interest to scholars and members of the general public.²⁴ The Sisters of Mercy have been reluctant to apply for funding due to difficulties regarding the access conditions. Both examples seem very deserving of financial assistance. In addition, Liverpool Archdiocesan Archives applied for funding as part of a larger building project. Although their application was turned down, they were encouraged to re-apply. Perhaps the funding bodies need to reconsider their agendas so as better to accommodate the needs of private archives, which are engaged in some very exciting projects to which they wish to encourage access, but to do so on special terms. External funding is still a viable option that should at least be considered by Catholic archives. These archives need to be aware that they are not alone in

²² Rev. Dr. John Sharp: Interview with Sarah Stanton, 9 August 2006.

²³ Margaret Harcourt Williams: e-mail to Sarah Stanton, 18 August 2006; Margaret Harcourt Williams, 'Douai Abbey Archives', *CAS Bulletin* 28 (2005), p. 14.

²⁴ Sister Barbara Jeffery: Interview with Sarah Stanton, 9 August 2006.

questioning the applicability of such funding and should try to seek changes rather than being resigned to its irrelevance.

2:3 Collaborative Solutions

The potential benefits of co-operation between Catholic archives will now be studied. A broad spectrum of activities will be discussed ranging from exchanging copies of finding aids to depositing records in another institution. Father Stewart Foster describes how current management of archival heritage is very much a local (diocesan and religious) issue.²⁵ Co-operation, however, provides a mechanism to solve mutual problems and to improve advocacy by making the pro-archives voice stronger. It can also enable goals that may be blocked by the institutional structure and generate an economy of scale, allowing more to be done for less.²⁶ The government recognizes collaborative work as an effective mechanism to apply for funding.²⁷ It is possible that the critical mass of housing the records of six dioceses helped the Scottish Catholic Archives to achieve a considerable amount of their external support: £21,500 between 2003 and 2006. The arrangement for Catholic archives in Scotland will be discussed in detail later. Paul Shaw believes that consortium bidding would be effective.²⁸ It is true that it brought success for Birmingham Archdiocesan Archives. The Church has shown support for such endeavours in **The Pastoral Function of Church Archives**, which situates 'the ecclesiastical archive within mainstream archival practice' and encourages 'mutual collaboration with civil bodies.'²⁹ However, current collaborative practice on the part of Catholic archives is 'somewhat uneven.'³⁰ In general, there seems to have been a simple co-operation aimed at immediate goals rather

²⁵ Foster, 'Report from the Catholic Archives Society', p.99.

²⁶ See J.A. Fleckner, 'Co-operation as a Strategy for Archival Institutions', *The American Archivist* 39:4 (1976), p.459; C.B. Lowry, 'Resource-Sharing or Cost-Shifting?: The Unequal Burdens of Co-operative Cataloguing and ILL in Network', *College and Research Libraries* 51:1 (1990), p. 13.

²⁷ See N. James, 'The Historical Manuscripts Commission Repository Inspection Programme, 1998-2003: Outcomes and Challenges', *Journal of the Society of Archivists* 24:1 (2003), p.28.

²⁸ Paul Shaw: Interview with Sarah Stanton, 31 May 2006.

²⁹ J. Fleming, 'Archival Theory and Standards in Ecclesiastical Archives: Part Two', *Catholic Archives* 23 (2003), p.41; 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), pp.21-22.

³⁰ Foster, 'New Management of Ecclesiastical Archives: Cultural Centres', p.96.

than formal or long-term initiatives. This section will discuss some of the various options, their advantages and disadvantages and will offer an analysis of examples of co-operation practiced by Catholic archives.

Communication is the essential starting-point for successful co-operation: an appropriate structure needs to be developed so that organizations can communicate and make decisions without inappropriate delay. The Catholic Archives Society (CAS) and the Society of Archivists (SoA) are two mechanisms already in place. The CAS generated the Association of Diocesan Archivists and the SoA has two relevant subgroups, viz. the Religious Archives Group and the Specialist Repositories Group. An electronic mailing list for Catholic archivists could be a useful communication addition. This would only help those archivists who have access to the Internet, but it is to be hoped that this now encompasses the majority. A mailing list for archivists, conservators and records managers based in the United Kingdom is well-used, and people frequently post questions and receive help and advice from their colleagues.³¹ It would provide a quick and easy way for Catholic archives to blacklist people who have abused access. It is an unnecessary habit of the archival profession to set up a new organization for every emergent issue rather than extending the role of an existing one.³² Catholic archives are already part of a very effective network and they should take full advantage of this.

Considering the structure of local authority archives throughout England and Wales, collaboration with these institutions seems an obvious option. They clearly have much to offer in terms of advice and expertise on archival management and usually have greater resources. The Poor Servants of the Mother of God aimed to collaborate with Hounslow Local Studies & Archives, and while this failed owing to the latter body changing its plans, Paul Shaw believes that this is the way forward in developing

³¹ The National Academic Mailing List Service, known as JISCmail is one of a number of JANET services provided by UKERNA and funded by the Joint and Information Systems Committee (JISC) to benefit learning, teaching and research communities: JISCmail, *Welcome to JISCmail: Introduction* (2005), at <http://www.jiscmail.ac.uk/> (accessed 1 August 2006). Previous posting to the archivists', records managers' and conservators' list are searchable at <http://www.jiscmail.ac.uk/archives/archives-nra.html>. The History of Women Religious of Britain and Ireland Group also have a JISCmail base, searchable at www.jiscmail.ac.uk/jists/HWR.html

³² E. Shepherd, 'Towards Professionalism? Archives and Archivists in England in the Twentieth Century', Ph.D thesis, University College London, 2004, p.206.

outreach activities.³³ Birmingham Archdiocesan Archives also formed a consortium with local authority services to apply for funding. Father Sharp was initially reluctant because he thought that smaller archives would be swamped by the expertise, knowledge and experience of the larger services. While he found that the big players do dictate proceedings, he considers that larger record offices are not always as advanced or efficient as one might expect. Small services should remember that their size does not devalue the contribution that they have to offer.

A more contentious issue is whether Catholic institutions should deposit records in local authority offices. Many dioceses and at least one religious order have already done so.³⁴ Sometimes only parish registers are deposited, whereas some dioceses have transferred a variety of documents. Portsmouth Diocesan Archives has deposited a number of registers kept by French émigré priests with the Portsmouth Record Office and is now collaborating on indexing and translating them. Volunteers have been found within the diocese to do the work, while the record office is providing photocopying for free. It appears to be a very successful arrangement, and the Catholic Archives Society has commended this practice as long as control over access is maintained.³⁵ Benefits could include the ability of the record office to accommodate a large number of users and provide conservation methods which enable wider access such as microfilming and preservation. It is the most economical way for the Church to care for its records, and in general, local authority offices are only too pleased to receive deposits. However, not everyone agrees with this policy, e.g. Monsignor Read, Chancellor of the Diocese of Brentwood and a leading Canon Lawyer, who believes that it is not permitted by Canon Law: 'The Code envisages a diocesan historical archive, not that such materials be passed over to the state. If they are not secure, then it is for the bishop to make appropriate regulations so that they are kept securely within the diocese or parish.'³⁶ Some services are less inclined to accept items on temporary deposit, having found that they invest a lot of

³³ Paul Shaw: Interview with Sarah Stanton, 31 May 2006.

³⁴ Those that have done so include the Archdioceses of Liverpool and Cardiff, and the Dioceses of Lancaster, Wrexham, Portsmouth, Hexham & Newcastle and the Hammersmith Convent.

³⁵ Catholic Archives Society, 'Memorandum on Parish Records to the Bishops' Conference of England and Wales, and Response', *Catholic Archives* 9 (1989), pp.62-63; Catholic Archives Society, 'Draft Clauses for the Guidance of a Diocese or Religious Congregation in the Administration of its Archives', *Catholic Archives* 4 (1984), p.70.

³⁶ G. Read, 'Church Archives: Guidelines', *Catholic Archives* 26 (2006), p.34.

time and money cataloguing and conserving items, only to have them removed. In addition, these records may be subject to Freedom of Information requests as the result of being housed in a public repository. Exemption 41 states that information provided in confidence may be exempt, but only actual cases will reveal how the public interest test will be applied.³⁷ Deposit in local authority archives seems an excellent access solution for material which is generally open and under high user demand or with significant preservation requirements. Those Catholic archives which are already well-established would probably regard it as unnecessary. There is nothing wrong, archivally-speaking, with this practice: quite the contrary, it makes a lot of sense. However, there should be a clear and consistent policy on the matter.

An alternative is to look at solutions that can be achieved internally within the Catholic community. This can include joint events, sharing staff and communal repositories. Considerable informal collaboration, such as information sharing, already takes place between Catholic archives. Examples include the Archive of the British Province of the Society of Jesus which has donated records to other archives which would provide a more appropriate home. The Diocese of Brentwood has given photocopies of relevant material to other Catholic archives and has received similar copies in return. Further collaborative ventures are possible for archives which still want to maintain independent control of their records, such as sharing staff. The Archdiocese of Westminster and the Catholic Bishops' Conference of England & Wales appointed a professional archivist in September 2006, but any future joint appointments do not necessarily have to be professional archivists. A conservator, archives assistant or IT specialist could be appointed: all would enable the archive to offer a greater level of access to its users. It is necessary for the archives to have a similar scope and purpose and be geographically near each other.³⁸ One former religious archivist made the comment that detailed knowledge of the congregation is important for the staff of a religious order archive: to understand a series of records, one must have knowledge of the organization that created them. If the organizations offering a split-post position were similar in scope, this should aid the employee's understanding. Physical proximity is purely a practical issue. While

³⁷ The Department of Constitutional Affairs, *The Freedom of Information Act: Section 41, Information Provided in Confidence* (n.d.), at <http://www.foi.gov.uk/guidance/exguide/sec41chap03.htm> (accessed on 27 July 2006).

³⁸ Cf. R.J. Cox, *Managing Institutional Archives: Foundational Principles and Practices* (New York, 1992), p. 191.

arrangements, such as the salary, pension and insurance across two or more organizations could be complicated, the new position in London shows that it is workable.

Consideration has already been given to how most Catholic institutions choose to maintain their own archives. August Suelflow argues that 'a highly centralized form of Church government does not necessarily produce a centralized archive, but often leads to quite decentralized agencies'.³⁹ This has been the case with the Catholic Church in England and Wales. While a hierarchy has been in place since the Restoration in 1850, this has not resulted in the creation of a central depository for Catholic records. Although the current arrangement of independent repositories does bring benefits, it is not necessarily the best model for access. Joint housing not only has obvious advantages for those organizations which are unable to care for their own records but also offers potential benefits for others which currently run a small programme. There are management difficulties with the current decentralized arrangement, which include the potential for disagreement over the ownership of records when a bishop moves diocese and chooses to take his records with him, or between a diocese and a religious community that jointly manage an institution.⁴⁰ From an historian's perspective, Catholic archives are currently housed in physically dispersed repositories that do not have the facilities of large establishments.⁴¹ It could be argued that a large, centralized collecting institution would be able to provide a better level of access.

For over fifty years there has been an extremely effective arrangement for Catholic records in Scotland, where the archives of six out of eight dioceses are deposited with the Scottish Catholic Archives at Columba House, Edinburgh. The critical mass enables many things to be achieved. The Scottish Catholic Archives can accommodate ten researchers, have received £21,500 in funding between 2003 and 2006, have an extensive outreach programme, and liaise with institutions and bodies concerned with

³⁹ A. R. Suelflow, *Religious Archives: An Introduction* (Chicago, 1980), p.7.

⁴⁰ See A. Dolan, 'Building for the Future: Reflections of a Diocesan Archivist', *Catholic Archives* 9 (1989), p.44; cf. Geisinger, 'Canonical Issues in Ecclesiastical Archives', in T. McCoog (edit.), *'Scriptis Tradere et Fideliter Conservare': Archives as 'Places of Memory' Within the Society of Jesus* (Rome, 2003), p.65.

⁴¹ See J. Lambert, 'Public Archives and Religious Records: Marriage Proposals' *Archivaria* 1:1 (1975-1976), pp.53, 60; cf. R. A. J. McDonald, 'Acquiring and Preserving Private Records: Cultural Versus Administrative Perspectives', *Archivaria* 38 (1994-1995), p.162.

Scottish history and culture.⁴² Catholic archives in Scotland have a long and significant history. In the early nineteenth century Bishop James Kyle started collecting records, first at the seminary at Aquhorties, and thereafter at Blairs College, both in Aberdeenshire. The late Abbot Mark Dilworth described how 'almost single-handedly, he [Bishop Kyle] had reconstituted the archives of the Scottish Catholic Church and had provided both continuity with the past and safe custody for the future'.⁴³ In 1954 a full-time archivist was appointed, and later in that decade it was decided that the archives should be moved to Edinburgh. The Columba Trust, founded by Lord Colum Crichton-Stuart, gave a grant to buy Columba House. This building was renovated in the 1970s following further financial help from the Columba Trust. These conditions prepared the basis for an effective national agency to collect and centralize Catholic archives in Scotland.

The long history of this arrangement means that what has been possible for archives in Scotland may not work for records in England and Wales. In Scotland, the centralization process started during the Reformation, but the Hierarchy was not restored until 1878, later than in England and Wales, and unlike the English county record office system, local authority archive services have only been present in Scotland in the last twenty to twenty-five years. As Andrew Nicoll concludes, 'a central archive seemed the most natural solution for Catholic records in Scotland'.⁴⁴ In addition, significant financial backing was available from the Columba Trust. The Scottish dioceses, however, pay for the daily running costs. In contrast, England and Wales is a larger geographical area with more Catholics and therefore a much larger institution would be required to provide a national repository. While the arrangement in Scotland could not be transplanted into England and Wales, it is important to look at why it has been successful and what can be learnt from it. Andrew Nicoll is not aware of any negative feelings about having to travel to Edinburgh and comments that 'people like the fact that they can look at the records in close proximity'.⁴⁵ Nothing is transferred automatically and Nicoll is careful to encourage a feeling of ownership, ensuring that the dioceses are always fully informed. He considers this to be a vitally important task. While this may not be the most appropriate solution for England and Wales, there have been similar proposals for collecting institutions.

⁴² Andrew R. Nicoll: e-mail to Sarah Stanton, 27 June 2006.

⁴³ M. Dilworth, 'Scottish Catholic Archives', *Catholic Archives* 1 (1981), p. 14.

⁴⁴ Andrew R. Nicoll: e-mail to Sarah Stanton, 27 June 2006.

⁴⁵ *Ibid.*

The Douai Abbey Archives Project will have considerable but finite space for deposited collections, receipt of which will be considered from religious houses that have closed, communities that are shrinking rapidly, and ones that may face future problems.⁴⁶ Access has not yet been discussed in detail but is on the agenda. While the priority must be safeguarding archives that are at risk of loss or destruction, access should be seen as an integral responsibility of custody and therefore central to the project design. While the proposals for Douai are exciting, they are moving quite slowly and will require significant financial support from within the Catholic community. In addition, it will not solve all of the Catholic archival community's problems of storage and, therefore, access to its archives.

This is not the first time that a collecting repository has been proposed for Catholic archives. In fact, similar suggestions have been made at least three times in the last thirteen years.⁴⁷ One archivist commented that it had been discussed *ad nauseam* for the last twenty years. In 1993 or 1994, there was a suggestion to combine the holdings of the Society of Jesus, the Archdiocese of Westminster and possibly the Archdiocese of Southwark under one roof and as part of a Historical Research Centre based at Heythrop College, University of London.⁴⁸ The proposal failed because the bishops did not support it. The issue arose at the Conference of Major Religious Superiors about eight years ago and more recently there were proposals to establish an institute at St Mary's College, Strawberry Hill. The establishment of a collecting repository is very complicated, as the unsuccessful attempts show. Some archivists commented on the challenges of such a project, e.g. the cost and resultant need to secure funding and the requirement for policies on access.⁴⁹ In addition, there is not universal support for the proposals. One archivist believes that it is not required and another commented how, due to the diocesan structure with individual bishops, he had misgivings about a regional headquarters and would be unhappy about a national one.⁵⁰ There is evidently a degree of personal ownership felt for records and archives and, furthermore, it is undeniable that if material is retained in its place of origin, local knowledge greatly aids interpretation. An additional complication exists for the archives of religious communities which belong to international congregations. If any

⁴⁶ See Margaret Harcourt Williams, 'Douai Abbey Archives', p. 14.

⁴⁷ Father Thomas McCoog S.J. : Interview with Sarah Stanton, 26 June 2006.

⁴⁸ Information from a former diocesan archivist.

⁴⁹ Rev. Dr. John Sharp: Interview with Sarah Stanton, 9 August 2006; anonymous former diocesan archivist.

⁵⁰ One former diocesan archivist and one current diocesan archivist.

of these houses close, their archives should be transferred to the generalate of the order concerned, which may not be in this country.⁵¹ All proposed developments for collecting repositories must consider the current arrangement for archives and the natural divisions within England and Wales. There would need to be at least two establishments, one for the north and one for the south. One archivist commented that a system based on the five metropolitan provinces might be an appropriate arrangement: the archdiocesan archives in these areas could be enlarged to accommodate records in need of a home.⁵² This would enable resources to be more focused without completely removing the records from their place of origin. No definitive solution has been proposed for this challenging issue which needs to be high on the agenda of both the archival and Catholic community in England and Wales.

It is vital to be realistic about co-operative ventures. According to John Fleckner, 'co-operation is no panacea, it is often expensive, it requires planning and management, it sometimes fails'.⁵³ The Religious Archives Technical Assistance Project (RATAP, 1987-1989) illustrates the challenges faced by co-operative ventures.⁵⁴ The aim was to help thirty-nine archives from New York using workshops, reports and co-operative endeavours. It found that sharing archival resources, such as micrographic facilities, was unworkable because large repositories were too busy and small ones had very limited budgets and resources. While one of the reasons for co-operation is frequently cited as saving money, in the library and information profession it is disputed whether such activities actually reduce or increase costs.⁵⁵ It can be difficult to demonstrate success when achievements include mutual respect, confidence, good will and strength.⁵⁶ There can be problems of deciding with whom to co-operate. Brentwood Diocesan Archives commented that more formal collaboration could be difficult because of its geographical location, with the only two realistic possibilities being the Archdioceses of Westminster and Southwark. Father Sharp found constraints of time to be a problem since meetings were arranged for heads of services without considering the implications for a diocesan archive with only one member of staff. For successful co-operation, the initial work starts at home. Individual archival

⁵¹ Former religious archivist.

⁵² See Appendices.

⁵³ Fleckner, art. cit., p. 459.

⁵⁴ See P.J. Wosh & E. Yakel, 'Smaller Archives and Professional Development: Some New York Stories', *American Archivist* 55:2 (1992), pp 473-482

⁵⁵ See Cox, op. cit., p.188.

⁵⁶ See Fleckner, art. cit., p.457.

programmes must be well-managed and the necessity to co-operate should be recognized at ground-level rather than simply imposed from above. The development of sustainable partnerships will involve a considerable amount of planning, experimentation and learning. The mutually acceptable goals and financial implications should be clear to all parties at the outset. Co-operation can sometimes be marred by negative attitudes and preconceptions. John Fleckner advises archivists to 'lay aside trifling differences and petty jealousies and join hands in a noble crusade' as when successful, co-operative working can bring many benefits.⁵⁷

3 New Methods for Providing Access

As well as the suggestions to maximize resources through co-operation and external funding, Catholic archives may find it helpful to reconsider their approach to access. R. J. Cox reminds us that: 'Merely gathering archival records together and processing them for access does not guarantee that the records will be effectively used as they should or are hoped to be.'⁵⁸ New methods for enabling access need to be considered which take advantage of ICT developments and alternative methods of management. These include outreach activities, use of the Internet and understanding the significance of the intellectual rather than merely the physical control of records, all of which are rooted in a re-focusing on access as opposed to arrangement and description. The PSQG argues that 'there is a general need for creativity to reach a wider population'.⁵⁹ Information management is changing and archivists need to employ modern techniques to enable them to make an impact.

It is important to encourage people to access archives as there is still no general awareness of their uses and benefits. Over the last seventy years, a theology has re-emerged within the Church that supports these endeavours although 'the "archive as cultural centre" is still in its infancy'.⁶⁰ Significantly, the Second Vatican Council urged greater participation in the political, economic and social life of the community.⁶¹ Pope John Paul II also underlined that 'we must systematically and wisely promote [cultural heritage] in order to make it part of the life blood of the Church's cultural

⁵⁷ *Ibid.*, p.459.

⁵⁸ Cox, *op. cit.*, p.251.

⁵⁹ PSQG, *Standard for Access to Archives*, section 7.1.3, p. 16.

⁶⁰ Foster, 'New Management of Ecclesiastical Archives: Cultural Centres', p.96.

⁶¹ Cf. Lambert, *art. cit.*, p.58.

and pastoral activity'.⁶² Like co-operation, outreach work generally takes place on an individual or informal basis. This statement, however, is not meant to belittle the sterling work done by some Catholic archives in this area, which seems to be less recognized outside the ecclesiastical community. Many of the archives visited organize tours, talks and exhibitions - even publicity through the local media - and it is not possible to mention all of their many achievements.

The Central Congregational Archives of the Poor Servants of the Mother of God will be used to illustrate the challenges that a small archive might encounter when engaged in outreach work. Their heritage room needs to be supervised for visits for which staff cannot be made permanently available. In addition, the archives and heritage room are situated in the building where the sisters live, and while the House Superior is supportive, it would be inappropriate for the sisters to be disturbed by visitors. Despite these difficulties, they have staged five exhibitions since the acquisition of a display case in 2003, and have taken part in the Archives Awareness Campaign and the London Open House, for which the archivist arranged historical talks and archival displays in conjunction with the sisters.⁶³ It is evident that some Catholic archives are already trying to maximize use. It is understood that these are significant expectations that will consume time and money: many Catholic archives will feel that they do not have sufficient resources. August Suelflow believes that a 'vigorous information programme can go a long way in overcoming handicaps and the limitations that may seem to serve as the parameters of an agency'.⁶⁴ There is a risk of becoming trapped in a negative cycle where the less you achieve the less recognition and support you receive. Even small efforts can help to demonstrate what could be accomplished with more resources. External funding and co-operation with other archives should make these aims easier to realize.

Computing developments over the last twenty years have brought many new and exciting possibilities for access. Dr Whittle of the Liverpool Archdiocesan Archives believes that any alternative system of access is going to be technological, specifically the use of material on the Internet, as pioneered by The National Archives.⁶⁵ Combining surveys and catalogues

⁶² Pope John Paul II, 'The Importance of the Artistic Heritage in the Expression of Faith and in the Dialogue with Humanity' (1995) cited in *The Pastoral Function of Church Archives in Church Archives*, p.8.

⁶³ Paul Shaw: Interview with Sarah Stanton, 31 May 2006.

⁶⁴ Suelflow, op. cit., p.36.

⁶⁵ Dr Meg Whittle: e-mail to Sarah Stanton, 7 August 2006.

of Catholic archives in England and Wales and making them available online would enable many more people to learn about the resources - an important preliminary step to access. There are several projects which are working towards this challenging aim. From the worldwide perspective, the International Information Exchange Network is recording archival information from dioceses around the world.⁶⁶ At the other end of the scale, in the 1990s, volunteers on behalf of the Catholic Archives Society undertook a localized, specific survey of the records of one hundred lay societies.⁶⁷ The Catholic Archives Society also publishes a **Directory of Catholic Archives** and it seems that both they and the Bishops' Conference of England & Wales aim to compile a more detailed inventory or survey of all Catholic archives.⁶⁸ In 2001 a guide to Jesuit Archives was published which listed the repositories of the Society of Jesus worldwide. Another religious congregation, the Sisters of Mercy, aims to create a detailed inventory of its records.⁶⁹ This will be a very valuable resource for them since their archives are spread all over the world. The Internet seems the most appropriate tool, of which some Catholic archives have already taken advantage. This is not to say that paper-based finding aids are redundant - hard copy publications are still useful - but Catholic archives need to be aware of the opportunities offered by newer technologies. For this, some archivists will require training. The Sisters of Mercy in Handsworth, Birmingham believe that enquiries have significantly increased since the launch of their website in April 2006.⁷⁰ Benefits, therefore, could be felt almost immediately.

There are different options for hosting material on the Internet. If a password-protected database could be designed, then confidential material could be entered and made available, from any location, to those who have the right to access it. It is, however, a challenging project. Catholic archives are extremely diverse and extensive and, because of the constraints of time and resources, this seems an almost impossible goal to achieve. Currently, not all Catholic archives have the time fully to catalogue their holdings. The solution found by Birmingham Archdiocesan Archives was to

⁶⁶ Archbishop Francesco Marchisano, Address to the Conference of the Catholic Archives Society, 1997, *Catholic Archives* 18 (1998), p.8.

⁶⁷ See R. Gard, 'The Archives of Catholic Lay Societies', *Catholic Archives* 21 (2001), p.65.

⁶⁸ C. J. Smith (edit.), *Directory of Catholic Archives of England and Wales* 4th ed (The Catholic Archives Society, 1997); cf. Foster, 'New Management of Ecclesiastical Archives: Cultural Centres', p.96; Gard, art. cit., p.65.

⁶⁹ See M.E. Doona, 'Mercy Memory', *Catholic Archives* 17 (1997), p.36.

⁷⁰ Sister Barbara Jeffery: Interview with Sarah Stanton, 9 August 2006.

have their paper catalogues put online as part of the Seven Ages of Man retro-conversion project. They are posted on Access 2 Archives (A2A), a site which enables archives to put their finding aids online without having to create their own website.⁷¹ Father Sharp believes that in some respects the move online produced more work because access to the catalogues is easier, with enquiries being sent in from around the world.⁷² It must be a concern of small archives that they might become inundated with requests for information. There are benefits for the archive, however, in that an online catalogue reduces the number of 'cold callers' and enables people to ask more specific questions.⁷³ The previous section discussed some benefits of gathering many records together in one building. It is important to realize, however, that intellectual control of records is equally as important for access as their physical control. If the Church was better aware of what records were held where, use of them would be much improved.

It could be argued that there has been too great a focus on arrangement and description in Catholic archives and that attention needs to be re-directed towards access and outreach. A major strength of the ecclesiastical archive community has always been its commitment to this undeniably important archival task, but it is perhaps not such a fundamental prerequisite to access as usually believed.⁷⁴ This is especially the case in archives where there is only one member of staff who has to be very careful in deciding how to divide his or her time. A statement by the National Conference of Catholic Bishops in America in 1974 criticized the discouragement of access because dioceses had little idea of what materials were in their possession and urged greater use of diocesan records.⁷⁵ Studies conducted for the RATAP in New York in the 1980s found that 'better physical and intellectual control over records did not correlate at all with use.'⁷⁶ The majority of archive services function with

⁷¹ A2A, **Welcome to A2A** (2001-2006), at <http://www.a2a.org.uk/default.asp> (accessed on 10 August 2006).

⁷² Rev. Dr John Sharp: Interview with Sarah Stanton, 9 August 2006.

⁷³ These comments were made by Father Sharp. A survey of the impact of putting archive catalogues online found similar results and concluded that the likely consequences were: no change in personal visitors; increased numbers of e-mail enquiries; increased numbers of requests for copies; and more informed requests based on having searched catalogues. Gillian Sheldrick 'Impact of Putting Archive Catalogues online', 20 July 2006, online posting: Archives-NRA <http://www.jiscmail.ac.uk/cgi-bin/webadmin?A2=ind0607&L=ARCHIVES-NRA&P=RI7004M=-3> (accessed 10 August 2006).

⁷⁴ R.D. Patkus, 'Religious Archives and the Study of History and Religion: An Essay Review of Recent Titles', *American Archivist* 60:1 (1997), p. 116.

⁷⁵ See O'Toole, art. cit., p.290.

⁷⁶ See Wosh and Yakel, art. cit., p.480.

limited resources, including local authority repositories. While it is inappropriate to make direct comparisons because they have larger budgets, they are also under greater expectations. Those outside the public sector may not be aware that even well-resourced record offices have a substantial and growing proportion of un-catalogued records.⁷⁷ The solution found by the London Metropolitan Archives is to house 'managed' rather than 'curated' collections, which means that they aim to signpost rather than interpret their holdings and sometimes find that the users know the collections better than the archivists.⁷⁸ Peter Hughes believes that providing access to an unsorted collection should not be a problem. A basic inventory or transfer list will ensure that an item can be retrieved quickly and accurately returned to its place.⁷⁹ It is vital that this event only occurs under the strictest supervision because, as stated by the PSQG, 'access to unique archival material, however important, is ultimately secondary to its long-term preservation.'⁸⁰ The Archives of the British Province of the Society of Jesus will allow access to un-catalogued records following an agreement with the researcher. As the archivist comments, most researchers are more interested in the development of an individual's thought, rather than any potential scandal.⁸¹ Following this it seems unfair to restrict access to genuine users because the archive has a cataloguing backlog.

This section discussed the two levels of resource problems in the Catholic archival community and how, therefore, requirements for development in the domain are very wide-ranging. It is possible to conclude, however, that to some degree, all Catholic archives are under-resourced, i.e. all are unable to fulfil their access potential. Several solutions have been suggested. The most significant is collaboration, in one of its many forms, as an effective basis for more enterprising initiatives. While such ventures need to be carefully planned and managed, it should be possible to design them to suit the specific requirements of the institutions involved. External funding, especially applying as part of a consortium to distribute the workload, should also be considered by

⁷⁷ The Library Association, UK, *Professional Issues: Archives at the Millennium* (2002), at http://www.la-hq.org.uk/directory/prof_issues/aatm.html (accessed 6 July 2006).

⁷⁸ Deborah Jenkins, 'Archives for the Future: A Dream and a Forecast', lecture given at University College London, 21 March 2005.

⁷⁹ P. Hughes, 'Sorting Religious Archives', *Catholic Archives* 12 (1992), p. 10.

⁸⁰ PSQG, *Standard for Access to Archives*, section 13.1.2, p.25.

⁸¹ Father Tom McCoog S.J. : Interview with Sarah Stanton, 26 June 2006.

Catholic archives. While some might not see funding as relevant to their situation, they could consider lobbying for a change in the agenda because many archives are developing exciting projects which deserve to be supported. Full advantage should be taken of the opportunities the Internet offers to connect finding aids and establish the Church's intellectual control over its documentary sources. In addition, archives may find they need to re-think their approach to external access. It has been suggested that archives should aim to offer an average level of service to many people rather than a good level of service to a smaller number. This section has looked at many different possibilities for the management of archives and the debate over the best methods continues. For archivists, however, the ultimate aim has to be providing the best possible care for archives and the best possible access for users. It is to be hoped that this section will have highlighted some of the ways that Catholic archives might overcome their constraints of resources and allow greater access to their collections.

Conclusion

Attitudes towards access are changing, as illustrated by recent legislation. The Catholic Church can either accept this and keep up-to-date with developments or be left behind, regarded as secretive and irrelevant to society. If the Church has a rôle to play in the daily life of the ordinary person, then surely the records, recording these interactions, do so too. R. J. Cox reminds us how it is important to 'be the agents of proactive change rather than the effects of it.'⁸² It was suggested that in the future legislation regulating for private archives may be passed. It would be advisable if the Church found ways to modify its policies to correspond with current popular opinion.

Carmen Mangion is aware of one religious congregation that closed its archive because the archivist felt unable to deal with FOI requests.⁸³ This is a very sad occurrence where the Act had exactly the converse effect to what was intended. Catholic archivists should be aware that there is much free advice and support available from the Society of Archivists and the Catholic Archives Society, and that access should not mean releasing sensitive information which might cause distress to a living individual or their family. While recent changes may seem like huge challenges for

⁸² Cox, *op. cit.*, p. 196.

⁸³ Dr Carmen Mangion: Interview with Sarah Stanton, 14 July 2006.

Catholic archivists it is vital that they do as much as they are able. They should also take pride in recognizing how much has already been achieved. The Catholic archival community has gone from strength to strength, especially since the establishment of the Catholic Archives Society in 1979, and it is on this structure that future developments should be built. It is also important, however, not to be separated from the rest of the archival community because other small and private archives are facing similar access challenges which need to be addressed by the sector as a whole. If Catholic archivists lobbied alongside business and family archivists, their demands would receive greater recognition. While they may have certain specific access requirements, Catholic archives will also benefit from being part of a larger archival network.

It is possible to identify both intellectual and resource problems for access. In daily practice, however, the problems are often intertwined, but it is simpler to discuss them separately. One important distinction that should be made is between the archives of religious orders and dioceses, since they will frequently have different needs and requirements. This distinction is not unlike that between family and institutional archives. While both contain confidential material, the archives of religious congregations and houses are usually deposited within the community that created them, and access to the archives will involve entering into that community and interaction with the creators of the records. They may not be able to run as an extensive access programme as a diocesan archive.

Something that was evident from the majority of discussions with Catholic archivists was the importance of protecting living individuals or their surviving families from the insensitive release of information, rather than a general opposition to access or a desire to stifle research. The fact that good intentions are present, however, does not necessarily mean that a successful and modern access policy naturally follows and that the access conditions for the archives of the Catholic Church are perfect.⁸⁴ While genuine problems have caused this situation, it still needs to be addressed as quickly as possible: ecclesiastical archives are likely to receive an increasing number of requests for access. It is also true that some individuals within the Catholic Church would advocate a policy of destroying documents that portray the Church in negative circumstances or provide evidence of its less illustrious actions. While it is to be hoped that

⁸⁴ Cf. Patkus, *art. cit.*, p. 114.

they are now a minority, it is an attitude which is yet to be fully eradicated. Catholic archives do need protection because they contain genuinely sensitive material. There should be restrictions in place that are carefully controlled by a policy on access to ensure that decisions are made fairly and consistently. Although access is a privilege, the Catholic Church has a duty to make its archives as open as possible. This discussion has aimed to be aware of the severe limitations of resources that most Catholic archivists have to work under. Even with all the enthusiasm and best intentions for access, it must be difficult to achieve much with very little time and money. Various solutions were discussed such as collaboration, funding, outreach and the use of the Internet. An effort was made to show how these actions would mutually support each other in an archive. Birmingham Archdiocesan Archives illustrates this example perfectly because it applied for funding as part of a consortium in order to enable it to put its catalogues online. This analysis has aimed to make suggestions to improve the access conditions of Catholic archives, which could be realized in the not too distant future, rather than propose ideal solutions that are not feasible.

While access is important, it is necessary to ask how far Catholic archives can ever succeed in meeting the needs and wants of external users. It is important to strike a balance between legitimate external requests, the needs of the institution and the best possible practice for the archives themselves. This analysis has suggested that with sufficient resources, most requirements can be met. It is likely that 'sufficient' resources will never be found for archives, even if institutions use various policies to maximize their potential. For this reason, a realistic approach must be adopted where external access does not damage the records in preservation terms or put an unnecessary strain on the institution allowing access. The PSQG suggests that if there are 'irreconcilable tensions between the needs of different groups in the community' the best course of action is to 'recognize the tension and seek a balance which meets the approval of the responsible body.'⁸⁵ It is likely that however hard archives work to meet the requests of users, external demands will always increase as people continually desire to see more material in a shorter space of time. Archives should only be expected to respond to reasonable demands.

⁸⁵ PSQG, *Standard for Access to Archives*, section 4.4 & 6.1.2, pp. 13-14.

The Pastoral Function of Church Archives was published in 1997 and, therefore, the significance of this issue has been recognized by the Church for a number of years, i.e. before the current United Kingdom Government agenda became prominent. This external pressure from the Government should be seen as a secondary impetus to encourage access as well as offering the opportunity to benefit from external funding streams and collaboration with local authority archive services. There appears to be a paradox in the management of Catholic archives. In some respects, the Church places a high value on memory and tradition and yet recognition of the practical needs and value of archives has not occurred to some more senior members in the Church. The Catholic Church does not need to be informed of the value and uses of its archives: it just needs to listen to itself. Some dioceses and communities have achieved incredible results with minimal resources. At the same time, diocesan archivists reported disturbing stories of a general unawareness within parishes of what records needed to be kept and what should happen to them. Clearly, this will have an impact on the access situation of the future. However hard individual archivists work, they will not achieve significant success unless their superiors provide full support - bishops and superiors of religious orders must realize that this is a pressing issue.

One religious congregation, which places a very high priority on its heritage, has an important reminder for everyone who has responsibility for archives: 'Because papers are inert, some believe, erroneously, that papers can wait. But those papers are a rich source for making judgments about the future [...] Neither the papers nor the judgments on which these decisions depend can wait'.⁸⁶

It is not an option to leave archives unlisted in strong rooms and cupboards, with few, if any people aware of the potentially wonderful resource. Access should be high on the agenda of every archive. Sadly, it is still a minority of people who advocate the archival cause within the Catholic Church and recognize the true cost of preserving and making available its heritage, as well as the even greater cost of not doing so.

Appendix One: Contributors

Sister Mary Coke RSCJ, Archivist Emeritus, Society of the Sacred Heart
Sister Joan Conroy DC, Provincial Archivist, Sisters of Charity of St Vincent
de Paul
Rev. Ian Dickie, Archivist Emeritus, Archdiocese of Westminster

⁸⁶ Doona, art. cit., p.39.

Dr Val Fontana, Assistant Archivist, Diocese of Portsmouth
 Rev. Stewart Foster, Archivist, Diocese of Brentwood
 Mrs Margaret Harcourt Williams, Hon. Secretary, Catholic Archives Society
 Rev. Richard Hind, Chancellor, Diocese of Portsmouth
 Sister Barbara Jeffery RSM, Archivist, Union of the Sisters of Mercy
 Rev. David Lannon, Archivist, Diocese of Salford
 Rev. Thomas McCoog SJ, Archivist, British Province, Society of Jesus
 Dr Carmen M. Mangion, Social historian of women religious
 Mr Andrew Nicoll, Archivist, Scottish Catholic Archives
 Mr Paul Shaw, Archivist, Central Congregational Archive of the Poor
 Servants of the Mother of God
 Rev. Dr John Sharp, Archivist, Archdiocese of Birmingham
 Dr Meg Whittle, Archivist, Archdiocese of Liverpool

Appendix Two: Select Interview Questions and Responses

1. When is the archive open?

Brentwood Diocesan Archives Usually open 10am-5pm on Tuesday and Friday and at other times by arrangement. Closed for lunch 1pm-2pm

Central Congregational Archive of the Poor Generally open three days a week during normal office hours
Servants of the Mother of God

Salford Diocesan Archives By appointment

Archives of the British Province of the Society of Jesus By appointment

Sisters of Charity of St Vincent de Paul 10am-5.30pm, Monday to Friday

Portsmouth Diocesan Archives 1 day a week plus others by appointment

Liverpool Archdiocesan Archives 9am - 4pm, Monday to Wednesday

Birmingham Archdiocesan Archives 11am-6pm, Wednesday to Friday

Union of the Sisters of Mercy of Great Britain By appointment

Scottish Catholic Archives⁸⁷ 9.30am-4.30pm, Monday to Friday (closed 1-2pm)

⁸⁷ The author is aware that Scotland is not in England and Wales and details from this archive have been included for comparative purposes.

2. How many users can you accommodate at one time?

<u>Brentwood Diocesan Archives</u>	1-2
<u>Central Congregational Archive of the Poor Servants of the Mother of God</u>	1
<u>Salford Diocesan Archives</u>	1-2
<u>Archives of the British Province of the Society of Jesus</u>	10
<u>Sisters of Charity of St Vincent de Paul</u>	3
<u>Portsmouth Diocesan Archives</u>	Is required to book a room in Cathedral House. Has never had more than two, which were easily accommodated
<u>Liverpool Archdiocesan Archives</u>	Five desks but usually a maximum of three researchers
<u>Birmingham Archdiocesan Archives</u>	10-12
<u>Union of the Sisters of Mercy of Great Britain</u>	10
<u>Scottish Catholic Archives</u>	10

3. What closure periods are set for records?

<u>Brentwood Diocesan Archives</u>	There is a general closure period of 30 years, longer for certain sensitive materials
<u>Central Congregational Archive of the Poor Servants of the Mother of God</u>	30 years for most records and 100 years for personal material (unless Data Protection applies)
<u>Salford Diocesan Archives</u>	Varies depending on the nature of the record
<u>Archives of the British Province of the Society of Jesus</u>	40-year rule on personal papers with flexibility. Institutional records are decided on a case-by-case basis.
<u>Sisters of Charity of St Vincent de Paul</u>	30-year rule for most records with individual decisions made for sensitive information. Nobody is denied access to their own records

Portsmouth Diocesan Archives 75-year rule for most records although each item is decided on a case-by-case basis

Liverpool Archdiocesan Archives Varies depending on the nature of the record (30-year rule for material that could be accessed in the public realm, e.g. education papers; parish registers are open after 70 years; complete closure on the papers of the late Archbishop Worlock)

Birmingham Archdiocesan Archives In general a 30-year rule although it depends on the records and items will be dealt with discretion e.g. death registers are open. There is compliance with Data Protection legislation

Union of the Sisters of Mercy of Great Britain The closed periods depend on the type of record – usually a 30-year closure on personnel records

Scottish Catholic Archives Varies depending on the nature of the record.

4. Have you applied for funding?

Brentwood Diocesan Archives No - because of match funding and access requirements

Central Congregational Archive of the Poor Servants of the Mother of God Received £500 from Archives Awareness Campaign towards a display case. Intend to apply for money for conservation

Salford Diocesan Archives Not yet but would seriously consider it

Archives of the British Province of the Society of Jesus Not yet but would seriously consider it for conservation of items which have broader interest than just to the Society of Jesus

Sisters of Charity of St Vincent de Paul No (wish to retain complete control)

Portsmouth Diocesan Archives No

Liverpool Archdiocesan Archives Yes, as part of a larger building application. It was turned down but they were encouraged to re-apply

Society of the Sacred Heart No - because of match funding and access requirements

Birmingham Archdiocesan Archives HLF 'Your Heritage' Funding as part of an independent cataloguing project. West Midlands consortium 'The Seven Ages of Man' retro-conversion project coordinated by Shropshire Record Office via A2A. Pay and Power Project for a cataloguer as part of MLA West Midlands, contributed £2,500

Union of the Sisters of Mercy of Great Britain No, but might consider it

Scottish Catholic Archives £1,000 grant for cataloguing eighteenth-century music from Royal Holloway College, £3,500 from the National Manuscripts Conservation Trust for preservation materials and £17,000 from the Big Lottery Fund. They are also applying for £30,000 from the Wellcome Trust, £50,000 from the HLF and £30,000 from the Carnegie Trust

5. Have you had any bad experiences where you have granted access which has been abused?

Brentwood Diocesan Archives None, although sometimes people publish things without sending a copy. Also, when published, articles etc. can have mistakes which, had the author sent a draft, could have been corrected

Central Congregational Archive of the Poor Servants of the Mother of God None - is aware that this has happened to other religious orders

Salford Diocesan Archives Not as yet, but is aware of convent archives that have been badly used. Would regard requests from the media with great suspicion

Archives of the British Province of the Society of Jesus None

Sisters of Charity of St Vincent de Paul A TV researcher did not study the material that had previously been agreed

<u>Portsmouth Diocesan Archives</u>	None
<u>Liverpool Archdiocesan Archives</u>	None
<u>Birmingham Archdiocesan Archives</u>	No real bad experiences - people who do not acknowledge sources, one stolen item, one person who was not careful in handling a register
<u>Union of the Sisters of Mercy of Great Britain</u>	No really bad experiences. Someone who was studying at the house passed on some information to another Mercy archive without checking first - seemed discourteous. Have heard of other congregations with problems of information quoted out of context or where people have not looked at the whole picture to understand events
<u>Scottish Catholic Archives</u>	None

6. *What is the primary purpose of your archive?*

<u>Brentwood Diocesan Archives</u>	Administrative - for the Bishop and the Chancellor
<u>Central Congregational Archive of the Poor Servants of the Mother of God</u>	To preserve the archives as the memory of the congregation and its works; to facilitate access to the archives and heritage collections by the congregation, its employees and associates; and in a wider context to serve as part of the cultural heritage of world Catholicism, and hence encourage a wider research use. Primary user group is the congregation
<u>Salford Diocesan Archives</u>	Preservation of historical documents and artifacts; facilitation of research and religious and cultural understanding
<u>Archives of the British Province of the Society of Jesus</u>	Primary user group is the Jesuit administration

Sisters of Charity of St Vincent de Paul The primary purpose of the archives is to record the history and development of the Community in the British Isles as part of the social history of the 19th and 20th centuries

Liverpool Archdiocesan Archives The Archbishop is keen that the rich Catholic cultural heritage is open for research so parishioners and scholars are encouraged to visit

Birmingham Archdiocesan Archives Preserve and conserve the archival patrimony of the diocese and make it available to anyone who wishes to use it

Union of the Sisters of Mercy of Great Britain Produce guides to the house, give tours and talks; retreat days for Mercy Associates; ministry to women and children in the Birmingham area

Scottish Catholic Archives Obligation to the Bishops first and foremost as the head of the organization

Appendix Three: Funding Information

There is a confusing amount of resources available which list possible sources of funding and give advice on writing funding applications. The following key contacts have been identified as a place to start: (a) In 2004 the National Archives produced a leaflet entitled **Applying for Grant Aid**. This is available from: The National Archives, Kew, Richmond, Surrey TW9 4DU (Tel. 0208 876 3444, extension 2619) or http://www.nationalarchives.gov.uk/archives/advice/pdf/applying_grant_aid.pdf (b) C. Cassarchis, **An Introduction to Fundraising for Archives** (National Council on Archives, 1999) at: <http://www.ncaonline.org.uk/materials/fundraising.pdf> (c) The Museums, Libraries and Archives Council (MLA) has nine regional agencies which can provide advice for funding opportunities for archives in your geographical area. Links are available through: <http://www.mla.gov.uk> or from: The Museums, Libraries and Archives Council, Victoria House, Southampton Row, London WC1B 4EA (Tel. 0207 273 1444); (d) The NEMLAC website (the North-East sector of the MLA) has a particularly helpful webpage on funding, for both local and nationwide sources: <http://www.nemlac.co.uk/nemlac/page.php3/175#fun> Alternatively, contact: Museums, Libraries and Archives North East, House of Recovery, Bath Lane, Newcastle-upon-Tyne NE4 5SQ (Tel. 0191 222 1661).

From Betamax to Bombole: Future-Proofing a Project in Time

Rev. Andrew Headon

If you remember Betamax then you are as old as I am; and yes, we were one of those families who couldn't swap videos with our friends who all had VHS!

The rapid advances in technology in the past thirty years have been matched only by my learning curve of archives and all things archival in the past two years. And it amazes me to think that while we have just created a state-of-the-art room for the preservation of the Venerable English College's archive material dating back to include fourteenth-century scrolls, future records will probably be stored on something as small as a single memory stick. The new room has a steel-reinforced floor to take the weight of the compact shelving and the walls of the three rooms below had to be strengthened in order to bear that load. In contrast, I am sure that the same volume of material could be carried these days in one's pocket.

The re-housing, storage and cataloguing of the Archives is therefore as much about future-proofing access to the material as it is about preserving its condition. The Archive Project began two years ago on Martyrs' Day, 1 December 2004, when Mr and Mrs Urs Schwarzenbach generously offered to help preserve the patrimony of the College. We now celebrate the completion of the most visible aspect of that project, the restoration of the Third Library, and the creation of a new Archive room and a Rare Books' room (where the Archives used to be housed). The unseen endeavours, however, will continue for the next few years. The Archive will be moved to the new room once the climate has been monitored over twelve months and we are sure that the temperature and humidity levels are acceptable. Meanwhile, the present catalogue is being verified and computerized. The last stage will then be to digitize much of the material so that it will be available online; and likewise the catalogue.

Project management is about realizing an ultimate goal through setting short-term targets: milestones on a time-line towards that end. Two years ago, I realized that the first stage of the process needed to be the gaining of the best advice. There had been an Archive Conference at the VEC in

April 2002¹ which was of undoubted importance in raising awareness of the significance of the collection, and Joe Coughlan and the VEC administration at the time are to be commended on this initiative. But the reasons for convening that conference were different; and by its very nature and purpose, this second one was always going to be more focused. The first conference was a rich but diverse collection of presentations. The second conference needed to go into more depth on the matter of preservation and the practicalities of moving an archive; I also wanted to keep the group of advisors as small as possible (the first conference had twenty participants).

So it was that a conference of archivist and historian friends convened in the Third Library in February 2005 and, as well as some excellent brainstorming and discussion, the group listened attentively to more than an hour's detailed talk on *bombole* in Italian, the fruit of which is the huge canisters of inert gas behind a new hedge in the garden! The chronology of tasks which lay ahead was debated and included, for example, the most practical and logistical considerations such as where the books in the Third Library would be kept while the furniture was being restored, bearing in mind their weight and volume, fluctuating room temperatures and humidity, and the risk of factors such as security and unforeseen water ingress. The third floor corridor known as "Mayfair" was considered but ruled out in favour of the Gradwell Room.

The group also spent part of the two days drafting a job description and person-specification for the post of Project Archivist and considered the best means of advertising this. In fact, the whole process leading up to Iris Jones' appointment as Project Archivist is a good demonstration of how its record will be left in the Archive in contrast to the bulk of the accounts book (cf. p.49, bottom picture). The move towards a paperless office has already begun. Not one letter was sent or received. All communication was via e-mail; the speed of communication amazed me when the advertisement on an archive website immediately prompted eight enquires within the space of an hour. The job description and person-specification were sent by return, as attachments, and CVs came back likewise. I forwarded twenty-one of these to the interview panel together with a Microsoft Excel matrix for their scoring of the candidates. The record of correspondence is less than a megabyte in size.² A generation ago the same would have

¹ Cf. *Venerabile* 2002, p. 6ff.

² Any data kept was done so in accordance with the Data Protection Act and the intentions of the applicants.

taken considerably more time, might have consumed several reams of A4 paper, involved many secretarial hours, cost postage, photocopying and ultimately the space of another box file.

The dangers in terms of preservation are no longer a question of paper quality and the need for acid-free envelopes but the need to make back-up copies and the choice of storage medium. Archive material from the early 1990s, for example, will be lost unless it is soon transferred from floppy disks to a medium which is future-proof... well, at least for the time being.

So the conference heard stories of how some institutes rushed into electronic copying only to realize that the processes they used were either damaging the material or not future-proof (i.e. hardware or software becoming obsolete), or the problems that one archive had with an anti-incendiary powder which was released in error with harmful effect. Throughout the project we are grateful to all those who have shared with us their wisdom in the hope that we have avoided known mistakes and reduced the risk of others.

Finally, and appropriately for archival record, I would like to thank the following people: Barbara Donovan, our Administrator, for all her help in seeing this project through to completion whilst at the same time overseeing so many other projects; Iris Jones for her expert contribution to date and for so quickly becoming part of the team; those who attended the conference in 2005; the restorers, ARIEM srl, and Tonino Sordini, our contractor.

PROJECT TIME-LINE

2004

December: Mr & Mrs Schwarzenbach are guests for Martyrs' Day, view the Archives and generously offer to help the College.

2005

January: Archive Conference idea conceived & invitations issued.

February: Archive Conference attended by Mgr Nicholas Hudson (Rector), Father Andrew Headon (Vice-Rector), Father Anthony Wilcox (Chairman of Trustees), Barbara Donovan (Administrator), Sister Mary Joseph MacManamon OSB (Librarian), James McAuley (Student Archivist), Neil Brett (Assistant Student Archivist), Father Charles Briggs (Archivist, Archdiocese of Southwark & former Student Archivist), Father Stewart

Foster (Archivist, Diocese of Brentwood), Dott.sa Alessandra Gioenco (Archivist, British School, Rome), Dr Daniel Huws (formerly Keeper of Manuscripts & Records, National Library of Wales), Dr Carol Richardson (Lecturer in Art History, Open University), Dott.Tiballi.

March-June: Visit to the Archive of the British School, Rome; meetings with architects; permissions sought from the Belle Arti and Vigili del Fuoco for proposed works; tendering process begins.

April: Advertisement placed for Project Archivist.

June: Interviews for the post of Project Archivist.

August: Construction work begins on new Archive room; floor reinforced to take the weight of the compact shelving; walls strengthened for the load.

September: Iris Jones takes up her appointment as Project Archivist; temporary shelving installed in Gradwell Room; Jonathan Reilly (antique book expert) identifies and removes rare volumes from Third Library.

October-December: Transfer of Third Library books to Gradwell Room.

December: Compact shelving installed in new Archive room; book cleaning machines arrive for use in New Year.

2006

February-May: Restoration of shelving in the Third Library.

July: Remaining shelving and cold-lighting completes the work on the new Archive room; books replaced on shelves of the Third Library.

September: Transfer of Archives to Gradwell Room; work begins to prepare the space which was the Archive room to become the new Rare Books' room; electronic sensors continue to monitor the climate in the new Archive room before the transfer of the collection.

2007

February: Reopening and Blessing of new Archive room by Cardinal Tauran, together with re-opening of the Third Library.

*EDITORIAL NOTE: Father Andrew Headon is a priest of the Diocese of Brentwood and, since January 2004, Vice-Rector of the Venerable English College, Rome. His article, and the following contribution by Iris Jones, were first published in **Cherishing Our Heritage: The Re-opening of the Venerable English College Archives and Third Library** (Rome, 2007), and are reproduced by kind permission of the Rector of the Venerable English College.*

The Venerable English College, Rome: Archives Restoration Project

Iris Jones

My first contact with the English College Archives was one of sheer delight. Before my interview for the post of Project Archivist in June 2005, the VEC Librarian, Sister Mary Joseph McManamon, took me around the College and showed me the Archives. She opened an old, somewhat rickety door and presented me with a veritable treasure trove, the kind that archivists dream about. There was a bit of everything: parchments dating all the way back to 1280, vast quantities of account books, maps, glass negatives, diaries, drawings, photographs of students in their leisure moments... It combined the history of the Catholic Church in England and Wales with a more personal quality, like a family archive. I was impressed by the fact that student archivists had apparently taken considerable interest in the collection in the past. But it needed attention now: cleaning; adequate housing for the material; a disaster prevention plan; and an up-to-date catalogue, which could make the collection more accessible to scholars and easier to monitor. Fortunately it is not an especially large collection and this makes it more manageable.

The VEC project was certainly interesting and many-sided. I learned that my rôle would be not simply to re-catalogue the material, but also partly to oversee construction of a new, state-of-the-art repository, making sure that the shelving, lighting and general storage conditions would secure a long lifespan for the documents. I was likewise to be involved in the restoration of the stunning Third Library shelving. It was a welcome opportunity for me to grow professionally and I was very struck by the fact that the momentum for making these changes came from the College itself.

When I started work in September 2005, my first goal was to check all the material, using a typewritten catalogue made by a former Student Archivist, Father Jeremy Bertram, in 1978. It was important to see if any pieces were missing and to assess the state of conservation of each unit. It also gave me a chance to become familiar with the Archives and to see what kind of intervention was needed for each section. The *scrittura* series, for example, contains a lot of letters and single-sheet documents of various types. They were stored in metal filing cabinets, packed tightly in each

drawer so that opening and closing the cabinets produced mechanical damage on the edge of each sleeve. And the sleeves were made of wood-pulp paper, which is certainly harmful in the long term. So these would inevitably have to be replaced with new, acid-free sleeves and boxes. All things considered, the collection looked like it was in good condition, but I wanted some expert advice to confirm this. I asked Dott. Enrico Flaiani, Chief Paper Conservator at the Vatican Secret Archives, to come in and run some checks for us. I also asked ICCROM, the United Nations agency for conservation, for their opinion. Both of them felt that the Archives were relatively well-preserved, but would obviously benefit from their new, carefully-chosen environment. The crucial issues that emerged focused on climate control, adequate storage conditions, cleanliness and disaster planning. First of all we broached the issue of cleanliness: the College bought two professional book-dusters. One we dubbed 'the carwash', because the more robust items were inserted and given a thorough dusting by big, rotating brushes. The other became 'the incubator': you put the more delicate items inside the machine, then you stick your arms through long sleeves and gently aspirate the dust off the 'baby' by hand.

In the past shelving had been inadequate, so in order to increase storage space, compact shelving was put into the new repository. I am told that after the floors were reinforced to bear the extra weight, all the students were invited to a jumping party in the room as a test, but I did not actually witness this scientific experiment. Upstairs in the mezzanine, cabinets with open-mesh, sliding doors were chosen to allow for air-circulation. The large, well-preserved collection of parchment documents, which were originally kept in wooden drawers, will be moved to metal flat-storage, along with maps and other bulky drawings.

To implement or not to implement climate control was another crucial issue. These systems are clumsy and if they break down can do a lot of damage. They are also a long-term expense. Old Roman buildings are supposed to have an ideal climate provided by their thick walls: cool in the summer and warm in the winter. So it was decided that the relative humidity (RH) and temperature (T) levels would be recorded over a year and then we could make an informed decision. In July 2006 we set up data-loggers in the Third Library, new repository and old Archive room. The results were surprising: the temperature in the old repository peaked at 30°C in July and RH readings were higher than expected. At one point a sensor in the Third Library showed soaring RH, and I was quite worried.

However, by the time it reached 99% RH, I realized that, since it was not actually raining inside, there must be something wrong with the sensor.

Disaster preparedness thus far has mostly focused on a fire-extinguishing system. The College chose to use an inert gas called IG 55 as a fire extinguisher. This is a mixture of nitrogen and argon which uses oxygen depletion to put out fires. If the alarm should ever go off, the gas would be pumped in from huge metal canisters in the garden, saturating the environment and burning up all the oxygen in the room in just nine seconds. It is totally dry, so it would not dirty the books or documents if ever the need to use it should arise. One of the restorers was working away in the Third Library one day when the alarm went off. Terrified that the gas would burn up all the oxygen in her lungs, she vaulted over the scaffolding and sprinted for the door. She arrived breathlessly in the First Library in about three seconds! Fortunately, it was just a trial run: at that time the canisters of gas had not yet been hooked up.

When I arrived at the College, the Third Library was a beautiful room in much need of attention. The shelves tipped, the gold was muted and the black flecked and dirty. The College set up a tender and four companies made bids to do the restoration. The quotes varied considerably, but eventually ARIEM srl was chosen to do the work. This involved sanding the shelves down to bare wood, patching and repairing as need be, fumigating and finally repainting the whole structure. Dust and fumes wafted around the whole library for weeks, but the final effect is magnificent. The College Archives have now been moved out of the old storeroom and will eventually be moved slowly back into the new, modern repository as cataloguing progresses. The old room has been turned into cold storage for rare books and photographs. The next short-term goal will be the new catalogue and the lengthy process of changing storage materials from the old acid paper into acid-free folders and boxes. I would like to thank everyone at the Venerable English College for welcoming me and making my work so enjoyable, and especially Father Andrew Headon, the Vice-Rector, who brought the practical knowledge that has made it all happen, Monsignor Nicholas Hudson, the Rector, and Barbara Donovan, the College Administrator. I am also grateful to the British School of Rome, Dott. Enrico Flaiani, and ICCROM for sharing their expertise with me.

EDITORIAL NOTE: Iris Jones is a professional archivist. After working in the Archivio Doria Pamphilj in Rome and in the Archivio della Fabbrica di S. Pietro, Vatican City, she became the Venerable English College's Project Archivist in September 2005.

**AN ADDRESS BY CARDINAL TAURAN,
ARCHIVIST OF THE HOLY ROMAN CHURCH,
AT THE VENERABLE ENGLISH COLLEGE
ON THE RE-OPENING OF THE ARCHIVES AND
THIRD LIBRARY, 18 FEBRUARY 2007**

These are just a few words to tell you how pleased I am to have been invited to share the joy of your community at the re-opening of the Archives and the Third Library of your College. A well-organized, clean and accessible archives and library are the reflection of vitality of the institution which takes care of them. Through the records of facts, the writings of our ancestors, and the visit of a traveller we can better understand who we are, why we are here – in the Via Monserrato. In other words, the archives and library mean inspiration and transmission! When you possess good archives, when you enjoy a good library, it means you believe in your future! Moreover, when you deal with Church archives, for example, you have in front of you much more than mere historical documentation. You have in front of you, as Pope Paul VI said: 'echi e vestigi del passaggio della Chiesa, anzi dal passaggio del Signore Gesù nel mondo'. The Venerable English College keeps precious items, records of the history of England, information on its alumni and their activities through the centuries, and also documentation relating to special events: I think of the celebration of the Second Vatican Council, during which the English Fathers were your guests. I cannot but mention also the historical visit of the Archbishop of Canterbury, Michael Ramsay, who stayed with you in March 1966. Through the abundant documentation, a legacy of Christian witness and of cultural patrimony is handed over. This College is a link in a long chain. Dear students of today, you have the privilege to be a bridge between yesterday and tomorrow. Draw from this unique heritage, which so often speaks about the courage and the perseverance of the English Catholics - an inspiration for your service to the Church. You have the privilege to be trained in the proximity of the See of Peter, next to the Roman Curia and the Pontifical Universities. Here, reading the past and looking at the beginning of a new pontificate, you learn to think, to breathe and to look at the world in a catholic manner, that is to say universally! So I congratulate all those who have generously helped in the restoration of these archives, the Rector and the Vice- Rector, and their collaborators who have diligently followed the works. I wish that many researchers can perceive always ever more the fecundity of the encounter between Faith and Culture.



Cardinal Tauran gives his address. Left to right: Mgr Nicholas Hudson (Rector), Mr Urs Schwarzenbach (Benefactor) Father Andrew Headon (Vice-Rector), Father Anthony Wilcox (Chairman of Trustees), Most Rev. Vincent Nichols (Archbishop of Birmingham).



Father Andrew Headon with examples of archival technology, ancient and modern.

THE WESTMINSTER DIOCESAN ARCHIVES

Rev. Nicholas Schofield

In 1817 a Catholic priest from Lancashire, Father Robert Gradwell, was sent out to Rome to act as Agent to the English bishops and to re-open the Venerable English College, the seminary that had been closed during the French occupation. His letters and journals are now kept in the Westminster Diocesan Archives and it is clear, by thumbing through them, that he was particularly interested in archiving. A passage from one of his letters will strike a cord with anybody who works with archives: 'when I first came to the College I found a great cartload of dusty and rotting papers on the library floor. The greater part were rubbish but several were very valuable ... I selected all the valuable papers and carried them carefully to my own room, where I filled three drawers with them ... Unfortunately two of my drawers did not lock. A superannuated servant had used these valuable papers as waste paper before I found out.'

My purpose in this article is to share with you something of my hopes and frustrations as Archivist of the Archdiocese of Westminster. I am not proposing to suggest that Westminster is any sort of model - in fact, at first sight, it shares some similarities with Gradwell's description of the English College archive nearly two hundred years ago: plenty of 'dusty and rotting papers,' some of which are very valuable, some less so. What I hope to do is to describe the nature of the Archive, its importance and challenges, and to explain how we have begun to organize the collection.

In some ways, the title 'Diocesan Archive' when used for Westminster is rather misleading. Most diocesan archives, as you would expect, deal with the personages, events and institutions within a particular diocese: the papers of the bishops; the history of individual parishes and schools; the documents of Catholic societies; and the workings of the diocesan administration. They can be particularly useful for local historians and genealogists. In the case of the Westminster Diocesan Archives, one could be forgiven for thinking that most of the papers concerned the Catholic community in that diocese, which covers the London Boroughs north of the River Thames and west of Waltham Forest and Newham, the districts of Staines and Sunbury-on-Thames and the County of Hertfordshire. Since the diocese was only erected by Pope Pius IX in 1850, one might also think

that there would be very little in the Archive from before the mid-nineteenth century.

However, the Westminster collection contains much that is not, strictly speaking, 'diocesan.' Even the extensive papers of our archbishops concern many national and international issues. This is because the Archbishops of Westminster have all (so far) been Cardinals, appointed by the Pope and with a rôle in Rome, and leaders of the English and Welsh bishops (for example, as Presidents of the Bishops' Conference) in addition to being bishops of a large, predominantly urban area. In their files one is just as likely to find correspondence with the Prime Minister or the Pope as letters to and from parish priests.

The papers of past archbishops, no matter how important, are only one part of the Westminster Diocesan Archives. A handful of documents actually date from the period before the Reformation. They include the reports of fifteenth-century heresy trials from the Diocese of Norwich and a Middle English miscellany of texts produced by a fifteenth-century Carthusian monk, including advice for confessors and even a recipe for making ink. It is unclear exactly how they ended up with us, but most probably had been in Catholic hands for many centuries, perhaps ever since the religious revolutions of the sixteenth century.

The bulk of our early papers, however, date from the period between the accession of Elizabeth I (1558) and the Restoration of the Catholic Hierarchy in 1850. The most important documents are bound in fifty handsome volumes. These chiefly concern the secular clergy and the work of the Vicars Apostolic and the Bishops' Agents in Rome. All in all there are some 9,000 items relating to this period, making the Westminster Archive one of the richest sources for the Catholic history of the country in the early modern period.

These are supplemented by independent collections, such as the archive of the 'Old Brotherhood' (originally the Chapter of the Secular Clergy that governed the English Catholic Church between 1631 and 1685, when there was no active bishop in the country) and of the historic seminary of St Edmund's College, Ware, which claims descent from the English College, Douai (founded in 1568). These usefully supplement our early modern collections and are often consulted by researchers. In addition to these there are a random selection of archives of 'other' Catholic organizations, such as the Catholic Evidence Guild, the Catholic Police Guild, the Newman Association and the Catholic Union of Great Britain (an

influential association of laity who promote Catholic interests, especially in matters arising from Government action and proposed legislation).

It is not an exaggeration, therefore, to say that the Westminster Archive is of national and international importance; in some ways, the Catholic equivalent to Lambeth Palace Library. This is reflected in the number of visitors each year: in 2006 there were 137 visits - not insubstantial for a private archive which is only open two afternoons a week. The researchers included the inevitable stream of family historians who come to consult our small selection of sacramental registers and, I am pleased to say, priests pursuing historical studies, but also many doctoral students and academics not only from this country but from institutions of higher education in Europe and the United States. Many of the users have studied themes that reach beyond the traditional confines of English Catholic history -including emigration to Canada and the study of the theatre at the Court of Henrietta Maria.

I was appointed Diocesan Archivist at Easter 2005 and, like all but one of my predecessors and the majority of other diocesan archivists, I am a Catholic priest. This situation has its obvious limitations, of course, most notably in the fact that priest-archivists will normally lack archival qualifications. I have no professional training beyond a degree in Modern History, and my previous archival experience was courtesy of a summer job in the Department of Manuscripts at the British Library. I also spent two years as Archivist of the Venerable English College, Rome (which goes back to 1362), although this was a seminary 'house job' and took a definite second place alongside my training for the priesthood. The other limitation with priest-archivists is that we tend to work on a very part-time basis, since our main concern is pastoral work - funerals and feast-days can often prevent the archives from opening. I currently manage to spend two afternoons a week in the Archive, which allows me to deal with correspondence and supervise researchers, although there is little opportunity personally to catalogue or organize the collection.

But, despite the increasing professional expectations for archives and the shortage of priests in this country, I think it right and fitting that many dioceses still appoint priests as archivists. After all, most of the documents in the Archive were produced by priests for priests and so it helps if a priest has an involvement in the Archive and can readily understand the purpose and provenance of many of the documents. A priest-archivist is also highly appropriate given that a diocesan archive fits into the structure and mission of the Church: it is not merely a collection of historic, 'dead' documents that

requires cataloguing and conservation, as required by the Church's Canon Law (cf. Canon 491 §2), but, according to **The Pastoral Function of Church Archives**, a very important document issued by the Pontifical Commission for the Cultural Heritage of the Church in 1997, such an archive is a 'place of memory' that records the 'path followed by the Church through the centuries in the various contexts which constitute her very structure ... Indeed historical sources trace the Church's action in an uninterrupted path of continuity. This begins with Christ's message, goes through the writings of the first apostolic communities and all the Church communities which follow up to our present day.'

However, this is certainly not to suggest that Church archives should be the preserve of the clergy. As soon as I was appointed Archivist, I realized that I needed a great deal of professional advice and assistance so that the Westminster Diocesan Archives could meet even basic national standards. In my first year, I asked Dr Norman James of the National Archives to visit and share his expertise. This was useful in identifying goals - in the long-term, proper cataloguing and possible re-location; in the short-term, basic steps such as installing fire and security alarms and introducing retention and collection policies. An Advisory Committee was founded to give further advice, consisting of a small group of custodians, experts, users and a senior representative from the Archdiocese of Westminster.

An unexpected blessing came last year when we entered into an arrangement with the Catholic Bishops' Conference of England and Wales, who were themselves looking for a part-time archivist and records management officer. We decided to advertise for a newly-qualified archivist on a two-year contract who would spend three days a week working in the Westminster Diocesan Archives, situated near Kensington High Street, and two days with the Bishops' Conference at Eccleston Square, near Victoria Station. And so, in September 2006, we welcomed our new Project Archivist, Tamara Thornhill. I continued acting as a sort of archives manager, mostly dealing with correspondence and administration and supervising researchers, while Tamara started to go through the archives systematically, identifying exactly what we had and investigating provenance.

Despite the richness of its collection, the Westminster Archive faces many challenges. Perhaps like many Catholic archives in the past, it also saw itself as a private collection, of interest only to Catholics, and consequently few links were made with the wider archival community. I well remember walking around the Archive once I had been given the keys by

my predecessor. It was rather like an 'Aladdin's Cave': the death mask of Cardinal Hinsley could be found alongside audio cassettes that had once belonged to Cardinal Hume; a well-preserved uniform of the Palatine Guard (a now extinct regiment in the Papal Army) alongside out-patient records of St Andrew's Hospital, Dollis Hill; the remains of a flower carried to Tyburn by one of the English Martyrs, Blessed Thomas Maxfield, alongside honorary degrees given to the Archbishops of Westminster. Things had literally been deposited in the Archive and twenty years later still remained unsorted in cardboard boxes. On some shelves it was very obvious that a drawer of a filing cabinet had simply been emptied and dumped with us. On my arrival there was no general system and frequent inconsistencies. I recently looked through some of the boxes relating to Cardinal Bourne, Archbishop of Westminster between 1903 and 1935, which I thought was one of the better organized parts of the collection. To my horror, I soon realized that many items actually dated from the time of his successor, Cardinal Hinsley, and that things had been placed in the 'Bourne Papers' simply because they had been transferred to the Archives some time after the latter's death. Thus, there was a whole series of boxes containing eighteenth- and nineteenth-century wills, clearly labeled with a Cardinal Bourne reference number.

Another key problem, which we are in the process of addressing, is to decide what exactly the Westminster Diocesan Archives is for. I have already mentioned that the Archive houses many items that are not strictly speaking 'diocesan' - both a valuable collection of documents dating from the period before the Catholic Hierarchy was re-established in 1850 and a rather miscellaneous selection of records of 'other' institutions. In fact, it could be said that the Westminster Archive is the nearest thing the Catholic Church in England and Wales has to a 'central, national archive.' We do not advertise ourselves as such, but this is how we are seen - in much the same way that the Archbishop of Westminster is often mistaken as being the *Primate* of the Catholic Church in England and Wales. We are often the first port of call for those who want to find a home for 'orphan records'. In May 2007 the Advisory Committee will be discussing and formulating a new Collections Policy.

The identity of the Westminster Archive within the archdiocese itself also needs to be resolved. We call ourselves the 'diocesan archive' and yet, in addition to the 'Secret Archive' required by Canon Law and kept at Archbishop's House, there are separate archives for Westminster Cathedral, the Diocesan Property Office and the Diocesan Chancery and Tribunal - the latter two bodies, many of the records of which are currently

housed in the Westminster Diocesan Archives, deal respectively with (marriage and other) dispensations and marriage annulments. And that is not to mention the countless diocesan departments and individual parishes which maintain their own 'archives' - I suspect to varying levels of success. Curiously, our weakest point in being a 'diocesan' archive is that we have few easily accessible documents relating to the 216 parishes and 223 schools in the archdiocese. Over the coming months and years we hope to build up and streamline the diocesan side of the Archive, especially by working alongside the diocesan administration and the parishes. Part of this process, of course, involves reminding people about the importance, purpose and needs of archives, for such things can easily be forgotten by over-burdened, multi-tasking priests and officials.

Records management will also need to be looked at because one of our main problems is that, in the past, Archbishop's House has archived everything. For example, the papers of Cardinal Hume, who was Archbishop of Westminster between 1976 and 1999, amount to over one thousand boxes. Every letter he received has been carefully filed, together with a copy of any reply that was sent. It made for an efficient system for his office, but there was no Retentions Policy. Thus, there are copies of journals which can easily be found in libraries and several boxes of 'regrets' - i.e. invitations to various events (such as the opening of a parish fête) and the corresponding letter explaining why His Eminence could not attend. That is not to mention the hundreds of rather eccentric letters that a person in a high position will inevitably receive. A Diocesan Retentions Policy would save much work and effort for future archivists.

Thanks to Tamara Thornhill, our new Project Archivist, much progress has already been made and the contents of the storeroom are slowly becoming more ordered and manageable. Since, prior to her appointment, about sixty per-cent of the Archive was not boxed or listed, many new discoveries have been made. Box lists are being created in an electronic searchable format, although we are not yet in a position to use a system like CALM; search room procedures have been implemented; a reprographics service has been set up; and an accessions register started. We have also started to use volunteers to help with item-listing and transcriptions.

The Archive is also beginning to be rationalized: e.g. defunct financial records have been shredded; and we are slowly transferring the Chancery and Tribunal records (mostly dealing with marriage cases) to separate locations, which will free up a lot of space. Papers relating to Westminster

Cathedral are likewise being transferred to the Cathedral Archives, which has recently started employing an enthusiastic part-time archivist. This is creating some much-needed space.

The public profile has been raised through articles, involvement in conferences and through a Westminster Archive blog, which is an easy means of putting news and information on the web. We are tentatively starting to organize school visits - I say 'tentatively' because our facilities and space are severely limited and I would eventually like to organize 'History Days' for the Archdiocese, with a range of speakers and visits.

We still have a very long way to go. Our basic aim at the moment is to find out what we have in our storeroom, and this will continue over the coming months. The challenges of cataloguing, digitalization, conservation and re-location all lie happily in the future. The system that we now use at Westminster certainly works for us - i.e. to have a part-time priest 'archives manager', a professional archivist and a team of volunteers. We hope this will continue into the long-term future. The assistance of the wider archives community has also been invaluable, especially through the Advisory Committee. To echo Margaret Harcourt Williams' point (cf. pp. 3-11 above), standardization of policy, sharing of good practice and increased co-operation amongst Catholic archivists would also be most welcome. With these goals in mind, it is my hope that the Westminster Diocesan Archives will grow in its function as custodian, conservator, collector and promoter of the *Memoria Ecclesiae* - the memory of the Church and of the Catholic contribution to the history of this country.

EDITORIAL NOTE: The author is Archivist of the Archdiocese of Westminster. This article is a slightly edited version of a talk given at the Religious Archives Group Conference ('The State of Religious Archives in the UK Today') held at the British Library Conference Centre, London, on 26 March 2007.

Holy Week in Rome: Impressions of a Liverpool Unitarian Family

John Davies

Local record offices often produce pleasant surprises for the historian of the Catholic community. The papers of the Holt Family, Unitarians and members of Liverpool's business elite in the nineteenth century, at first sight might not seem promising territory for those seeking insights into the Catholic community or into how that community was viewed by others. A number of members of the Holt family kept diaries and although there are very few references to Catholics in Liverpool, the travel journals kept by some family members do illustrate English middle-class perceptions of Catholicism, as in the following example taken from a visit to Rome. The Holt Papers are catalogued under 920 DUR in Liverpool Record Office.

In the spring of 1863 three members of the Holt family from Liverpool, Emma, widow of George, and two of her children, Anne and Robert, travelled to Italy with a French lady companion, Madame de Finance, a young maid servant, and a professional guide, who joined them in France. By the middle of the nineteenth century the Holts were firmly embedded in Liverpool's business, banking and ship-owning community. Like many of the city's business elite at this time the Holts were Unitarians.¹ They were also firm believers in the educational value of foreign travel and made frequent visits to Europe. By the middle of the nineteenth century the wealthy middle class from Britain's cities regularly took holidays in Italy. As early as 1817 the poet, Lord George Byron, had rather sniffily complained that Rome was 'pestilent with English'.² The Holts would have rejected any

¹ Emma Holt (1802-1871). Anne Holt (1821-1863). George Holt, born in 1790 had died in 1861. He had moved to Liverpool from Rochdale in 1807 to become apprenticed to the cotton broker Samuel Hope. Holt was a founder member of the Bank of Liverpool and of the Liverpool Fire and Life Insurance Company. He was the driving-force behind the erection of India Buildings, Water Street, and was a member of Liverpool Town Council from 1835 until his retirement in 1856.

² T. Hunt, *Building Jerusalem: The Rise and Fall of the Victorian City* (London, 2004), pp. 209-210; cf. J.A. Hilton, 'The English in Nineteenth-Century Rome' (Lecture given at the Athenaeum, Liverpool, 2006).

suggestion that they were merely aping, perhaps in a minor way, the grand tours of the aristocracy in the eighteenth century. They would have agreed with William Roscoe's assertion in his inaugural lecture of the Liverpool Royal Institution in 1817 on the 'Fruitful history of commerce and creativity' that: 'In every place where commerce has been cultivated upon great and enlightened principles, a considerable proficiency has always been made in liberal studies and pursuits.'³ It was to further such 'liberal studies and pursuits' that the Holts set out for Italy in the spring of 1863. Anne Holt, unmarried and in her early forties, an ardent advocate of women's, or at least middle-class women's, education, a stereotypical 'blue-stocking', was the prime mover behind the visit to Italy and was certainly its most enthusiastic participant. In the family journal she noted on 23 February 1863:

We have for some little time talked vaguely of going to Rome and now the decision has at last been come to rather suddenly. We shall probably start on the 11th of March, that is Robert, Mother and I are to be joined in Paris by Madame de Finance, who will travel with us.⁴

Two weeks later she wrote:

We ourselves are full of preparations for our approaching visit to Rome; all our plans being now fixed for departure on Wednesday 11th. Cataldi is the name of the courier we have engaged. If all be well we ought to arrive in Rome on the 18th.⁵

In early June Anne, on her return from Italy, resumed the family diary, which had been suspended and replaced during the visit to Italy by her individual journal:

Wednesday the third of June being exactly twelve weeks since we left home, Mother, Robert and I with maid Jemima, returned in good health and safety from our very enjoyable and prosperous tour in Italy. We have visited and seen satisfactorily what we proposed to ourselves in starting, the great cities of Rome, Naples and Florence, also viewing in a more cursory manner the places that necessarily came before us on our way Our journey has been in every respect successful, free from accidents and misfortunes of every kind; and sociably rendered very agreeable by

³ Hunt, *op. cit.*, p.207.

⁴ **Holt Family Diary** [hereafter **HFD**], April 1861-August 1871, Liverpool Record Office (LRO), 920 DUR 1/4. No page numbers, but entries are dated.

⁵ **HFD**, 9 March 1863.

the companionship of our old friend Madame de Finance, who joined us in Paris and left us there on our return. I cannot but feel very thankful that this long and somewhat arduous journey has been so happily terminated, nothing whether abroad or at home having occurred to mar its pleasantness.⁶

Anne Holt and her mother Emma both kept a journal of the visit to Italy. Anne's brother, Robert Durning Holt,⁷ although keeping a sketchy diary during this period of his life, left no account of the Italian visit. However, Anne Holt in particular was a meticulous recorder of her travels and experiences. Her mother, Emma, kept a more modest journal.⁸ During their stay in Rome, in between exhaustive and exhausting tours of the city's classical remains, architectural wonders, basilicas and art galleries,⁹ they, as Unitarians, also watched as spectators, rather than participated in, some of the Holy Week ceremonies led by Pope Pius IX.

Their first impressions of Rome, however, were somewhat mixed. From a distance, on the way from Civitavecchia, Emma Holt was quite entranced, writing on the 18th March:

The first appearance of the old city was very picturesque, the setting sun shining upon the old houses and walls and producing very pleasing effects.

But the following day, however, her impressions were not so favourable:

The entrance to Rome from the station not very pleasing -dirty streets, low neighbourhood and shocking smells ... So now we are in Rome, a place I never thought to see.

⁶ Ibid., 3 June 1863.

⁷ Robert Durning Holt (1832-1908) was one of Anne's five brothers. He was later senior partner in George Holt & Co., Cotton Brokers, a director of the Liverpool Bank, Leader of the Liverpool Liberal Party and the first Lord Mayor of Liverpool (1892-1893). He was granted the Freedom of Liverpool in 1904.

⁸ Anne Holt, *Diary of a Visit to Italy*, 1863 (LRO, 920 DUR 4/27/2) and Emma Holt, *Diary of a Visit to Rome*, 1863, (LRO, 920 DUR 3/28/3). Neither diary has page numbers. The extracts below are taken from these two accounts.

⁹ The Holts' itinerary in Rome closely followed the lines laid down in John Murray, *A Handbook of Rome and its Environs*. Murray's Handbook went through numerous editions but see, for example, the 12th edition, London, 1875.

Similarly for Anne Holt, the entry into Rome was not what she had expected. On 19th March she recorded:

The railway stops quite in the outskirts where, as well as during the long drive to the hotel, was nothing whatever to make us fancy ourselves in Rome - nothing but the narrow, miserable looking, dirty streets of an inferior Continental town. Nothing of St Peter's, nothing of any relic of antiquity to be seen. Capaldi [their guide] told us that we passed through the Ghetto - but I did not see that there was anything more miserable about this part than the rest of the route. I must confess my first impressions are very disappointing.

The visit to Rome proper began the following day and Anne seems to have shrugged off her initial disappointment. She, Robert and Emma, to a lesser extent, then embarked on their strenuous schedule of visits.

Anne Holt: 20th March

We have been to St Peter's. Curiously enough it is very much what I expected. I neither feel disappointed nor surprised, but it fully equals my expectations. It is magnificent in the fullest sense of the word but I should not build a church in that style. On each Friday in Lent the Pope [Pius IX] comes to prayers in St Peter's and we were fortunate enough to have so good a view of him that we all feel we should not care if we have not another opportunity of seeing His Holiness. Preceded and followed by an immense retinue of priests he offered short prayers at two side chapels and then came to a temporary place arranged in front of the giant Baldachino under which are the remains of St Peter. We so stood as to face him. I could see every feature and expression distinctly. His portraits give a faithful representation of what seems to be a kind, good, old man, rather proud of his small plump pretty hands - His dress was all white except a scarlet cape with a long train carried by priests, and a vast multitude of whom knelt around him while he prayed, reading from a large printed card by the help of one taper held towards him by some officials and using his eyeglasses quite as much on the people as on the card of prayers. The whole thing is too much of a mere form. Who could pray in such a way?

Emma Holt: 20th March

The weather wet and cold, requiring good wood fires. Our first visit in Rome was to St Peter's. On entering the church, I felt at once impressed

with its effect. I had often heard it spoken of and that in the first instance it disappointed you but such was not the effect it produced on me. I question whether the first effect was not the greatest - in taking in detail you lost the great whole As we were looking about us we became aware that there was some stir about the great altar and on enquiring we found that the Pope was expected. It is his custom during Lent to pray, if prayer it can be called, in front of the high altar. He walked in accompanied by a great number of priests and officials, and kissing the toe of a bronze statue of St Peter in passing, knelt at an altar or table placed for him, and with a priest on each side of him holding a lighted candle, continued his devotions. The multitude also knelt with him, but we looked on as strangers... In rising he gently extended his hands which is considered the benediction and then retired as he came. We had a very good view of him, and were pleased with the kindliness of his expression.

Emma Holt: 22nd March

English Church: a neat well-kept room for the service and full attendance.

Anne Holt: 22nd March

To the English Church which was crowded - indeed Rome seems full of English. Service quite respectable.¹⁰

Anne Holt: 29th March [Palm Sunday]

Left the hotel at half-past seven to witness the ceremonies peculiar to this day in St Peter's. Mother, having a bad cold and fearing the fatigue, did not go - but Madame and I were fortunate in getting very good places and in sitting near some well-behaved people, especially the French lady who comes here every year from Paris, and an American, quite a lady, and whom from the liberality of her remarks, I should guess to be a Boston Unitarian. Really the conduct of many of the English and American men and women one meets here makes one ashamed of speaking the same language! The service was over about one o'clock and we found our carriage without any difficulty, the whole passing off more easily and in less time than I expected. It was to me altogether a

¹⁰ In the family journal Anne often commented on the quality of the service and sermons at Liverpool's Unitarian church.

less trying and fatiguing, and more striking and magnificent spectacle than I ventured to hope. Robert, on the contrary, was disappointed, probably expecting more.

Emma Holt: 29th March

They went to St Peter's to see the Pope bless the palms. I remained in the house. They were late back but glad to have seen the spectacle. Brought back with them an artificial piece of palm but Robert got a piece of the real one from a young priest.

Emma Holt: 1st April

After lunch to Saulini's [an artist who was painting Emma Holt's portrait] and thence to St Peter's to hear a Miserere, but the talking amongst the people very objectionable. While standing at the high altar joined by a French priest who was very devout and civil and anxious to point out to me the relics which were exhibited from one of the side balconies.

Anne Holt: 2nd April [Maundy Thursday]

Having tickets went to the Washing of the Feet by the Pope in St Peter's. Had to go very early and got very weary, the accommodation for the ladies being very indifferent - Somewhat curious but like all other ceremonies I have seen, not worth going to see. The behaviour of a great many English women there as everywhere else is scandalous, a disgrace to the nation.

Emma Holt: 2nd April

Today was the washing of the disciples' feet by the Pope. I thought I should like to see it as part of the ceremonies of Holy Week. The time we had to wait and the standing so fatiguing that I left my place and gave up the sight.

Anne Holt: 3rd April [Good Friday]

Mother with Saulini, afterwards at St John Lateran, a large, fine basilica. Central nave too ornate for the aisles and not in very good taste. Corsini Chapel very fine, with vault for interments. A very fine Pieta there and the sarcophagi of the family all round; a nice place for burial. Very pretty cloisters, but badly kept as also the garden - all such things here speak of

decay and blight. The spirit that once animated, made them beautiful is gone and without that they are nought. Many relics kept there and in an adjoining building the Scala Santa, which many people were ascending on their hands and knees - melancholy exhibition... On returning visited the Protestant Burial Ground where we saw several names we knew, as well as poor Shelley.¹¹ It was satisfactory to see it so trim and well-kept; many of the graves attended to with loving care and all neat.

Emma Holt: 3rd April

Sunshine. The church of St John Lateran. Large statues in marble of the different apostles. A chapel of the Corsini family. Very splendid. Good cloisters and curious things shown in them such as the pillars of the Temple that were broken when the veil of the Temple was rent in twain, the pillars from Pilate's house, the table on which the Last Supper was eaten, an altar with a hole made in it by a wafer in consequence of the incredibility of the priest.

Anne Holt: 4th April [Holy Saturday]

The great ceremony of today is the baptism of the Jews and other converts at the Lateran - did not go. Rain most of the day - has been gathering for some days, so fear it may last and spoil the fetes.

Anne Holt: 5th April [Easter Sunday]

And so all is over: illumination and all. We heard such an account of the crush that we did not venture to go to the Mass. Madame however did and reported the scene before getting to the seats as almost awful, but is glad to have been, as she saw and heard the whole well and pronounced it to be far more magnificent than she could have imagined. The pope's voice still fine and powerful; that of Antonelli, the assistant deacon, quite inaudible. We only drove to the Piazza, but starting at 10.30 as advised, were too late to get very good places. The crowd was the principal spectacle and the Pope looked very imposing from the central balcony at the Benediction. Madame left here at 7, time enough she says. In the evening drove to the Pincian. The sunset was very splendid, so much so as to conceal the process of illuminating St Peter's

¹¹ For Shelley and the English cemetery see Hilton, op. cit., p.6.

though that does not begin till after the great luminary is set. The colouring of the sky was singularly clear and beautiful, the yellow tints fading through the most lovely rosy lilacs into violet and blue. Then gradually the lamps on the vast structure began to tell along every frieze, column and projection up to the highest summit of the pinnacle of the dome. It was exceedingly beautiful and so continued in that comparatively subdued state, till 8 o'clock struck. Then fresh fire as if by magic ran along the whole edifice converting it into a very mass of light, the cross at the top of all being beyond all description. Then gradually the splendour diminished and we left ere it was gone. Nothing in its way can be finer.

Emma Holt: 5th April

Madame de Finance was the only one of the party who attempted the ceremonies at St Peter's. We drove to the Piazza for the purpose of seeing the Benediction but were at too great a distance either to hear or see without a glass. We did see the Pope extend his arms and carried into the centre balcony of St Peter's. In the evening saw the illumination of St Peter's which certainly is a very fine sight. Drove in the Pincian which was crowded with gay carriages, amongst others the ex-King of Naples. An accident or two.

In travelling to Italy the Holts had followed one of the routes recommended by the standard guidebook John Murray's, **A Handbook of Rome and its Environs**: 'In going we sailed directly from Marseilles to Rome, or rather Civita Vecchia.' They returned by one of Murray's suggested alternatives, arriving home on 3 June: '...in returning [we] took the land route by Perugia to Florence and thence by Pisa, Genoa and the Cornice road to Nice.'¹² In this as in other ways the Holts were typical, conventional, middle-class visitors to Italy. They, particularly the indefatigable Anne, were prepared to work hard at their 'liberal studies and pursuits'. Their comments as Unitarians on the strange spectacle of the Catholic celebrations of Holy Week in Rome are perhaps also typical of their class and religious background. They had travelled to Rome to see the wonders of the classical world and the art and architecture of the Renaissance, a reflection of and an attempted return to classical values. Papal Rome in the 1860s was in its death throes, although the Holts, if they were aware of its precarious position, made no reference to it, nor to the fact that they would be among the last of the English to experience the full

¹² HFD, 3 June 1863.

spectacle of a Papal Holy Week. The Papal States had been incorporated in 1859 and 1860 into the newly united Kingdom of Italy. Papal control of Rome itself was twice threatened in the 1860s by attacks from Garibaldi's Red-shirts. The city finally fell to the Kingdom of Italy in 1870 when the protective French garrison was withdrawn during the Franco-Prussian War. The Pope himself would remain in Rome as the 'prisoner of the Vatican', but the full splendour of the Papal celebration of Holy Week would be dimmed. The Holts had not come to Rome for these Papal rituals and the Holy Week ceremonies were an extra rather than being at the heart of their Roman visit. However, as open-minded liberals they were prepared to observe these medieval remains, generally with a slightly patronizing tolerance, although at times they allowed their liberal Unitarian slips to show.

BOOK REVIEWS

Rosemary Hill, **God's Architect: Pugin and the Building of Romantic Britain** (London: Allen Lane/Penguin, 2007, pp. xiii+ 602). The author, who is a prominent member of both the Pugin Society and the Victorian Society, offers here an extensive and meticulously-researched biography of the most celebrated Catholic architect of the nineteenth century. From an archivist's point of view this book is to be particularly welcomed for its comprehensive list of Pugin's works (both executed and unbuilt) with references to documentary sources, including the names of archival collections where original maps and plans are currently located. The archives consulted by the author are, as might be expected, wide-ranging, and include: The National Archives; Scottish Record Office; Magdalen College Archives, Oxford (Bloxham Letters); Hardman Archive, Birmingham City Library; State Papers, Windsor Castle; House of Lords Record Office; British Library; Royal Institute of British Architects; the County Record Offices of Wiltshire, Lincolnshire and Northumberland; and the Yale Center for British Art (Pugin Papers). Of special interest to readers of this journal will be the fact that the following collections were also used: the Myers Papers courtesy of Tim McCann; Ramsgate Abbey Archives; the Archdiocesan Archives of Westminster, Birmingham and Southwark; the Rosminian Archives at Stresa, Italy; and the Archives of Ushaw College.

Melissa J. Wilkinson, **Frederick William Faber: A Great Servant of God** (Leominster: Gracewing, 2007, pp. xix + 322). Another prominent Victorian (who was acquainted with Pugin) was Father Frederick Faber who, as both an Anglican and a Catholic, has left an important legacy of spiritual writings, hymns and other works. The subject of this book is of course honoured as the 'father' of the London Oratory, and it is that institution's archives that Melissa Wilkinson made her principal quarry for what is the first comprehensive scholarly study of Father Faber and his spiritual teaching. At the Brompton Oratory she made extensive use of letters written by Faber, including those to Newman, and likewise copies (from the Birmingham Oratory Archives) of correspondence from Newman to Faber. The London Oratory also houses important MS files containing Faber's notes, sermons etc., all of which the author has combed with great care. Among other collections used are the following: British Library (Faber's poems and letters); Calverley Church Archive, Yorkshire (material associated with Faber's family and birthplace, where his paternal grandfather was the incumbent); Cambridge University Library (Faber's

letters to Lord Acton and H. Bence Jones); Carmelite Monastery, Notting Hill (Faber's letters, especially to Sister Mary of the Blessed Trinity); Westminster Diocesan Archives (Faber's letters to Cardinal Wiseman, various Oratorians, Pugin, Acton and **The Dublin Review**); Lambeth Palace Library (correspondence of the Wordsworth family, viz. Charles, Christopher and Christopher junior); as well as the archival collections of Pusey House, University and Keble Colleges, Oxford, the Ripon & Leeds Diocesan Registry, and Huntingdon County Record Office.

A History of St Mary & St Michael's Parish, Commercial Road, East London (Parish of St Mary & St Michael, Commercial Road, London E1 0AA/Terry Marsh Publishing, 2007, pp. viii + 360). At the opposite end of London to the Brompton Oratory lies Commercial Road, where the Catholic church of St Mary and St Michael has often been called 'the Cathedral of the East End'. This book, which is largely the fruit of painstaking research conducted by Jean Olwen Maynard, is a treasure-trove of information, narrative, analysis and anecdote, skillfully put together and well illustrated, and tracing the history of Catholicism in this part of the capital from Penal Times through to the Irish influx of the nineteenth century, the ravages of the Blitz and the emergence of a modern, multi-cultural parish. Commercial Road can boast a number of well-known parish priests, including Father (later Archbishop) Peter Amigo (1899-1901), that legendary priest of the East End Canon Timothy Ring (1904-1941), Monsignor (later Archbishop) Derek Worlock (1964-1965) and Bishop Patrick Casey (1966). Much local interviewing took place to produce this fine record, and the archival acknowledgements run as follows: Westminster Diocesan Archives; Brentwood Diocesan Archives; Tower Hamlets Archives; British Newspaper Library; London Metropolitan Archives; and the Archives of the Sisters of the Sacred Hearts of Jesus and Mary, Chigwell, the Sisters of Mercy, Hardinge Street, the Little Company of Mary, and the Daughters of Charity of St Vincent de Paul.

Moving from the history of an urban parish to a large rural one, Father Edward Crouzet O.S.B., in **Slender Thread: Origins and History of the Benedictine Mission in Bungay 1657-2007** (Downside Abbey Books, 2007, pp. viii+120) has produced an attractive and well-researched history of Catholicism along one stretch the Suffolk-Norfolk border from recusant times to the present day. The author is the Benedictine parish priest of Bungay and a monk of Downside Abbey, and the book celebrates the 350th anniversary of the arrival of Dom William Walgrave as the first Benedictine missionary at Flixton Hall. Two subsequent key dates in the development of the Bungay mission are 1823 (the erection of the first Catholic chapel in the

town) and 1891 (the opening of the present church built above and outside the existing chapel). Moreover, since 1885 all the priests serving Bungay have been Gregorians (monks of Downside), with the exception of 1938-1945 and 1985-1986. Father Crouzet has added a valuable chapter to the history of the English Benedictine Congregation and in doing so has utilized a variety of archival sources: St Edmund, Bungay, Parish Archives; the Suffolk and Norfolk County Record Offices; Downside Abbey Archives; East Anglia Diocesan Archives; and the Norfolk Papers, Arundel Castle.

Another publication from the East of England is Charles Goldie, **Our Lady of Compassion, Saffron Walden: The First Hundred Years** (2008, pp.60: available from The Presbytery, Castle Street, Saffron Walden, Essex CB10 1BP). The author, who is a descendent of the celebrated family of Catholic architects of the same name, modestly claims that the present booklet is not a systematic history of the Catholic parish of Saffron Walden. Be that as it may, this is a very skillfully arranged and well illustrated account of the re-establishment (in 1906) of a Catholic presence in a far-flung corner of the Archdiocese of Westminster (since 1917 in the Diocese of Brentwood) by the Westminster Diocesan Missionaries of Our Lady of Compassion - the forerunners of the now defunct Catholic Missionary Society - under their founder, Father Charles Rose Chase, a convert clergyman and former officer in the hussars. Two subsequent parish priests of Saffron Walden also had military connections, viz. Father Brian Reeves MC (1924-1927), who served on the Western Front in the Royal Welch Fusiliers alongside Siegfried Sassoon, and who is mentioned in the latter's **Memoirs of a Fox-Hunting Man**, and Father Eric Bindloss Smith CBE, OBE (1961-1969), who as a Brigadier in the Royal Artillery saw distinguished service in the Second World War. Incidentally, the reviewer must claim an interest in this publication, not only because the author worked methodically through the Saffron Walden papers in the Brentwood Diocesan Archives, but also on account of the fact that in 1906 my paternal grandfather's family were among the original parishioners at Saffron Walden (my grandfather was confirmed in the church by Cardinal Bourne on the Sunday before the outbreak of the First World War).

From East Anglia we move northwards to Yorkshire, where a trio of publications from Leeds/Middlesborough is to be welcomed. John Dunne has edited the Report to Propaganda Fide of Bishop Thomas Smith, Vicar Apostolic of the Northern District, and in **The Northern Catholic Community in 1823: A Report to Rome** (Leeds Diocesan Archives, 2007, pp.40) we discover a model of careful scholarship and intelligent commentary. He has used several collections in the Leeds Diocesan

Archives to complete his task (Gibson, Smith and Penswick Papers, Leeds Mission file, Pastoral Letters of the Vicars Apostolic of the Northern District, and the Minute Book of the Synods of the Vicars Apostolic, 1803-1849). Likewise, James Hagerty, in **Priests and Paupers in Victorian Bradford** (Keighley: PBK Publishing/Leeds Diocesan Archives, 2007, pp.44) has made valuable use of Workhouse and Boards of Guardians' records in the Bradford Metropolitan District Archives, as well as material in the Leeds Diocesan Archives (Briggs and Cornthwaite Papers), to give a very readable account of Catholic provision for the inmates of the Poor Law institutions in nineteenth-century Bradford. The third Yorkshire publication is Martin Craven's, **The Langdale Legacy: Catholicism in Houghton and Market Weighton** (2007, pp.116: available via Middlesborough or Leeds Diocesan Archives), which traces the fortunes of the Langdale family in the East Riding and their support for the Catholic Faith, bringing the story up to modern times by chronicling the development of the present parish of Market Weighton. A variety of archives have been utilized, including the collections at Ampleforth Abbey, the Bar Convent, York, the East Riding Record Office, Beverley, the Hull University Archives, the Archives of the British Province of the Society of Jesus, the House of Lords Record Office, Westminster Diocesan Archives, Middlesborough Diocesan Archives, Ushaw College Archives, the Borthwick Institute, York, and material kept at Our Lady of Perpetual Help, Market Weighton.

Clodagh Weldon, **Fr Victor White, O.P.: The Story of Jung's "White Raven"** (Scranton/London: University of Scranton Press, 2007, pp. xii + 340). The theologian and analytical psychologist Father Victor White (1902-1960) was one among a galaxy of eminent Dominicans of the English Province of the early and mid-twentieth century. This study, by the Associate Professor of Theology at the Dominican University, River Forest, Illinois, offers both a biography of Victor White and examines his relationship, professional and personal, with Carl Gustav Jung, who hailed the Dominican as the only theologian who really understood him. The author has based her study on much original, unpublished material, as well as a vast corpus of published works. In particular, she has made generous use of the Archives of the English Province of the Order of Preachers, which houses copies of White's letters to Jung and is the repository for letters written to White, although those from Jung to White were published in the 1970s as part of a two-volume edition of Jung's correspondence. Clodagh Weldon, in an exhaustive bibliography, also notes letters from and interviews with a number of people who knew White, including Father Bede Bailey O.P., the Dominican archivist, as well as other friars of the English Province.

Sister Maureen McGuirk R.S.M., **Elizabeth McQuoin: Singing to the End of the Service – Founder of the Sisters of Mercy, Sydney, Australia, 1865** (Caringbah NSW: Playright Publishing, 2007, pp.294). This is a very well-produced and sensitively-written study of Elizabeth McQuoin (1819-1893), a native of London who entered the Sisters of Mercy in Liverpool and who in 1865, as Mother Ignatius McQuoin, led a small group of sisters to make a foundation in Sydney. The author has reproduced Elizabeth McQuoin's own account of the momentous task confided to her, as well as other documents, including her letters to her original community in Liverpool. Both Bishop Goss of Liverpool and Bishop Polding of Sydney feature in the story, and the book includes valuable biographical information on Elizabeth's family, especially her brothers, viz. Father Joseph McQuoin S.J. and Father James McQuoin. The latter, who was an acquaintance of Newman, had once thought of establishing an Oratory in the East End of London where he worked as a priest. He was responsible for bringing the Ursuline Sisters to Forest Gate and was himself Rector of the Catholic mission at Stratford before it passed from the secular clergy to the Franciscans in 1873. The use of archives in the author's research is impressive: she has worked in Ireland (Mercy International Archives, Dublin); Australia (the Sydney Archdiocesan Archives, the Marist Archives, Sydney, and the Sisters of Mercy's Archives at North Sydney, Melbourne, Brisbane, Bathurst, Grafton and Singleton); and in England (the Archives of the Sisters of Mercy at Birmingham, Bermondsey and Liverpool, the Archives of the Faithful Companions of Jesus, the Westminster Diocesan Archives, the Archives of the British Province of the Society of Jesus, and the Archives of the Ursuline Convent, Forest Gate).

Moving across the same continent, from Western Australia comes **New Norcia Studies** 15 (September 2007), a journal dedicated to the history and culture of the Spanish-founded Benedictine Abbey of the same name and its missions. The present number includes studies of brick-making and brickwork at New Norcia, the first aboriginal cottages constructed on the mission, and meteorological records (dating from 1849) in the New Norcia Abbey Archives, as well as a canonical explanation of an 'Abbey Nullius'. There is also an article on the Company of St Teresa of Jesus, a missionary congregation founded at Barcelona in 1876 which, between 1904 and 1920, sent religious sisters to teach at New Norcia.

S.F.

Brother Edmund Damian F.S.C., **The Nantes Brothers in England: A History of the De La Salle Brothers of the District of Nantes and of their Establishments in England during the Second World War** (De La Salle Brothers, 140 Banbury Road, Oxford OX2 7BP, 2007). Brother Damian, whose book **Heyday of the Teaching Brothers** was reviewed in **Catholic Archives** 27, has now turned his attention from the London District of the De La Salle Brothers to that of Nantes. The Nantes District made a foundation in England early in the twentieth century and by 1940 were conducting schools at Ipswich, Southsea (Portsmouth), Norwood (South London), and on Guernsey, Channel Islands. In that same year their numbers in England were added to by the evacuation of the Nantes junior novitiate and by brothers from Quimper. After an introduction, Brother Damian considers the purpose of the De La Salle Brothers and their schools, their administration and recruitment, formation and teaching. He describes in detail the life of the Nantes District communities in England, and supports his narrative with extensive quotations and numerous illustrations, in which many of the people shown are identified. He appends lists of the Nantes novitiate, and the Quimper and Nantes religious stationed in England during the Second World War. Evacuations took place not only *to* England but also *from* English towns to safer rural areas, and the descriptions of the schools re-establishing themselves in Sussex and Hertfordshire amid wartime hardships are particularly interesting.

Margaret Harcourt Williams.

The Catholic Archives Society Conference, 2007

The Catholic Archives Society held its Annual Conference from Monday 21 to Wednesday 23 May 2007 at Hinsley Hall, Leeds. The speakers on the first evening of the Conference were Fathers John Broadley and David Lannon of the Salford Diocesan Archives. In two sessions, entitled respectively 'Well, I never expected to find that there!' and 'Archives and the Internet', delegates were given a most interesting introduction firstly to the diocesan archives covering the geographical counties of Lancashire and Cheshire (viz. Salford, Liverpool, Lancaster and Shrewsbury) and, secondly, to the highways and by-ways of using the www in an archival context. On Tuesday the speakers were Robert Finnigan of the Leeds Diocesan Archives, who illustrated the use of archives in the restoration project recently completed at St Anne's Cathedral, Leeds, followed by Jenny Moran, Public Services Manager at the Northamptonshire Record Office. The second talk ('Access to Archives in the Twenty-First Century') examined the principles of copyright, data protection and freedom of information, using as its example the Archives of the Little Company of Mary, Nottingham. An afternoon visit was then made to the City Archives in Hull, where the Lord Mayor welcomed the party before Mr Martin Taylor gave a presentation and conducted tour. On the final morning, before the Annual General Meeting of the Catholic Archives Society, Sister Mary Campion McCarren of the Faithful Companions of Jesus spoke about her own congregation's International Archive Conference. Full details of all the papers given at the Annual Conference may be found in **CAS Bulletin** 31 (November 2007).

The Annual Conference of the Catholic Archives Society in 2008 will be held at Brunel Manor Conference Centre, Torquay, Devon, from 19-21 May.