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CONTENTS

Editorial Notes		ii
Ecclesiastical Archives and the Memory of God's People	M.J. ZIELINSKI O.S.B. Oliv.	1
The Archives of St Mary's College, Oscott	M. HARCOURT WILLIAMS	12
Parish Logs: St Austin, Grassendale, 1899-1929	J. DAVIES	22
Monsignor Bernard Ward: An Historian and his Use of Archives	S. FOSTER	28
In Search of Valentine's Film Archive	E. WALSH	40
The Diocese of Nottingham's <i>Ad Limina</i> Reports	A. DOLAN	47
Obituary: Father Geoffrey Holt S.J.		70
Book Reviews		72
The Catholic Archives Society Conference, 2009		82

Illustrations

<i>St Mary's College, Oscott</i>	21
<i>St Austin's Church, Grassendale, Liverpool</i>	27
<i>Monsignor Bernard Ward</i>	39

EDITORIAL NOTES

Catholic Archives 2010 opens with the text of the address by Abbot Zielinski, Vice President of the Pontifical Commission for the Cultural Heritage of the Church, delivered at the Catholic Archives Society's Annual Conference at Ushaw in 2009. This is followed by an account of the Oscott College Archives by Margaret Harcourt Williams, someone who needs little introduction to readers of this journal. Likewise, two other regular contributors, John Davies and Edward Walsh, offer very interesting pieces on a parish archive in Liverpool and film archives respectively. Canon Anthony Dolan, a former Chairman of the Society, writes on Ad Limina reports. There is also an obituary notice, reproduced from **The Daily Telegraph**, of Father Geoffrey Holt S.J., for many years the Archivist at Farm Street and a figure much respected by members of the Catholic Archives Society and the Catholic Record Society for his friendly assistance, gentlemanly scholarship and encyclopaedic knowledge (especially of the eighteenth century). Another article in this year's journal looks at the way in which archives were used by Monsignor Bernard Ward, the foremost chronicler of late eighteenth- and early nineteenth-century English Catholic history. I hope readers will forgive this intrusion by the Editor, but I thought to include this piece (which, had illness not intervened, was due to have been delivered at the Society's Annual Conference at Ushaw in 2006) since this is the last issue of **Catholic Archives** for which I shall be responsible. The founding Editor, Robin Gard, produced fourteen issues from 1981 to 1994. **Catholic Archives** 15 (1995) was a joint effort, and I have carried the torch, as it were, from 1996 to 2010 (nos. 16-30). I now hand over to Father John Broadley who is part of the Archives Team of the Diocese of Salford. In asking God's blessing upon his new task and, on behalf of the new Editor, in encouraging the continuation of the support from contributors which I have enjoyed, I would like to take this opportunity to thank all those who have assisted me over the past fifteen years. A special note of thanks is due to successive Officers of the Catholic Archives Society (particularly the Co-ordinators of the Publications Sub-Committee) and to my own bishop, who is currently Chairman of the Patrimony Committee of the Catholic Bishops' Conference of England & Wales, for their personal support for my editorial work. Building upon Robin Gard's pioneering labours, this journal has continued to find a place in the archival world, both religious and secular. I am happy to have had the opportunity to develop what Robin established, and I am confident that under its new Editor **Catholic Archives** will continue to play a crucial role in the promotion of a wider knowledge and the continuing care of the Church's archival heritage.

Father Stewart Foster

ECCLESIASTICAL ARCHIVES AND THE MEMORY OF GOD'S PEOPLE

Rt.Rev.Michael John Zielinski O.S.B. Oliv.

Introduction

To use an image taken from daily life, an ecclesiastical archive can be compared to a family photograph album. An album speaks of our personal history and, although referring to the past, tells who we are *today*. Consequently, ecclesiastical archives represent a *cultural heritage* in a broad sense, that is, an object having 'civilizational' value.

Moreover, ecclesiastical archives represent the memory of a particular Church or Christian community. Their specific task is to preserve the memory of the 'care of souls': for this reason they are *ecclesiastical cultural goods*. Nevertheless, their content opens up in general terms an eloquent perspective upon civil life as well. Therein one can find pages rich in secular history, which can be of interest to the majority of the population of a particular place.

Archival Documentation as Ecclesiastical Cultural Heritage

But what precisely does the Church mean when she speaks of ecclesiastical cultural heritage? Pope John Paul II gave a descriptive list during a discourse to the members of the Pontifical Commission for the Cultural Heritage of the Church gathered for its first Plenary Assembly. By 'cultural heritage' he means: '...first of all the artistic patrimony of painting, sculpture, architecture, mosaics and music, placed at the service of the Church's mission. To this we add the printed heritage contained in ecclesiastical libraries and *the historical documents protected in the archives of the ecclesial community*. Finally, included in this area are literary, theatrical and cinematographical works produced by the means of mass communication.'¹

¹ John Paul II, **Allocution to the participants of the First Plenary Assembly of the Pontifical Commission for the Cultural Heritage of the Church**, n.3.

During the subsequent Plenary Assembly, Pope John Paul highlighted the aims of these cultural goods, thereby specifying the meaning they assume within the context of the Church: '[they] are intended for the promotion of humanity and, in the ecclesial context, assume a specific meaning in that they are ordered to evangelization, worship and charity.'² In particular, the Pope noted, '...archives, especially ecclesiastical archives, not only preserve the record of human events, but also bring us to meditate upon the action of Divine Providence in history, such that the documents preserved therein become a memorial of the evangelization carried out in time and an authentic pastoral instrument.'³

These precious instructions are reflected in the Circular Letter of the Pontifical Commission entitled **The Pastoral Function of Church Archives** (2 February 1997). This document was addressed to the bishops but was intended as well for all ecclesiastical archivists. These magisterial pronouncements and this document integrate and contribute to the reconsideration of a new concept of cultural and archival heritage derived from the ecclesiology and the new juridical conception originating in the Second Vatican Council – new, but profoundly rooted in the Great Tradition.

We have been witnessing, in fact, for some time now, an evolution of the concept of artistic-cultural patrimony which has even brought about a precise theological reflection on cultural goods. On the one hand, the meaning of their function has developed with regard to a greater appreciation *qua* works of art and products of culture; on the other hand, the perception of the effectiveness of such cultural goods with regard to worship and evangelization has also been affirmed.

In particular, by means of increasingly extensive doctrinal and theological investigations moving from a once prevalent juridical ecclesiology towards a new ecclesiology of communion, the concept of the ecclesiastical archive as an item of cultural heritage and as part of the patrimony of the history and memory of civil society has already become commonplace. This is in comparison with previous models in which the Church's archives were considered almost exclusively (even in their historical section) as the custodial

² John Paul II, **Message to the participants of the Second Plenary Assembly of the Pontifical Commission for the Cultural Heritage of the Church**, 25 September 1997, n.2.

³ *Idem.*

repositories of juridical rights or even the reserved and jealously-guarded seat of official records through which the institution expressed itself.

In other words, the concept of *memory and source* has been augmented to the point of prevailing over that of *memory and self-documentation* in the realm of ecclesiastical documents, viz. a source for the history of the Church, its institutions and protagonists, its devotions and religious sensibilities, as well as for the artistic and architectural heritage, and the economic, social demographic and biographical history of a local area. And for this reason **The Pastoral Function of Church Archives** states: 'The material stored in the archives is a heritage preserved so as to be transmitted and utilized. [...] Those responsible must make sure that the use of Church archives be facilitated further, that is not only only to those interested who have the right to access but also to a larger range of researchers, without prejudice towards their religious or ideological backgrounds, following the best of Church tradition. [...] Such an attitude of disinterested openness, kind welcome and competent service must be taken into careful consideration so that the historical memory of the Church may be offered to the entire society.'⁴

The Archive as a 'Theological Locus'

The documentary memory is not a desire for self-aggrandizement, but rather an occasion for thanking the Lord of 'great things' who has acted in his Church, despite the human fragility of its members. What is stored in the archives expresses the alternate vicissitudes of fidelity and infidelity, charismatic power and institutional weakness, charitable commitment and the lack thereof which has marked the experience of every Christian community. On the other hand, 'memory' has biblical, liturgical and sacramental resonances and is central in the ecclesial setting where man does not shrink before historical accountability. Indeed, despite the contradictions of human sinfulness, this remembrance is the *locus*, the place, of God's passage. Archives thus document the slow process of the recapitulation of all things in Christ, renewed in every generation as well as in each individual, until the consummation of time. Therefore, in the words of Pope Paul VI, 'to have reverence... for the archives is as if to say, to have reverence for Christ, to have the *sensus ecclesiae*, to give to ourselves and to those yet to come the story of the passing of this phase of the *transitus Domini* in the world.'⁵

⁴ **The Pastoral Function of Church Archives**, n.4:4.

⁵ Paul VI, **Allocution to Ecclesiastical Archivists**, 26 September 1963.

The remarks of the Dominican theologian, Marie-Dominic Chenu, for the presentation in 1986 of the new Italian edition of his famous work **La Teologia del XII Secolo** (first published in 1957) are well known. Chenu observed first of all that the object of his reflection was not so much the thought of the great theologians and thinkers of that pivotal era in European cultural history, so much as 'the mental and cultural fabric which offers the contexts of the great works of the doctors and which serves as the field of theological analysis,' i.e. a history 'of a mentality', and in that particular case, of a 'theological mentality.' He concludes: 'If we were obliged to re-do this work we would give even greater space to the role of socio-economic conditioning, to the evolution of political structures... just as we would reserve greater space for the history of the arts, both literary and plastic: these are, in their own way, not merely aesthetic illustrations but true theological *loci*.' For its part, ecclesiastical historiography had understood for some decades the need to investigate not only the important events of the Church's institutional history, ecclesiastical diplomacy, councils, religious orders or great personalities, but also the lived history of the People of God, the concrete behaviour and the collective sensibilities of the faith of the believing community. These events are the reflection of the debate carried out at the academic level, but they are also in part its cause. In any case, as Chenu points out, the two areas are profoundly intertwined: 'It follows that the experience and the enunciation of the faith are substantially involved in the culture, without obfuscating the object, for this immediate object is the historicity of God.' Analogically, the Jesuit theologian Jean Daniélou, in his **Essai sur le Mystère de l'Histoire** (1953), when speaking of history as a mystery, also suggests that the history of the Church is neither the mediator of the revelation of the plan of salvation nor the bearer of its energy charged with redemption, but that she, the Church, is 'only' the privileged *locus* in which the mystery of salvation is accomplished.

The privileged stewards of this history of the People of God are precisely the ecclesiastical archives. **The Pastoral Function of Church Archives** affirms: 'Church archives while preserving the unique and spontaneous documentation produced by persons and events, cultivate the memory of the life of the Church and manifest the sense of Tradition... Thus in the *mens* of the Church, a chronological memory carries with it a spiritual reading of events in the context of the *eventum salutis* and imposes the urgency of conversion in order to reach *ut unum sint*.⁶ The same document underscores further 'the

⁶ **The Pastoral Function of Church Archives**, n.1:1.

ecclesial interest in the work of preserving the living heritage of memory aimed at attracting the attention of the People of God towards its own history,' and urges an adequate preservation of the 'pages of memory' as 'a demand of justice which we, today, owe to those from whom we have inherited.'⁷

Growth of the *Sensus Ecclesiae* by Means of Archives

The use of the ecclesiastical historical archive works towards the maturation of the *sensus ecclesiae* and, in this sense, the archive is an ecclesial *locus*. It bears witness to the Church's actions in the *past*, which finds its verification in documents which have survived the vicissitudes of history, and it is a sign of historical passage, cultural changes and contingent frailty. It narrates the history of the Christian community, the multiple forms of piety, social circumstances and specific situations and contexts. The archive belongs to the irreducible complexity of the Church's action in history and as such is a 'living reality.'

Archives give to the community of the faithful in the *present* an historical perception favouring ecclesial development. In fact, 'the forward-looking awareness of the historic action of the Church, as understood through archival sources, offers the possibility of an adequate adaptation of Church institutions to the needs of the faithful and men of our times.'⁸ These 'determine the work of the inculturation of the faith in the local context, for which it is opportune to appreciate the archives... so as to grow in the sense of belonging to a certain territory.' Moreover, they display the generational connective fabric of each individual Christian community, and thus it is proper, for example, 'to allow the faithful to discover their own parish archives where the testimonies of the various families and lives of the community are preserved.'⁹

Archives are projected into the *future* as well. Based on an awareness of its own past, the Christian community lives out its ecclesial commitment today, realizing that it must entrust its inheritance to tomorrow, and so guarantee an original experience of the *Traditio*. The current period must be reinterpreted in the light of the urgency of the 'New Evangelization', gathering in the treasures

⁷ Ibid., n.3.

⁸ Ibid., n.1:3.

⁹ Pontifical Commission for the Cultural Heritage of the Church, **Circular Letter to conclude the Second Plenary Assembly**, 10 November 1997.

of history and recent events, in which the adversity and the ecstasy of so many generations are expressed as they worked out their assent to the message of the Gospel.

The figure of the archivist can also act as a protagonist in the production of a culture increasingly aware of its own historical roots. Given a knowledge of the fundamentals – the history of the Church and its institutions, the history of Canon Law, paleography and the science of public documentation – the model archivist will need to go beyond the image of one who, in the best of cases, was seen as an expert organizer of sources to be investigated by others in order to appropriate for himself a sector in which he can become an expert, viz. the study of the history of his own archive, its physiognomy and structure, in organizing its collections and series. The history of an archive is not a matter of chance: behind the reorganizations, extrapolations, additions, integrations, losses and discarding, there are often projects, self-portrayals of the ecclesiastical institutions, projections of models of pastoral governance and the attainment or reconfirmation of theological, ecclesiological or devotional orientations. This alone could be an original contribution to the history of the culture, pastoral practice and spirituality of particular churches, religious orders and lay organizations, both old and new.

The Pontifical Commission's Circular Letter also points out the truth that the ecclesiastical archivist enters into the cultural dialectic in the forefront of the 'act which is fundamental to the consultation of the archival patrimony' constituted in its description or inventory. The benefit of this service will be rendered more accessible the more preference one gives to international or widely shared systems and to the use of the most common terminology possible (cf. ISAD, ISAAR etc.). Church archives are not only ample sources of news, but rather large, complex and stratified 'texts' which, in order to be 'read' and understood, require the predisposition of an attentive exegesis and the formulation of a pertinent hermeneutic. Those who work in such archives make an effective contribution to cultural development because they offer their scientific expertise in assisting researchers (one thinks of university students) to grasp the nature and meaning of the documents produced. Researchers are often unaware of what such documents might be, where they came from and what they might have been used for: 'By promoting critical editions of sources and collections of studies, such austere *tabernacles of*

memory will express their full vitality and will insert themselves in the creative process of culture and in the pastoral mission of the local church.¹⁰

Finally, ecclesiastical archives must be protected with care, particularly in the context of our times when the changed social and clerical conditions oblige us to unite dioceses and parishes, suppress religious institutes and sodalities lacking dynamism, assimilate the competencies of sundry groups, all of whose respective archives either lie abandoned or suffer imprudent reorganization so as to make any historical research arduous. To these snares, which we would define as classic, new ones are added such as proposals by the Mormons to place baptismal registers on microfilm with the aim of 'baptizing' their predecessors *post mortem*. The anagraphical data, reaching the conspicuous number of 600 million people, has been placed on line at www.familysearch.com, provoking as of this moment the sole reaction of the French government, arguing a violation of privacy.

Europe's Memory Cannot Omit Christianity

A central theme in the magisterium of Pope Benedict XVI, in continuity with that of his predecessor, is the identification of Christianity as a fundamental root in the identity of Europe. It suffices to quote, by way of example, from Pope John Paul II's homily in St Adalbert's Square, Gniezno, Poland, on 3 June 1997: 'The goal of the authentic unity of the European continent is still distant. *There will be no European unity until it is based on unity of the spirit.* This most profound basis of unity was brought to Europe and consolidated down the centuries by Christianity with its Gospel, with its understanding of man and with its contribution to the development of the history of peoples and nations. This does not signify a desire to appropriate history. For the history of Europe is a great river into which many tributaries flow, and the variety of traditions and cultures which shape it is its great treasure. The foundations of the identity of Europe are built on Christianity. And its present lack of spiritual unity arises principally from the crisis of this Christian self-awareness.'

It is first of all true that memory is fundamental for contemporary man just as it has been for people of all ages. Krzysztof Pomian, an historian and philosopher, and author of **Des Saintes Reliques à L'Art Moderne** (2003),

¹⁰ **The Pastoral Function of Church Archives**, n.4:5.

an essay about the birth of museums, unveils the profound modernity of relics, which are a bridge between past and present. His words can also be applied to archives and the treasures they preserve: 'Relics bear a profound significance, not only for believers, but also for non-believers. Think of the need to touch, to see, to perceive objects which come from the distant past to establish a connection with today... Because memory is fundamental for giving existence to the future as well.' In fact, according to Pomian's way of thinking, 'places of memory' are fundamental for the sensibility of modern man, above all in the wake of the demise of ideologies and the diminishing importance of religion in society. These present themselves as the new antithesis of attraction, places of a new sacrality, charged with preserving the vestiges of the past and transmitting them to an indefinitely distant future.

But those who wish to read history with eyes unimpeded by prejudice cannot but see that the social, political and cultural fabric of Europe is deeply permeated by Christianity. In **Le Siècle des Platter: 1499-1628** (2 volumes: 1995, 2000), the historian Emmanuel Le Roy Ladurie, an exponent of the historiographical school of 'Nouvelle Histoire', investigated over a century of European history through the life events of three generations of the Platter family, who were famous Swiss travellers of the sixteenth century. The author notes that in their travel logs the term 'Europe' appears as a synonym for 'Christianity'. In 1966 the same historian, by means of studying the meticulous notes related by an inquisitor between the thirteenth and fourteenth centuries during the period of the Cathar heresy, published an essay on the village of Montaillou in Languedoc, in southern France. From this study there emerges a cross-section of a micro-community of civic realities, popular religiosity and living worlds that were the strength of the social and institutional fabric of the time, with numerous offshoots even in the modern world, viz. several Marian shrines.

It is impossible to know just how many treasures are contained in archives, whether awaiting analogous, ingenious research or simple, ordinary studies, until such places are explored completely with respect and love, and with the desire to make these documents speak. For such documents await nothing less than to tell us their secrets.

Church Archives and Contemporary Culture

The growing importance attributed to micro-history, defined by schools of thought once limited to the realm of sociology but today fully received in that of historiography, has stimulated greater interest in local history, a field which in fact has long enjoyed great credit in the Church. In this type of history the past more than ever is perceived as something which in some way has continuity with the present and concerns the person of today. In such research, the archives which are most persistently consulted are naturally those closest to the community and which have a greater resonance with the events of the same community and its protagonists, of their projects, needs, passions, sufferings and conflicts, and of the anniversaries, births and deaths of real men and women. This type of source is preserved in local institutions, such as city halls and of course parishes, with their sacramental registers and historical chronicles. These archives are, moreover, connected with the charitable, educational, health and aid structures which have formed the very fabric of civil society.

The principal type of researcher who is interested in deriving benefit from ecclesiastical archives is the professional historian already endowed with the instruments of bibliographical and archival research or with primary source analysis and reading in the field. Such researchers only need and, we would add, have a right to a cordial welcome and the best conditions for carrying out their own work. But there are also university students who wish to learn the skills of research. They will need to be shown greater attention not only in order to direct them to what they are seeking, but also to give them an ecclesial vision of history. A third type of researcher, who in no way should be underestimated, can be added to the previous two, viz. those interested in knowing primarily their own past, that of their family, their town or neighbourhood, their community or the group to which they belong. This type of archive user searches through the documents not with the intention of objective, impartial historical research along positivist lines, but rather asks our help in *remembering*.

A dialectical relationship exists between history and memory which has been made the subject of historiographical and even theological debate, although it is not our intention to recall it here. It is enough to limit our discussion to pointing out two different ways of approaching ecclesiastical archival sources, both of which have the right to exist. In effect, the archive as a 'memory bank' or, according to a popular and perhaps a rather over-used

expression, a 'place of memory', has in recent years been laden with hitherto unknown expectations and symbolic significance. Integral to this memory, and not limited to the accumulation of information and knowledge, the archives are found to contain an evocative power full of affective resonances which transform them into depositories not only of self-documenting memory and source-memory, but of identity-memory which has to do with what individuals and groups claim to be.

A new perception of archives in the popular imagination is gaining ground. No longer are they seen merely as reservoirs of knowledge or as remote places filled with dusty papers occasionally consulted by some aloof scholar, but places of relevance in which the past and the present seem to cancel each other out, where the living and the dead meet and blend in together, where the communication of the visible with the invisible is made possible, or even (using a purely theological category) the communion of saints is attained. In the light of all this, how can we not see that ecclesiastical archives, perhaps initially consulted for frivolous reasons such as seeking to discover if one has famous ancestors, become a formidable opportunity for the proclamation of the Gospel?

Nevertheless, great attention must be paid to the fact that memory is not immediately history. It can be subject to manipulation and thus become dangerous if rendered absolute. This is because memory can become an instrument of a biased vision. It must, therefore, be judged by history, itself an ever-problematic reconstruction of that which is no longer, subject to revision every time new elements emerge. Laden with sentiments, memory is nourished by nuanced recollections, while history requires analysis and critical discourse.

Furthermore, if the use of archival sources for research is a given, it is less so at the didactic level. This must increasingly recognize the necessity of integrating primary source research with scholarly apparatus in order to extract a deeper knowledge from the 'bare bones' of chronological data which is based on broad generalizations or even on an ideological vision which is at times less than respectful of genuine ecclesiastical history.

Today, however, the ecclesiastical archive is also considered from other points of view: as a repository of treasures to be visited; as an inspiring place for conferences or book launches; as a promoter of exhibitions featuring its own artefacts or particularly impressive original documents; or as the lending

institution for items of special interest for display in other venues. Another type of public has been presenting itself for some time now, a clientele composed of highly cultured people, perhaps not from a background in the humanities but from a more scientific or technical one. Such people are interested in archives in the same way as they might be interested in other facets of culture, motivated by a general interest in knowledge and seeking to identify themselves with a definite past which they can call their own.

Finally, the Pontifical Commission for the Cultural Heritage of the Church reminds us that: 'Initiatives [such] as the conservation and promotion of cultural heritage require individuals and time. Even with archives, it is necessary that a pastoral attitude be fostered, considering that their conservation prepares for future cultural developments. Their appreciation could constitute a valid meeting ground with today's culture and offer occasions to participate in the progress of humanity as a whole.'¹¹

EDITORIAL NOTE: Abbot Zielinski is Vice-President of the Pontifical Commission for the Cultural Heritage of the Church. This paper (which has been slightly edited) was delivered at the Annual Conference of the Catholic Archives Society held at Ushaw College, Durham, in May 2009. It is reproduced by kind permission of the author.

¹¹ Ibid., n.5.

THE ARCHIVES OF ST MARY'S COLLEGE, OSCOTT

Margaret Harcourt Williams

Introduction

St Mary's College, Oscott, is the seminary for the Archdiocese of Birmingham. It traces its roots to 1794 as a college for training priests and educating Catholic boys. It was the first seminary to be established in this country after the Reformation – St Edmund's College, Ware, and Ushaw College, Durham, being lineal continuations of the English College, Douai. At first, Oscott was situated at what is now Maryvale or Old Oscott and was under the general management of a group of Catholic gentry and nobility. However, financial difficulties led to the transfer of the college to Bishop Milner, Vicar Apostolic of the Midland District, and the new St Mary's College was opened in 1808. The increasing number of students outgrew the existing building, land was bought and a new college erected. Since 1838 Oscott College has occupied its present site.

The college was a school for both lay and clerical students until 1873, in which year some of the latter moved to St Bernard's Seminary, Olton, near Solihull. However, Olton was only ever partially built and not all the seminarians transferred there, so, rather than maintain seminary training in two institutions, St Bernard's was closed in 1889. Its students returned to Oscott, where the lay school was duly closed, and St Mary's became exclusively a seminary.

From 1897 to 1909 Oscott was the Central Seminary for the Archdiocese of Westminster and the Dioceses of Clifton, Portsmouth, Northampton and the whole of Wales. Today, it remains as the seminary for the Archdiocese of Birmingham but also accepts students from other dioceses.

The Archives Project

This history of more than two centuries has created a great deal of paperwork, and the Oscott College Archives (OCA) were deposited in the

Birmingham Archdiocesan Archives (BAA), housed in the Curial Offices at Cathedral House, St Chad's Queensway, Birmingham, adjacent to St Chad's Cathedral. A series of transfers were made between 2003 and 2008, and the OCA now fill about 48 linear metres of shelving in the BAA. In 2004 I was appointed by the Trustees of Oscott College to prepare a catalogue, the primary aim of which was to inform them and other interested parties of what the collection consisted. The original intention was not to make details of the OCA widely available or to increase public access – although there was no suggestion that these matters were unimportant – but to catalogue the collection for the use and information of its owners. At first, the work was funded by Oscott alone, and not by any external agency or grant: in other words, the owners and those responsible for the OCA were paying for work to be done on them in order to discover what they had.

Reassuringly, I was told that no one was expecting that in the time I was given for the project I would be able to do everything that would be required with the collection. I was fortunate that there would be people who could advise me on the background to the OCA. Accordingly, I received generous advice and help from both Rev. Dr John Sharp, the Archivist of the Archdiocese of Birmingham, and Dr Judith Champ, the historian of Oscott College, where she is also a member of staff.

When I started my work on the OCA, I found that it had been shelved and that the Diocesan Archivist had sorted and listed part of the collection. This meant that although I moved things around as I worked out a scheme of classification, I did not, for example, find examination records mixed up with financial records, or records of college societies and details of estate management brought randomly together. This made it far easier to get to grips with the task than might otherwise have been the case. A principle of archive sorting and cataloguing is to return to and reflect the original order of the documents as far as possible. A scheme of classification is a way of arranging the archives so as to reflect this order and to present information about them in a structured and comprehensive manner.

The Content of the OCA: What I Found

Most of the collection represents the administrative papers of Oscott College, generated by its work as a teaching institution and as an owner of land and other property. The OCA had been examined at the college itself

some years before they were transferred to the BAA, and almost 12,000 documents had been extracted and arranged in chronological order to form what came to be called 'the Correspondence and Miscellaneous Papers' or CMP series. This was a closed series, ending in 1924. It was difficult to see why some documents had been selected to form this series, and the chronological arrangement imposed on them had nothing to recommend it. This arrangement destroyed whatever original order the papers may have had and resulted in the separation of documents that belonged together, e.g. copies of some items had been catalogued within CMP, other copies – sometimes multiples – remained elsewhere in the OCA. The effect of creating the CMP series was thus to divide the OCA into two parts. The first section comprised these 12,000 documents, the other held the rest of the collection, beginning in the late-eighteenth century and continuing to early in the present century, and which will have other modern material added from Oscott in due course.

I soon realized that although these two sections of the OCA overlapped, I would be unable to deal with both of them in the time allowed by the Trustees' grant. My priority, therefore, was to address what was largely uncatalogued. This did not mean that I dismissed CMP – on the contrary, it appeared at first to be the core of the historical archive such that I spent some time familiarising myself with its content before concentrating on the rest of the collection.

The CMP series took up two shelves, which left the contents of the remaining 40-plus shelves to deal with. In general, the non-CMP material related to the administrative work of the college and included several distinct archive series, of which one of the most extensive was the financial records spanning the period from the foundation of Oscott until the mid-1990s. They are an important source of information on college management because they may be used to check expenditure on the buildings and estate, salaries, students' accounts and much more. There were also records of land owned by the college from the nineteenth century onwards. These documents shed light upon local farming and property management, as well as the gradual disposal of Oscott's once extensive estate, much of which is now part of Birmingham.

Documents relating to the school and seminary date back to 1794 and include an extensive list of household and administrative expenses and of students' accounts. There is also a mass of general correspondence, examination programmes, timetables, reports, details of the rules to be kept

by the students and of their conduct, exhibition programmes, specifications and accounts for building work (especially from the 1830s), details of housekeeping expenses, students' board and lodging... the list was endless.

The OCA continued with varying amounts of papers from different presidents and rectors, some well represented, others represented by a single bundle or folder, and some not represented at all. There were also different amounts of papers from individual staff members and students, although this series was patchy and the survival of such material somewhat random. The survival of applications submitted by prospective students for the priesthood was also rather uneven. However, there were extensive records of examinations and of student life, as well as of the activities of college societies such as the band and football team. The OCA also included items sent to, rather than produced by, Oscott, e.g. pastoral letters, administrative papers of some related organizations, a few pre-Oscott documents and other papers and small collections that may originally have been transferred to the college for safekeeping.

The Progress of the Project

My initial task was to gather together what once belonged together, and to use the structure that emerged as the basis of a scheme of classification. I prepared brief descriptions of documents or series of documents and numbered them according to a preliminary classification. The result was a lengthy word document, to which I added a number of suggestions for further work on the archives. This was presented to the Oscott Trustees in the summer of 2006. The Trustees recognised the value of this document as a source of information both for themselves and for other interested parties, as well as its usefulness as a finding aid for researchers, be they academics, local historians or family history enquirers. Consent was duly given to Father Sharp's proposal that joint funding be given for further work.

The second part of the project was thus carried out not only by me but also by Father Sharp and the volunteers who work in the BAA. Firstly, the extensive but artificial CMP series was broken up, as a result of which the original series was reconstituted and items that had been artificially separated were reunited. Much of the CMP material then fitted into and extended the work that I had already done, e.g. there were additional papers from some of the presidents of the college, as well as documents relating to buildings,

property and administration. New series were also created, among the most important of which was that containing the accounts and receipts for the construction of the present Oscott College (these documents now being listed individually). Numerous other papers relating to buildings and property also emerged, with the result that there was a significant extension to this series.

It also became clear that CMP included more than one copy of some documents and that these duplicates were further replicated in the archives that I had already catalogued. There was no obvious reason for this, but many of the duplicates were of items that were probably produced in fairly large numbers, the most extensive being programmes for exhibitions (viz. examination results, prize-givings, plays, concerts and other events). Weeding out duplicates meant that the 12,000 or so documents in the original CMP shrank considerably.

Breaking up CMP and incorporating its documents where they belonged was but one part of the extended Oscott project. Another task was to return to some of the series that I had not catalogued in detail and to extend my descriptions. Father Sharp appraised the large collection of papers of Henry Thomas Parkinson, President of Oscott from 1897 to 1924 and a major figure in the Catholic Social Movement, and produced a lengthy list of his correspondents which should be very valuable to researchers. He also catalogued parts of the students' archive in further detail and, although recent papers are closed, this too has research value.

I went to Oscott again to see what archival material was still there. I had spent some time at the college during the first part of the project, particularly to look at financial papers, and I had had some additional financial records transferred to the BAA. These further visits yielded papers from twentieth-century rectors and a large collection of timetables and other organizational items from the same era, all of which were transferred. While I was at Oscott I listed the plans kept by the House Manager. This produced possibly the most striking result from the whole project: my list included a plan of the drains which proved invaluable when work was needed recently, and I am told that finding this plan *saved the Trustees more than the archive project has cost them!*

By this time it was possible to gain a clear idea of the whole collection. The OCA provides information on the training of students for the priesthood and the education of boys, as well as being a source for architectural and

artistic history (building plans and accounts), social history (the papers of Monsignor Parkinson et al), local studies (procurators' correspondence and financial and property records) and for family and parish history. A valuable insight is provided into the working of the college and its estates, although it is less useful for the life of the seminary and individuals. The best-documented periods are the late nineteenth and early twentieth centuries, while the beginning of the nineteenth century and the bulk of the twentieth are less well represented.

There are, therefore, large gaps in the OCA. For example, there is very little material on Old Oscott, although some papers from this period had previously been transferred to the BAA to form part of its C Series. The collections of papers from presidents and rectors vary from a few items to several metres of shelving. The survival of teaching material, such as notes and examination scripts, has been uneven; and the series of papers from staff and students represents a small proportion only of the possible total. There are also some significant omissions, e.g. an absence of formal title deeds or letters of appointment of Trustees (although there are some drafts of these), and there are very few minutes or reports of the meetings of the Trustees.

Then, when it seemed as though the project was at an end, Oscott College sent a large collection of photographs, both loose and in albums, to the BAA. The project was therefore extended yet again, since the photographic archive required considerable sorting, identification and weeding, together with the preparation of a lengthy itemised list. Most of the photographs dated from the second half of the nineteenth century and were of individuals, buildings and college events. The portraits of people were mainly formal and taken in photographic studios. Some of the albums formed a series, with the contents arranged in chronological sequence and identified by a card index. Others, however, appear to have been collected and assembled randomly and may have been given to Oscott or left there by students and staff. The large albums containing pictures of groups and sporting events were retained and conserved where necessary, but despite the fact that a few of the smaller albums had once been attractive, all parties concerned agreed that they were now too decayed to retain. The photographs were removed, duplicates were weeded out, and the collections were catalogued and stored in archival photographic pockets in archive quality boxes.

The Catalogue

By now, my original catalogue had been greatly extended but was still a word document. The main collections in the BAA are catalogued using CALM, and so the next step was to amend what I had produced in order that it would be compatible with the CALM system. Using CALM, the catalogue is presented as follows:

1. Oscott as a Physical Institution: this section is subdivided into buildings, property, title deeds and plans. It is concerned with St Mary's College, Oscott, as a physical entity, with its buildings, property and financial management. Sub-sections include archival material relating to the old and new college buildings, extensions and alterations to the new building, and buildings in the grounds. There is an appeal, with plans, accounts and details of the opening ceremony, including financial records from the architect, Joseph Potter, and a large quantity of receipts relating to building supplies, tradesmen and labourers. A small number of documents refer to the work of A.W.N. Pugin. There are letters, estimates and invoices for internal and external maintenance and alterations, mainly to buildings. Mid- to late-twentieth-century plans are still held at Oscott for administrative purposes. A further sub-section relates to the financial management of the college (including student, staff and domestic accounts), its estates and the farm.

2. Oscott as an Educational Institution: here the sub-sections include: record and scrapbooks, together with reasonable amounts of papers relating to constitutions, prospectuses and rules; library and patrimony; chapel and liturgy; presidents and rectors; staff and students; reports, administrative papers, teaching notes and bishops' papers. The scrapbooks are a key source of information on the life of the college and began as handwritten records of its academic structure and general life. In time, these books became collections of printed ephemera and newspaper cuttings associated with the college, its members, their academic and sporting achievements, musical and dramatic productions, as well as including items of wider ecclesiastical interest and importance. There are press cuttings on the deaths of former students and members of staff, as well as details of estate management, processions, first Holy Communions, confirmations, ordinations, the weather, current affairs... The collection of constitutions, handbooks, prospectuses, rules and timetables dates from the eighteenth century to the present day, while the library and museum papers concern administration and acquisitions (not content), and the material relating to the chapel concerns divine worship

There are smaller collections of reports, most of which relate to studies, although there are some disciplinary and general comments and small amounts of administrative and teaching material. The archives of presidents and rectors vary in content and amount, and they include general papers on the life of the college as well as personal material. By far the largest collection is that of Henry Parkinson (see above), which in addition to personal and administrative papers and notes for lectures, sermons and talks, includes a long series of letters, now held in nearly 1,200 folders and indexed by correspondent. Rectors' papers from the late twentieth century onwards are retained at Oscott. There are, moreover, numerous papers relating to the men, and some women, who were students or who served on the teaching or domestic staff. Although only a small proportion of the total number of staff and students is represented, these papers cover a range of topics and include useful details of life at Oscott. Other material relating to the students includes lists, registers, health statements, examination results and academic reports, as well as papers from college societies, confraternities and sporting groups. There are nearly 800 student files, which may include baptism and confirmation certificates, application forms and letters of recommendation and dimissorials. Not all the possible documents will be found in any one individual file – which are governed by an eighty-year closure rule. Additionally, there is correspondence with some bishops about their students. Bishops and Archbishops of Birmingham are represented by two artificial collections associated with Bishops Ullathorne and Ilsley. Only some items in these collections relate directly to Oscott, and how they came to be within the OCA is unknown. The Ullathorne papers were brought together as a collection before being deposited in the BAA, while the Ilsley collection has been formed from material scattered throughout the OCA.

3. Archives of Related Institutions: this section includes material relating to the Central Seminary, St Bernard's Seminary, Olton, and St Thomas' Seminary, Grove Park. The archives of each of these institutions were deposited at Oscott when they closed (although of course the Central Seminary was located at Oscott).

4. Oscott as a Diocesan Resource: this is a small section relating to St Mary's College, Oscott, not in its chief role (as a seminary) and is mostly concerned with retreats.

5. Non-Oscott Material: this section comprises papers contained in the deposits made from Oscott but which have only a tenuous connection with the

college, or no link at all. The archives of the Society of St Cecily (founded in 1904) and of the Apostolic Union of Priests (the first Congress of the English Branch of which was held at Oscott in 1909) are probably there because Monsignor Parkinson was closely involved with both of these bodies. Papers from individuals who were neither college staff nor students may have originally been given to Oscott for safe-keeping. Some material of unknown provenance or authorship is also included here, as are a number of sermons and historical papers apparently overlooked when other documents deposited at Oscott were transferred to the BAA to form part of the B and C series. There is also a collection of sermons from the eighteenth and nineteenth centuries which have not as yet been fully identified.

6. Photographs: the loose photographs have been divided into those of men (both lay and clerical), women and children; and they have been arranged and catalogued alphabetically within these groups. Names of individuals in the large albums of group photographs have also been included in the catalogue.

Conclusion

As well as sorting and cataloguing, the Oscott project involved extensive re-packaging and the preparation of a conservation survey. Many of the most badly damaged volumes and documents have now been repaired. A final catalogue of 700 pages in the printed version was presented to the Trustees of Oscott College in July 2009. Current and semi-current papers, including cemetery records, remain at the college.

Enquiries about the Oscott College Library and Museum must be addressed via www.oscott.org; while enquiries about the Oscott College Archives should be addressed to the Diocesan Archivist via archives@rc-birmingham.org.uk (Tel. 0121 230 6252). Closure periods apply to more recent records.

EDITORIAL NOTE: A professional archivist, Margaret Harcourt Williams was Secretary of the Catholic Archives Society from 1995 to 2009 and is currently the Vice-Chairwoman of the Society.



St Mary's College, Oscott

PARISH LOGS: ST AUSTIN, GRASSEDALE, 1899-1929

John Davies

In a lecture given at the Diocese of Lancaster's Talbot Library, Preston, in April 2009, under the auspices of the North West Catholic History Society, Father John Broadley discussed the sources available to him in his reconstruction of the parish community of the Church of the Holy Name, Manchester. Amongst the parish records he found valuable was an early log or journal. Sadly, in the North West of England Holy Name is not typical, in that it has preserved this log and made it available to historians. Relatively few such parish logs have survived or surfaced in archive collections in this region. In Liverpool the best collection of parish records is that of St Peter, Seel Street, now housed in the Liverpool Record Office. But even for this parish there is no surviving log.

Where these logs have survived, however, historians have greatly benefited. In her work on the early history of the parish of St Mary (formerly St Benedict), Woolton, now in the southern suburbs of Liverpool, Janet Hollinshead was able to draw on the record kept by Dom Edward Bernard Catterall. In notebook form, it relates to his work in establishing the mission. From these notebooks, or logs, she was able to reconstruct the mission finances, e.g. the cost of building the chapel and its furnishing, and Catterall's household expenses. His record of his routine household costs and living expenses provides a fascinating insight into the lifestyle of a late eighteenth-century parish priest and his parishioners in a semi-rural environment. We learn that in 1768 his chimneys were swept, that his mare had to be shod, and that he himself was in need of new clothes. When it came to food, Father Catterall was to some extent self-sufficient: in 1772 he extended his outbuildings and bought two pigs and a cow. He generated a small surplus and at the end of 1774 was able to sell one hundredweight of cheese.¹

One of the best examples of a surviving log is that kept by Dom Thomas Anselm Burge, later titular Abbot of Westminster, during almost thirty years as Rector of St Austin, Grassendale, Liverpool, a mission established in 1838 and

¹ Janet E. Hollinshead, 'Hall to House: The Catholic Mission in Woolton during the Eighteenth Century' in **North West Catholic History** 32 (2005), pp.5-20.

served from that time until the present day by the monks of Ampleforth Abbey, Yorkshire. Burge took up his appointment in 1899 and served at St Austin's until his death in 1928. He had previously been Prior of Ampleforth (1885-1898) and had been instrumental in establishing its house of studies, Benet Hall, at Oxford. He was a keen musician, a devotee of plainchant, who played an important role in its adoption in the Catholic Church in England and who participated with some vigour in the international disputes which the spread of the chant precipitated. He had been expected by many to be elected as the first Abbot of Ampleforth when the house was raised to abbatial status in 1900. However, Dom Oswald Smith, Burge's successor as Prior, became the first Abbot and Burge himself embarked upon his lengthy ministry in suburban Liverpool.

Burge kept his log in a stiff-backed exercise book, and apart from his first year at St Austin's, usually devoted one or two pages to each year. The log seems to have been written up at the end of each year or copied from notes taken earlier. It was in part his official record of the mission, listing Mass attendance figures and providing basic financial information, and partly a vehicle for his private opinions and comments, some of which were extremely caustic. He was clearly a man of strongly expressed views who did not tolerate fools gladly.

The log for Burge's first year of rectorship is rather more detailed than those for later years and gives a clear picture of the problems he faced and some idea of his priorities. He arrived at St Austin's on 31 January 1899. His predecessor, Father O'Brien, had died in October 1898 and the mission had relied on supply priests from Ampleforth during the interregnum. What Burge found at Grassendale did not please him: 'Found the house in confusion. Dining room littered with papers and old letters. Sitting room table heaped up with tobacco tins, drawing board, paints, papers, magazines. Sofa in room also strewn with old papers.' The parish accounts had not been properly kept and he subsequently found that they were '£15 out.'²

The first thing that Burge did in January 1899 was to reorganize the parish choir and to introduce plainchant at Mass.³ He discovered that his predecessor had accumulated a 'large balance of £57' in the Altar Society Fund. Three new copes, 'white, purple and black', new surplices and banners

² John Davies (edit.), Thomas Anselm Burge, **St Austin's Log, 1899-1929** (Liverpool, 1999), p.1[Burge's original pagination].

³ *Ibid.*, p.1.

for processions were bought in February. Burge also obtained new candlesticks for the High Altar and had all the existing brassware re-lacquered.⁴

The porch steps were described as being dangerous at night and so an oil lamp was installed in March 1899. The old coconut matting in the church aisles was replaced with linoleum. The organ was repaired and the console was placed at right-angles to the altar. Until this time the organist had sat with his back to the altar and there had been no communication between him and the choir. Burge complained that the organ had not been touched for years. It cost him £22 to have it repaired, which he regarded as a 'frightful overcharge'. In the same month he 'brought the garden into cultivation', removing the 'heavy pine and cypress trees which covered the entrance' and planting flowerbeds at the front.⁵ The outside of the church was painted in April and the sacristy was 'refurnished'. A total of £40 was subscribed by parishioners for a statue of the Sacred Heart as a memorial to Father O'Brien. Later that month Burge started a branch of the Children of Mary in the parish. Moreover, to supplement the income of the mission, he took a lodger into the presbytery.⁶ The experiment was not a success: the lodger, Dr O'Reilly, paid the not inconsiderable sum of thirty shillings per week. Burge commented: 'At first everything smooth – soon complained of food, had to have special meals for himself, complained of failing health and left in July.'⁷

Reflecting the popular devotional practice of the day, in May 1899 Burge 'instituted [a] procession in honour of [the] Blessed Virgin Mary.' It 'went round the church' and was considered 'very successful.' This was followed at the beginning of June by 'the first procession in honour of the Blessed Sacrament' to celebrate the feast of Corpus Christi. An altar was erected on a large open space at the top of the cemetery next to the church. Again Burge thought the procession to have been 'very successful.' In June also there were 'charity sermons'⁸ preached in St Austin's by Dom Romuald Woods. A total of £50 was collected. A later note added by Burge commented: 'Never reached

⁴ Ibid., p.3.

⁵ Ibid., pp.3,5.

⁶ There was ample room for a lodger. In 2009 a community of four Benedictines, often supplemented by monks passing through Liverpool, live in the same house. Admittedly they have no resident staff.

⁷ **St Austin's Log**, p.6.

⁸ Money raised from such sermons traditionally was used to help fund the schools maintained by the Catholic parishes. St Austin's School was established in 1860, its original funding being provided by the mission's benefactors, the Chaloner family.

such a figure since.' He then left to make his annual retreat at the Benedictine house at Malvern. On his return, before going on holiday in July, he had a greenhouse erected in the garden.⁹

There are no further entries in the logbook for 1899 until November, when Burge recorded that the choir of St Austin's had joined with that of its sister Benedictine parish of St Mary, Woolton, in two performances, one at Woolton and one at Grassendale, of the 'Hymn of Praise' to mark the end of the nineteenth century. Burge was not completely satisfied with the performance: 'Only so-so, we had no decent sopranos.'¹⁰

The average attendance figures which Burge provided for Lent 1899 give a clear idea of the size of the Catholic community in Grassendale and the surrounding districts. The number present at the first Mass on Sunday (8.00 a.m.) was 91, with 147 attending the second Mass (10.00 a.m.). Benediction in the evening drew the respectable figure of 113 in the congregation. Easter communions were calculated at 225. In the same year there were 10 infant baptisms and one adult baptism, with two marriages celebrated in the church.¹¹ The average weekly receipts from the congregation consisted of door money (£1-10-0d) and offertory (£3-8-0d). This seemed to cover the ordinary financial needs of the mission with ease, and at the end of December Burge 'invested £75 of surplus revenue and £9 from cemetery with the Eonomus [at Ampleforth].'¹²

The log kept by Burge at St Austin's provides a fascinating insight into the life of a small Catholic parish on the fringes of Liverpool. During his thirty-year stay at Grassendale Burge witnessed the gradual encroachment of suburbia on his parish, particularly in the 1920s when there was something of a building boom in the southern part of Liverpool. At that time, in order to accommodate the growing Catholic population of the area, Burge began to plan for a new church to replace the 'Georgian Box' of the 1830s. In the event, although land was acquired (now occupied by St Austin's School), the economic depression of the 1930s and the advent of war in 1939 overtook the project and the new church was never built. Many typical Liverpool parishes of the period had a strong working-class core. St Austin's, by contrast, was markedly middle class, which was reflected in many of the parish activities

⁹ *St Austin's Log*, pp.7,8.

¹⁰ *Ibid.*, p.8.

¹¹ *Ibid.*, p.7.

¹² *Ibid.*, p.8.

recorded in the log. Burge lamented that the parish debating society failed; but there were many successful classical music concerts. Moreover, when new land was acquired in the 1920s the parish established its own tennis club. The log also illustrates the impact of social change and of national events on this small Catholic community. Thus we read of sectarian violence in Liverpool before the First World War, of the Liverpool transport strike in 1911, of the impact of the Great War, during which Burge struggled to provide support for Belgian refugees in the city, and of the post-war influenza pandemic. At the end of his log Burge included some notes on 'Psychical Phenomena', events for which he felt there was no natural explanation, or, more crudely put, ghost stories. Two of these 'events' were accounts of his own experiences at St Austin's.

Historians of this local Catholic community thus have a valuable source in the parish log for the first thirty years of the twentieth century. However, that they have this resource is partly due to chance and partly on account of the diligence of the then Parish Administrator in the 1990s. During a routine clearing out session he came across Burge's log, the existence of which had been forgotten for sixty years. Recognising its importance, he saved it from the rubbish skip and the probable fate of many other parish logs over the years. The Parish Pastoral Council subsequently decided to publish an edition of the log before the original was safely stored in the Ampleforth Abbey Archives.



St Austin's Church, Grassendale, Liverpool

MONSIGNOR BERNARD WARD: AN HISTORIAN AND HIS USE OF ARCHIVES

Rev. Stewart Foster

Biographical Summary

Bernard Nicholas Ward was the third son and seventh of the eight children of William George ('Ideal') Ward by his wife Frances Mary Wingfield. A prominent convert to Catholicism from the Oxford Movement, W.G. Ward was Professor of Theology at St Edmund's College, Old Hall Green, near Ware, Hertfordshire. Bernard Ward was born on 4 February 1857 at Old Hall House, the family home built for his father in the college grounds ten years earlier by A.W.N. Pugin. Bernard Ward was to spend more than forty of his sixty-two years at St Edmund's: from 1858 to 1861 the family returned to their estates on the Isle of Wight, but the remainder of Bernard's childhood and his entire schooling was passed at the college; and of the thirty-seven years of his priesthood all but eight were lived out at St Edmund's.¹ He was profoundly influenced by the place and its traditions, which stretched back to its lineal predecessor, the English College at Douai, founded by William Allen in 1568.

Bernard Ward was a lay student at St Edmund's College from 1868 to 1875, and soon exhibited great ability in the classroom, especially in mathematics and science. At the end of his schooling he returned to the Isle of Wight, where he spent time on the family estates at Weston Manor and Northwood Park. At this point in his life he had no definite intention to become a priest, and in the autumn of 1875 he left for a tour of Canada and the United States before returning to London to begin training as a land agent and surveyor. He was destined for a career as an estate bailiff and duly entered employment in the City of London. In 1878 he was appointed as land agent to the Catholic Jerningham family at Costessey near Norwich. Ward was still uncertain of his future when on 8 October 1879, while praying in the chapel at Weston Manor, he made the decision to answer a possible vocation to the priesthood.

¹ For a description of the Ward household see W.Ward, **William George Ward and the Catholic Revival** (London, 1893), pp.66f, 211f.

In January 1880 Bernard Ward was sent to Oscott College as a candidate for the Diocese of Southwark. He completed his studies in three years, during which time he assisted with the teaching of mathematics in the school. When the Diocese of Southwark was divided in 1882 and a new see erected at Portsmouth, there was the question as to which diocese Ward should belong. Meanwhile, Cardinal Manning, having recognized the young man's abilities, arranged for him to transfer to the Archdiocese of Westminster. In August 1882, and by now a deacon, he left Oscott and returned to St Edmund's as Prefect of Discipline under the President, Monsignor Fenton. Ward was ordained to the priesthood by Cardinal Manning at Archbishop's House, Carlisle Place, on 8 October 1882, three months after the death of his father and three years to the day of his initial decision made in the chapel at Weston Manor.

Early in 1886 Ward left his post at St Edmund's, having been sent by Cardinal Manning to establish a new mission at Willesden in North West London. In October 1888 he returned to Oscott to teach Natural Sciences. He also attended scientific lectures in Birmingham. When in 1890 Bishop Ilsley appointed himself Rector of Oscott, which was now solely a seminary following the closure of the lay school, Ward was chosen as one of the professors. However, his appointment did not last long because later in that same year Manning recalled him to St Edmund's as Vice President and Prefect of Studies. When Herbert Vaughan became Archbishop of Westminster in succession to Manning in 1892, Bernard Ward was appointed Pro-President of St Edmund's College and President in the following year. Ward had the good fortune to assume the presidency at the time of the centenary of the establishment of St Edmund's College at Old Hall Green following the dispersal of the English College at Douai in 1793. The timing proved decisive in that Vaughan, who was now preoccupied with the Central Seminary scheme at Oscott, had toyed with the idea of closing the college completely. Instead Ward transformed St Edmund's into one of the leading Catholic schools in the country, holding the office of President until July 1916. He continued to serve as Prefect of Studies until 1904. He was created a Domestic Prelate by Pope Leo XIII in 1895; he was appointed as a Canon of Westminster in 1903; and in 1909 was elected to the Old Brotherhood of the Secular Clergy.

Ward as an Historian

It was during Bernard Ward's presidency of St Edmund's that his powerful intellect was directed towards chronicling the history of English Catholicism from the death of Bishop Challoner in 1781 to the Restoration of the Hierarchy in 1850. Although earlier in his career Ward had both studied and taught mathematics and science, it was to historical scholarship that he now applied himself with great energy and enthusiasm. In the light of the impending Modernist crisis and the dangers attached to more speculative disciplines, his decision served to ensure that he was on safe ground.

Ward, who was to become one of the founders of the Catholic Record Society in 1904, exhibited a scholarly mind imbued with a deep love of England's Catholic past, and of the Edmundian tradition in particular, together with a strong personal devotion to the English Martyrs. He engaged in serious historical research from the beginning of his appointment as Vice President of St Edmund's in 1890. He sifted through the rich archival collection at the college,² mindful of the impending centenary in 1893, and was determined to write a fuller history than that produced by Doyle in 1869 to mark the centenary of the opening of the Old Hall Green Academy. Ward's **History of St Edmund's College** was his first major publication. It appeared in the spring of 1893, a few weeks ahead of the centenary celebrations. While pursuing his research he had begun to arrange the college archives, although he recognized that the task of producing a definitive history had been hampered by his inability to gain access to many of the deeds of the college property: it was only after the book had been published that Ward discovered among the Westminster Diocesan Archives evidence that the school at Standon Lordship (a predecessor of the Old Hall Green Academy) had been established in 1749 and not 1753 as previously supposed.³ Research for the book also engaged Ward in a wide correspondence, including for example a series of letters giving details of Edmundians who fought in the Crimean War.⁴

Ward's scholarly contribution to the history of his *alma mater* did not end in 1893. During the summer months of 1899 he began research for his **Life of**

² The St Edmund's College Archives (SEC) are now housed (as a distinct collection) at the Westminster Diocesan Archives.

³ Cf. E. Burton, **The Life and Times of Bishop Challoner 1691-1781** vol.1 (London, 1909), p.291, n.2.

⁴ SEC 2/24.

St Edmund of Canterbury by visiting all the places associated with his subject. The book was eventually published in 1903. The same year also witnessed the appearance of the **History of St Edmund's College Chapel** which Ward co-authored in six weeks with his then Vice President and fellow historian Edwin Burton. Finally, in 1909 Ward published his **Menology of St Edmund's College**, a work requested and financed by his eldest brother Edmund Granville Ward, who had inherited the major part of the family fortune on the death of their father in 1882. Bernard Ward's Preface and Historical Introduction to the **Menology** provided yet another summary of the foundation of the English College at Douai and the history of St Edmund's.

The first decade-and-a-half of the new century found Monsignor Ward engaged in intense historical research of a broader kind, the result of which was a proliferation of books and articles, each breaking important new ground, and crowned by the publication between 1909 and 1915 of his celebrated trilogy which surveyed the background to, achievement and aftermath of Catholic Emancipation. A great deal of Ward's archival research was done at St Edmund's itself, as well as in archives and libraries in England, but equally it was his visits, holidays and pilgrimages abroad, many of which were made for the purposes of convalescence, which allowed him to conduct a systematic search for records pertinent to his topic. Early in 1904 he visited Paris, where he investigated the archives of Saint-Sulpice, and thereafter stayed at Milan and Athens before making for the Holy Land. Four years later he journeyed to Cologne, to Paris for a second time, and on to Valladolid (where he consulted the archives of the English College) and Switzerland. In 1910 he made archival visits to Rome and Dublin. He returned to Rome in 1913, to Switzerland and Italy in 1914, and one year later turned his attention to the archives of the English College at Lisbon while making an official visitation of that seminary of behalf of the Hierarchy.⁵

The first of the 'non-Edmundian' books was **Catholic London A Century Ago**, which appeared in 1905 and traced the history and development of Catholicism and its chief characters and sites in the capital at the turn on the nineteenth century. At the same time Ward made a transcript of the Diary of Bishop Douglass,⁶ the original of which had been temporarily mislaid by Canon Johnson, a member of the diocesan curia, when moving into the new Archbishop's House in Ambroseden Avenue, Westminster, in 1903.

⁵ See M.E. Williams, 'Lisbon College; The Penultimate Chapter' in **Recusant History** 25,1 (2000), pp.90-92.

⁶ SEC 6/9.

Ward had a particular regard for Bishop Douglass, and in the course of his work entered into a protracted correspondence on both Douglass and Douai with Father Raymund Stanfield, whom Archbishop Bourne had appointed as his Diocesan Archivist. It was a great consolation to Ward that as President of St Edmund's he was able to arrange for the re-burial beneath the college chapel of the bodies of Douglass and others among the Vicars Apostolic of the London District.

Bernard Ward was also a major contributor to **The Catholic Encyclopaedia**, a remarkable work in fifteen volumes edited in the United States and published from New York and London between 1907 and 1912. The articles penned by Ward are in themselves works of original scholarship and reflect his keen desire for the pursuit of historical knowledge and truth, yet are flavoured by an older Catholic outlook and a love of the traditions of Penal Times.⁷ Among other contributors from England were Bishop Casartelli, Adrian Fortescue, the Benedictines Cuthbert Butler and Bede Camm, and the Jesuits Herbert Thurston and John Hungerford Pollen.

It has been noted that Ward produced his history of the chapel of St Edmund's College jointly with Edwin Burton. No account of Ward as an historian would be complete without recognition of the scholarly co-operation and personal friendship between the President of St Edmund's and his Vice President. Thirteen years his junior, Burton had been a lay student at the college during Ward's early years on the staff. He had then continued his education at Ushaw and, like Ward, had taken up secular employment – in Burton's case he studied law and was admitted as a solicitor in 1893. It was then that he applied for the priesthood and was sent by Cardinal Vaughan to the Central Seminary at Oscott in 1894. He was ordained four years later and was appointed to the staff at St Edmund's College, where he assumed the office of Vice President in 1902. Burton's own historical interests focused on the period immediately before that favoured by Ward, and it was with Ward's encouragement that he set about producing his two-volume biography of Bishop Challoner, published by Longmans in 1909 and dedicated to Ward. Indeed, it had been Ward who had accompanied Burton to Milton, Berkshire, in January 1907 to examine Challoner's burial place,⁸ and throughout the years of his research for the book it was Ward to whom he turned for advice. Ward had often communicated to Burton details of material

⁷ An original 'Promoter' of **The Catholic Encyclopaedia**, Ward was responsible for 31 articles and his contributions appeared in all but one of the volumes.

⁸ Cf. Burton, *op.cit.* vol.2, p.301.

on Challoner that he had discovered in the course of his own archival labours, as evidenced by the several dozen extant letters from Ward to Burton in the St Edmund's College Archives.⁹ It was a somewhat fitting recognition of this collaboration, therefore, that both men were elected as Fellows of the Royal Historical Society in 1907.¹⁰

It is the more remarkable that Ward (and indeed Burton) conducted such intensive research while performing so many other duties. Masie Ward admired her uncle's devotion to scholarship in the midst of the cares of a busy life in education: 'With the Ward capacity for work... he added to his college administration the collection of records of English Catholicism which became five large volumes.'¹¹ In the course of preparing his major work, the trilogy covering the period between 1781 and 1850, Ward '...read in the library of every house or college he visited and never went away without some spoils for the book. He was a fine historian, for he never took anything at its face value... His large volumes were balanced and documented to a point that set them at once in the first rank of original work... Bernard Ward, like Lingard, held that fairness was not a matter of faith but of facts.'¹²

It was for this reason that Ward was not afraid to return to the old controversies which formed so much a part of the story of English Catholicism in the period with which he was concerned. For example, he described the episcopate of Bishop Baines in the Western District as 'one tortured history of quarrels and disputes';¹³ and in the wake of Pugin's campaign for all things Gothic, Ward considered the gulf between 'Roman' and 'English' Catholics to have widened to the point where they were 'deeply and even bitterly opposed to one another on questions of far deeper moment than that of mere taste in ecclesiastical ornament.'¹⁴ In one passage in particular Ward allowed his own celebrated wit to enter his description of Pugin's extreme enthusiasm: 'He called out for Gothic shops and Gothic railway arches, as being the only lasting and suitable kind, and he drew a Gothic railway station to contrast with

⁹ SEC 14/15A.

¹⁰ Burton also contributed articles to **The Catholic Encyclopaedia**. At least one book has been dedicated to Ward and Burton (and to all Edmundians), viz. D. Newton, **Catholic London** (London, 1950), which on p.216 acknowledges the debt owed to the two scholars by all Catholics for their research into the history of the capital.

¹¹ M.Ward, **The Wilfrid Wards and the Transition II: Insurrection Versus Resurrection** (London, 1937), p.115. In fact Ward's trilogy eventually ran to seven volumes.

¹² *Ibid.*, p.116.

¹³ B. Ward, **The Sequel to Catholic Emancipation** vol.1 (London, 1915), p.12.

¹⁴ *Ibid.*, p.82.

the then new arch-entrance to Euston. In his own house, all the furniture was Gothic, and he even designed Gothic moulds for the cook to use in making his puddings and jellies. He was not insensible to the humour of his actions, and on one occasion he wrote to a friend that his wife was about to present him with a Gothic baby.¹⁵

Although very conscious of the need to preserve a sense of balance in his judgements, Ward never fought shy of offering critical appraisal when he believed it justified. This was true even in the case of such a revered figure as Cardinal Wiseman – after whom Bernard *Nicholas* Ward was named – on the question of Lingard and the cardinalate, and the consequent dispute with Canon Tierney.¹⁶ Indeed, one recent biographer of Wiseman has noted how indebted historians are to both Bernard Ward and his brother Wilfrid for their 'unsurpassed' and 'remarkably unbiased' books, even though it must be admitted that they were 'not entirely unaffected by their father's influence.'¹⁷ Nevertheless, Bernard Ward's own prejudices, if that is not too strong a word, may occasionally be detected, such as, for example, his disapproval and even dislike of Bishop Milner which he never hid, although such disapprobation did not prevent him from acquiring Milner's walking stick as a personal souvenir.¹⁸

The Dawn, The Eve and The Sequel

Bernard Ward's celebrated trilogy appeared in seven volumes between 1909 and 1915, published by Longmans in a style uniform with Burton's **Challoner**, and at once marked by and acclaimed for its use of original documents. Indeed, chronologically, Ward continued where Burton had finished, viz. in 1781. Having received particular encouragement from Bishop George Ambrose Burton of Clifton to research the history of the later Vicars Apostolic, Ward rescued the period from the death of Challoner to the Restoration of the Hierarchy from relative historical obscurity.

The Dawn of the Catholic Revival (2 volumes, 1909) was written within two years and considered the period between 1781 and 1803. Completed despite a prolific workload as President of St Edmund's, the book

¹⁵ Ibid., pp.94-95.

¹⁶ Cf. B.Ward, **The Eve of Catholic Emancipation** vol.3 (London, 1912), pp.350-354.

¹⁷ R.J.Schiefen, **Nicholas Wiseman and the Transformation of English Catholicism** (Sheperdstown, 1984), p.viii.

¹⁸ SEC 14/15A/8: Ward to Burton, 17 January 1897.

was very well received, although its author's modesty was such that he regretted his inability to devote as much time to the project as he felt was required.¹⁹ Archbishop Bourne expressed his approval and encouraged Ward to continue his labours, and the first two volumes of **The Eve of Catholic Emancipation** appeared in the closing weeks of 1911, followed by a third in 1912. In **The Eve** Ward took his narrative to the threshold of the Act of Emancipation in 1829 – a piece of legislation which, incidentally, he considered to have been of less significance in terms of granting Catholics religious liberties than the 1791 Relief Act. In support of this judgement he pointed to the rapid development of Catholicism in the period from 1791 to 1829, as opposed to a more moderate growth in the immediate aftermath of Emancipation itself.²⁰

Ward's dedication and skill as an historian notwithstanding, one should never lose sight of the encouragement and assistance given to him by prelates, scholars and archivists in the course of the preparation of his volumes. Bishop Burton and Archbishop Bourne have been mentioned, but there were others. For example, the records of the Archdiocese of Dublin were among the collections consulted by Ward while working on **The Eve**, and he acknowledged the interest shown in his work by Archbishop Walsh and his generosity in placing the diocesan archives at his disposal.²¹ Ward was also most grateful for the help offered by the Archivist of the Archdiocese of Dublin, Father Michael Curran, who was then in the process of re-arranging the collection. Curran read the chapters dealing with Ireland, and Ward was able to re-draft his treatment of the Veto question of 1807-1808 in the light of new archival evidence brought to his attention by Curran. In the same volume Ward also acknowledged the assistance of Father Pollen with material relating to the English Jesuits, and the help given by Albert Purdie, a student at St Edmund's College, in researching the history of the loss of the Douai funds following the French Revolution. Edwin Burton read the proofs and also offered comments and suggestions. The final part of the trilogy, **The Sequel to Catholic Emancipation**, considered the period from 1829 to 1850 and was published in two volumes in 1915.

Mention has been made of Ward's visit to the Dublin Archdiocesan Archives. Indeed, an important feature of the trilogy is the fact that the author

¹⁹ Cf. Preface to Ward, **Eve** vol.1, p.vii.

²⁰ Cf. Ward, **Eve** vol.1, pp.viii-ix; **Sequel** vol.2, p.72.

²¹ Dublin Archdiocesan Archives, Walsh Papers. There are five letters from Ward to Walsh written between June 1910 and December 1911.

exhibited a particular sensitivity towards the contribution of Ireland to the development of Catholicism in England. It was Denis Gwynn, writing at the time of the centenary of the Restoration of the Hierarchy, who noted this awareness of the part played by the Irish poor in the establishment of Catholic parish life in nineteenth-century England: 'Their achievements in this respect were remarkably recognised... by Bishop Bernard Ward, who had no recollection of the earlier phase [of Irish immigration] and whose instinctive sympathies were naturally repugnant to the Irish Catholics in England.'²² Ward paid tribute to the debt owed by English Catholics to their Irish co-religionists, '...without whose assistance in the time of struggle the modern development of Catholicity in this country would never have been possible.'²³ Moreover, Ward, who was very much the son of his Tractarian father, and who was writing at a time of growing tension in terms of the movement for Home Rule, considered the post-1846 phase of Irish immigration as having had a greater influence on English Catholicism than the Oxford Movement in terms of the expansion of missions and schools. **The Eve** was dedicated to the Catholics of Ireland.

Nevertheless, the process of research was not without its difficulties. In his preface to **The Eve** Ward made the following acknowledgements: 'The Archbishop of Westminster once kindly offered me the use of all the papers in his Archives, as did the Bishop of Clifton, and the other Bishops and heads of Colleges who had helped the former work [i.e. **The Dawn**] in this manner, repeated their kindness in the present instance. In addition to these, the Rector of the English College at Rome, Bishop Giles – who at the time of writing is believed to be the oldest living 'Edmundian' – threw open to me the most valuable collection of papers there, which include the greater part of the correspondence of the Agent of the English Bishops during the period under review; and by the kindness of Cardinal Gotti, I was enabled to take advantage of my visit to Rome to spend several days in the *Archivium* of Propaganda, which contains documents which were practically essential to the work in hand.'²⁴ But Ward's private correspondence, especially his letters to Edwin Burton, tell a different story. Ward invariably reported his scholarly findings to Burton. For the mostpart he met with co-operation from archivists and librarians. Thus, for example, in 1906 he informed his Vice President that there was a good deal of correspondence from Bishop Poynter among the

²² D.Gwynn, 'The Irish Immigration' in G.A.Beck (edit.), **The English Catholics 1850-1950** (London, 1950), p.269.

²³ Ward, **Eve** vol.3, p.285.

²⁴ Ward, **Eve** vol.1, pp.vii-viii.

Archives of the Bishop of Clifton,²⁵ and two years later, while working on material for **The Eve**, he remarked of his labours at the English College, Valladolid: 'My visit here will substantially improve my chapter on the English Colleges abroad.'²⁶ Likewise, in the spring of 1910, his visit to the *Venerabile* was successful: the place was practically empty but the Rector, Bishop Giles, had left him two volumes of archives 'which will I think occupy me several days.'²⁷ A few months later he reported to Burton from Dublin: 'There are an enormous number of papers to look through, but not so very many to copy... about 200 Milner letters... Archives arranged in bundles & usually inaccurately labelled: this lends the fascination of surprise.'²⁸ And in 1915, while acting as Apostolic Visitor to the English College in Lisbon, Ward took advantage of the opportunity to work on the archives: 'I have been very hard at work here, 9 a.m. till 9 p.m., but am on the whole satisfied with what I have done.'²⁹

But when it came to gaining access to various archives in Rome while working on **The Sequel**, Ward met with several obstacles. Essentially this was because the Vatican authorities were unwilling to allow scholars to consult more recent nineteenth-century material. Ward, who was somewhat restricted by a lack of fluency in Italian, was permitted access to some papers at Propaganda, but did not enjoy complete freedom. On a visit to Rome in 1913 he discovered that Cardinal Gotti would not read a letter of introduction from Cardinal Bourne requesting permission for Ward to consult the Vatican Archives. Ward was told that the collection must remain secret and that he was to make a list of the documents he wished to study. A typist would then copy the archival material if Cardinal Gotti considered it appropriate. 'Of course this is practically useless to me,'³⁰ Ward complained to Burton, regretting that he was thus unable to help his friend with documents for his own period of research. However, he met with greater success at the English College: 'The Rector has rummaged in his room and unearthed a large bundle of archives, some very important,' which necessitated Ward staying on for a few days in order to copy them; but when he enquired about the Propaganda Archives he was simply informed that there was a Russian priest somewhere in Rome who was reputed to possess a complete list of the contents, having spent fifty years working there. Ward was, understandably, quite exasperated

²⁵ SEC 14/15A/28: Ward to Burton, 6 January 1906.

²⁶ SEC 14/15A/35: Ward to Burton, 31 January 1908.

²⁷ SEC 14/15A/43: Ward to Burton, 2 April 1910.

²⁸ SEC 14/15A/51: Ward to Burton, 23 August 1910.

²⁹ SEC 14/15A/56: Ward to Burton, 14 July 1915; cf. n.5 above.

³⁰ SEC 14/15A/53: Ward to Burton, 21 April 1913.

by such a cloak-and-dagger approach to archives, and somewhat sarcastically remarked to Burton: '...if the priest is susceptible of bribes, we might get lists for your period.'³¹ Ward returned to England disappointed.

Conclusion

Much of Ward's research and writing took place during prolonged absences from St Edmund's College in the later years of his presidency, a period which he came to consider as the most difficult of his life. Turned down for the vacant see of Northampton in 1908, he entered a period of depression and self-imposed seclusion. His heart was no longer in his work at St Edmund's in the way it had been before, and in some respects his historical studies acted as a channel for his frustration and disappointment in other areas of his life. He resigned as President of St Edmund's in July 1916, convinced (correctly in fact) that there had been a move among some of the staff to remove him. However, in March 1917 he was named Ordinary of the new Diocese of Essex, which in July of that year was erected as the Diocese of Brentwood. He died suddenly in January 1920. Yet to the very end, whether it was as a disgruntled former President of St Edmund's College or as a fledgling bishop locked in a series of disputes with his Metropolitan, Cardinal Bourne, Bernard Ward always had an eye to the importance of archives, not only as a long-time user of such collections, but also as a creator thereof. Almost his last act before departing St Edmund's was to deposit in the college archives the diaries he had kept since 1890. Likewise, in his short episcopate at Brentwood he was meticulous in keeping copies of correspondence despatched as well as retaining letters and documents received. He also engaged Burton in the task of drawing up historical notes on the missions and clergy of Essex from Penal Times onwards to form the basis of a projected history of Catholicism in that county.³² As an historian and as a pastor Bernard Ward knew the value of archives and the importance of preserving the record of the past for future generations.³³

³¹ SEC 14/15A/54: Ward to Burton, 25 April 1913.

³² Brentwood Diocesan Archives: F2, Burton's Notes.

³³ For a fuller version of this paper see S.Foster, 'Bernard Ward: Edmundian and Historian' in S.Gilley (edit.), **Victorian Churches and Churchmen** (Woodbridge, 2005), pp.163-182.



Monsignor Bernard Ward

In Search of Valentine's Film Archive

Edward Walsh

Audio recordings, tapes, braille texts and films are just as important archive resources as documents and correspondence in paper format. Little has been written in this journal about film and sound archive resources. In 2009 an enormous archive of 16mm film of news bulletins from the 1960s and 1970s belonging to Associated Press was discovered – some 20,000 film cans containing 3,000 hours of footage had been forgotten, stored in tunnels under Goadge Street in central London. 'For film and documentary makers the archive allows them the chance to see unseen footage to illustrate moments in history rather than the same old shots, which are often repeated.'¹ Just prior to that discovery another cache of long-forgotten films was discovered by Kate Lees in the garage of her grandfather's house in Highgate, north London.² Lees' grandfather was the film maker Arthur Dent, who was also Sam Goldwyn's agent in the United Kingdom. Film buffs and cinema aficionados are familiar with the work of the great directors and producers – names such as Alfred Hitchcock, Cecil B. de Mille, John Ford, John Huston, Steven Spielberg, Luis Buñuel, Anthony Minghella and Guy Ritchie readily come to mind. These giants of the movie world have often been nominated for Oscars, Golden Globes and Baftas, and have won many prestigious awards. Their names are frequently to be seen on cinema billboards. But Valentine has long been forgotten, his name was never seen on any advertising hoarding nor ever appeared on any list of Oscar or Bafta nominees. He was unknown in the Hollywood and Pinewood studios. Yet as both a director and producer he was an innovative cinematographer.

My attention was drawn to this film maker by an article by Uaitear Mac Craith³ entitled 'Peig ar Video'⁴ in **Nuacht Litir Fhionduireacht an**

¹ Mark Brown, 'And now for the news from the 1970s' in **The Guardian**, 2 July 2009.

² Richard Brooks, 'Lost Sellers films on screen after 50-year intermission' in **The Sunday Times**, 14 June 2009.

³ Uaitear Mac Craith is the Irish language nomenclature for Walter McGrath (1921-2006), a highly esteemed **Irish Examiner** journalist and historian.

⁴ Peig was Peg Sayers (1873-1958) of Vicarstown, Dunquin, Co. Kerry, a famous storyteller. She married a Blasket Islander and lived for over forty years on the island. Her autobiography **Peig** was translated into English as **An Old Woman's Reflections** by Seamus Ennis in 1962.

Blascaoid,⁵ an obscure Irish language publication, being the newsletter of the Blasket Foundation. So who was Valentine? He was Father Ferdinand Valentine O.P. (1892-1968), born near Wigan and educated by the Jesuits at Mount St Mary's, Spinkhill, near Sheffield. He entered the Dominicans at Woodchester in 1912, was ordained in 1919, completed his studies at Louvain and returned to England in 1920. An influential preacher, he travelled widely in Britain giving retreats and missions. He was also a prolific author of books and articles, and today is perhaps best remembered for his biography of fellow Dominican, Father Vincent McNabb (1863-1943).⁶ However, it was the blind who were the object of his special care and attention when he took up the work of Father Bruno Walkley O.P. (1886-1945), founder of the Guild of St Cecilia, producing braille texts as well as making recordings and tapes.⁷

From some point in the 1930s Valentine began making films. Father Bede Bailey O.P. recalls that Valentine 'had a copy of **Potemkin**, and the means of showing it.'⁸ Valentine's views on film-making and Catholic involvement therein were set out in two articles. He was of the view that '...[T]he film medium must be used – like the printing press... a Catholic Film Library of substandard stock is already in the making. The library is destined primarily for use in Catholic schools, parish halls, and for the new style of film-lecture. The movement will grow. To feed this library it is proposed to found a Catholic Cine Society, as will be announced later in the Catholic press.'⁹ Valentine developed his thinking and in the light of the comments of Pope Pius XI in a letter to Canon Brohee, President of the Centre Catholique d'Action Cinematographique, dated 25 April 1934, observed that 'our present need is not Catholic films but films made by Catholics. We need Catholic film artists, Catholic scenario-writers, Catholic directors, producers, cameramen and critics. Catholics, in fine, who understand film and who are prepared to earn their livelihood in this medium.'¹⁰ He spoke of the formation of the Ichthys Film Company and the production of its first film **Golgotha**, and recommended amateurs to make films. After these two articles he appears to have kept silence. But there are clues as to his further film work: he made a total of eighteen films, of which only one is known to survive.

⁵ **Nuacht Litir Fhonduireacht an Blascaoid, An Caomhnoir**, Iúil 1990, p.7.

⁶ Ferdinand Valentine, **Father Vincent McNabb** (London: Burns & Oates, 1955).

⁷ Ferdinand Valentine, 'Listening Books' in **Blackfriars** vol.13, February 1932, pp.107-113.

⁸ Father Bede Bailey O.P., Letter of 18 September 1990.

⁹ Ferdinand Valentine, 'The Film in Education' in **Blackfriars** vol.15, June 1934, pp.398-404.

¹⁰ Ferdinand Valentine, 'Film and Catholic Action' in **Blackfriars** vol.15, October 1934, pp.685-689.

'Monks as Film Makers – Woodchester Dominicans' Lively Enterprise' is the title of an article from the magazine **Today's Cinema**: 'A film, partly in colour, and showing the life of the monks in the priory, has been made by the Dominicans of Woodchester, Glos. Father Ferdinand Valentine O.P. is a leading light of the enterprise. The monks have other films planned, including "The Dominican Mass" and "Holy Matrimony." They will show them at specially chartered performances.'¹¹ The Catholic Film Society was formed in 1934 with Valentine, Dom Wilfrid Upson (subsequently Abbot of Prinknash) and Father Francis Young of the Diocese of Southwark as the moving spirits. Bishop McNulty of Nottingham acted as Chairman of the C.F.S.¹² Valentine was an innovator and far ahead of his time, but he was also a most sensitive priest. He outlined his views in a letter to Father Martin Gillet O.P. (1875-1951), Master General of the Order of Preachers (1929-1946), dated 20 July 1937:

Forgive the liberty I appear to be taking in sending you a report on our activities and progress in regard to the 'Catholic Film Society' of England, which is under the direction of our Fathers. The movement has already received the approval and blessing of our Father Provincial, Reverend Father Delany O.P.,¹³ and of [Cardinal Hinsley] the Archbishop of Westminster. The Bishop of Nottingham, the Right Reverend John McNulty is our President. All that now remains (to complete our happiness), Very Reverend Father, is your own valued approval and blessing, which with all my heart I humbly request. Supported by your blessing, we hope that our work will be successful. As you see, all our affairs are in order, so that we may do much good in our land and become a powerful means of advancing the Catholic cause in England. Above all, our work is an attempt to fulfil, within the limits of our national circumstances, the ardent and wholehearted wish of our Holy Father, Pope Pius XI, that the film apostolate may progress.¹⁴

Catholic Film News was first published in 1938, supported by donations and subscriptions which, however, were never sufficient to cover

¹¹ **Today's Cinema** 17 June 1936, p.22.

¹² Cf. Southwark Diocesan Archives (SDA), J18: The Catholic Film Institute, Report to the Bishop's Delegate, November 1956. The Rt. Rev. John McNulty was Bishop of Nottingham, 1932-1943.

¹³ Father Bernard Delany O.P. (1890-1959), English Dominican Provincial, 1932-1942.

¹⁴ Archivium Generale Ordinis Praedicatorum XIII,65107: Valentine to Gillet, 20 July 1937. The original text is in French. I am indebted to Father Bede Bailey O.P. for drawing my attention to this letter.

even the modest price of 1d per copy. Generous friends of Father Valentine therefore subsidised it. Archbishop Amigo of Southwark was advised by Valentine of this venture:

I am enclosing details regarding the new magazine, **Catholic Film News**, which is to be [published] on November 1st. This new publication has been formally approved by the Cardinal Archbishop of Westminster who contributes a foreword to the first number, and by His Eminence Cardinal MacRory.¹⁵ In the name of the Executive of the Catholic Film Society may I humbly ask you to bless this new venture and to give it your official approbation. We feel at this time that a positive lead should be given to enable Catholics in Great Britain and Ireland to choose good films, and that this can best be done by selecting a panel of Catholic film-viewers who will see and comment on each production for the benefit of those who wish to avoid the more dangerous films and to choose wholesome entertainment for themselves and their children. A word from your Grace would help our cause most potently and be of considerable help to priests. Catholics will in future be unable to say that they have not been given an opportunity of knowing what competent Catholic film-viewers think of films before they are released.¹⁶

With the advent of war in September 1939 the practical work of the C.F.S. ceased, although **Catholic Film News** reappeared in March 1940 after a year's suspension and continued under the most precarious financial and physical conditions. It was edited by Miss Dorothy Retchford and published from her flat in Fulham. The C.F.S. was re-established in 1945 and on Valentine's resignation Father John A.V. Burke was elected Honorary Secretary. It was decided to change the name of the organization to 'The Catholic Film Institute.' The C.F.I. was backed by the Bishops of England and Wales and received their commendation in letters *Ad Clerum*.¹⁷ However, despite episcopal support, the C.F.I. only survived until 1957. On 17 October of that

¹⁵ Cardinal Joseph MacRory, Archbishop of Armagh, 1928-1945.

¹⁶ SDA J18: Valentine to Amigo, 14 October 1938. **Catholic Film News** nos.1-93 were published from November 1938 to September 1939 and from March 1940 to December 1947. There was then a change of title and from January 1948 onwards it was called **Focus**. Cf. **British Union – Catalogue of Periodicals**, vol. 1 A-C (London: Butterworth, 1968), p.515.

¹⁷ Cf. Brentwood Diocesan Archives E6/c: Bishop Beck, *Ad Clerum*, 2 June 1955: 'I wish to draw your attention to the work of the Catholic Film Institute, 157 Victoria Street, SW1. This organization is approved by the Hierarchy as the National Catholic Film Centre. Its monthly publication, **Focus**, can be of great service to your people in their selection of cinema entertainment.'

year the Private Secretary to Bishop Cowderoy of Southwark quite abruptly advised Father Burke that: 'The Catholic Film Society is to cease from today's date and no further expenditure, of any nature whatever, is to be made. The Bishops wish you to wind up the Society in conjunction with the Bishop of Southwark. The Bishop has asked Monsignor D.P.Wall and myself to work with you to this end. On this condition their Lordships are prepared to make a grant to pay any debts of the Society to date.'¹⁸ Burke complied and did as requested, but finding himself between a rock and a hard place, he expressed his acute chagrin to Father Peter Strand, Assistant Private Secretary to Bishop Cowderoy. Writing from his home at 407 Beulah Hill, Norwood, London SE19, where he was Chaplain to the De La Salle Brothers at St Joseph's College, Beulah Hill, Burke was direct in what he had to say:

I feel that to protect myself I must write to let you know that newspaper people have been phoning me to ask for the 'story' behind the closing down of the Film Institute. It has percolated to Fleet Street, I imagine, as a result of letters which I have had to write to various film concerns cancelling arrangements with them. I have pointed out that there is 'no story' behind this closure apart from the fact that, as we were unable to pay our way, we have had to stop. But you know what these newspaper types are, and it is difficult to control their imaginations once they get an idea into their heads. I have fought them off as best I can, but they have referred to the recent Encyclical which asks for centres to be set up, and I have said that something may be done later on but that I can make no comment at the moment. I hope that there will not be anything silly in any of the papers, but I feel I have to say that it is a matter quite out of my control at the moment.¹⁹

By the time of his resignation as Secretary of the Catholic Film Institute in 1945 Valentine had made eighteen films,²⁰ the master copies of which were deposited for safekeeping in the Southwark Diocesan Archives. The titles are as follows: 1. **Night Prayers**; 2. **Spirit of Holy Week**; 3. **Dominican Mass** Parts I & II;²¹ 4. **Mount Melleray**; 5. **Baptism**; 6. **Sunday** (two copies); 7. **Joan of Arc**; 8. **Morning Offering**; 9. **Back to the Land**; 10. **Eternal City** Parts I & II; 11. **Just for Today**; 12. **Bread of Life**; 13. **Mission Field**

¹⁸ SDA J18: Letter to Father John A.V.Burke, 17 October 1957.

¹⁹ SDA J18: Burke to Strand, 22 October 1957.

²⁰ My informant was Sister Catherine Dunne R.S.M. (1913-2006).

²¹ **Today's Cinema**, 17 June 1936, mentioned a film on the life of monks at the Dominican Priory and the 'Dominican Mass' and 'Holy Matrimony' to be made.

(two copies); 14. **Tewkesbury Abbey**; 15. **Catholic Cambridge**; 16. **Unknown Ireland**;²² 17. **Catholic Canterbury**; 18. **Aran of the Saints** Parts I & II. Sister Catherine Dunne of Our Lady's Convent of Mercy, Abingdon, advised the present writer: 'I enclose a list of films given to us by Fr Ferdinand Valentine O.P. [received from Bishop's House, St George's Road, London SE1, on 15 November 1959]. I am sorry I cannot say the condition in which the films are, as I understand they were in storage for quite a long time before Father gave them to us. I feel privileged and grateful for knowing Father Ferdinand for so many years – thirty-three in all. Unfortunately, he was very often misunderstood, being so much ahead of his time.'²³ Film no.16, originally entitled **Unknown Ireland**, is today referred to as **Peig On Video** and is the only one of Valentine's movies known to still exist. It seems to have been made some time between 1939 and 1941-1942 when Valentine travelled to the then very remote Basket Islands off Dunquin at the end of the Dingle peninsula, Co.Kerry. To journey there in those days was an amazing feat and there is no evidence to indicate that Valentine stayed with the Dominicans at Holy Cross Priory, Tralee, at any stage of his travels.²⁴

As noted above, 'Peig' is Peig Sayers (1873-1958) who lived on Great Basket for over forty years, was a fount of folklore and a noted storyteller. Her autobiography **Peig**, dictated to her son Michael, was edited by Maire Ni Chinneide and published in 1936. Today she is ranked with other literary greats of the island such as Maurice O'Sullivan, author of **Twenty Years A-Growing**, and Tomas O'Crohan, who wrote **The Islander**.²⁵ Sister Catherine came upon Ray Stagles' book **The Basket Islands**²⁶ and, courtesy of its Dublin-based publisher, contacted the author and presented him with Valentine's film. Ray Stagles takes up the story: 'I visited the Abingdon nunnery *twice*. First to *collect* the film, second to show them (a party of about 6 nuns) the video made from it by the Technical Department of Bulmershe College of Education, Reading... My own recollection of its contents is that they did *not* contain anything different from the several other 'documentaries' made at that time... My memory is that it was quite brittle, and 'my'

²² Sister Catherine advised me that this film was given to the writer Ray Stagles.

²³ Sister Catherine Dunne R.S.M., Letter of 18 October 1990.

²⁴ Cf. Father John Heffernan O.P., Holy Cross Priory, Tralee, Letter of 5 March 1999: 'Having looked through the House Chronicle I can find no reference to anyone outside of the community during 1939-1941.'

²⁵ Cf. Muris MacCoughail, **The Blaskets: A Kerry Island Library** (Dublin: Country House, 1987).

²⁶ Joan and Ray Stagles, **The Basket Islands: Next Parish America** (Dublin: O'Brien Press, 1980)

technicians had to handle it very carefully when making the video.²⁷ Ray Stagles took both the new video and the old reel film to Dunquin and presented them to Ionad an Bhlascaoid Mhor (The Basket Centre).

But what happened to the other Valentine films given to Sister Catherine Dunne? Sister Catherine, born in Ireland in 1913, was baptized 'Mary Baptist Dunne', her second name taken from that of a paternal aunt who was a Sister of Mercy at Abingdon. Sister Catherine herself entered the same convent in 1930, made her final profession in 1937, and after training at Mount Pleasant College, Liverpool, spent many years as a teacher. She was regarded as an excellent archivist by her community and a fine historian who loved undertaking research. She died on 5 September 2006. An enquiry as to what happened to Father Valentine's films produced an unusual outcome. From Abingdon, Sister Monica Sheehy duly wrote to apologize 'for the delay in my response and sadly I have to tell you that there is nothing here pertaining to your request. I do know that Sister Catherine spent many hours/days/months sorting out her few possessions and well before she died, thus leaving us all wondering where your request ended up.'²⁸ The Irish film producer Breandan Feirtear used Valentine's **Unknown Ireland** in his own film **Deireadh an Ail (Last of the Blood)**. This story is thus truly a tale of the unexpected, leaving an unsolved riddle as to the whereabouts of those uniquely valuable films and the beguiling hope that one day they may be found.²⁹

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²⁷ Ray Stagles, Letter of 19 June 2009.

²⁸ Sister Monica Sheehy R.S.M., Letter of 11 June 2009.

²⁹ In preparing this article I am indebted to: Father Bede Bailey O.P.; Sister Monica Sheehy R.S.M.; Fergal McAuliffe; Olga Prendergast; Tessa Forbes of the British Film Institute; Joan Bond of the Catholic National Library, Farnborough; Tim Ellaed of **The Irish Examiner**; Father Charles Briqqs, Archivist of the Archdiocese of Southwark; and Ray Stagles.

assessment of the state of his diocese and how he views its future, the bishop is asked to list any abuses of which he may be aware in matters of 'faith, observance of ritual, morality, administration of the sacraments, the preaching of the Word of God, or any other matter,' and he is invited to give the main reasons for such abuses and to suggest ways in which they might be rooted out.

There is one fairly full report, dated 1904, from Bishop Brindle and a very short one by the same bishop from 1908. Later reports are not being considered in this article. What follows is an examination of eight of the nine reports to which reference has been made, with comments on some of the items which have struck me as I have re-read them. Different items would no doubt have struck others.

The 1860 Report (Italian)

In view of the fact that Richard Roskell had been bishop for a little over six years when he submitted his *Ad Limina* report in March 1860, it is not surprising that it was relatively brief. He did not answer all the questions (e.g. no individual comments are given on priests serving in the diocese), and some questions he lumps together. It is the only one of his reports that I have been able to locate; and I am not convinced that there was in fact another one. He noted (Question 8) that the total population of Nottingham stood at c.100,000, of whom about 6,000 were Catholics (and of which about 500 were converts). In answer to Question 26 he gave the total number of Catholics in his diocese as approximately 23,000. The response to Question 27 reveals that there were 43 schools for the poor in which 2,450 pupils were educated. In the list of parishes (Question 8) the bishop noted that in Derby 580 girls were being educated in the schools adjacent to the church. He commented on this mission as follows:

The state of this mission, if one takes into account the zeal of the missionaries and the religious sisters [the Sisters of Mercy], the provision of worship and the number of children being educated in the schools leaves little to be desired.

In his reply to the same question Bishop Roskell also referred to Irish labourers, some of whom were seasonal, e.g. at Ashbourne, while others were more permanent, such as miners in the Chesterfield area. As to the number of

Nottingham. In the reports I copied there are, with one exception, only answers. We had to guess the questions. Most of the time this was easy enough, but it was a great help when the late Robin Gard, Archivist of the Diocese of Hexham and Newcastle [and founding Editor of **Catholic Archives**] gave me a set of questions he had found. In later transcriptions I was able to insert the appropriate question before each answer.

The Historical Background to *Ad Limina* Visits

From the early days of the Church, Christians have come to Rome in order to visit the tombs of the Apostles Peter and Paul. Visits on the part of bishops, as successors of the Apostles, to the *limina* (i.e. 'thresholds', but we usually say 'tombs') of the Princes of the Apostles have been seen as a manifestation of the unity of the leaders of local churches or dioceses with the chief bishop, the Bishop of Rome (the Pope). In 597, the year in which St Augustine of Canterbury arrived in England at the behest of Pope St Gregory the Great, that same pontiff reminded one of his ambassadors of the ancient practice whereby the bishops of Sicily visited Rome every three years. He later determined that the visits should take place every five years. Over the centuries the form and content of these *Ad Limina* visits has varied but three elements have remained fairly constant, viz. the visit to the tombs of SS Peter and Paul, the meeting with the Pope and the report on the state of the individual diocese. This article will concern itself almost exclusively with the third of these elements.

The *Ad Limina* Reports

Canon 340 §1 of the 1918 Code of Canon Law states: 'Each bishop is bound every five years to provide the Supreme Pontiff with a report on the diocese entrusted to him in the form given by the Apostolic See.' Canon 399 §1 of the 1983 Code, in almost the same words, states that: 'Every five years the diocesan bishop is bound to submit to the Supreme Pontiff a report on the state of the diocese entrusted to him, in the form and at the time determined by the Apostolic See.' The format of the report has, not surprisingly, changed over the 160 years since the Restoration of the Hierarchy of England and Wales. During the First Vatican Council (1869-1870) some of the bishops expressed the wish that the questions asked in the report preparatory to the *Ad Limina* visit should be adapted to the needs of the Church in nineteenth-

century society. To what extent this was done is not clear since the questions asked in all the reports from 1875 to 1908 seem to be fundamentally the same as those to which Bishop Roskell gave answers in 1860. The kind of questions asked varies with the mentality of the age, and this variety would provide an occasion for theological as well as historical reflection. There were certainly some modifications in the format of the *Ad Limina* reports in the early part of the twentieth century, as we know from the two reports submitted by Bishop Thomas Dunn (1916-1931) of which there are copies in the Nottingham Diocesan Archives. The most recent questionnaire is that published after the promulgation of the 1983 Code of Canon Law. Since both questionnaires are reproduced as appendices to this article, the reader can form an overall impression of the differences of outlook and emphasis behind the questions.

In the report submitted in 1860 by Bishop Roskell, the first seven questions deal with the name of the bishop, the size and location of his diocese and the ecclesiastical province to which it belongs. They ask about the cathedral and the episcopal residence, what faculties the bishop has from the Holy See, and what his sources of income are. In reply to Question 8, the bishop gives a list of all the missions in the diocese with a brief comment about each of them. In the next two questions he is required to state when a visitation of the diocese was made and when diocesan and provincial synods were held. Question 11 asks whether neighbouring bishops interfere with him in the running of his diocese! The following several questions concern the Chapter, the seminary, the status of the diocesan clergy – are they parish priests or simply ‘missionaries’? – and how and where the Blessed Sacrament is reserved. Then comes a question about parishes entrusted to religious orders. The number of Catholics in the diocese is the subject of the next question, and this is followed by several more about Catholic schools and religious education, the number of diocesan priests and the provision made for them. The priests had to be listed by country of origin and by name, with a brief comment to be made on each one. Interestingly, the 1860 report does not name individuals nor do the two reports submitted by Bishop Robert Brindle (1902-1915). It is also asked whether any of the priests had studied at the College of Propaganda Fide in Rome. Questions are asked about the regular clergy, the parishes or missions they serve, whether they have special faculties and, if so, whether these are shown to the bishop before being used. It is also asked if the religious priests render any other services to the diocese apart from the care of parishes and whether any women reside in their houses. Houses of female religious are listed next. Several questions are asked about legacies and other financial matters. Finally, before giving a general

The Diocese of Nottingham's *Ad Limina* Reports

Canon Anthony Dolan

Introduction

It was more or less by accident that I first became interested in *Ad Limina* or 'Quinquennial' reports. Not long after I was appointed Archivist of the Diocese of Nottingham, I came across copies (or drafts) of several of these reports that had been sent to Rome in connection with *Ad Limina* visits in the last quarter of the nineteenth century during the episcopate of Edward Gilpin Bagshawe, third Bishop of Nottingham (1874-1901). Some of these documents were beginning to deteriorate, so it seemed to me a good idea to transcribe them before they disintegrated beyond repair. After having copied out four or five reports, I began to realize how valuable was the material they contained: after all, these reports give factual information, at frequent if not always regular intervals, about various aspects of the life of the Church in a particular area together with the bishop's assessment, in particular and in general, of the state of his diocese. They should, therefore, be regarded as an invaluable primary source for historians. It was for this reason that I began to take an interest in the documents themselves. My next task was to try and find missing reports. From Bishop Bagshawe's diary we were able to learn when he went to Rome for his *Ad Limina* visits and when he submitted his preparatory reports.

To search for missing reports led me to Rome, where I was able to find a lot of relevant material in the Archives of the Congregation for the Evangelization of Peoples (previously known as the Congregation for the Propagation of the Faith or Propaganda Fide). As England and Wales were under the jurisdiction of Propaganda Fide until 1908, it was the obvious place to look. I found these reports, the earliest of which is dated 1860, among the 'Scritture riferite nei Congressi' since they had been sent to this Congregation as part of the preparation for the *Ad Limina* visits. I was able to obtain copies of some further reports from the Congregation for Bishops. The Vatican Secret Archives provided me – at not inconsiderable expense – with a copy of the report for 1908. Copies of more recent reports, including that for the quinquennium ending in 2009, have been obtained from Bishop's House,

diocesan priests (Question 30), the bishop noted that there were 38 in all. Of these 'only two' were French and the remainder belonged to the diocese. All of them were engaged in parish work and, on the whole, were maintained by the people they served. In the case of very poor missions with virtually no income, the bishop helped out as best he could. The concluding observations about the progress of the Catholic religion in the diocese (Question 54) are very revealing:

As regards the progress of religion in recent years, there is no doubt that it has been tremendous. This can be seen especially in the big industrial towns. Ten years ago the towns of Nottingham, Derby, Leicester and Glossop had only about half their present Catholic population. Six years ago, there was no mission in Chesterfield. Now this town has a beautiful church and a Catholic congregation of more than two thousand souls. In the last three years, the mission of Glossop, which had only one priest, has now been split into three separate missions. Two new churches have been built and four missionaries now exercise their ministry there. Religion makes progress wherever industry and [opportunity for] work is found; for the mostpart this stems from the influx of Catholics coming from Ireland and elsewhere. These form the basis of the congregation and make necessary the building of schools and churches. The exercise of [priestly] ministry and preaching of the Gospel consequent upon this results in conversions, and religion grows and flourishes. But in the older country missions and the small country towns where there is no industry or movement of population, it is very difficult for religion to make any progress. The most one can hope for in such missions is to preserve whatever shoots of religion exist there.

The 1875 Report (English)

This is the first of the six complete reports (there are several partial ones) by Bishop Bagshawe. The first four are in what may or may not be the final form since they have been seen only in the copies found in the Nottingham Diocesan Archives. It is not known to what extent they differ from the text that was eventually submitted to Propaganda, although presumably any differences between the two would have been insignificant. The remaining two reports have been transcribed from original documents in the Archives of the Congregation for the Propagation of the Faith. In answer to Question 9, Bagshawe pointed out that he had been consecrated for only six months and

had not yet been able to make a canonical visitation of his diocese. However, he had made brief visits to 20 missions. He noted (Questions 22ff.) that there were 48 missions, of which six did not have their own pastor. His observations on a random selection of those missions are as follows:

Cathedral: Masses and services in the Cathedral, both on Sundays and on weekdays, are very well attended, as are those recently begun in the Kent Street Chapel, and the vernacular hymns and divine praises are sung with much spirit.

Newark, Nottinghamshire: The mission, owing very much to the ill-health of the incumbent, has not been well looked after.

Lincoln: The state of the congregation appears to be fairly satisfactory [~~but this sentence has been crossed out~~].

Louth, Lincolnshire: A considerable seasonal town... [it] is served by the Rev. H. Hall, who however, being over seventy years of age and very infirm, has asked to leave to retire.

Marple Bridge, Derbyshire: ...[S]erved by Rev. Fr. Luke of the Cistercian Order, an old man over seventy. The bishop saw him lately, and found him ill of a complaint judged to be incurable, and having received the last sacraments. He has just heard of his death.

Hathersage, Derbyshire: The Rector has been seriously unwell for some time and has recently been operated on for cataract, happily with success.

In this report, as in most of the others, a lot of detail is given about financial matters, e.g. the various funds. Questions 51 and 52 ask the bishop to list any abuses in various areas of Church life of which he may be aware, to give their causes and to suggest ways in which these abuses may be eradicated. Part of his reply is as follows:

The use of Gothic vestments, which appears to be contrary to the Synodical Decree & the mind of the Holy See, is general, and the bishop believes, universal, in the diocese. The bishop, in a decree in his first Diocesan Synod, has forbidden the introduction of any new ones in any church except those of the Roman usage, and is providing for the Cathedral [which was very ill-furnished] a complete set of the latter.

Bishop Bagshawe went on to say:

There is a great deficiency of clergy. Several priests have lately offered themselves from Ireland, and elsewhere. The bishop hopes that the Grammar School at Nottingham may be a first step towards the formation of a clergy taken from the diocese itself and trained under the eye of the bishop. [The Grammar School had recently been founded in Bishop's House].

In answer to Question 54, about whether the Catholic Faith had increased or diminished over roughly the last twenty years, Bagshawe replied that he believed '...that the state of Catholicism has much diminished in the country places and small towns of the diocese, and somewhat increased in some of the larger ones.' He concluded his report by stating that he had '...no further suggestions to make at present.' He had only been able to give his first impressions of the diocese and clergy 'upon an acquaintance of not more than six months', but felt sure, therefore, 'that many modifications and corrections will be found necessary in what he has already written.'

The 1879 Report (English)

In reply to Question 6 Bishop Bagshawe listed more or less the same faculties from the Holy See that he had listed in his previous report. However, he also noted that he had '...an authorisation from the Cardinal Prefect of Propaganda dated 4 January 1876, permitting him to make short journeys to London and other parts of England at his discretion without special leave from Rome each time.' Clearly the Roman authorities of that time were anxious to make sure that bishops did not stray from their posts: this question is no longer asked! Part of the answer to Question 7 about the bishop's sources of income is quite informative with reference to an inter-diocesan dispute that dragged on for a long time:

There is no Mensal Fund. The bishop believes that the diocese has a claim upon the Bishop of Northampton for a portion of a sum of £2,500 paid to the Vicar Apost[olic] of the Central District as his share of the Mensal Fund of the old Midland District of England when the Districts in England were multiplied. When the new Districts were again divided into dioceses, Lincolnshire was detached from the Central District and given to the Diocese of Nottingham. In respect of Lincolnshire a portion of the

£2,500, say £800, has been long claimed from Northampton. The illness of the Bishop of Northampton has prevented his attending to the matter, but the Chapter of Northampton declines to entertain the claim on the ground that monies due to them from Birmingham have not yet been paid. The matter will be further investigated with the assistance of the Nottingham Chapter, and if need be, referred to the Holy See.

But things were not all bad since, in answer to Question 11, Bagshawe wrote: 'The bishop has in no way been hindered in the exercise of his jurisdiction by the neighbouring bishops.' After listing the individual missions and their respective distances from the cathedral city (Question 8) – an interesting question in itself – the bishop described his pattern of parish visitation:

During the first year the bishop was too much occupied to be able to make any canonical visitations, although he has visited informally nearly all the places in the diocese. During the last three years, however, a canonical visitation has been made of all the missions of the diocese, with the exception of two, which have quite recently been established. The bishop has visited canonically 30 missions himself, spending in nearly all of them 3 days. He has been obliged to commit the canonical visitation of 19 (including 5 in and close to Nottingham) to his Vicar General, partly because of an illness which lasted six months, partly because he preferred to visit more thoroughly rather than a greater number, and partly from the press of other engagements. He expects for the future to be able to complete the visitation of the whole diocese in person every three years, as prescribed in the First Synod of Westminster. Since his appointment the bishop has held confirmation in nearly all the missions, and has confirmed 3,537 persons, 1,659 males and 1,880 females. [NB. This does not add up, but that is what is written].

There was, at this time, no seminary in the diocese (Question 17), and the bishop stated that it did not require a supply of Church students sufficient for a seminary. He was clearly thinking ahead. He always tried to have two or three of his students at the Cathedral so that 'while each of them pursues their studies for a year or two, he [the bishop] may better learn their character, dispositions and abilities, and they may be trained in ecclesiastical duties and ceremonies.' By this time there were 51 separate missions in the diocese (Question 22), each having its own resident pastor. As in the 1875 report, Bagshawe went through the missions in some detail. In these accounts

he shows his great concern for the social conditions of his flock, which have an impact upon their spiritual lives. This was to be one of the major aspects of Bishop Bagshawe's ministry – as Dr Graham Foster, Assistant Archivist of the Diocese of Nottingham, has demonstrated in his as-yet-unpublished doctoral thesis. Again, to take a selection of missions:

St Patrick, Nottingham: The congregation... numbers about 1,100 – many of them are good and fervent, but there is a large number of them who neglect their duties, and are very disedifying. These are chiefly among those who come and go from the large lodging-houses which are in that part of the town, a class very difficult to deal with. There are Confraternities of the Sacred Heart and of the Apostleship of Prayer, and of the Holy Family: also a Society of St Vincent of Paul and a Total Abstinence Society.

Hadfield, Derbyshire: with a total population of 2,693, has 550 Catholics... very poor and rough people.

Shepshed, Leicestershire: 462 Catholics, mostly English and converts.

Gainsborough, Lincolnshire: 8,635 inhabitants of whom 204 are Catholics... a great many conversions having been made. 219 children, as yet mostly Protestant, attend the two schools (one for infants) kept by the Sisters of Mercy.

It would be interesting to know how the bishop obtained such precise figures for the civil population. He gives them for almost every parish.

In answer to Question 30, there were 57 secular priests residing in the diocese. Of these, 24 were English, 20 were Irish and 13 were foreigners. Of the 57, five were retired due to age or infirmity. The diocese had nine ecclesiastical students (Question 35) of whom one was at Nottingham, two each were at Douai, Oscott and Lisbon, one at St Wilfrid's College, Cotton, Staffordshire and one at All Hallows, Dublin: 'They will all be ordained *titulo Missionis* after the usual preparation and theological examinations.' In addition to the secular or diocesan clergy, there were a number of priests and brothers belonging to religious orders (Questions 37-46) who, for the main part, worked on the missions: 'The Rosminians, Norbertines and Benedictines have not made any objections to the Bishop's exercise of pastoral authority in any respect.' There were, however, difficulties with the Jesuits and the Dominicans

arising from different understandings of jurisdiction.' As with the previous reports, it is worthwhile quoting the bishop's summary (Questions 54-55):

The bishop has no statistics by which to judge of the progress made by the Catholic religion in the last 20 years. He believes however that it has on the whole considerably increased, but not so rapidly or so much as in some parts of England. A considerable increase however has taken place in the last few years in the number of priests, missions and schools. Within the last year from Easter 1878 to Easter 1879 converts and their children to the number of 496 were received into the Church. There is a vast number of towns and villages, some 1,620 in the diocese, where the Word of God is never preached. It is the bishop's desire to establish school/chapels and missions in as many places as possible, and to have missions preached occasionally elsewhere in hired buildings or in the open air: but the want of means to maintain priests, and pay the necessary expenses is the great hindrance. If some of the religious orders would undertake the task and bear the expense of giving such missions in the neglected towns and villages of England, much good might be done.

The 1885 Report (English)

This is the longest of Bishop Bagshawe's reports. It runs to 44 sides of foolscap in the original! We know from the bishop's diary that the report was submitted to Propaganda on 30 April 1885. In his previous report (1879) Bagshawe had spoken of his general plan of parish visitations (Question 9). In 1885 he described in detail the programme for each visitation:

The last visitation of the diocese was commenced by the bishop in August 1881, and was completed in the spring of 1884. All the missions existing in the diocese at its commencement, and some others, to the number of 56 in all, were visited by the bishop in person, and in the visitation the rules of the sacred canons were carefully observed. Generally speaking, one mission was visited each fortnight, and the order of the visitation was as follows: On Friday evening the bishop was solemnly received, discoursed to the people, and made the visitation of the tabernacle. On Saturday morning he visited the church, sacristy, presbytery and clergy, making enquiries and notes. On Saturday afternoon and evening he heard confessions. On Sunday morning the bishop gave a General Communion at his Mass, and afterwards assisted and preached at

the last Mass. On the Sunday afternoon he heard confessions, and in the evening preached, confirmed and gave Benediction of the Blessed Sacrament. On Monday morning he again gave Holy Communion, and afterwards visited and catchesed the parish schools. Nearly everywhere the number of communions given was very large in proportion to the congregation. Five new missions, erected since the visitation commenced, have not been visited, being reserved for the commencement of the next visitation.

The seminary (Question 17ff.) was dealt with as follows: 'The bishop has not as yet a seminary properly constituted: but a certain commencement of one has been made at Our Lady and St Hugh's College, close to the Cathedral, where several ecclesiastical students reside.' He gave further information about the seminary in his comments about the Cathedral mission.

By this time there were 61 missions in the diocese, each with a resident priest. Every mission is described in some detail (Question 23), of which the following are a random sample:

Cathedral: There are established Confraternities of the Children of Mary, the Holy Family, the Sacred Heart, the Immaculate Heart of Mary and the Precious Blood. As well as these, there are Franciscan and Dominican Tertiaries... An upper-class school for girls, attended by 53 boarders, and day-scholars, is provided by the Sisters of Mercy, whose convent is adjacent to the Cathedral. They also keep a large school for girls and infants of the lower classes, attended by 240 scholars: also a House of Mercy for servants out of place. Within the limits of the Cathedral mission there are also two chapels, one a very beautiful and large chapel in the Convent of Mercy near the Cathedral: the other a chapel in the house of the Poor Sisters of Nazareth at Lenton. These Sisters have a large house and extensive grounds, and lodge and maintain 43 old men and women, and 37 destitute children.

St Joseph, Nottingham: The mission lies in the centre and to the east of the city... it has a congregation of about 1,400, almost all Irish. They have been much congregated in the centre of the town, and there is still much drinking among them, and many of them wholly neglect their duties. A great and consoling improvement has however been made among them by their zealous pastor, who has established a Total Abstinence League of the Cross, and hired large rooms for their meetings. [Here again one

cannot fail to note Bishop Bagshawe's pastoral concern for his people].

St Augustine of England, Nottingham: ...has a congregation of about 500, a large part of which consists of English people, in fairly easy circumstances. On the whole they are good and devout Catholics, the church is well attended, and the mission promises well. The Confraternity of the Holy Ghost is established there.

St Mary's, Glossop, Derbyshire [founded in 1882]: ...there are about 1,300 Catholics. They are nearly all poor, but good and religious. They are principally engaged in cotton factories.

Hathersage, Derbyshire: The congregation numbers 140. It has much diminished, and is divided and on the whole not edifying. It is hoped that it is now in the way to improving, and a railway, which is to pass near the town, will probably give an impulse to Religion.

Holy Cross Priory, Leicester: [This] belongs to the Dominican Fathers, and has for many years had a mission attached to it. It has lately been erected into a priory, it being alleged to the bishop that in towns in which the Order had had priories before the Reformation, it was not necessary to obtain the consent of the Holy See in order to erect one now.

Eastwell, Leicestershire [situated 17 miles south-east of Nottingham, it was one of the smallest missions in the diocese with less than 30 Catholics and too small to keep a priest busy on a full-time basis]: There is no school, and hardly any Catholic children. The Rev. Charles Turner has the charge of Eastwell mission, the revenue of which maintains him. He resides from Saturday to Monday morning every week, but spends the rest of the week at the Cathedral, where he teaches the seminarists. The bishop thus gains the services of a professor, whom he could not otherwise maintain, and the priest's time is more usefully employed, and more beneficially for himself, than if he resided always in so small a place.

Sleaford, Lincolnshire: The mission has a very handsome school/chapel for 200 persons, an excellent new presbytery, and a site for a large church. The school/chapel was opened in 1883. The whole, with the furniture of house, church and school, has been provided for the mission by the energy of the Rev. Hermann Sabela, the priest of the mission, who has also formed a congregation of 144 Catholics in a town purely Protestant, in

which he commenced preaching from a wagon in the open air. 50 children attend the school, of whom half are Catholics. Father Sabela has also purchased a large site for a future mission at Skegness, a town on the sea-coast of Lincolnshire, about 70 miles east from Nottingham, and of which he has the spiritual charge.

Stamford, Lincolnshire: although it had a good church, presbytery and school, was described as being 'a very bigoted place.'

Catholic education continued to be a matter of concern to Bishop Bagshawe, and he quoted various statistics (Question 27):

There are in the diocese 73 Poor Schools, of which 6 are for boys, 5 for girls, 15 for infants, and 47 are mixed schools. These are attended by 7,748 poor children, of whom 5,197 are Catholics and 2,551 are Protestants. The Protestant children, however (except 62, whose parents object), are regularly taught the Catholic Catechism and Christian doctrine, and learn and answer it as well and willingly as do the Catholics. There are three Catholic colleges for upper-class boys, and two other schools for the same, containing in all 337 pupils.

The bishop explained (Question 29) that some Catholic children were forced to go to non-Catholic schools (of which there could be as many as 2,000 in the diocese) since the law of the land required all children to attend school. In the majority of cases Catholic children attended non-Catholic schools because they lived too far away from a mission which had a Catholic school, although 'every effort has been made both to build schools and to induce children to attend them.'

In answer to Question 30, Bishop Bagshawe stated that there were 67 secular priests living in the diocese, 27 of whom were English, 30 Irish and 'ten are of other countries.' Six priests belonging in some way to the diocese did not currently reside in it. All these were then listed individually with a comment on each priest. There were 11 ecclesiastical students (Question 35), of whom one, a deacon, was at Oscott, another, a subdeacon, at Ushaw, with three students in Nottingham itself, two at Douai, two at Lisbon and one at All Hallows, Dublin. The list of houses of women religious (Question 47) includes, in each case, the names of the chaplain and of the confessor.

Financial matters are dealt with in some detail (Question 49ff.), and in reply to Question 55 Bagshawe noted that: 'Since the year 1875 there has been a considerable increase in the state of religion in the diocese.' He then gave comparative tables of statistics for 1875 and 1885, concluding:

There is great interest felt everywhere now in the Catholic faith, and there is no difficulty in collecting congregations to listen to Catholic teaching. The faith might be extended indefinitely, if there were sufficient money to open schools and chapels, and to maintain priests. Preaching of missions by the Regulars in places which never hear the Word of God would do much good, if they were able to find the time & the money necessary.

In a postscript he recorded that since 1875 he had confirmed 7,380 persons. The number of Catholics in the diocese he now estimated at 26,300, the number of Easter confessions for 1884 had been 14,410 (the number for 1885 had not been received) and the entire population of the diocese was about 1.5 million.

The 1890 Report (Latin)

Inevitably, a lot of what is contained in this report is a repetition of what was contained in previous ones. Answers to the questions about the size and physical characteristics of the diocese (Question 2), which ecclesiastical province it belongs to (Question 3), or whether it is a diocese or an archdiocese (Question 4) are thus likely to remain the same. Indeed, the boundaries of the Diocese of Nottingham have been altered only once, and this much later when the Diocese of Hallam was created in 1980. Moreover, in the 1890 report the answers to other questions, such as 'Does the bishop suffer any interference in the exercise of his jurisdiction on the part of neighbouring bishops?' (Question 11) or 'Do the canons [of the Cathedral Chapter] interfere in the running of the diocese or hamper the bishop in the free exercise of his jurisdiction?' (Question 16), tend to be the same each time: 'No'. Later, in Bishop Dunn's time, a different answer would be given to Question 16!

In 1890 Bishop Bagshawe noted that since 1887 he had visited the Cathedral, the Chapter and all the missions of the diocese (Question 9). On the occasion of a parish visitation he had also paid a visit to the houses of women religious within the parish. He had made a formal visitation of the

principal houses except that of the Sisters of Providence in Loughborough, which came under the care of the Rosminian Fathers (the Institute of Charity), and he was adequately informed about the state of the other convents.

The bishop was able to report that he now had a seminary (Question 17). This was located in the College of Our Lady and St Hugh next to the Cathedral. In this same building there was also a boarding and day school for boys of the better class ('melioris conditionis'). Ten students were being trained in the seminary, two of whom were deacons and one a cleric. The remainder were not yet attached to the diocese. The course of studies comprised Dogmatic and Moral Theology, Philosophy, Canon Law, Church History, the writing of Latin and Gregorian chant.

By 1890 there were 56 missions in the diocese, each with a resident priest (Question 22ff.). Hucknall Torkard, Nottinghamshire, had a beautiful new church with a school and presbytery, all built in 1886-1887. The priest of this mission also served the chapel-of-ease of Our Lady at Bulwell, a suburb of Nottingham. There were about 310 Catholics in the mission, many of them coalminers. There were 78 Poor Schools in the diocese (Question 27) and 11 schools for children who were better-off ('ditiore'). Of the clergy belonging to the diocese, 59 resided within it, while a further 10 priests lived elsewhere: these are the true figures – the bishop gave a total of 58. Three ecclesiastical students were at the seminary in Nottingham (Question 35), with one at the Venerable English College, Rome, two at Lisbon and one at Valladolid. Two lay students – presumably ones who had not received the tonsure – were at Douai. At Nottingham there were a further six ecclesiastical students not yet attached to the diocese – presumably this again means that they had not been tonsured.

Once again, in answer to Question 49, much detail is given about financial matters, while under Question 35 the bishop gave statistics about marriages (the significance of which is not entirely clear to the present writer). As at the end of the 1885 report, Bishop Bagshawe gave comparative statistics, in this case for the years 1875 and 1890:

...[I]n the last fifteen years there has been a miraculous change of attitude of English people in the diocese and, indeed, throughout England. This has been especially so in the more recent times. Nowadays, most English people show goodwill towards and even interest ('studium') in Catholics, and they accept and even look for their participation in various public

affairs. It seems to the bishop that this change of popular opinion offers great hopes of conversions in the future.

Finally, in answer to Question 55, he wrote:

If religion is to grow indefinitely, it will be necessary that the Word of God is preached everywhere and that more churches and schools are built. But the financial resources necessary for this are not available. It is to be hoped, however, that these will be supplied by those who come into the Church.

The 1895 Report (Latin)

In the space of the previous three years the bishop had visited the Cathedral, the Chapter, the seminary and all the missions together with their chapels-of-ease, as well as the convents of nuns (Question 9). There were only four students in the diocesan seminary since a number of them had recently been ordained and sent on the missions. Of the four, one was studying philosophy and the others theology and, since they were foreigners, English language (Question 17). There were 61 missions each with a resident priest (Question 22). There were 78 Poor Schools and 10 schools for the better-off children. The total number of pupils in these schools was 8,527, with about one third of these being non-Catholic (Question 27). There may have been as many as 2,000 non-Catholic schools in the diocese, with c.900 Catholic children attending them. This was partly because of the scarcity of Catholic schools and the distances pupils would have to travel in order to attend them: 'But some Catholics send their children to non-Catholic schools because, it seems to them, they receive a better or a cheaper education there' (Question 29).

Secular priests working in missions in the diocese numbered 68, with a further 8 leading private lives ('vitam privatam'). Here Bishop Bagshawe's figures do not add up since he states that of the 75 (sic.) priests, 42 are English, 19 Irish and 14 foreigners. There were about 41 priests belonging to religious orders (Question 30). There were eight clerics and seminarians: two at Nottingham (one of whom was a priest who had not yet completed his studies and another who was in minor orders); two at Douai; and one each at the Venerable English College, Rome, the English Colleges at Valladolid and

Lisbon, and All Hallows, Dublin (Question 35). Question 40 always asked whether male religious had women residing in their houses as maidservants ('ancillae'). The answers vary. In the case of the Norbertines at Crowle and Spalding in Lincolnshire, the bishop knew that they used to have maids living in but did not know whether this was still the case.

In answer to Question 51, Bishop Bagshawe was unable to tell whether there were any abuses in the diocese beyond the common vices ('vitia ordinaria') and neglect of religious duties:

However, throughout England for as long as the bishop can remember, it has been the practice that nothing is said or taught about the positive laws of the Sacred Congregation of the Index, and that nothing – or virtually nothing – of these laws is observed. Although from time to time sermons are preached about the natural law in this matter, there is no mention of the positive laws.

Question 54 asked about the growth (or decline) of the Catholic Faith over the previous twenty years or so. Bagshawe noted that the general good will of the [English] people towards Catholicism had been wonderfully brought about by the extraordinary movement of the Puseyites and Ritualists. He concluded his answer to this question by giving comparative statistics for the years 1875 and 1895. It was his belief 'that it would be of the greatest benefit to the Catholic religion if the Catholic faith could be preached – in public places and in the open air – in the very many villages and towns which at present never hear the Word of God. In this task, members of the religious orders specially appointed for this task could render the greatest assistance' (Question 55).

The 1898 Report (Latin)

Prefaced to this report are a couple of pages, signed by Bishop Bagshawe under the date 8 February 1898, giving comparative statistics for the years 1875 and 1898 together with a list of buildings which had been erected or rented, or land which had been acquired since the *Ad Limina* report of 1895. Thus, in the Cathedral mission 'a large parish hall has been built along with three smaller ones.' It is not clear what precisely is meant by this – a parish hall with one large room and three smaller ones, perhaps? At the new mission of St Peter, Leicester, 'a decent-sized piece of land for a school/chapel has been bought. For the time being, a good presbytery and two large rooms,

the upper one of which has been set out as a church, have been leased.' At Lincoln additions had been made to the school buildings, and at Woodhall Spa, Lincolnshire, a large school/chapel had been built on a substantial piece of land which had been donated.

The visitation of the diocese begun in May 1895 had almost been completed. It had been carried out in accordance with Canon Law (Question 9). In the diocesan seminary there were eight students: viz. one recently-ordained priest; two deacons; one subdeacon; and four who were not yet subjects of the diocese. The subjects taught in the seminary comprised Dogmatic and Moral Theology, Ascetics, Sacred Scripture, Canon Law, Church History and Ecclesiastical Chant. The students familiarised themselves with Sacred Rubrics, Church services and the running of the sacristy in the nearby Cathedral (Question 17). There were 71 missions in the diocese with a resident priest (Question 22) and 74 Catholic elementary schools with a total of 9,010 pupils, of whom 6,183 were Catholic and 2,827 non-Catholic (Question 27). This time the figures do add up! There were 75 secular priests working in the diocese, of whom 62 were English or Irish and 13 were foreigners (Question 30). There were eleven ecclesiastical students: one each at All Hallows, Dublin, and at Douai; two at the English College, Valladolid; and the remainder at St Hugh's Seminary, Nottingham (Question 35). There were 31,000 Catholics in the diocese of whom 16,013 were noted as attending Sunday Mass – presumably this means on a particular Sunday (Question 52). But the expansion of the diocese was still beset by financial difficulties as well as a shortage of priests:

The bishop has not sufficient money to establish and build up more missions. Moreover, there are not enough preachers who could bring the faith to the 1,700 towns in the diocese. All the secular clergy are bound to the service of the churches from which they receive their support. The bishop would not be able to support other priests for this task, and there are no religious priests who could take it on.

The 1904 Report (Latin)

The first few pages of this report in the version obtained from the Archives of Propaganda Fide are somewhat confusing since, although headed 'Nottingham', two of them appear to relate to the Diocese of Salford! Leaving these aside, one page contains a letter dated 8 November 1904 which was

written by Bishop Brindle to the Prefect of the Sacred Congregation of Propaganda Fide. It relates to the sources of income ('redditus') and financial affairs in general in the Diocese of Nottingham. Brindle explained that when he was appointed in 1902, he found the finances of the diocese to be in a terrible mess; and although he had tried to sort them out, he disclaimed any responsibility for the state of affairs he had inherited. He regretted having to point this out, but he did not wish to be blamed for something that was not his fault. He referred to a statement of accounts which he enclosed. This has, clearly, at some point been detached from the *Ad Limina* report and will not be considered here.

Before coming to Nottingham in 1902, Bishop Brindle had spent most of his priestly life as a military chaplain of great distinction. He had then served for three years as an Auxiliary Bishop of Westminster. Thus, this was the first *Ad Limina* report he had had to compile, and one can almost sense a degree of frustration in his attempts to answer some of the questions asked of him. Thus, when Question 8 required him to 'list the towns and villages of the diocese and their respective distances from the cathedral city', he replied: 'I don't know how to answer this question. If, perhaps, what is being asked for is a list of the towns where there are missions, there follow the names and dedications of these missions.' Having listed the churches, the bishop gave the locations of 18 semi-public oratories in the diocese. Bishop Brindle stated that he had carried out a visitation of the diocese with the exception of a few oratories, and that he had done so, as far as he was able, in accordance with Canon Law (Question 9). He reported that there was no seminary in the diocese. One student currently at Bordeaux would be ordained at the end of 1904; one student was studying Philosophy at the Venerable English College, Rome; one was at Valladolid and two at Thurles. There were 13 other seminarians studying Humanities: ten at Lisbon; two in France and one at 'New' Douai. 'In this way,' Brindle wrote, 'we hope to train native clergy who will be given a sound basis in ecclesiastical discipline and virtue who will be equipped to work for the greater glory of God in everything' (Question 17). He also noted (Question 21) that missionary rectors were chosen by himself after consultation with the Chapter. This was the first time that a role other than a liturgical one had been mentioned with regard to this body.

Secular priests served 68 missions, of whom 25 were 'immovable.' This seems to mean that such priests had security of tenure rather like many clergy of the Church of England have 'freehold.' This presented the bishop with great difficulties in running the diocese because some of these 25

missionary rectors were unworthy and some were not up to the task and ministry required of them. However, the bishop was unable to do anything about them. The number of such missionary rectors was, moreover, totally inadequate for the number of missions (Question 22). Ten missions were served by religious orders (Question 24). In addition to the Cathedral, which had four priests, ten missions had a second priest in addition to the missionary rector (Question 25). There were six 'native' priests, by which term Bishop Brindle explained that he meant 'born in the diocese.' There were 45 from other parts of England, 17 from Ireland, one from France, six from Holland and three from Germany (Question 30). In answer to Question 31, Brindle, unlike Bagshawe, did not list all the priests individually, describing the character of each one together with the responsibilities they exercised and assessing their usefulness in the service of the Church. Instead he stated that they were all engaged in pastoral work (attached to missions), adding that: 'In truth, some of them are short on knowledge, short on piety and short on usefulness.'

The conclusions of the previous reports examined – the one by Bishop Roskell and the six by Bishop Bagshawe – were all very positive. That of Bishop Brindle seems, on the face of it, to be very negative, although I do not think it is entirely so. This is how he ends his report (Question 51):

In various places, and I say this sadly and reluctantly, many people have lapsed from the faith, others had neglected the sacraments, infants have been left unbaptised, and the faith was growing weak [Question 55]. All these evils have arisen from the life of and the example given by the priests. Some have been ordained without having done a theology course. Others, having been expelled from other dioceses, have been accepted here even without testimonial letters with the result that, in this diocese also, they have quickly given cause for astonishment and scandal. In my view, these evils are gradually dying away. Some of the priests I have referred to have died, others have left the diocese, and others, thank God, have improved their way of life. With the passage of time, with God's help, these things will be forgotten. I have already begun to apply a remedy, as I noted in number 17, by training young men as well as possible in colleges founded for clergy, where these young men may be able to learn thoroughly a way of life and conduct which is thoroughly ecclesiastical.

When Robert Brindle arrived in Nottingham in 1902 the diocese was financially, administratively and spiritually in a very bad state. Although his

predecessor, Bishop Bagshawe, was a man of great faith, he lacked the administrative acumen of many of his contemporaries. Thus the new bishop was faced with a well-nigh impossible task, but he set his mind to it with great vigour – not an easy thing for a sixty-four-year-old former army chaplain. While recognizing the difficulties, as he did particularly in the concluding section of the 1904 report, Bishop Brindle nonetheless held out hope for the future. Like his predecessors and successors at Nottingham, Brindle was aware that he was continuing the mission given by Christ to the Apostles to preach the Good News to the ends of the earth; and he was aware that he was doing this in communion with the Successor of St Peter. As part of this mission, he was assessing the state of that portion of Christ's Church entrusted to his governance and pastoral care and reporting on it to the Chief Pastor, the Bishop of Rome. The more I have seen of the *Ad Limina* reports, the more I have become convinced of the value of these documents as an important source of material for those who wish to learn of the workings of God's grace in history.

Appendix A: Questions for the *Ad Limina* Report (19th Century)

1. State the Bishop's name, age and country of origin and – if he is a religious – the name of the Order/Institute to which he belongs.
2. State the size of the Diocese and describe its physical characteristics.
3. Give the name of the Province to which it belongs or the number of Provinces [this is a mistake for 'dioceses'] contained in it.
4. In the case of an Archdiocese, give the number and names of the Suffragan Dioceses. In the case of a Diocese, state of which Metropolitan See it is a Suffragan.
5. Is there a Cathedral and a residence for the Bishop?
6. Does the Bishop hold special faculties from the Holy See? Please list them.
7. Has the Bishop his own sources of income? Please describe them.
8. List the towns/villages of the Diocese and their respective distances from the Cathedral City.
9. When was the last Visitation of the Diocese performed? Was it done in accordance with the prescriptions of Canon Law?
10. When were the last Provincial and Diocesan Synods held?
11. Does the Bishop suffer any interference in the exercise of his jurisdiction on the part of neighbouring bishops?
12. Is there a Cathedral Chapter? How many Canons has it?
13. Are there any Prebends? If so, please give details.
14. What service do the Canons render to the Cathedral? Do they also act as parish priests in the various parishes of the Diocese?
15. Do the Canons reside in their parishes?
16. Do the Canons interfere in the running of the Diocese or hamper the Bishop in the free exercise of his jurisdiction?
17. Is there a seminary? If so, where is it situated? How many young men are trained there and what studies do they pursue?
18. Are the rules of the Council of Trent concerning seminaries observed?

19. Does the Diocese have 'parish priests' or are they simply 'missionary priests'?
20. Are the parish priests 'perpetual' or can they be removed at the will of the Bishop? Do they celebrate Mass *pro populo* on (Sundays and) feastdays?
21. Are the parish priests appointed by the Bishop?
22. How many parishes are there? Is the Blessed Sacrament reserved there, and with due reverence?
23. Do the parishes have fixed boundaries and their own churches? How many chapels are there in each of the parishes?
24. Are some parishes entrusted to the care of religious? Please list them.
25. Do the parish priests have other priests to help them in the care of souls?
26. Give the number of Catholics in each place together with a description of them.
27. Are there Catholic schools in the Diocese? How many are there?
28. Is Catholic doctrine free from error given in the vernacular, and to what extent is it not?
29. Are there non-Catholic schools in the Diocese? How many are there? Do Catholic pupils attend them? If so, how many?
30. Give the number of native-born priests (understood as English rather than natives of the Diocese) and of foreign priests.
31. List all the priests, giving their country of origin. Describe the character of each one together with the responsibilities they exercise, and assess their usefulness in the service of the Church.
32. Do any of the priests hold faculties from the Apostolic See? How are their material needs met?
33. Among the priests are there any [former] students of the Sacred Congregation of the Propagation of the Faith? If so, please list them and state whether they are fulfilling the tasks entrusted to them.
34. List the names and ages of priests residing outside the Diocese together with a description of their character. State where they are living and what they are doing. Do they have a particular obligation to serve their own Diocese?
35. Are there any Clerics [presumably a reference to those in Minor Orders]? If so, how many? How, and under what 'title', are they to be ordained? Where do they live? What is required of them before they can be promoted to Sacred Orders?
36. Are there missionaries belonging to Religious Orders? How many are there from each Order and to which region [viz. Province of the Order] do they belong?
37. Are certain parts of the Diocese allocated to particular Orders and by what authority?
38. Where do these religious live? To which superiors are they subject?
39. Do they have recognized religious houses or simply houses of residence? Is enclosure observed in them?
40. Do they live in community with regular observance?
41. What form of dress do they wear?
42. Are natives of the country admitted to the habit and to religious profession?
43. Do religious hold special faculties? If so, do they show these to the Bishop before they exercise them?
44. In what areas are religious dependent on the Bishop?
45. How are religious maintained? Do they receive any remuneration for administering the sacraments? What sort of reputation do they have?
46. Do they work in a useful way for the salvation of souls and for the advancement of religion?
47. Are there any houses of women religious in the Diocese? If so, to which Orders do they belong? By what authority were they founded? Who is responsible for ministering to them?
48. Do these women religious observe the common life? Are they bound by solemn vows of poverty, chastity and obedience and enclosure?
49. Are there any Pious Foundations or Pious Legacies in the Diocese? (N.B. These are technical terms for bequests or trusts for Masses or other purposes).

50. Are the revenues of these legacies administered correctly and the appropriate canons observed?
51. Please list any abuses which may have infected even Catholics with regard to matters of faith, observance of rites, morality, administration of the sacraments, the preaching of the Word of God or any other matter.
52. Give the main reasons for such abuses and suggest ways in which they might be rooted out.
53. Do marriages take place in accordance with Canon Law?
54. Has the condition of the Catholic Faith increased or decreased over roughly the last twenty years? Please give reasons.
55. Finally, the Bishop is asked to consider carefully the spiritual needs of Christianity [in his Diocese], to describe them in detail, to suggest appropriate ways of rooting out the errors of the past and of achieving the greater advancement of religion.

Appendix B: Questions for the *Ad Limina* Report (post-1983 Revision of the Code of Canon Law)

1. Pastoral and administrative organization of the Diocese.
2. Identity and general religious situation of the Diocese.
3. The ministry of the Diocesan Bishop.
4. Liturgical and sacramental life; the cult of the saints.
5. Catholic education.
6. Catechesis.
7. Life and ministry of the clergy.
8. Institutes of Consecrated Life and Societies of Apostolic Life.
9. Missionary co-operation.
10. The laity.
11. Ecumenism.
12. Other religions.
13. Pastoral care of the family.
14. Evangelization of culture.
15. Social communications.
16. Social justice and the social teaching of the Church.
17. Christian charity and human development.
18. Health care.
19. Pastoral care of migrants and itinerants.
20. Artistic and historical patrimony of the Church (NB. this section would include a report on the Diocesan Archives).
21. Financial state of the Diocese.
22. Bishop's assessment; outlook for the future and summary.

EDITORIAL NOTE: Canon Anthony Dolan M.A., S.T.L. is Parish Priest of Grantham, Lincolnshire, Archivist of the Diocese of Nottingham and a former Chairman of the Catholic Archives Society.

Obituary: Father Geoffrey Holt S.J.

Father Geoffrey Holt, who died on 30 September aged 97, was an English Jesuit for a record 80 years and a notable historian of the Society of Jesus' province in this country. Most English Jesuit historians have restricted their research to the years of early recusancy, or non-compliance with the religion of state, starting in the late 16th century and continuing to the reign of King James I. Holt chose the comparatively neglected 18th century, about which he wrote with great sympathy and understanding. Specialising in the period leading up to the suppression of the order in 1773, he gave particular attention to what happened to individuals – how they fared, how some returned and why others did not. He wrote two books. **William Strickland and the Suppressed Jesuits** (1988) was about the administrator who minded their finances until the province was restored in 1803. **The English Jesuits in the Age of Reason** (1993) covered the way they worked in later Penal Times. Holt's keen curiosity in obscure Jesuits and those who assisted them also led him to write 18 entries in the **Oxford Dictionary of National Biography** and 55 in the **Diccionario Histórico de la Compañía de Jesús**. John Thorpe, the priest and letter-writer resident in Rome who conducted Catholics on the Grand Tour, was another subject of articles elsewhere.

Thomas Geoffrey Holt was born on 17 April 1912, the son of Arthur Holt, the Anglican town clerk at Hereford and Oxford, and his wife Mary Frances Wilding, who raised their sons as Catholics. Educated at Stonyhurst College, Lancashire, Geoffrey entered the Jesuit novitiate in 1930 at 18. He owed his vocation to a school retreat given by Father Martin D'Arcy, who made a lasting impression that was consolidated when Holt went up to Oxford in 1936 to read History at Lutyens' newly-built Campion Hall, where D'Arcy was Master. After completing his theological studies at Heythrop College, near Chipping Norton, Holt went on to teach briefly at the Jesuit preparatory school at Corby, Sunderland, followed by two years at Stonyhurst. Ordained priest in 1945, he taught for three years at Mount St Mary's College, Spinkhill, before returning to Stonyhurst where he remained for 16 years and became head of the history department. As a boy he had been taught by the writer Christopher Hollis, and later he himself taught the subject to Hollis' son, Crispian, the current Bishop of Portsmouth. During this time he edited the school magazine, where he published his first historical articles – models of accuracy that require little

revision even today. This period deepened his love for the school, its history and traditions, and he continued to take a keen interest in its fortunes.

In 1966 Holt was appointed writer and assistant in the province's archives at the Jesuit curia at Mount Street in London, and 19 years later he was made archivist in succession to the late Father Francis Edwards. For 40 years Father Holt remained in London, publishing his books and articles but doing little pastoral work in Farm Street church beyond occasionally celebrating a public Mass and hearing confessions. Charming and fastidious in dress and appearance, Holt embodied the best of the Jesuit tradition. Without fanaticism he continued to celebrate privately the old Mass and say the unreformed Roman Office; he only concelebrated Mass once, at a family funeral. His architectural ideal was Wardour Chapel in Wiltshire, where he frequently celebrated Mass and was welcomed by the congregation. Reserved without being cold, he rarely expressed his private views, and it was only by the slightest nuance that he intimated disapproval. He was reticent about developments in the Church since the Second Vatican Council, his strongest comment being that the Netherlands had gone off the rails. With a dry but warm sense of humour he delighted in the foibles of his fellow Jesuits, past and present. Though, from 1974, he started travelling to lecture on history at St John's Seminary, Womersley, he never went abroad, even to Rome. A Fellow of the Society of Antiquaries and of the Royal Historical Society, Geoffrey Holt was a council member of the Catholic Record Society. His personal austerity was embodied in his tidy room, which was distempered white. It was furnished only with a bed, a chest of drawers, a table and chair, a wardrobe, a trunk, a crucifix and a portrait of St Thomas More. R.I.P.

*EDITORIAL NOTE: This obituary (very slightly amended) appeared in **The Daily Telegraph** of 30 November 2009 and is reproduced by kind permission.*

BOOK REVIEWS

Paul Keane, **The Martyr's Crown: Rome and the English Church**, Oxford: Family Publications, 2009, pp.232. This book is a very well-written and illustrated account of the newly restored wall paintings in the Church of St Thomas of Canterbury at the Venerable English College, Rome. The original paintings dated from 1583 and were commissioned as an act of homage to the many former students of the College who suffered martyrdom (there were to be forty-four such martyrs from the *Venerabile*). The paintings, having suffered destruction in the wake of the Revolutionary period, were skilfully recreated from contemporary prints in 1883. The thirty-four images tell the story of the Church and its saints in England and Wales from the dawn of Christianity until the Reformation. The author, who is a Cambridge-trained historian and a priest of the Diocese of Brentwood, was ordained from the College in 2003. In fact, the restoration of the pictures was made possible by the generosity of the same benefactors who have made funds available for the College's recent archive project.

Leo Gooch, **A Complete Pattern of Nobility: Lord John Lumley (c.1534-1609)**, University of Sunderland Press, 2009, pp. vi + 232. The author, whose name will be familiar to many as Honorary Secretary of the Catholic Record Society, is well known as an historian of Jacobitism and the Catholic North-East. His latest work is a biography of an Elizabethan Catholic nobleman, an ancestor of the present Earl of Scarborough, much associated with efforts to reverse the religious policy of the Crown. A supporter of the Queen of Scots, Lumley was connected to the rising of the Northern Earls and the Ridolfi Plot, but his principal claim to fame is as the key figure in the patronage of art in sixteenth-century England. The inventory of his portrait collection is a work of monumental importance. Leo Gooch has used a variety of sources, printed and manuscript, in the compilation of this book, and in particular has consulted archival collections at the National Portrait Gallery and Durham University.

Michael Questier (edit.), **Stuart Dynastic Policy and Religious Politics 1621-1625**, Cambridge University Press for the Royal Historical Society, 2009 (Camden 5th series, vol.34), pp.xx+427. In the latter years of Lumley's life, and in the period immediately after his death, the English throne was occupied by James I (VI of Scotland). Michael Questier, Professor of History at Queen Mary College, University of London, provides a masterly 130-page introduction to his erudite edition of the newsletters and reports written by English Catholics (both clerical and lay) from France, Flanders and Rome, as well as

their native land. Their subject matter comprised analysis of James' foreign policy and attempts to guarantee the royal succession via the marriage of his son Charles Stuart to a daughter of a Catholic power, and the consequences of the subsequent failure to secure such a union with the Spanish branch of the House of Austria. The author's principal quarry has been the Archives of the Archbishop of Westminster (A Series, B Series and the Archives of the Old Brotherhood), but other sources include the Jesuit Provincial Archives in London, as well as the Society's Roman Archive, the British Library and the National Archives. From the point of view of Catholic historical scholarship, it is gratifying to see this publication in such a prestigious series as Camden.

Gabriel Glickman, **The English Catholic Community 1688-1745**, Woodbridge: Boydell Press, 2009, pp.ix+306. The Westminster Diocesan Archives are just one of many sources that have been utilized in this important study of English Catholicism in the period from the so-called Glorious Revolution to the failure of the attempt by Prince Charles Edward Stuart to regain his grandfather's throne. Although the first half of the eighteenth century was overshadowed by the Penal Laws and the Jacobite movements, Glickman's thesis is that English Catholics also exhibited many signs of a vibrant engagement with issues of national and European importance. He uses contemporary recusant literature and correspondence in order to examine areas such as education, scholarship, spirituality and domestic life. In addition to Westminster, where Father Ian Dickie is singled out for special praise, and likewise Andrew Nicoll at the Scottish Catholic Archives, the following repositories have been visited: Vatican Secret Archives; Royal Archives, Windsor; British Library; National Archives; Jesuit Provincial Archives, London; Downside Abbey; Douai Abbey; Ushaw College; Duke of Norfolk's Archives, Arundel Castle; Lambeth Palace Library; Bodleian Library; Tempest Family MSS, Leeds; University of Hull; and the County Record Offices of Lancashire, Warwickshire, Oxfordshire, Gloucestershire, Northumberland, Cambridgeshire and Suffolk.

The Throckmorton Papers in the Warwickshire Record Office were consulted by Gabriel Glickman. Now, Peter Marshall and Abbot Geoffrey Scott O.S.B. (President of the Catholic Archives Society) have edited **Catholic Gentry in English Society: The Throckmortons of Coughton from Reformation to Emancipation**, Farnham & Burlington VT, Ashgate, 2009, pp.vii+282. The Throckmorton Papers, held jointly by the Warwickshire Record Office and the Shakespeare Centre Library, Stratford-upon-Avon, form but one of the many repositories consulted by the contributors to this handsome volume

which surveys the fortunes of this distinguished Midlands Catholic recusant family in nine chronologically-themed chapters. The book has been published to mark the 600th anniversary of the Throckmortons at Coughton Court, Warwickshire, which, together with Buckland in Berkshire, forms the chief setting of the study. Although space prevents an analysis of each chapter, readers will not be surprised to learn that Michael Hodgetts has contributed a characteristically scholarly and fascinating account of the role of Coughton at the time of the Gunpowder Plot. The Foreword has been written by none less than Professor David Starkey. Among the collections used by the contributors one may also mention material at Coughton, the National Archives, the British Library, the Berkshire Record Office, the Westminster Diocesan Archives and those of the Archdiocese of Birmingham.

Nicholas Schofield and Gerard Skinner, **The English Vicars Apostolic 1688-1850**, Oxford: Family Publications, 2009, pp.256. Fathers Schofield and Skinner, two priest-historians of the Archdiocese of Westminster – the former also being the Diocesan Archivist - are fast becoming the Ward and Burton of the twenty-first century. Their much acclaimed volume on the English cardinals has been followed by an equally well-researched and readable account of the Vicars Apostolic who, in the name of the Pope, governed the Catholic Church in England and Wales from the exile of James II to the Restoration of the Hierarchy in 1850 (the first Vicar Apostolic was appointed in 1625 but the book begins with the erection of the four vicariates in 1688). In a chronological narrative that proceeds per District, the careers of individual bishops are treated in succinct chapters. As well as meeting the 'big guns' (Giffard, Challoner, Milner, Baines etc.), one of the delights of this study is to introduce the lesser known bishops of the Penal Days. Moreover, in some of the chapters there are direct references to primary sources, notably the A and B series in the Westminster Diocesan Archives. An attractive and lavishly illustrated work – including a reproduction of the dog which saved the life of Bishop Benjamin Petre (of whom no known portrait exists) – this latest volume by Schofield and Skinner should find a welcome place on the bookshelves of Catholic archivists.

John T. Smith, **'A Victorian Class Conflict?': Schoolteaching and the Parson, Priest and Minister, 1837-1902**, Brighton & Portland OR: Sussex Academic Press, 2009, pp. viii+ 233. This ground-breaking book examines the relationship between clergymen and schoolteachers in the Anglican, Nonconformist and Catholic traditions from the accession of Victoria to the 1902 Education Act. It is a cross-confessional study in that Dr Smith, who is

Senior Lecturer in Education at the University of Hull and thus formerly a colleague of Professor Alan McClelland, draws upon both printed and archival sources in order to highlight the similarities and differences between the traditions under examination. Indeed, he has read and researched widely in his field, which is no mean achievement given the mass of evidence available, chiefly managers' minute books. Nevertheless, from an archival point of view, and judging from the primary sources listed in the bibliography, it is somewhat disappointing to note that the author appears to have found comparatively fewer documents from Catholic schools to be available in the public domain.

Pauline J. Shaw M.F.I.C., **Elizabeth Hayes: Pioneer Franciscan Journalist**, Leominster: Gracewing, 2009, pp.xx+320. Born on Guernsey in 1823, the subject of this study entered the Wantage Anglican Sisterhood in the wake of the Oxford Movement and in 1856 was received into the Catholic Church. Her reception took place by the Jesuits at Farm Street, her spiritual director was the future Cardinal Manning and at Bayswater, under Mother Mary Elizabeth Lockhart, she was one of the original group of what became the Missionary Franciscan Sisters of the Immaculate Conception. In addition to her missionary labours in Jamaica and the United States, Elizabeth Hayes' principal apostolate was that of the pen, and her chief work was to edit the **Annals of Our Lady of the Angels**, inaugurated in 1874. Sister Pauline Shaw, a Missionary Franciscan of the Immaculate Conception, has utilized her own congregation's archives in Rome, Australia and England (Braintree, Essex), as well as those of the Anglican Sisterhood of St Mary the Virgin, Wantage, the Franciscan mission at Santa Barbara, California, and the Franciscan Sisters in Glasgow and Little Falls, Minnesota. Elizabeth Hayes died in 1894 and remains an important figure in the development of Catholic journalism in the English-speaking world.

Tony Tinkel, **Cardinal Newman's School: 150 Years of the Oratory School, Reading**, London: Third Millennium, 2009, pp.176. The author, who is Archivist of the Oratory School, is well known to members of the Catholic Archives Society, especially in connection with the visit to Hildesheim in 2007, when his fluent German was most useful! The present work, which complements **A Catholic Eton?** - Paul Shrimpton's recent study of the foundation of the school in 1859 and the immediate aftermath - looks at the entire history of Newman's educational enterprise at Edgbaston, now happily esconced at Woodcote, near Reading, whence it transferred from Birmingham in 1942 via a twenty-year stay (1922-1942) at nearby Caversham Park. The book is lavishly illustrated and has a coffee-table appearance, but lacks

nothing by way of scholarship. The author has busied himself in the Archives of the Oratory School, the Birmingham Oratory and those of the Duke of Norfolk at Arundel Castle. The Oratory School is one of only two surviving institutions established directly by Newman himself, the other being the Birmingham Oratory. In a year that promises to witness the beatification of J.H.N., this publication will find a central place on the shelves of his devotees.

Gilbert Thompson, **From Bugbrooke to Brompton** (published by the author: 3 Queen Anne's Gardens, London W4 1TU), 2008, pp. xii+74. It is the London Oratory at Brompton which features in the next work under review. The subject of this brief study is Herbert Harrison, a scion of the rectors and squires of Bugbrooke, Northamptonshire, and a maternal ancestor of the author, who is himself an Emeritus Professor of Medicine. Herbert Harrison, who was related to the Æ Becketts, another convert family, was received into the Catholic Church by Father Bowden of the London Oratory in 1861. Aged eighteen and still a pupil at Westminster School, his conversion was vehemently opposed by his father, the Reverend James Harwood Harrison (1799-1890). In fact the episode came to national prominence as Harrison senior attacked Father Faber and the Oratorians in the press. Herbert Harrison developed a close spiritual relationship with Faber (who died in 1863), became an Oratorian novice soon after his reception, was admitted as a full member of the community three years later and was ordained to the diaconate in 1866, thus entitling him to the designation 'Father'. However, he died in the following year without having been able to proceed to the priesthood. Harrison's father thereupon renewed his attack on the London Oratory, blaming its neglect of his son for the latter's premature death. The author has made use of the Archives of the London Oratory, especially volumes 19 (Faber's letters to Harrison) and 31 (Harrison's letters to the Duchess of Norfolk). There are also a number of illustrations reproduced from albums at Brompton.

Terry Tastard, **Ronald Knox and English Catholicism**, Leominster: Gracewing, 2009, pp.xii+215. A twentieth-century convert to the Catholic Faith who needs little introduction, Ronald Knox is engagingly and honestly portrayed by Father Terry Tastard, Parish Priest of Brook Green, Hammersmith, who manages to capture his subject's gifted though complex character. The focus of the book is on Knox's life within the context of English Catholicism in the early and mid-twentieth century. In this the author complements Evelyn Waugh's biography of Knox and other studies that consider Knox as apologist, spiritual writer etc. The archival sources are manv.

and include the following: BBC Written Archives Centre, Caversham Park, Reading; Evelyn Waugh Papers, British Library; Archives of the British Jesuit Province; Knox Papers, Mells Manor, Somerset; Sir Arnold Lunn & Douglass Woodruff Papers, Georgetown University Library; Harold Macmillan Papers, Bodleian Library, Oxford; Sheed & Ward Papers, Archives of the University of Notre Dame; and the Universities' Catholic Education Board Archives housed in the Westminster Diocesan Archives.

Michael Fisher, **Hardman of Birmingham: Goldsmith and Glasspainter**, Ashbourne: Landmark Publishing, 2008, pp.ix+177. The author, a non-stipendiary minister of the Church of England, is a leading authority on A.W.N. Pugin (1812-1852) and thus the ideal guide to the celebration of 170 years of the establishment of John Hardman and Company in Birmingham. John Hardman junior (1811-1867) became Pugin's closest friend and collaborator and the Hardman dynasty is known throughout the world for its metalwork and stained glass. The firm is still in business and its archives, on which there is a very useful appendix in the book, are currently divided between four principal repositories: Birmingham Museum & Art Gallery; Birmingham City Archives; Birmingham Archdiocesan Archives; and the Lightwoods House Collection, Hardman Studio, Birmingham. Among the many archivists mentioned in the acknowledgements are Miriam Power (Westminster Cathedral) and Sister Barbara Jeffery (Sisters of Mercy, Handsworth, Birmingham).

L.M. Bray, **The Duchemin Family History**, Ely: Lantern Tower, 2009, pp.xii+341. Staying in Birmingham, the present study examines the fortunes of another prominent Catholic family. Louis Duchemin (1776-1857) was an officer in Napoleon's navy who was captured in 1805 and ended up as a prisoner of war in England. He duly became a professor of languages in Birmingham. His son Charles Jean Duchemin (1826-1900) was a pianist, professor of music and a composer, and his son Charles (1886-1965) became a long-serving Rector of the Beda College, Rome. This book is thus an important contribution to the history of the latter institution, and indeed to that of the Venerable English College itself. Monsignor Charles Duchemin, as he became, was educated at the Oratory School, Edgbaston, Downside and Cotton College. Indeed, his godfather and relative, Canon John Hawksford, was both Rector of Oscott (1877-1880) and President of Cotton (1885-1897). A Cambridge graduate, Duchemin was ordained in 1914, having studied at the Beda, to which college he returned as Rector in 1928 after parochial work in the Dioceses of Northampton and Southwark. He remained at the Beda for

thirty-three years, including its wartime evacuation to Upholland. He retired in 1961, the year in which the present Beda was opened near St Paul-without-the-Walls. As well as material at the Beda itself, the author has used papers located in the Birmingham Archdiocesan Archives, the Birmingham Oratory, the British Library, Downside Abbey Archives, and the Archives of the Little Company of Mary (Monsignor Duchemin retired to their convent at Harrow).

J.A. Hilton, **The Artifice of Eternity: The Byzantine-Romanesque Revival in Catholic Lancashire**, Wigan: North West Catholic History Society, 2008, pp.ix+177. Moving northwards, the author of this well-researched and illustrated book offers a guide to fifty-one churches in Lancashire, ranging from the Lutyens Crypt of the Metropolitan Cathedral, Liverpool, to chapels-of-ease. In an age of contraction for the Catholic Church in so many parts of Britain, it is important that there are also details provided of churches now closed and/or demolished, such as the former Norbertine Basilica of Corpus Christi, Miles Platting, Manchester. The N.W.C.H.S. is to be congratulated for publishing such an attractive volume, one which it may be hoped will inspire similar architectural gazeteers in other regions.

Jan Ward, **The Leonard Stokes Directory: Architect in a Dressing Gown** (published by the author: jan@leonardstokes.co.uk), 2009, pp.164. The prominent late Victorian and Edwardian architect Leonard Stokes (1858-1925) was the son of Scott Nasmyth Stokes, a convert of 1846 and the first Secretary of the Catholic Poor School Committee. Stokes was a prolific designer of churches, convents (especially Nazareth Houses), school buildings (notably at Downside), private houses, public buildings and telephone exchanges (he married the daughter of the General Manager of the National Telephone Company). This study is a labour of love from one who has engaged in a detailed investigation of all Stokes' known commissions, and it relies heavily upon archival material discovered by the author in a variety of repositories, a great many of them Catholic. To give an indication of some of the better known ecclesiastical buildings for which Leonard Stokes was responsible, wholly or in part, the following may be mentioned: Sacred Heart, Exeter; Nazareth Houses at Hammersmith, Southsea, Isleworth and Bexhill-on-Sea; St Joseph, Southampton; St Clare, Sefton Park, Liverpool; Our Lady Help of Christians, Folkestone; All Souls, Peterborough; Holy Ghost, Balham; All Saints Pastoral Centre, London Colney; Chigwell Convent Chapel; and the Catholic Cathedral at Georgetown, Guyana. The book is very well illustrated and also includes projects that never came to fruition, such as Stokes' designs for Liverpool Anglican Cathedral.

Jean Olwen Maynard, **150 Years of Mercy: A History of the Sisters of Mercy, Commercial Road, East London**, (available from the Convent of Mercy, 88 Hardinge Street, London E1 OEB), 2009, pp.304. In 1853 Father William Kelly, a native of Co. Westmeath, assumed responsibility for the large East End mission of Commercial Road and three years later opened the Church of St Mary & St Michael. In 1859 he secured the services of the Sisters of Mercy from Tullamore, Co. Offaly, who made a foundation in Commercial Road. The author of this book is the widely published historian of East London's Catholic community, and in chronicling the story of the Convent of Mercy, its foundations and various apostolates (especially education) she complements her previous work on the Commercial Road parish itself. Her archival sources are many and include the following: the Convent of Mercy, Hardinge Street (now part of the Union of the Sisters of Mercy, whose archives were also consulted); the Westminster Diocesan Archives; the Annals of the Convent of Mercy, Tullamore; the National Archives (ED 21); London Metropolitan Archives (education); and the Tower Hamlets Archives. Indeed, her painstaking research in secular as well as Catholic repositories serves to make this book as much a study of East End life as well as its principal focus on the life and work of a religious community.

Marilyn Johnson and Stewart Foster, **The Catholic Parish of St Margaret and All Saints, Canning Town, London E16: 1859-2009** (available from the Parish Office, 79 Barking Road, London E16 4HB), 2009, pp.101. Moving slightly further eastwards, in the same year that the Sisters of Mercy arrived in Commercial Road, a new mission was established (from Stratford) at Canning Town, a poor neighbourhood in the heart of London's burgeoning dock area. In 1897 the Franciscan Missionaries of Mary made a foundation in Canning Town, which survives to this day as St Margaret's Convent, Bethell Avenue. The present study, which focuses upon Canning Town as a district, the Catholic parish and its clergy, the convent and schools (and especially the evacuation of this much-blitzed part of the capital during the Second World War), is the fruit of co-operation between a local historian and the Archivist of the Diocese of Brentwood. As well as the Brentwood Diocesan Archives, those of the Archdiocese of Westminster, the Franciscan Missionaries of Mary and the London Borough of Newham have been used in order to piece together the history of a parish which at one time early in the twentieth century claimed to be responsible for educating more Catholic children than any other in London, and possibly in the country.

Moving from London's East End to the Hertfordshire-Essex border, Geoffrey Kinton provides a very informative and excellently referenced history of the foundation and development of another parish: **Our Lady of the Immaculate Conception and St Joseph, Waltham Cross, 1860-2010**, Edmonton: Spectrum Press, 2010, pp.x + 81 (available from the church: 204 High Street, Waltham Cross, Hertfordshire EN8 7DP). The moving force behind the establishment of this mission was the Oxford convert Father George Bampfield who, in addition to his unsuccessful attempts to bring the novelist Anthony Trollope (a resident of Waltham Cross) into the Catholic fold, is revered as the modern-day Apostle of Hertfordshire and North Middlesex. In addition to records held at the church itself, the author has used a number of archival collections in the course of his research, including those of the Westminster Diocesan Property Services Office, the Royal Institute of British Architects, the Daughters of the Cross of Liège (with acknowledgement given to their Archivist, Anselm Nye), the Catholic National Library and the Hertfordshire Record Office.

Yet another 150th anniversary publication is **Changing Times, Changing Needs: A History of the Catholic Children's Society (Westminster)** by Jim Hyland (available from the same Society at 73 St Charles' Square, London W10 6EJ), 2009, pp.108. The author, whose professional life was spent in child care, both Catholic and secular, has used the Westminster Diocesan Archives, the Brentwood Diocesan Archives and the archives of the Daughters of Charity of St Vincent de Paul to produce a readable and well-illustrated account of the Crusade of Rescue, since 1983 known as the Catholic Children's Society (Westminster). In many ways, however, this book chronicles not simply the story of the pioneers of Catholic children's services in the two dioceses (Westminster and, from 1917, Brentwood also), but offers a summary of social policy as it has affected orphans and children who came under the protection of the courts. Hyland treats in an honest but sensitive fashion controversial issues such as the child migrant schemes to Canada and Australia which were in operation from the end of the nineteenth century until after the Second World War. Likewise he gives credit to the clergy, religious and lay workers who sacrificed a great deal in order to provide a wide range of services to needy children and their families, an apostolate which continues to this day despite the many changes in society and legislation, not least the morally unacceptable nature of recent laws on adoption policy.

Emma Rix, Josephine Ronan and Marian Ruston (edits.), **A Child of St Bernard's is Known Everywhere: A Centenary History, 1910-2010**,

Southend-on-Sea: Desert Island Books, 2009, pp.224. The School Sisters of Notre Dame from Germany opened a convent and school at Westcliff-on-Sea (Southend, Essex) in 1875. Thirty-five years later the Bernadine Cistercians from Slough took over the school and renamed it 'St Bernard's.' The Bernardines withdrew from Westcliff in 1983 but the school continues to flourish, the trusteeship having been transferred to the Diocese of Brentwood in 1990. This publication has been compiled by two history teachers currently on the staff and a school secretary, two of the authors being 'old girls' (others among whom include the actresses Helen Mirren, Gemma Creaven and Anne Stallybrass). Being the work of those engaged in education, the book is structured in such a way that readers of all ages may use it with profit, especially in the way that the editors manage to weave national and international events into the story of the school. A number of archival sources have been used: St Bernard's School and the Bernardine Cistercian Archives; Southend-on-Sea Museum and Archives; Brentwood Diocesan Archives; and a very wide selection of short memoirs contributed by past pupils, members of staff, governors etc. The illustrations, in terms of both quantity and quality, are to be commended.

Brian Hilton, **The Vatican Pimpernel: The Wartime Exploits of Monsignor Hugh O'Flaherty**, Wilton, Cork: Collins Press, 2008, pp.xii+212. The subject of this fascinating book was made famous by the actor Gregory Peck in the film **The Scarlet and the Black** (1983). Monsignor Hugh O'Flaherty (1898-1963), a Kerryman born in Co.Cork, was a student at Propaganda Fide (1921-1925) bound for service as a priest in Cape Town, South Africa. In fact he spent most of the rest of his life in the Vatican. Ordained in 1925, he became Vice Rector of Propaganda and then, while attached to the Holy See's diplomatic service, he was, during the Second World War, the lynchpin of a clandestine organization in Rome which successfully hid and protected Allied prisoners of war and others (including Jews escaping from Nazi genocide). This study uses archival material held by the Irish Department of Foreign Affairs and the papers of Michael MacWhite (Minister at the Irish Legation in wartime Rome), now kept in the Archives Section of the James Joyce Library, University College Dublin. The author also visited the National Archives at Kew to consult the papers of the British Organization for assisting Allied POWs in Rome. Monsignor Charles Burns receives a special acknowledgement from Brian Hilton.

S.F.

The Catholic Archives Society Conference, 2009

The Society's 2009 Annual Conference took place at Ushaw College, Durham, from 18 to 20 May. The theme of the gathering was very much slanted towards the archival heritage of Catholic institutions in Britain and Ireland within their European contexts.

The first speaker was Abbot Geoffrey Scott, President of the Catholic Archives Society, who spoke on the English Benedictine material to be found in the Archives du Nord, Lille – one of the venues visited as part of the Society's trip to Douai in Northern France in 2001. The second paper was given by Dr Simon Johnson, who considered the digitisation of the Archives of the English College, Lisbon, which collection is now held at Ushaw. He also gave a description of the Lisbon Library which forms part of the deposit.

Abbot Michael John Zielinski, Vice President of the Pontifical Commission for the Cultural Heritage of the Church had prepared a presentation entitled 'Ecclesiastical Archives and the Memory of God's People' (reproduced in the current edition of **Catholic Archives**). Owing to his having been recalled to Rome immediately before the conference, this paper was read by Margaret Harcourt Williams.

Iris Jones, Archivist of the Venerable English College, Rome, delivered a stimulating account and an 'up-date' of her work at what is the oldest British institution abroad. Readers of this journal will recall a recent series of articles on the Archive Project at the *Venerabile* (see also the first book review above). Finally, Andrew Gray, Archivist at Durham University Library, spoke about on-line catalogues and digital imaging. The conference also hosted the Annual General Meeting of the Catholic Archives Society as well as the customary Open Forum.

Full accounts of the papers given at the conference may be found in the Catholic Archives Society's **Bulletin** (no.33, December 2009), where the reports of the Officers of the Society at the A.G.M. and the topics raised at the Open Forum are also reported in detail. The Annual Conference of the Society for 2010 will be held at High Leigh Conference Centre, Hoddesdon, Hertfordshire, from 24-26 May, taking as its theme 'Back to Basics.'