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Editorial

Welcome to another edition of *Catholic Archives*. In last year's edition, I set myself the challenge of making the journal promote the Catholic Archives Society's core aim of providing information, advice and training opportunities for anyone with responsibility for the identification, cataloguing, care and preservation of Catholic archives. Articles should offer professional advice and best practice to archivists working in Catholic institutions. Claire Walsh's article 'Stop, Look and Listen! Common sense advice for archivists' and Peter Phillips article 'The Pastoral Function of Church Archives: A Personal Reflection' are edited versions of their talks given at last year's Conference and both offer invaluable advice on the role of an archivist from a practical and personal perspective. Rebecca Somerset has helpfully shared her development plan for the Provincial Archives of the British Province of the Society of Jesus which I'm sure will prove to be extremely useful for those of us who are required to undertake something similar in our own archive. A number of archive repositories also contain early printed books so Alastair Fraser's article '"There is some old printed stuff in there as well": Some thoughts on early printed books for archivists' provides an excellent introduction on the subject for those of us who don't know quite what to do with those dusty tomes! In the Journal, there should also be a place for articles which examine the role of archives from the user perspective which heavily emphasise the 'archival journey' a user undertakes in historical research. Jim Hughes's article 'The Stella Hymn: Part 1' is particularly informative in this sense, not only for shedding light on previously unknown information about John Lingard's famous hymn but also for its emphasis on archives and how they were utilised to great effect in researching the author's topic. Geoffrey Scott's article 'Douai Library and Archives' provides an exhaustive survey of the collections of one of the most important Catholic repositories in the country. Finally, readers of last years edition may have spotted a short obituary on the death of one of the Society's patrons, Cardinal Francesco Marchisano. A copy of the tribute to Cardinal Marchiasno complementing the obituary is also provided in this edition.

Jonathan Bush

Stop, Look and Listen! Common sense advice for archivists[1]

Claire Walsh

For six and a half years, I worked as the Provincial Archivist for the Sisters of Notre Dame de Namur and, for the last 20 months, I have been working freelance specializing in Religious/Catholic archives. During that time, I have worked for a number of different congregations and have seen some things which, as a professionally trained archivist, surprised me. I am aware that a professional academic training is somewhat of a luxury. I am also aware that the cost is now prohibitive for many and, for many, working in the archive was not necessarily something that they had planned! I do not wish to question the professionalism of those working in archives without the benefit of the type of training I received. However, I would like to share some of the things that I have seen and learnt in the hope that they will make things easier in some of your archives.

During my training it became a standing joke between the students that our lecturers, all of them bar the Latin tutor, were constantly saying "What would happen if you were hit by a bus on your way home from work?" Was there an issue with archivists who did not know the green cross code? However, after 20 months experiencing a variety of archive environments, I realise that the "What if you were hit by a bus?" question was possibly one of the most valuable lessons I learnt. So, in this article, I would like to highlight some of the issues I have found and provide some straight forward advice and guidance. I am aware that the majority of archivists are working with limited time and resources. What I hope to offer, therefore, is practical advice, rather than regurgitating international archival standards. In other words, an emphasis on achievable good practice rather that unachievable best practice!

Appraisal and accessioning

When items arrive at the archive we should:

- check them - are there any nasties lurking - mould, insects, vermin?
- appraise them - do they actual belong in this archive?

[1] This is an edited version of the text of a paper given to the Catholic Archives Society Conference in 2015.

- accession them - add them to the record of items deposited in the archive.

I have worked in a number of archives where the archivist has clearly kept everything that has been sent to the archive, no matter what it is. These included:

- 1992 council tax bill
- centenary booklet for a school run by another congregation
- souvenirs of papal visits

When we are already working with limited time, space and resources, keeping everything uses valuable space and produces overwhelming amounts of work. Every time an item is acquired, listed, packaged and boxed a commitment is being made to keep it "forever", in perpetuity. That's an expensive commitment. Does the item actually tell your story - the story of your institution, organisation, diocese? Or is it actually telling someone else's story? Take the souvenirs of papal visits for example. If a sister from a convent attended a papal event with their invitation, service booklet, photos they took at the event etc., then this arguably has a place in their convent archive. If the pope visited a particular diocese and the diocesan archivist retains the papers making arrangements for the papal vist, the press coverage etc. then it has a place in the diocesan archive. However, just because someone in your organisation took the trouble to buy and keep all the newspapers during a papal visit, record the televised events, buy the souvenirs, etc. it doesn't mean that they belong in your archive. The items are taking up valuable resources, unless you have a collecting policy that states the repository collects anything "Catholic" relating to Britain (only advisable if you have sufficient time, space and budgetary resources)! The question I ask myself time and again when I am assessing accessions is "Does this tell the story of the organisation?" so I would advise asking the same question. Just because the organisation produced it doesn't mean that it warrants keeping forever. So, that 1992 Council tax bill - yes it was received and paid for (hopefully) but it isn't adding anything to your story - your history. I know that I have spoken to people who would like to keep everything (and of course I have now seen evidence of this happening) but the more you keep, the more difficult it becomes to sift through the irrelevant to find the relevant - not to mention the very real costs - you can end up in a situation where you "cannot see the wood for the trees".

The second issue relating to accessioning is adding newly-arrived archives to boxes of material that have been listed. It might seem an obvious place to store this material because it will be added to the list next time you're cataloguing. However, this really is one of those "What if I get hit by a bus moments?" I have gone into archives where the archivist has been taken ill and subsequently died and I have been left trying to work out what is listed and what is not. No matter how tempting it is - please don't do it! If you have a box of unlisted material for the same place/parish then feel free to add it to that box but please don't mix listed and unlisted material no matter how tempting it is!

Finding Aids

Whether you have box lists, a card index, a hierarchical catalogue or a state of the art archival database you have a finding aid.

There should only be one version of your finding aid. I have worked in different archives and faced with up to five versions of the finding aid and, in some cases, due to the adding of unlisted material to listed material, no version actually matches the material in the boxes. In defence of the people who have been running the archives, I am aware that sometimes it is due to a lack of IT skills - fear of adding to a document or deleting an old version. But, we come back to the "what if you are hit by a bus?" question. The person who has to carry on the work without you being there to explain your system has an incredibly difficult task and, if that person has no archival experience, possibly an almost impossible task.

Cataloguing/listing

No matter what type of finding aid you are using, your cataloguing/listing needs to provide enough information so that the item you are describing can be identified and found by anyone using the finding aid. This may appear obvious but in my endless checking of boxes in order to establish which finding aid is the current version, and in order to establish what material isn't actually listed, I have come across four copies of the same thing listed as four different things and none of the entries actually describing the item properly. Your description needs to describe what you have in front of you. If it is a drawing of the bishop's or institution's coat of arms then your description should say this not, as I have seen, just the text of the motto on the coat of arms. If it is a diary kept in a hard backed notebook, include this information in your description. My favourite is "The five pillars". I have still not located the said five pillars - there was no clue whether I was looking for a book,

folder, envelope - nothing - just "The five pillars". Eventually one of the community remembered that once, in one of the numerous biographies of the foundress, the original group of sisters were referred to as the "Five pillars". I still never located the item but at least I have an idea of what it may have been about! Remember you are not just trying to make life easier for another archivist if you are hit by that bus but when a researcher looks at the finding aid - whether internal or external - if your descriptions are too obscure and do not actually describe the item they will have no idea whether the item will help their research or not. This can lead to either having to retrieve more material than is actually needed or some records never being used as no-one realises their significance. Both scenarios are a waste of valuable resources.

Once an item is adequately described in the finding aid and suitably packaged, it should then be clearly labelled with the unique identifier from the finding aid, either with a number or code to avoid having to unpack every item when trying to find something. Again this may seem obvious but in my experience this does happen! Use a pencil rather than a pen because it won't fade and there is no risk of the ink leaking onto other documents.

Some of you may have noticed at the beginning of this section I used the phrase "hierarchical catalogue" as one of the types of finding aid. This describes a finding aid that, simply put, shows how everything in the archive is interlinked. It is like a family tree, working down from the highest level of the whole organisation, through the different areas down to the individual records with each level ideally showing how everything links together, how and why it belongs, and respecting the provenance of the record. In other words, showing which part of the organisation created and used the record. You may hear archivists refer to head notes or administrative histories or ... well the list goes on. Let's cut through the jargon and use common sense. Within your archive collection there are sub collections. The bottom line is there needs to be enough information in your finding aid, either in the description of the item itself, or in the description of that part of the collection, that will explain to researchers, and more importantly future archivists, the relevance of this collection. This includes how it fits within your organisation, who created it, its relevance, and its history. Without this information important chunks of history can be lost and/or completely misunderstood. For example, in one of the archives I visit, there is a box full of newspaper clippings about the Petre family, who are a well-known, long established Catholic family. I understand the relevance of this family in various archives

but no one could explain the relevance to this particular archive. Was it just that someone in the congregation had a particular interest in recusant history and had therefore collected these snippets? Or was there something more to it? As I eat with the community, I kept asking the question and eventually an elderly sister recalled that a deceased Sister had prepared one of the Petre boys for his First Communion. Then someone else pointed out that one of the long standing trustee's first husband was a Petre. Neither perhaps reason enough to actually keep the box full of newspaper clippings but it at least explains the connection with the congregation. There was also a box full of material on a Belgian princess. This time the answer was immediate. She was sent to the school as a boarder during the First World War. When I ask questions about their history and the relevance of the items in their archive, I always tell the Sisters that if they are struggling to find answers now imagine what it will be like in 20 years' time. Will there be anyone left who can remember the relevance of some of this material or who can explain that procedures/the way of life was significantly different? By adding headnotes and background information, you are making sure that future users, the owners of the material, archivists and researchers, have the information they need to see how the records fit into the history of the organisation.

History Collections

The majority of archives I have worked in have a "History" collection within their archive. Now given that the whole of your archive is about your history (or should be), I would expect this collection to include:

- articles/papers and talks written about the history of the congregation, diocese, school etc.
- biographies of the founders, important figures in the institution or diocese.

In other words, historical writings, secondary sources, the results of research. However, I am often finding that the History collection actually consists of the earliest records of the organisation. The person who has arranged the archive has, possibly with the perspective of a historian rather than an archivist, has removed all the earliest papers and put them together in the history collection. This not only breaks the golden rule of respecting provenance but, in some cases, the provenance of the records is lost altogether for future users. For archivists with these collections, a search of the finding aid AND the history collection is required because relevant items may be in that collection. If you are currently arranging your archive, please don't do

this, and if you have inherited a collection like this it may be worth considering adding to your "to-do list" to try to put the collections back together. I have been employed to catalogue collections from scratch so I am often trying to put them back together where possible because, in the long run, it will make the archive more useable and less likely that these records will not be overlooked.

Appropriate packaging

I am very aware that archival standard packaging is expensive. As archivists with limited budgets we all have to find ways of being creative in order to make the money go further. There are not many short cuts where archival packaging is concerned but I have noticed a few attempts:

- Paperclips - while conservators may say try to avoid paperclips and place everything in individual folders, the reality is that we do not have endless resources, particularly in this economic climate. Therefore, we should replace staples and paperclips with brass paperclips. Please do not use plastic paperclips - they won't rust but may harm your documents in other ways. Also, be careful about buying paperclips from a stationers because they are the right shade of gold and the assistant says they are brass. Brass is not magnetic so it is very easy to check .
- Over-packing envelopes and boxes. This may appear to be saving you money but it is likely to be damaging your archives.
- Packaging items in inappropriate sized envelopes or folders. It may be cheaper to buy fewer sizes but in the long run you are more likely to damage an item if it is placed in packaging too big or too small.
- Using boxes that are labelled "archive boxes". We have all seen them but they are not actually archival standard - they are not acid free for a start! I attended a preservation course a few years ago and one of the speakers worked in an organisation where the sprinkler system had caused a flood three times. According to the fitters the chances of it happening are slimmer than getting six numbers on the national lottery! He showed us photos of an experiment where they placed a proper archival standard box in a tray of water and a normal box. It took two hours for the water to penetrate the archival box - less than fifteen to penetrate the non-archival box.

- Investing in archival standard packaging but failing to remove the harmful packaging before putting the items away. I have opened boxes to find plastic files that are sticky and smelly as they deteriorate, damaging the contents and putting everything else in the box at risk, as well as enveloped material that is still in plastic sleeves that are removing the ink from the pages. When you are packing make sure that you are really repacking. Putting an item into an acid free envelope that is full of rusty pins and paperclips may protect everything else in the box from that item but the papers themselves will deteriorate badly.

I know that following this advice may be expensive for some institutions so the best thing I can suggest is to prioritize. If you have a large number of repackaging requirements, bear in mind that often it is not the oldest records that are most at risk but the newer records, housed in plastic. Just tackle it bit by bit. The records that get heavy use are another area to consider as a priority.

Whether you have archival standard packaging available or not, please take a moment to consider when you are putting items away to stop, look and think:

How have they been placed in the box?

- Are envelopes or folders overstuffed?
- Is the box over-stuffed?
- Are items that are stored on their ends, rather than lying down, properly supported or are papers going to bend?
- Are heavier items placed at the bottom of the box or are they in danger of crushing more delicate items?
- Is this box too heavy? Think about your back and the backs of future archivists!
- Is there anything breakable in this box such as glass negatives? Write this on the outside of the box so that it can be handled carefully.

I know from experience that stopping, thinking and asking yourself these questions can often result in a five-minute job taking an hour. This may be the last thing you want to do when you are busy but, as archivists, our role is to

guard the long term preservation of the items in our care, not to mention the long term preservation of our own backs!

Archive library

The majority of archives, hopefully, contain books that provide background to the archive itself, including histories of the church (local, national, international), the congregation, diocese, or school, the local area, old directories etc. Having an archive library is an excellent thing. It is useful for the archivist and for the researcher. What I have found in several archives, however, is that these books have been archived and not made available on the open shelves. As I said earlier, when you add an item to your finding aid, package it and place it in an archive box, you are making a commitment to keeping that item in perpetuity - forever! You are making a costly commitment, not least in terms of space because books by their very nature tend to be heavy and take up a lot of space. I am not suggesting that no book should ever be archived - an archive copy of the biography of the foundress, bishops etc., or the centenary book published by a parish or school all have a place in the archive collection. However, a history of Salford in the 1850s or Liverpool in the nineteenth century may be invaluable for helping you to interpret your records but they are not actually 'archival'. They can help interpret your history and put it in context but they are not actually 'your' history. If you are one of the lucky places to have a temperature and humidity controlled store room and all the archival standard packaging you need, just imagine the costs of storing these secondary sources in your archive boxes in that room. How much space could you possibly free up?

I have discussed this issue with one of my clients and an interesting point was raised. Her fear was that if she put these items on open shelves her successor, who will not have the knowledge of archives that she has built up over years, could look at these items and decide to get rid of them when they are so helpful.

What will happen when I am gone?

So, joking aside about "What happens if I get hit by a bus?" I have been invited into archives to try and "sort things out" and it has soon become very apparent that there has been a really good system in place and lots of good practice. This may not necessarily be best practice by international archival standards but solid good practice. Then that person has gone - often to God - and someone else has been parachuted in, sometimes a team of 'someones' with no real idea of archival practice and a good system has been turned

upside down. Rather than let this happen to your archive, open up the conversation with your management about what will happen next. I know how stretched many organisations are but could someone else learn your systems? Or could someone else make a handover to your replacement if the worst should happen and you were not in a position to hand the job over to your successor? Having clear written guidelines will help, whether they are formal policies and procedures or just your own step-by-step guides to how you handle each job in the archive. It really is worth thinking about. There have been moments when I have realised that a good system has been completely dismantled and I have been heartbroken for the person who put all that work in but also for the successor who did it because, usually, they have actually made life far more complicated for themselves.

Using the archive

Of course, everything we have covered is in the hope that the archive will actually be used. Hopefully, you have a clear policy/idea about access to your archive and in what circumstances. In many cases, the archivist will answer enquiries from outside researchers but there is no policy allowing access to people outside of the community. If you do allow access, whether to internal or external researchers, you need to be clear about what the rules are for using the archive. In the case of outside researchers, I would hope that you are, at a minimum, asking for a letter of introduction, checking their identity, giving them a copy of your search room rules which they should agree to follow, and then supervising them while they are using the archive. Where this system often hits a problem is when internal researchers use the archive. A sense of ownership sometimes brings with it a sense that rules do not apply. When I worked at Notre Dame, it was made clear to me that Sisters using the archive would not be supervised as they could be trusted. This may seem reasonable but I have heard and seen the results of what can happen. Records being "corrected", written on and put through a fax machine, reorganised into more appropriate order for their use... My advice would be to explain why the rules are there. It is unlikely to cause offence and can help prevent provenance being lost or records being modified.

Housekeeping

Finally, a topic that can so easily get overlooked is good old fashioned basic housekeeping:

- When was the last time your archive was cleaned? When was the last time boxes were dusted and shelves cleaned? I will be the first

to admit that I am as guilty as the next person at not making this a priority - between enquiries and cataloguing backlogs, who has the time? However, having unpacked an archive that had been moved, and owning several t-shirts that will never be the same colour again, I would advocate trying to factor in keeping on top of dusting.

- When you use items, especially for exhibitions, do you put everything back where it belongs immediately? You may be thinking as you read this: "but what else would I do?" Unfortunately, I have seen evidence to the contrary: in one case, a plan chest full of items used in exhibitions and never put back where they belong. It is now such a massive task that it is unlikely to be tackled in the foreseeable future.

- Do you have loose items on shelves? It is never ideal but we often do for one reason or another. These items could be too big for any of the boxes available and there could be no budget for purpose-made boxes or new items that we have sorted ready to list at some future point in time. When you put that item on the shelf hopefully you knew the provenance. But, what happens if you get hit by a bus? Is the item itself actually labelled? Going back to the archive I unpacked, the Sister archivist had died, the convent had been sold and the archive relocated. When I was employed to unpack their archive and to work out what systems were in place, it became apparent that some volumes had resided on shelves. Looking at the shelves, I could see that there were lots of convent names printed on them and it was obvious that, at the point the items had been packed, they were on the shelf with the correct convent name. However, it was now impossible to work out which books had been on which shelves and so the provenance was lost. It may be possible with a great deal of research to try and work out which ledgers belonged to which convent but it would have been so much easier if, when the items were deposited, the archivist had pencilled the name of the convent or school on the first page of each book. You may not be planning a move but who knows what could happen to disrupt your system, for example a flood resulting in the need to move items quickly.

Summary

I will conclude with a brief summary of the many topics touched upon in this article:

- **Appraisal and accessioning**
- Should we keep everything?
- Is this actually part of "our story". Is it helpful in telling/recording our history?
- Is this item really worth making the commitment to keep forever?
- Do not ever mix unlisted records with listed records!

- **Finding Aids**
- You can have as many copies as you like but there should only be ONE version and this should accurately reflect what is actually in the boxes.

- **Cataloguing/listing**
- Provide enough information in your description of a record that someone else will be able to find it and/or work out whether it is relevant to their research.
- Provide enough background information in your finding aid so that the relevance/history of the collections within your archive is understood.

- **History Collections**
- This should include articles/papers/writings about the history of your organisation and important figures within it, NOT the earliest records of the institution.

- **Appropriate packaging**
- Ideally archival standard.
- Prioritise which records need better packaging sooner.
- Stop, look and think every time you put something away.

- **Archive library**
- Books that help interpret your archive and provide historical background.

- Stop and think before you put them away - does this really belong in an archive box or in the library?

- **What will happen when I am gone?**
- Is it possible to forward plan now?
- Write policies and procedures.
- Write a breakdown of how you do each job in the archive.

- **Using the archive**
- Is there a clear understanding of the rules and the importance of following them?

- **Housekeeping**
- When was the archive last cleaned?
- Put items away as soon as they have been used.
- Think about provenance and labelling items, rather than, or as well as, the shelf.

The Pastoral Function of Church Archives: A Personal Reflection

Peter Phillips

As Archivists we are servants of our local Church, or of the community to which we belong. John Paul II in an address to the first Plenary assembly of the Pontifical Commission for the Cultural Heritage of the Church, made the point that we must go beyond the concept of 'mere conservation of the cultural heritage' in order 'systematically and wisely [to] promote it, in order to make it part of the lifeblood of the Church's cultural and pastoral activity' insisting on 'the importance of cultural heritage in the expression and inculturation of the faith and that in the Church's dialogue with mankind... between religion and art and between religion and culture there is a very close relationship... And everyone is aware of the contribution made to the religious sense by the artistic and cultural achievements that the faith of Christian generations has accumulated over the centuries.' Of course archives are central to this task. As Paul VI was wont to say Church archives preserve the transitus Domini in human history, the footprints of the passing of the Lord himself through human history.

To orientate ourselves, it is worth revisiting the circular letter on the Pastoral Function of Church Archives issued by the Pontifical Commission for the Cultural Heritage of the Church in February 1997 (published in England by the CAS, with a useful supplement on what the 1983 Code of Canon Law has to say on the subject of archives and the protection of the Church's heritage). Here we are reminded that archives not only look to the past, but point us to the future: 'archives are places of memory of the Christian community and storehouses of culture for new evangelisation' a careful collection of all that can be documented, helps out in planning a future founded on the contributions of Tradition whereby memory is also prophecy'. Such material preserves 'the sources describing the historical development of the Church community as well as those relating to the liturgical, sacramental, educational, charitable activities which the clergy, religious and lay members of the Church have carried out throughout the centuries up to the present day'.

One should keep in mind that archives, unlike libraries, contain mostly unique documents. They represent principal sources for historical research

because they refer directly to the particular events and deeds of specific individuals. Their loss or destruction means nullifying an objective investigation of the facts and impending the acquisition of previous experiences and thus jeopardizing the transmission of cultural and religious values.

Archives 'represent a primary source for writing the history of the multiple expressions of religious life and Christian charity', they provide a historical context for an understanding 'of the artistic works which have been produced throughout the centuries in order to express the cult, popular piety, and works of mercy'. It is worth reminding ourselves of the peculiar quality of the Christian's understanding of history, as Charles Taylor in his magisterial study, A Secular Age, reminds us; 'the site of God is a point of gathering of all time; rather than an ever-unchanging point outside of time'. We are witnesses to the communion of saints, those who have inspired us and draw us into the paths of faith:

> 'The idea here is that the whole story belongs to the end, and not just the last state it arrives at. Hence the importance of the lives of saints. This is not just meant as a set of examples offering models of encouragement to the faithful. These are the paths to God of different people, and it is the paths that are being gathered, not just their upshots... the final meaning of any incident is given in the whole, the 'judgement' on it is made in the light of the whole... the significance of history, which enters history as gathered story, entails the significance of the individuals whose identities are worked out in these stories... This means as well a new significance for contingency... the Christian eschaton is made up of paths, of stories. And these are shaped by contingencies...'

One of the great achievements of Vatican II was a resounding call to renewal by enjoining a return to the sources of the Christian life and demanding a greater sensitivity to 'the signs of the times', a recognition of the authority of experience. Both these aspects are central to the role of an archivist: we look to the roots, but we record what is happening in the communities around us. Paul VI reminded us in his Evagelii Nuntiandi that 'men and women today listen more willingly to witnesses than to teachers, and if they do listen to teachers, is because they are witnesses' (§ 41). The good archivist is a witness rather than a teacher. This is particularly well spelt out in the Decree on Religious Life (Perfectae Caritatis):

> 'The sensitive renewal of religious life involves: the constant return to the sources of Christian life in general, and the original genius of religious foundations in particular; together with the modifications of such foundations to accommodate new circumstances'. (§ 2)

Religious communities have set us a tremendous example as they have moved away from the running of schools, rediscovering the variety of spiritual and apostolic tasks they were originally inspired to undertake by living out the charism of their founder. Again the archivist is central to this task.

As one example out of many, I would like to single out the work of Sister Dominic Savio:

> 'When, in 1978, I began my search for material about our Foundress, Mother Mary of Jesus, Elizabeth Prout, I could probably have written what we knew about her on a postcard! Certainly, we had always known that she had been born in Shrewsbury; that she had had a connection with a convent of the Child Jesus in Northampton; that she had founded our Congregation in St Chad's parish, Manchester; that she had taught in various schools in the Manchester area and in Sutton, St Helens; that she had died in Sutton on 11 January 1864; and that she had been buried in the Passionist monastery cemetery in Sutton. We also had some oral traditions: that she had received the grace of conversion to the Catholic Faith at a Benediction service; that she was received into the Catholic Church by the great Passionist, Blessed Dominic Barberi; and that her parents, too, eventually became Catholics.'

From these tiny clues, Sister Dominic Savio has constructed a full biographical account of the remarkable, and at that time relatively unknown, woman. Similar work has been done on Fanny Taylor, the foundress of the Poor Servants of the Mother of God; Mother Marie Madeleine Victoire de Bengy de Bonnault d'Houët, foundress of the Faithful Companions of Jesus, who was buried for a time in the diocese of Shrewsbury, and many others.

Parish archives can yield similar rewards. A recent study of the records of the dockland parish of St Anthony's, Liverpool gives a very moving account of the typhus epidemic of 1847 in which ten priests died in the town, working amongst the most destitute, the appropriately named 'martyrs of charity'; these include Peter Nightingale of St Anthony's. The priests serving in the

mission during this year conducted over 2,000 funerals, and 1,339 baptisms. Canon Thomas Newsham alone anointed over 6,000 people, his thumb becoming infected and turning black, perhaps a telling recompense for his financial failings. A hundred years later, although sanitation in the city had improved considerably, conditions in the parish were still bad, as a wartime reminiscence of Fr Walker records: 'some of the houses were infested with fleas and bugs and all sorts; some of the houses near the church, the terraced houses, had no floor - just a dirt floor - non tiles or carpet or lino - so you can imagine the conditions; if you went into a house. Never put your hat down, and you only sat on a chair if it was a hard chair'. The heroism of these pioneers is remarkable. To return to the circular letter: 'an institution which forgets its own past, will hardly be able to design its function among men in any social, cultural, or religious context'. Without information from the past we relive old mistakes, our horizons are narrowed, our vision stunted.

But the concern of the Archivist is not just about the past. Archives must not ignore contemporary affairs: 'the archival procedure for contemporary documents is just as important as the collection of old documents and the conservation of historical archives. In fact, tomorrow's historical archives are kept in today's archives for current affairs...'. Gone are the days when the financial archives were to be found in a suitcase under Canon X's bed, as was the case for many years in the diocese of Shrewsbury. One thinks of the huge array of committees, councils, assemblies which exploded in the years following Vatican II both in diocese and congregations: Justice and Peace, Ecumenism, Education, Adult Catechesis, Associations of Clergy. Have we mechanisms for gathering and preserving such material? Very often, it seems to me, a matter of mere serendipity if archives receive material from such sources, often stored in presbyteries, or the homes of lay chairs and secretaries.

What about the papers of priests? Most congregations and some dioceses have procedures which come into place when a priest dies. Many do not. For example, because I happened to know the executor of one of our priests I received everything when he died: many boxes and suitcases full. Cheque stubs going back some years, bank statements, all sorts of things, but after sorting we were left with a good record of the man and his work, including a wonderful set of letters from him as a seminarian in Rome in the nineteen forties to his mother. From the majority of priests we have nothing; just a bare outline of their lives, which parishes they had served, the odd, official letter.

Moving parishes I happened to take over in the parish of a retiring Vicar General; he left all his papers, which I was able subsequently to sort and preserve. Even a recently retiring bishop confessed to me, with an impish grin, that he had spent some time before he finally retired burning correspondence and paperwork. There is something to be done here. We can surely learn from local initiatives. I believe one northern diocese has formed an arrangement that the Archivist joins a priest's executors in visiting a parish after the death of a priest, or the closure of a parish, to gather and conserve important personal and parish documents. Sadly, we have nothing like this in the diocese of Shrewsbury. The circular letter asks that we remind pastors and 'administrators of Church goods of their responsibility regarding the protection of material documents'.

Ideally, archives should remain and be conserved in the places in which they were generated: parish; convent; community. As they are removed from their source they inevitably become increasingly general and often less accessible. In the case of a religious order handing over a parish to the diocese, for example, local material can be transferred abroad. On the other hand there is considerable danger that local or parish collections can be destroyed. Parish Priests, I have to confess, are notorious in their cavalier attitude to a bishop's Ad clerum letters, and are really efficient in throwing away 'old papers', although generally remaining fairly sensitive in their care of parish registers. Bishops and deans are encouraged in their official parish visitations to make sure archives are properly preserved. The circular letter encourages the drafting of a chronicle or diary in which the principle events of the local Church are recorded so as to form a context and point of reference for the documents gathered, a marvellous idea, but rarely achieved. Still horror stories prevail. There is a clear need for a concrete plan of action, both local and perhaps national.

Canon Law specifically charges a bishop with the responsibility of establishing and preserving 'a diocesan historical archive and to see that documents of historical value be carefully kept there and be systematically organized' (CIV can 491§2). Speaking as a historian, rather than an archivist, we might work towards a mission statement along the lines of 'preserving materials to establish a history of the diocese and the communities and institutions within it'. The primary task of the diocesan archive is to preserve the bishops' papers, and papers of his curia, as a working tool both for good practice in the diocese and for the future. Clearly it is not appropriate that

everything be kept. We need to establish careful guidelines. As a crude rule of thumb, I ask myself two questions: is this material significant to the diocese (ie Shrewsbury Diocesan Year Books are an invaluable tool, so are National Directories, but perhaps the Westminster Year Book, or a pamphlet about Bernadette Subirous should not have a permanent home in the Shrewsbury Archives)?; secondly, how will this item contribute to the history of this period from a perspective of two hundred years in the future? But archives are not just about the future and the past. The child abuse crisis has highlighted another important pastoral function of good archiving, and occasionally I have been approached by the diocesan child protection officer. I was recently told that the fortuitous preservation of a school punishment book saved a school from an inappropriate accusation. We tread on very sensitive ground.

School log books and admission registers are also very much at risk. Many of these have been destroyed; some are carefully preserved in school; some have been transferred to the Local Record Office; some are held in the Diocesan Archive. In Shrewsbury we have recently received a run of Log Books from 1865-1981, including details of the evacuation of children during the war and the bombing of the local church, with the death of the priest, in 1941. I suspect a useful thing which can be done by an Archivist is, not necessarily to gather this material together from across the diocese, but having made sure it is carefully conserved on site, to keep, and make available, a record of what and where this material is to be found and can be consulted, either locally or in central archives. This goes for a lot of material. Diocesan Archivists should search out, compile, and have available, lists of materials relating to the diocese which are held in other collections. Occasionally, pastoral reasons might suggest that a particular archive is not the most appropriate place for certain material. Is it archival heresy to suggest we should be prepared to pass material on? I am afraid I passed back registers of the FCJ Holt Hill School in Birkenhead to the FCJ Archivist, who now finds these records invaluable.

Photographs are a perennial problem. We have a large collection of old photographs both of priests and parish events, including a wonderful series of Victorian cartes de visite. Very few are labelled. These need to be identified, if possible, cross referenced and conserved. It would also be valuable to digitize them. Photographic experts at the photographic preservation centre in the John Rylands Library in Manchester tell me that for

reasons of preservation all photographs and documents, especially early ones, need to be re-photographed, rather than scanned in order not to endanger their quality. The intense light of a scanned can cause damage. It is also tempting to keep old photographs without collecting contemporary ones: again, we need to look to the needs of the future. It is important to add names, dates and labels before the people and events they record are forgotten. Of course, a parish or diocese is not just its clergy, priests and deacons, nor its religious; we must record the increasingly important contribution of the people.

Modern technology adds to our problems. How do we preserve various forms of communication, emails, etc? I think we have lost the battle for telephone messages (bishops and parish priests are not likely to record such conversations - think of the Watergate Tapes) but I do wonder whether, say, the biography I wrote of John Lingard for which I had at least two thousand letters to rely on, will be possible in future generations. I am working on Bishop Christopher Butler at the moment; again he, too, was a great preserver of letters (a run of important family letters, for example, is preserved at Durham University), but his generation I fear was the last to be concerned about this. I did, however, recently meet a priest in his forties who said he had saved all the letters he had received over the years. Do we always need to back up with paper? We have little idea how long digital material will remain uncorrupted.

The circular letter encourages 'interaction between competent Church and civil authorities'. This is important as so many of us are amateurs and the local County Archivists Office can offer invaluable support and help. 'Given the universal interest which archives must arouse... it would be wise to establish common guidelines...'. This also raises the question of the preservation of parish registers, a matter raised by the Bishops' Conference of England and Wales. Several bishops have decreed that closed registers should be deposited in diocesan archives, or a local record office.

This question needs to be approached with some circumspection for there is some confusion surrounding the question. Depositing such records with the civil authority has advantages: local record offices are very often prepared to micro-film, or digitize records free of charge; family historians can access them far more easily than in diocesan archives, and sometimes online. Individual family historians, and local Family History Societies, are doing sterling work and making an important contribution to our understanding of

the social history of parishes and the Catholic community at large. The centenary of the First World War has produced some fascinating local studies, based on searches through parish records. We are talking about historical registers, i.e. those no longer in used in a parish for checking on baptisms, etc.; so completed registers going up to about 1940. More recent registers are occasionally still in use. One diocesan parish deposited completed registers up to 1960 in the local record office, causing endless problems in access for marriage preparation.

It is important to remember that parish/diocesan deposits remain the property of the diocese, and remain private documents, subject to Church, rather than State, legislation. They are thus subject to the Data Protection Act of 1998. The baptismal registers of Anglican churches, for example, are quite different from their Catholic counterparts, being public documents and are thus not so covered, and anyway do not contain such sensitive information. Catholic baptismal registers contain personal information (illegitimacy, endorsements relating to marriages, annulments, etc). For this reason a closure period of 100 years was imposed by the Bishops' Conference on such registers at their meeting in November 1988. Some County Archivists, supported by a large phalanx of Family Historians find this hard to understand, and are unhappy with such restrictions. So, too, are some parish priests and local history groups: a recent diocesan parish project has digitized, indexed and published parish registers, photographs and documents, including baptism registers and lists of those received into full communion with the Church up to 2004. Their hard work and energy is to be commended; they have produced a remarkable resource; but it could well infringe the Data Protection Act. The Catholic Archive Society has, for several years been encouraging the Bishops' Conference of England and Wales to reassert this legislation formally as common policy to be maintained throughout the dioceses of England and Wales, sadly so far without success.

The Diocesan Archives should provide a welcoming environment to put amateur enquirers into local parish issues, as well as professional researches, at their ease. We can sometimes get a little over-protective, possessive, and not a little defensive regarding our collections. It is surely the task of the Diocesan Archivist and his team to encourage an interest in, and enthusiasm for, the history and patrimony of the diocese wherever it emerges. We have in Shrewsbury run an annual Diocesan History Day to offer a platform for the sharing of such interests. It is now in its twentieth year.

Finally, we must remember even an archivist is not immortal. Over the years the diocesan archivist collects a vast amount of personal knowledge; he, or she, knows the way around the archives better than another, and carries much information in his or her own head. Recently I was able to answer a family history enquiry from Australia because I just happened to know in which town a priest was born. Having checked with the person involved, this put two halves of a family together again after forty years of separation; they visit each other regularly now! But this personal information dies with us, unless it is recorded in a way that can be shared and preserved. We need to jot things down and record the systems we use to collate and collect information, so that personal knowledge can be passed on and preserved.

Someone said to me recently of a priest who had spent most of his life in teaching: 'of course, he was an academic, rather than someone involved in pastoral work'. No! Like the diocesan archivists, such work in the diocesan office, amongst records and photographs, and their encounters with interested enquirers remains a genuine and important contribution to the pastoral outreach of the Church and its self-understanding.

Producing a Development Plan for the Archives

Rebecca Somerset (Volk)

When I was appointed Archivist of the Provincial Archives of the British Province of the Society of Jesus in March 2014, I was encouraged to produce a development plan for the next few years. Such a plan would guide me in establishing what the priorities should be and what areas of activity to focus on over the coming years.

SWOT analysis of the situation of the archive proofed to be a useful starting tool as it highlighted, as such analysis is meant to, the strengths, weaknesses, opportunities and threats to the collection. It was not intended as a definite analysis, but to serve as a guide to the major positives and negatives of the existing situation as I saw it in the archive.

I used the SWOT analysis as a first step in identifying what progress would be required and in thinking about the ambitions I had for the growth of the archive. I tried to focus on SMART goals, meaning ones that are specific, measurable, attainable, relevant and timely. As a copy of the plan is appended I will not repeat what I decided the ambitions should be at this point, but rather I will focus on how I structured the development plan and give some reflections on it.

The plan was arranged in the following way. After an introduction, an analysis of the current position of the archive and then the desired position in future were presented. The analysis was split into each of the following areas: Staffing, Storage & Preservation, Acquisition & Access, Management and Other, and although the work and achievements of these naturally overlap it helped established clear goals by highlighting the difference in what the present situation was to that desired.

Using these areas as headings, goals and strategies for each were set out next in a tabulated format. By displaying the goals in this manner I thought I could then clearly show what the target was as well as specify who would be doing the outline work and what the goal date by which this ought to be achieved should be.

Finally I contemplated what the impact of these goals would be in terms of resources required and then gave conclusion summarising the key intentions as set out in the plan.

On completion of the development plan it was presented and discussed with the Archives Advisory Committee, before a copy was given to the Trustees.

Almost two years on from the production of the plan, one thing I would alter about the plan is the starting date. As it took me a while to produce the plan and then to submit it to the Trustees, I should have made it a development plan for 2015-2020, in order to allow me more time to meet the targets. I was also far too optimistic about some of the target goals-in particular in relation to the cataloguing progress. It is very desirable to aim to have a comprehensive catalogue, but due to the size of the collection and the need to deal with other tasks as well it is not realistic to imagine that this will be completed by 2019.

I also should have put more details under the resources section. Rather than simply stating that the archive would need to receive sufficient financial assistance, I should have specified the expected costs for various objectives. Indeed after the Trustees had seen the copy, the Treasurer requested that I produce a document identifying the major expenditures as set out in the plan explaining the costs involved and make some suggestions as to how these could be best met.It has been helpful to re-read this development plan when producing reports on what has been achieved at the conclusions of our financial year. Comparing the actual situation with what the current position was in 2014 is also encouraging as it shows how much progress has already been made. Consulting this plan at the start of a new year has given me assistance in working out what the goals and priorities for the year ahead should be. It also reminds me of what actions with a target date for preceding years have not been met and forces me to reflect on why this was the case and how this can be improved on in the coming year.

Having an agreed development plan in place ensures that the governing body is kept informed of what plans for improving the archive services are intended and gives them some pre-warning of potential requests for increased resource allocations over the next few years. Being able to point to such a plan as part of any such appeals will serve not only as a reminder of this, but also provides some evidence and reasoning for such requests. So for

example, in a budget submission to the Trustees it was helpful to be able to use the Development Plan as part of the explanation as to why an increase in staffing was being sought. A fuller argument was not necessary as this had been set out in the plan. It has also been handy to be able to refer back to this document in our application for permission to have rolling stacks introduced to the archives as the plan makes it clear that storage capacity is a concern and an area needing improvement.

Furthermore having a written document stating the archives ambitions for the coming years is a beneficial tool during new staff and volunteer inductions as it quickly allows them to get familiar with what the aims are. They are then able to see how their work is part of this bigger picture.

In 2015, I was privileged to be given a copy of the Development Plan for the Irish Jesuit Archives and it was thought-provoking to be able to compare it to the plan I had produced. The first thing that struck me about the Irish Jesuit Archives plan was that it covered a ten year span (2011-2021) and therefore allowed for longer term plans to be set out as well as some temporary measures. In their conclusion it clarified that the plan was aimed at producing some advice for the development over the next ten years and that shorter term goals would be dealt with on a monthly report basis by the Province Archivist.

Their plan began with a review of a previous development plan and set out what had been fully, partially or not been implemented from this. This shows the need to review a development plan and that analysis of the situation and setting of goals in an archive should be seen as an ongoing process. By having a set out plan it ensures an easy way of keeping track of this.

The Irish Jesuit Archives plan was split into several areas using the four stages of archival work: acquisition, preservation, processing and use (advocacy). Each area was given a short comprehensive analysis of its current situation and then areas for development were recommended. In several cases the cost of carrying out such work was also made immediately clear. Before the conclusion, under a separate heading the plan considered the finance and staffing situation.

As with the development plan I produced there was an executive summary towards the beginning and although neither plan is very lengthy I think this is an important feature of such a plan as it provides a very quick overview of the document. It is also useful to be able to have a short summary potentially

in bullet point format that share the key ambitions so that others less familiar with the archives and with perhaps less time to read the fuller plan can quickly understand the intentions set out in the document.

One final feature of the Irish Jesuit Archives plan that I am particularly tempted to use in any future plan, or perhaps in a report, is their use of word clouds (an image composed of words used in a particular text or subject, where the more a specific word appears in the source the bigger and bolder it appears in the word cloud). This simple visualisation tool was particularly effective in an appendix to represent the 50 most popular enquiries the archives had received during a set time span.

In conclusion, I feel that it was worthwhile producing the development plan. It will be interesting to see how many of the goals will be met by the end of 2019 and what reflections will be made in 2020 in considering another development plan, perhaps a 10 year plan this time.

There are many ways to produce and set out a development plan. The plan that I produced and have discussed above is appended here for anyone interested in seeing one example of such a document. If there are any further questions then feel free to contact me at archives@gbsj.org

JESUITS
in Britain
ARCHIVES

5 Year Development Plan for the Archives

2014-2019

The purpose of the Archives is to collect, preserve and make available records concerning the Jesuits in Britain.

Executive Summary

In order to allow the Archives of the Jesuits in Britain to best fulfil its purpose of collecting, preserving and making available records concerning the Jesuits in Britain, certain developments are necessary.

There has been a reduction in staff levels and the storage capacity will get tight in the next few years. The Archives also lacks a catalogue and has no approved policies in place. This development plan sets out goals and strategies to ensure that the Archives is developed over the next five years to achieve the desired position of having more staff and storage space and being able to provide better access and management.

In brief, the goals are to:

- employ another Assistant Archivist by 2015,
- restructure the Archives to increase storage capacity by 2016,
- have all required policies in place by 2016,
- seek *Accredited Archive Service* status by 2017,
- and to have produced a comprehensive catalogue by 2019.

Introduction

A quick analysis of the current situation as well as the hoped for future position will be set out in order to understand how the Jesuits in Britain Archives can and needs to be developed in order to meet its mission of collecting, preserving and making available records concerning the Jesuits in Britain. The areas that will be considered are the capacity of staffing, storage, access and management of the Archives. By clarifying what the situation is and what is desired it will be possible to identify areas requiring development.

In order to ensure that the aimed for development of the Archives can be achieved within the next five years it is essential to identify goals and create strategies. These identified goals will need to have set target dates. It will also be necessary to specify who will do the outlined work. Finally, a summary of the main goals will be produced to highlight the key areas of development.

Development Plan

1. Analysis

1.1 Present Position

1.1.1 Staffing

At present there are a full time Archivist and a part time Assistant Archivist providing a combined 56 hours of work. Previously, there was an Archivist, who admittedly was not always present, a full time and a part time Assistant Archivist so staffing levels have decreased. In addition, volunteers have been used in the Archives for carrying out specific work in the past.

1.1.2 Storage and preservation

The Archives are stored in six different locations within the Archives. These are: Antiquarian Room, Alcove 1, Alcove 2, Safe, Russell Room and various cupboards both within the Archives and in the hallway. All the areas are locked and access is restricted to staff only, providing security. The environment is monitored on a weekly basis in the antiquarian room, the alcoves and the safe. The Antiquarian Room has a climate control unit so can be regulated, while the Alcoves' doors are opened when there are no visitors to allow air to circulate in these.

The Archives are housed in a mixture of Archive quality and non-Archive quality boxes with a variety of labelling and numbering systems used. The storage order does not always reflect the numbering system. A plan has been drawn up of what can be located on each shelf and in each of the storage areas, and gradually information is being added as to the box contents.

Some conservation work and digitisation has been done of certain volumes in the Archives, and a register of conservation work that is required has been begun in order to be able to establish priorities and ensure that material that is fragile is identified.

Gradually the Archives is having to deal with digital material, both born-digital and digitised records, and these are stored on the office computers and external hard drives and discs. The documents on disc are transferred to discs every few years and the material stored on computers is backed up but that is the extent to managing the storage and preservation of digital Archives.

1.1.3 Acquisition and Access

Currently the Archives is not particularly active in collecting new acquisitions for the Archives and ensuring that relevant material is deposited. This is especially true of born-digital material.

The Archives rely on an index card system in order to identify and retrieve relevant material from the collections and some of the index cards have crossing outs and additions making these cards difficult to read and understand. A little bit of work had been done to begin a catalogue using CALM and made available online through the Networking Archives and Libraries in the Catholic Church (NALCC www.catholic-heritage.net). Unfortunately, due to staff changes this project has been dormant for the past two years.

There is a steady stream of enquiries received predominantly by email but also by phone and post as well as visitors to the Archives to conduct their own investigations by prior appointment.

The Archives also has two exhibition cases and one display noticeboard so is able to put on small exhibitions of material, but due to the location these are not easily viewed by the public.

There are also Archives at other locations, for example at Stonyhurst and Campion Hall, Oxford. At present there are no comprehensive details about what is contained elsewhere.

1.1.4 Management

Although some policies had and have been drafted, none have yet been approved and implemented. Procedures and certain forms, such as Copyright Declaration Forms, are already in place.

1.1.5 Other

A *Living History Project* has been initiated with recordings of Jesuits living in the Boscombe community.

See Appendix 1 for a SWOT Analysis of the present position.

1.2 Desired Position in Future

1.2.1 Staffing

It is desirable that there be at least one full time Archivist and two part time Archivists not only so that staffing levels return to what they were but also so as to ensure there are sufficient staff to care for the Archives and to be able to carry out the changes necessary to develop the Archives. It is important that these staff continue to learn and develop new skills through appropriate ongoing professional development.

It is also recommended that the Archives considers hosting fixed term placements for those either recently graduated or on Archives and Records Management courses needing some experience in the work place. In addition, there are projects that could be carried out by volunteers. Both graduate placements and volunteers, although they would require supervision, would provide the Archives with increased human resources. As well as this it would also provide a contribution to the development of others in the Archive profession.

1.2.2 Storage and preservation

Increased capacity to store the Archives and future accessions is essential. Ideally the environment in all storage areas should be able to be regulated and not just monitored. Improved storage, for example by having wider shelves that fit the boxes correctly, is also desirable. Such measures are required to ensure that the unique Archives are protected and preserved and are not damaged due to poor storage conditions.

In order to preserve the Archives it is also necessary that wherever possible the appropriate Archival quality boxes or other required Archive quality housing is used. Such repackaging work is easily done whilst cataloguing the material, but can also be done on a more ad hoc basis when inappropriate enclosures are discovered.

It is desired that conservation projects be undertaken as necessary to ensure the survival of the unique material and to be able to provide access to such records which it may not be possible to give if they are too fragile.

Increasingly, there is demand for digitisation and by having digital copies it may be possible to prevent overuse and exposure of original material. It is therefore recommended that consideration of priorities for digitisation projects is given. By requesting that visitors share any digital images they

take of original material in the Archives a digital collection can also be built up.

1.2.3 Acquisition and access

The Archives need to ensure that relevant material, regardless of format and especially digital records, is transferred to the Archives at the appropriate time to ensure that nothing is lost that should be preserved. Advice and guidance should be provided to those needing to make decisions about what to send and the idea of the Archives as a place of deposit needs to be promoted to all the relevant people.

It is strongly desired that a comprehensive working catalogue is produced. An electronic catalogue would facilitate the identification and retrieval of relevant material from the collections and could also be made available remotely to researchers where appropriate. Online access to the catalogue is already possible through the NALCC website and it would be sensible to make future electronic catalogues accessible through the NALCC in order to make use of the opportunities such networking presents. It might also be useful to be involved in developing this project.

That enquiries continue to be dealt with and visitors are accommodated is important in fulfilling the mission of the Archives. In order to develop accessibility the web presence of the Archives should be increased and new ways of communicating what is held in the Archives considered.

With regards to those Archives held elsewhere it would be good to have at least some contact with those responsible for caring for these records and if possible a comprehensive listing of Archives held elsewhere which relate to the Province would be most beneficial. It may be beneficial to produce some guidelines for parishes and communities on what should be kept and how to ensure the preservation of such records.

It would also be valuable to contact other Jesuit archives to discover whether there are any general policies and documents such as cataloguing standards being used throughout the Society, to which it would be good to adhere and to observe such norms with due allowance for particular circumstances.

Access could also be facilitated if a computer could be made available for users in the reading room on which they can view digitised collections and where appropriate if such material was made available online. Digitised images can also occasionally increase legibility of material through the zoom function and may be more easily searchable.

1.2.4 Management

For the smooth operating of the Archives it is important that necessary policies and documentation be drawn up, approved and implemented.

Archive Service Accreditation was developed by the sector in 2013 and there is no fee for applying. The framework provided by the standard can assist in forward planning, improving procedures and policy and reducing organisational risk. Requirements are scaled to the mission and scope of the archive service and feedback is offered at an appropriate scale, offering guidance for future service development. Accredited status is an external recognition which demonstrates quality of services to supporters, donors and grant-making bodies, strengthening funding applications, attracting philanthropic giving and fostering investor trust. Preparing for Archives Service Accreditation will take time, but it is desirable that the Archives considers becoming an *Accredited Archives Service.*[1]

[1] For further information visit http://www.nationalarchives.gov.uk/archives-sector/archive-service-accreditation.htm

1.2.5 Other

It is anticipated to increase awareness of and participation in the *Living History Project* as this provides a great resource to the Archives of the recollections of the lived experience of individuals within the Society.

2. Goals and Strategies

2.1 Staffing

GOAL & STRATEGY	DONE BY	GOAL DATE
Employ another part time Assistant Archivist - Budget for additional employee - Create job description & person spec - Advertise post - Interview & select	Archivist, TRCP	2015
Graduate Placement - Make contact with Universities with ARM courses - Consider suitable projects - Create Placement description - Develop suitable programme - Advertise on ARA website? - Interview & select	Archivist	2016
Volunteers - Consider suitable projects - Create Task description - Develop suitable programme - Advertise on ARA website? - Interview & select	Archivist	2015
Continued Professional Development of Staff - Identify skills to be improved	All	

& how to do so (training days, courses, reading etc)		
- Keep informed of sector developments and liaise with other archivist (conferences, memberships, etc)		Ongoing
- Archivist to become a registered ARA member	Archivist	

2.2 Storage and preservation

GOAL & STRATEGY	DONE BY	GOAL DATE
◆ *Increased space*		
- Carry out a statistical analysis of quantity & nature of current material, quantity & nature of potential future material, current storage quantity & future requirements	Archivist	2016
- Create a storage plan		
- Budget for changes		
- Carry out work	Contractors	
- Relocate non-archival material (relics, heritage items)?	Archivist, Assistants	
◆ *Re-package*		
- Repackage archives into Archive quality boxes, folders &	Archivist, Assistants Volunteers/ Graduates	Ongoing

sleeves when handling (cataloguing/access) - Label new enclosures with sufficient information to assist in retrieval		
Improved storage - Monitor the environment - Regular housekeeping - Remove items on display that are at risk of damage	Archivist, Assistants	Ongoing
Preservation - Prioritise digitisation/conservation projects	Archivist	
- Continue work on Anglia volumes	Conservators	Ongoing
- Consider digitisation priorities - Devise a digital preservation strategy	Archivist, Assistants	2015

2.3 Acquisition and access

GOAL & STRATEGY	DONE BY	GOAL DATE
Acquisition - Make sure relevant material regardless of format (and particularly digital) is	Archivist	Ongoing

deposited in the Archives		
- Make contacts with dealers to be made aware of Jesuit material when this becomes available		
- Evaluate collecting activities		
♦ *Comprehensive catalogue*		
- Find out what software other Jesuits archive collections are using	Archivist	2014
- Get cataloguing procedures in place	Archivist, Assistant	2014
- Establish cataloguing priorities		
- Catalogue entire Archive collection, as well as Antiquarian Books and non-archival material	Archivist, Assistants, Volunteers/ Graduates	2019
- Appraise new acquisitions		Ongoing
- Make sure index cards are accurate & legible		
- Keep NALCC online catalogue up to date with work progression	Archivist	2019
♦ *Listing Archives elsewhere*		
- Establish contact with Jesuit archives elsewhere	Archivist	2015

- Produce guidelines for local Archives, presentation at Superiors meeting to explain, offer workshop		
- Create a comprehensive list of such material	Archivist, Those responsible for other collections	2016
- Compare Stonyhurst/Province list with what is actually held	Archivist, Stonyhurst	2017
Promote the Archives		
- Staff induction/session on Archives (what is done, kept, why etc)	Archivist, Assistants	Ongoing
- Develop web presence (monthly feature, contact form, podcasts etc)	Archivist, Assistants Volunteers/ Graduates	
- Virtual exhibition space?		
- Contact parishes, works etc re any anniversaries/events coming up to which Archives can tie in with display etc	Archivist	2015
- Be involved in developing NALCC project	Archivist	2015
Provide and Monitor Access		
- Supervise visits to the	Archivist,	Ongoing

Archives - Deal with enquiries - Provide access to digital collections	Assistants Archivist, Assistants Volunteers/ Graduates	
- Get statistics on website use for Archives pages - Obtain user feedback	Archivist	

2.4 Management

GOAL & STRATEGY	DONE BY	GOAL DATE
♦ *Policies and documentation* - Produce a list of documentation required for Archives - Policies produced, accepted and implemented - Review policies after a few years - Ensure other required documentation is in place	Archivist, Archives Advisory Committee	2016
- Annual progress review		Ongoing
♦ *Accredited Archive Service*		

- Apply for recognition	Archivist, Assistants	2016
- Receive recognition		2017

2.5 Other

GOAL & STRATEGY	DONE BY	GOAL DATE
♦ *Living History Project*	Archivist, Assistants Volunteers/ Graduates	Ongoing

3. Resources

In order to implement the strategies outlined above it will not only be necessary to increase staffing levels, which is one of the goals, but it will also be essential that the Archives receive sufficient financial assistance. It may therefore be prudent to consider applying for external funding, for example the Heritage Lottery Fund, for certain projects, although of course this would require careful consideration and sufficient preparation to ensure success.

Conclusion

A brief overview of both the current and desired position of the Archives has been set out in this development plan. The strengths of the Archives have been identified as being that it is already well established and supported. There are also weaknesses and threats to the collection and these have been acknowledged as being a lack of staff and space to develop, and a lack of a catalogue which could lead to loss and damage of the unique materials contained in the Archives. There is plenty of opportunity to develop the Archives to have more storage and better access to the collection.

The development plan has set out goals and strategies to ensure that the opportunities are taken and the desired position for the Archives is achieved within the next five years. It has set target dates for the goals identified and specified who could undertake the work.

In summary, the main goals in chronological order are to:

- have another Assistant Archivist employed by 2015,
- restructure the Archives to increase storage capacity by 2016,
- have all required policies in place by 2016,
- seek *Accredited Archive Service* status by 2017,
- and to have produced a comprehensive catalogue by 2019.

Appendix 1: SWOT Analysis of Present Position

STRENGTHS	**WEAKNESSES**
• Already well known & used • Archives Advisory Committee (support, encourage) & Curia support for development • Assistant Archivist has been in position for 20 years • Good foundation for policies & procedures exist • 1 climate controlled room	• Lack of staff to develop Archives • Reliance on index cards & difficulty finding items due to these having additions and corrections made over time • Potential lack of awareness/clarity of what material should come to the Archives
OPPORTUNITIES	**THREATS**
• Create position for new PT employee • Projects for Volunteers • Provide experience for graduates • Archives Accreditation • Web presence development • More storage space possible through restructuring the Archives • Web-presence could be developed	• Lack of space to grow • Potentially a lack of staff to carry out 'essential' work • Access given to material that is 'closed' or sensitive due to lack of sufficient information & staff time to check – potential litigation • Currently no procedure/policy with regards to digital archives • Loss & damage of unique Archives

'There is some old printed stuff in there as well': Some thoughts on early printed books for archivists

Alastair Fraser

In conversation with the editor of this journal I was persuaded to put together a few thoughts on early printed books for those who might come across them amongst archival acquisitions, in particular those who do not have a specialist book cataloguer to hand them on to. What follows may be obvious to some readers but I hope the perspective of an early printed books cataloguer may be of interest to colleagues in the archive world. I will not go into the specifics of any particular library management system; they are many and varied and the waters are further muddied by the recent implementation of Resource Description and Access (RDA) either in full or in part by many institutions. Rather I will look at a number of wider aspects of rare book cataloguing which may help you to provide accurate and relevant information in MARC21, RDA or any other cataloguing format. Once the basics of that and the library management software are mastered the cataloguer is free to engage in the interesting part which is understanding the book; a suitable analogy would be that of the novice driver who gets to the stage of mastering control of the car and is now free to look out of the window and enjoy the scenery without risking life and limb. Books are historic artefacts in their own right, they are seldom identical in all respects, they all have individual histories that can often be unpicked and which can provide tangible links with historic events in a way that few other items can; in some cases they are not what they seem and require careful examination to establish the background to their publication. This knowledge can vastly enhance the value of display classes for students and other visitors and can be used to promote the institution on your website by producing 'Item of the month' features or longer pieces dedicated to a specific book. In this article I intend to look at these topics using some examples from the collections of Durham University Library's Archives and Special Collections and the holdings of the Big Library at Ushaw College near Durham on which my colleagues and I are working as well.

The further one goes back in the past the less evidence survives; the built environment of early modern England has changed almost beyond recognition as have many elements of the countryside; surviving interiors are

few and far between, very little furniture is intact and even less in its original location, weapons, tools, vehicles and clothing are very rare indeed; archives of all kinds exist but these are virtually all specific to a particular time, place, family or institution. However we can from the 1450s onwards gain access to a large proportion of what people read for edification, salvation, information and relaxation. It is enough to know that an individual possessed or read a work or even an issue of a newspaper or a copy of a satirical print. The copy itself does not need to be extant. We can in many cases find another copy elsewhere and in an age where texts are increasingly available in digital form this becomes easier to the extent of being able to recreate even a fairly humble library or a bookseller's stock in trade from an inventory. As one example in a very exciting and technically challenging project, the pre-dissolution library, both printed and manuscript, of Durham Priory is being bought back to life in digital form by other colleagues at Durham University Library from a variety of scattered holdings. The foregoing by no means implies that all of a printer's output survives. A study of the Cambridge University Press, probably one of the better documented businesses of the hand press period, concludes that of the jobbing work produced between 1696 and 1712 at least 75% has not survived. This material would include bills, labels, posters, songs, printed forms and advertisements, all very ephemeral but fascinating when they still exist or turn up unexpectedly. D. F. Mackenzie's work on the Cambridge University Press was done in the 1960s and with the advent of the internet it is quite likely that a greater proportion would now be found. At this point it is worth mentioning one tool vital to any investigation of printing during the hand press period in Great Britain and her colonies. This is the English Short Title Catalogue (EngSTC) which is an expansion of the original Eighteenth Century Short Title Catalogue (ESTC), a pioneering project begun in the 1970s at the British Library and at various locations in the United States. EngSTC aims to record any printed work published before 1801 in Great Britain or any territory governed by her, in any language, as well as any work published elsewhere in the world in English or any vernacular language of the British Isles. It also includes the information assembled for the two earlier printed union catalogues from the 1476 to 1640 and 1641 to 1700. The earlier one is often referred to as 'STC' for Short Title Catalogue or less frequently as 'Pollard and Redgrave' after the two original compilers. The 1641 to 1700 catalogue is normally known as 'Wing' after Donald Wing, the single minded librarian who tackled the much greater task of discovering the output of the British press over the last 60 years of the seventeenth century. The range of

items that come within the remit of EngSTC and its predecessors is astonishing. It contains details and the location of copies of the first book printed in Sanskrit in Calcutta in 1792 which is Kālidāsa's *Rtusamhara* (ESTC T145836) and the Book of Common Prayer in Mohawk published in Boston, Massachusetts in 1763 (ESTC W14898). Reference to STC, Wing or ESTC numbers refers to the unique identification numbers used in each catalogue.

The use of moveable type was first developed in China and Korea from the 800s onwards although there is no evidence that knowledge of it spread to the west. There have been a number of men credited with the invention of printing in Europe but it is generally accepted that Johann Gensfleisch zu Laden zum Gutenberg, better known as Johann Gutenberg, was the first person to produce printed books in Mainz in the 1450s. Gutenberg united a number of already existing technologies into something new. His family were involved with the mint in Mainz and therefore were familiar with the principle of stamping symbols and text on metal; the area produced wine which required screw presses; the production of paper in Western Europe had expanded over the previous century or so. Gutenberg combined these technologies and added other elements, the invention of a suitable ink and crucially the production of individual pieces of moveable type using a mould called a matrix. Unlike stamps, seals and wooden block books which produced one image or a short unchangeable text, type could be reordered to produce an infinite variety of different texts. The combination of these factors enabled Gutenberg to produce printed books from the mid-1450s including of course the Bible that bears his name. The basic design of the common press remained the same until the early 1800s when steam power and the use of metal instead of wood for the construction of the press substantially increased production.

To set up a gathering of printed pages, the compositor selected the necessary letters from the type cases as the text was read to him. He fitted them into a composing stick, a length of wood with a metal shelf at the bottom capable of taking three or four lines of type. The type was then slid off onto a stone and gradually a page of type was assembled with spaces, titles at the head and, if required, woodblock illustrations. Depending on the size of the pages normally two, four, eight or twelve pages were set up to be printed on one side of a sheet of paper. This arrangement was known as a forme of type. For an octavo format eight pages of type were arranged in order in a metal frame known as a chase. The pages were locked up tight with wooden

quoins so that the forme or forms in the chase could be left standing vertically and not fall to pieces. The compositor had to ensure that the pages were in the correct order; page 2 could not be set up following page 1 as it was on the other side of the sheet, being on the verso of page 1. For example in a quarto imposition pages 8 and 1 had pages 5 and 4 on the other half of the sheet arranged head to head. When the sheet was printed, turned over, printed on the other side, left to dry and then folded it produced one gathering of a book with pages 1 to 8 in the correct order. Compositors rarely made errors with this element of printing although mistakes in printing the page numbers were not uncommon, the numbers of an entire gathering sometimes being missed out or repeated. The physical description of the book should reflect these mistakes.

Two features, signature marks and catch words, assisted in ensuring the book was correctly assembled and both can be very useful for spotting variants or even complete re-settings. Gatherings were given a letter or symbol to distinguish them usually beginning with A and going to Z but omitting I or J, U or V and W. This was visible at the foot of the first page in each gathering. When the gatherings were laid out in the warehouse to be put together the warehouseman just walked down the row picking up one copy of each gathering in alphabetical order. The visibility of the signatures ensured that this could be easily done. With larger books the signatures began again as Aa or AA and ran through to Zz, then Aaa, Aaaa and so on. The preliminaries, such as introductions, dedications, addresses to the reader, lists of subscribers, contents leaves and the like were often printed last and may be identified by lower case signatures or symbols. Examples include *, †, and ¶. Unusual signature marks can sometimes give a clue as to the origin of the book if the title page is missing or there is no place of publication given. *A collection of several treatises in answer to Dr. Stillingfleet* (SB 1694) has no place of publication on the title page but is dated 1672. It is composed of four parts that were probably issued separately as well as they have their own title pages, pagination and signatures. An interesting clue as to the place of printing appears on page 11 of the first part where the signature is Bij. The use of roman numerals for signatures is certainly a peculiarly French practice from the seventeenth century onwards when it had died out elsewhere. The problem is solved quite easily in this case because the final part has a Paris imprint but the use of the roman numerals and the final 'j' would certainly warn the alert cataloguer. Catch words are a very useful indicator that

something is not right with a book. Below the final line of text on each page there will be a single word or part of a word at the right hand side. The catchword should match the first word of the text on the next page. If it does not pages may have been removed or there is likely to be some resetting. Again there were some regional practices; Dutch printers tended to only sign the first and last pages of a gathering rather than each page. As described below it is also a handy method of being able to distinguish between different settings in a bibliographical description.

The nature of printing with moveable type made it quite easy to alter the text for all manner of reasons, both accidental and deliberate. Even what appear to be identical copies of a hand press period book may in fact be different to a greater or lesser degree and it is as well to be aware of this fact, even though the textual differences may not have any particular significance. One important piece of advice is to work from the books themselves, not from any written or printed catalogue or hand list; the advent of computerised union catalogues such as the English Short Title Catalogue has thrown up many variants and states of works initially thought not to vary significantly. There were a number of ways of correcting errors. The simplest was to print an errata leaf to be included in the preliminaries. As the preliminaries were usually printed last most of the mistakes in the main text would have been spotted by then. An alternative was to print a list of errata at the foot of one of the preliminary pages. Errata statements themselves were sometimes reset as further errors were found. In both cases the reader was left to correct the mistakes. A page may have been reset to add or remove text and this may have necessitated the resetting of a whole page or in more complex instances the entire gathering. There are certain clues that can alert one to this circumstance. In particular, if comparing two copies look at the position of the signature mark at the foot of the first page of the gathering. If these are not in the same position relative to the bottom line of text, there is reason to be cautious. An inspection of the catch words may reveal that they are different throughout but the compositor often being a very skilled craftsman will usually have managed to incorporate the resetting within the gathering so that the last catchword will match the first word of the subsequent gathering, otherwise further resetting would be necessary in the next gathering. Correction of errors was done in the compositor's own time so there was a financial incentive to keep changes to an absolute minimum.

In some cases, the entire work may be a resetting even though the same bibliographical description would cover both editions. Durham University Library's Archives and Special Collections possesses two copies of ***The citation of Gilbert Burnet D.D. to answer in Scotland on the 27. June old stile, for High Treason ...,*** both of 8 pages and quarto format and apparently printed in the Hague in 1687. These are shelf marks Routh 67.E.29/4 and Routh 48.D.12/1. Working from a bibliographical description one would be hard pressed to detect that the two are completely different settings. Wing's catalogue notes that there are two different settings but gives no further information. A more detailed inspection of both copies side by side reveals that the catchword on p.2 of Routh 67.E.29/4 is 'ment' and in Routh 48.D.12/1 is 'any'. The catchwords on p.7 of the two copies are respectively 'nalised' and 'ADVER' respectively. This description is enough to be able safely to distinguish between the two.

The most dramatic method of correcting errors was achieved by cutting out an entire leaf and printing the corrected text on another leaf, normally on spare space on a subsequent gathering and then pasting this new leaf on to the stub of the old one. The leaf to be cancelled is the 'cancellandum' and the leaf replacing it is the 'cancellans'. Cancels are usually easy to spot as the stub is apparent and the text may not line up with the pages around it. There may also be differences in the paper. Sometimes copies were sold before the corrupted leaf was cancelled so there can be variants with and without the cancel. Less commonly copies of works turn up with both the cancelled and new leaves present. In the sixteenth and seventeenth centuries errors might be corrected in manuscript at the printers, although this practice became less frequent later on.

It is important to realise that the publication of contrary views often carried considerable risk in the past. Often such works could not be produced by commercial printers in the open and had to be printed on secret presses. Books produced in this way frequently bore no imprint or alternatively a fake one designed to mislead the authorities. Both the Routh Collection at Durham University and the Big Library at Ushaw College contain very rare Catholic material printed on clandestine presses in England during the late sixteenth and early seventeenth century. Unpicking the history of these works is difficult and generally little information survives unless the printers were caught. A particularly interesting example of a clandestine work with a fascinating story behind it is *Rationes decem: quibus fretus, certamen aduersarijs*

obtulit in causa fidei ... by Edmund Campion printed at Stonor Park in Oxfordshire in 1581. The Durham University Library copy is at Bamburgh Select 61/3 and is one of five copies known in institutional libraries but we have no detailed knowledge of its provenance. The repetition of the name 'Campion' in an early 17th century hand on the title page perhaps suggests a Catholic owner at an early stage. Campion was a Jesuit priest who entered England in June 1580 disguised as a jewel salesman from Dublin. Whilst in London, Campion composed a set of what he considered to be irrefutable arguments to be put to Protestant divines proving the truth of the Catholic religion. This was circulated in manuscript and greatly annoyed the government. After travelling around the Midlands during the winter Campion refined his original propositions into ten headings - his *rationes decem* which he would have used in any public disputation. Since January 1581 it had been a treasonable offence to convert Her Majesty's subject to Catholicism so the stakes were high. Campion sent his manuscript to his friend and fellow Jesuit, Robert Parsons or Persons, who had access to a press, said to have been hidden in a secret room in the attic at Stonor Park near Henley on Thames. Parsons had engaged the services of a Catholic printer named Stephen Brinkley who had overseen the Greenstreet House secret press outside London for him. Brinkley and his men produced the work in June 1581. At the end of the month copies were smuggled into Oxford and placed on the pews of St. Mary's Church to be found by students attending the commencement exercises on the morning of 27th June. This bold act greatly annoyed both the university and the government and Campion and Parsons were marked men. Campion was betrayed and seized, Brinkley was also caught and the press was discovered. Parsons alone escaped although faced unfair accusations of cowardice once safely back on the Continent; it is difficult to suggest what else he might have done in the circumstances. Brinkley was eventually released and moved to Rouen but Campion was doomed. Consistently tortured under interrogation he was eventually granted the disputation he had wanted with a panel of Protestant divines, although this was rigged so that he had no time for preparation and was not allowed any books to prepare his case. His performance under such handicaps actually excited sympathy amongst the audience and reflected so badly on the government that the fifth session was cancelled. In November 1581 Campion and seven other priests were tried at Westminster Hall on charges of treason. Campion conducted their defence and vigorously challenged the prosecution evidence despite having been so badly racked that he could not hold up his

hands. However it was in vain and all were condemned to death. Campion and two others were hung, drawn and quartered at Tyburn on 1st December 1581.

Campion's book presents some interesting elements and raises some questions about the difficulties of printing in secret. The book consists of 88 unnumbered pages and seemingly took about nine weeks to complete. We know from Privy Council records that four other men were arrested with Brinkley but work must have been slow and difficult. From the watermarks it is apparent that the paper was obtained in England but by analysing the location of the watermarks within the Durham University Library copy it can be deduced that the sheets were smaller than normal suggesting a press suitable for concealment and easy transport. The type available was also limited; the printers did not have access to Greek type and therefore had to be content with transliterations done in a Roman font. Persons had printed books at a secret press in London but these were all in English. It is possible that the same type was used for Campion's book but this was in Latin and required a lavish supply of the 'æ' ligature which was not used in English. There were clearly some examples available but as the first gathering was set the compositor ran out and was obliged to use the italic 'æ' and finally separate 'a' and 'e' characters. When the gathering had been printed and the type broken up the correct 'ae' ligature reappeared again in the next gathering. When the story is known this humble volume is a vivid link to a bleak period in English history and to the conduct of a very brave man.

There are some instances where a work is not necessarily what it seems. An example at Durham is the copy of ***Briefe instructions for churchwardens and others to observe in all episcopall or archdiaconall visitations and spirituall courts.*** **which is to be found at** Routh 66.H.24/2. It bears no imprint or date but outwardly appears to be a set of directions issued by bishops or archdeacons before a visitation. These set out the questions that would be posed such as whether the incumbent was carrying out his job properly and if the church and churchyard were being used for suitable purposes. However, this seemingly inoffensive document in fact encourages churchwardens to challenge the authority under which the visitation is conducted and provides some handy legal authorities to back up the challenge. It was in fact written by the notorious Puritan William Prynne and is thought to have been printed in London in 1637 (EngSTC). Another edition, unfortunately not held by Durham, was printed by two apprentices who sneaked back into their

master's workshop after hours, set up the type and printed off copies for Prynne. Like so much of this activity we only know of it because they were caught and details of the case appear in the *Calendar of State Papers Domestic*.

At Durham we have always recorded the provenance of individual books where possible and some extraordinary stories can be teased out from the clues in a volume. One interesting item at Ushaw College can be traced almost from the bookshop in the 1590s to the present day. ***Elizabethae, Angliae reginae haeresim Calvinianam propugnantis, saevissimum in Catholicos sui regni edictum, quod in alios quoq[ue] reipub[licae] Christianae principes contumelias continet indignissimas ...*** **was written by Robert Parsons, Campion's friend and fellow Jesuit (Ushaw XIX.G.11.25). It was published in Antwerp in 1592. At the foot of the title page is the inscription** *Liber Henrici Hollandi Vigorniensis Angli*. Henry Holland was a Catholic priest, born in 1550 in Daventry and brought up in Worcester. He was a graduate of the English College at Douai and spent much of his time in later life at a monastery at Anchine near Douai. He died there in 1625 and must have left at least some of his books to the library of the English College as the work has another inscription reading 'Coll Angl ex dono Em[inent]issimi d[omi]ni infra scrip.' which can be translated as 'The English College from the gift of the most eminent lord named below', referring to Holland's original inscription. The College had established a library to support its studies from an early period but little is known of its composition. It was sealed when the College was closed by the French government in 1793 and most of its books were removed to the city arsenal to be broken up to make cannon cartridges. Some were reserved for the university in Douai which eventually amalgamated with the university in Lille in the nineteenth century but there is little evidence that any have survived into the modern era. A few books from the College library survive in the Ushaw collections and all those so far seen have an association with Edward Dicconson. At the head of the title page is the signature 'EDicconson' who is Edward Dicconson (1670-1752). Some 250 books from Dicconson's library have been catalogued at Ushaw so far. He was from a Lancashire Jacobite family and eventually became Vice-President of the English College as well as occupying various teaching posts there. In July 1720, rather against his will, he left for England taking with him some books from the College library and in one of these (Ushaw XIX.E.8.21) he has written 'Bought of the Colleg by me E. Dicconson'. It is unclear if these were duplicates or why he was allowed to buy books from the library. Dicconson became Vicar Apostolic of the Northern District and died in Lancashire in

1752. His books presumably remained at the disposal of his successors in that post although this is not certain and requires more research. The next clue in the volume is the name 'Henry Rutter' on the verso of the front cover. Rutter was born in 1755 so he and Dicconson were not contemporaries but he must have acquired the book at some point, perhaps from the library of the Vicars Apostolic in Leeds or possibly after it arrived at Ushaw College. He was priest of the parish of Yealand Conyers in Lancashire from 1817 until 1834 and a label also on the verso of the front cover indicates that the book was in the Yealand Conyers parish library until it was place on loan to Ushaw in 1951.

The final provenance is a somewhat misleading one and shows the importance of detailed research. Durham University Library has a copy of *Christianity no enthusiasm...*, an anti-Quaker work by Thomas Comber published in London in 1678. In pencil on the front endpaper is a note in the hand of a former member of the Library staff reading 'Possibly belonged to Sir Isaac Newton because of book plates'. This is certainly an intriguing possibility but can we tell if it is true? There is a pressmark on the pastedown 'H2-20' and similar ones have been found in books associated with Newton. The book was printed during Newton's lifetime and could plausibly have belonged to him. Two bookplates are to be found in the book, one having originally been overlaid on top of the other. The first can be identified as that of the Reverend Charles Huggins of Chinnor in Oxfordshire. Huggin's father, John Huggins, was Warden of the Fleet Prison with an unsavoury reputation for mistreating the inmates. John Huggins was a near neighbour of Newton's and acquired his books when Newton died in 1727. He seems to have sent the library to his son at Chinnor where it remained in Charles' possession until his death in 1750. It then passed to his son-in-law James Musgrave who put his own bookplate in the book. This has the motto 'Philosophemur' although no name on it. The Musgraves evolved into Wykham-Musgrave's in the nineteenth century and the book was given the shelf mark 'Case EE.A.15. Barnsley' which indicates that it was in the library at Barnsley Park in Gloucestershire. There it remained until about 1920 when the family sold the contents of another house that they owned at Thame Park and brought some of the Barnsley Park books over for the auction; all knowledge of the Newton connection seemed to have died out and many of the books were sold very cheaply. If it had not been for a retired Royal Engineers Colonel, Richard de Villamil, who had an interest in Newton it is unlikely the story would have

come to light. De Villamil deduced that the shelf marks, often said to be associated with Newton, had been added in the 1760s by or on the instructions of James Musgrave. Inspection of a list of Newton's books from 1727 confirms that *Christianity no enthusiasm* was not present and therefore was not part of his original library. As to how the book came to Durham it is possible that Charles E. Whiting (1873-1953) acquired it. Another label records the bequest of books after Whiting's death. Was he at the original sale in the 1920s? Further research is needed and one also wonders if other Newton books still survive from the sale, perhaps unrecognised and waiting to be discovered.

Many collections still remain to be catalogued online and despite the number of catalogue records there is a great deal still out there, in particular locally produced material that has never got into any of the great national and university libraries. Ushaw College has a collection of 4,000 pamphlets on Catholic Emancipation and the Restoration of the Hierarchy. Most were produced in the north of England and were otherwise unknown. Many of the authors and other contributors were not well known and required time consuming research to establish identities and dates. Without careful cataloguing and an understanding of their significance this material would still be an unexploited resource.

The Stella Hymn: Part 1

Jim Hughes

In early 2009 I met the Finance Director at Ushaw College, Durham. During the later part of my work in the Diocesan Finance Office (RC Diocese of Hexham and Newcastle) I took on the role of Business and Operations Manager for the Youth Ministry Team at Allensford to assist the development of a 110 - bed residential retreat centre. My Ushaw meeting included a tour of the college, a place I had visited many times previously. A fascinating part of the tour was a brief visit to the libraries and archives. I vowed to return there sometime.

Early retirement has allowed the opportunity to pursue various interests; the occasional series of lectures, three per term, co-ordinated by the Durham University Centre for Catholic Studies in conjunction with Ushaw College became part of my programme from October 2012. The lecture series was organised with the aim of promoting the archival material and heritage items held at the site. The first lecture by Professor Eamon Duffy 'John Lingard and the Reformation' was a good start. The lecture was accompanied by exhibits of archive and other material from Ushaw co-ordinated by Jonathan Bush (Archives and Special Collections, Durham University) and Claire Marsland (Ushaw College).

In December 2013, Jonathan Bush gave me a tour of the libraries and I must be one of the few people on such a tour who expressed and interest in some hefty tomes of finance records. There were other areas of interest too but my research began in May 2014. I was provided with a list of finance archive materials which included *A History of Ushaw College*.[1] It seemed natural to make this my starting point. The combination of Eamon Duffy's lecture, Fr. David Milburn's book, and other information around the college made it inevitable that I became interested in the life of John Lingard (1771 - 1851).

For many years I have been a parishioner of Stella Parish, situated on the banks of the river Tyne. The present church which opened in 1831, two years

[1] David Milburn, *A history of Ushaw College: a study of the origin, foundation and development of an English Catholic seminary with an epilogue, 1908-1962* (Durham: Ushaw Bookshop, 1964).

after the Catholic Emancipation Act, was built near Stella Hall which was considered as a possible site for a seminary, following the closure of Douai in 1793. Thomas Eyre, a missioner at Stella Hall from 1775 - 1792, became President of Crook Hall and then Ushaw College from 1794 - 1810. (Ushaw College opened in 1808.) The papers of Thomas Eyre interested me and could provide another area of research later.

For many years, parishioners of Stella have been familiar with the lovely story about the origins of the hymn, 'Hail Queen of Heaven', often referred to as the Stella Hymn. It was reputed to have been composed in a pub, the (old) Board Inn - now a Chinese restaurant, in Stella Village. Father Galletly, a former parish priest of Stella (1970 - 1990), and Doctor Yellowley, a local G.P., and historian, now retired, wrote a history of Stella[1] to commemorate the 150th anniversary of the present church (1831 - 1981). This excellent record, first published in 1981, provides clarification:

> '... in all hymnology, every hymn has its own name, quite independently of the first line opening words ... one single tune itself must have an individual name by which it can be separately identified. For this reason a hymn tune is often given a name derived from the place, occasion, or author of its composition. The hymn known to the hymnals of the world as "Stella" is better known in many circles as "Hail Queen of Heaven", for those are the words to which it is most frequently sung.'[2]

Examples of hymns quoted which could use this tune are, "Faith of our Fathers", "Eternal Father Strong to Save" and "On Christmas Night". There are many others using the same metre 88.88.88.

> 'The hymn was composed by H.F. Hemy, the composer of many of our popular hymns ... more widely known as the author of Hemy's Pianoforte Tutor ... the best-selling of all textbooks for the budding pianist in late Victorian times.[3]

[1] Galletly, John and Yellowley, Tom, *St. Mary & Thomas Aquinas, 1831 – 1981, including a history of Stella Hall, church, school and village* (2015).
[2] Ibid., p. 29.
[3] Ibid., p. 29.

And now for the story handed down by generations in Stella:

> 'According to tradition, the Stella tune was adapted by Hemy from a theme commonly known at the time, and there is one account which says that it was after playing the organ for evening Benediction one Sunday at Stella that he called into the (old) Board Inn at the foot of the lane with some companions, and seated at the piano first played what we have known for over a century as "STELLA".'[1]

I was very keen to explore further the origins of this hymn, both the words and the music. Discussions with Fr. Milburn about his book[2] pointed me towards Fr. Peter Phillips's book *John Lingard: Priest and Historian.*[3] In correspondence with Fr. Phillips about the hymns, he commented in an e-mail:

> 'A story often told at Ushaw, but which I could never verify, was that Lingard picked up the tune for Hail Queen of Heaven from a boatman near Stella, hence the name. I think it could well originally have been a folk-tune, but again, although I tried, I could never trace it. I guess (Latin: star) refers to the Latin title Ave Maris Stella. It remains a puzzle.'

Current hymn books credit the words to John Lingard (1771 - 1851). Although Henri F. Hemy wrote his arrangement of the music in 1851, the words were written much earlier.

The *Ushaw Magazine* acknowledges the beauty of John Lingard's words:

> '... when we knelt before Our Lady of Help for the first of our May devotions, the hymn which was sung was Lingard's beautiful Hail Queen of Heaven. Lingard lived long enough to know that his version of the Ave Maris Stella had won its way to the hearts of

[1] Ibid., p. 29.
[2] Milburn, *History of Ushaw College*.
[3] Phillips, Peter, *John Lingard: Priest and Historian* (Gracewing, 2008).

> English-speaking Catholics and the knowledge must have been a source of much satisfaction to him when he remembered the circumstances under which it was written.'[1]

John Lingard wrote under the name of Proselytos in the *Catholic Magazine*.[2] He was a prolific and respected correspondent operating at many levels within the Church. Peter Phillips noted that Lingard 'invented the character of Proselytos 'to develop some of his ideas about the liturgy.''[3] It also gave him the freedom to comment on liturgical matters. '... Lingard developed his critique of the liturgy in a series of articles written in the character of Proselytos, a newly converted Protestant of antiquarian tastes.'[4] In a letter to Robert Tate he stated his intention:

> 'to promenade Proselytos through a variety of Catholic chapels, praising this and condemning that, for the purpose of affording me occasion to point out such improvements ... and ... defects ...'[5]

Lingard depicted Proselytos as 'bemused on entering a Catholic chapel to hear the liturgy begin, not with the praise of God, but a garbled and incomprehensible litany to Our Lady using the titles such as 'morning star', the 'gate of heaven', the 'ark of the covenant', the 'house of God', the 'tower of David', the 'tower of ivory'. Were 'Protestant dancers, jumpers, and ranters' to be replaced by Catholic gallopers?'[6] These words might seem to imply strong criticism of devotion to Our Lady but Lingard created the character of Proselytos to give him the freedom to comment on liturgy and a 'style of devotion inappropriate to the times'.[7] The series of articles attracted criticism, some of it strong, but also writers in support of him. They also wrote under pseudonyms although it was possible to work out who they were. Ten years earlier, Lingard had started to write his own version of Ave Maris Stella, the

[1] *Ushaw Magazine*, Vol.22 (1912), pp. 185-187.
[2] *Catholic Magazine & Review* (Birmingham, 1831-1837).
[3] Phillips, *John Lingard*, p. 312.
[4] Ibid., p. 315.
[5] Letter from John Lingard to Robert Tate, April 1833, Lingard Papers, Ushaw College Library, UC/P25/1/T1/4.
[6] *Catholic Magazine & Review*, vol. 3, no. 24 (January 1833), p. 19.
[7] Ibid., p. 19.

prayer he would read daily in his Divine Office, and he sent it to the *Catholic Magazine* in 1834[1] as a 'Translation of "Ave Maris Stella" (Hail Queen of Heaven)' using the signature of Proselytos. The timing was significant. The *Ushaw Magazine* noted, 'It is not perhaps generally known that when he sent his lines [Ave Maris Stella] to the *Catholic Magazine* in 1834[2] he intended them to be a kind of answer to those who had suspected him of being wanting in devotion towards our Blessed Lady.'[3]

Three notebooks[4], typical of old school exercise books, are available in the Ushaw archives. These provide a fascinating insight to the development of Lingard's version of the prayer, Ave Maris Stella. In the 1823 notebook Lingard used various words which he then amended later or within this draft.

'Verse 1'

Hail! Queen of heaven, the ocean's star!
Guide of the wanderer here below!
Tossed on life's surge, we claim thy care;
Save us from peril and from woe.
Mother of Christ! star of the sea!

the wanderer
Pray for thy children; pray for me!

Lingard's first draft of Verse 2 shows alternative words or whole lines.

spotless
O! pious chaste and clement maid!

sin *call on*
Conscious of guilt we fly to thee.

Or

Implore thy son our souls to face

Appease thy son and by his aid

[1] Ibid., p. 607.
[2] Ibid., p. 607.
[3] *Ushaw Magazine*, pp. 185-187.
[4] Notebooks of verses by John Lingard in three volumes, dated 1823 and 1828, Lingard Papers, Ushaw College Library, UC/P25/4/3-5.

Or

From stain of sin, and give us aid

To strengthen our infirmity

Or

To emulate thy purity

Verse 2 might be read as:

O! pious chaste and clement maid!
Implore thy son our souls to flee
From stain of sin, and give us aid
To emulate our purity

Another version of verse 2 could be read as:

O! pious chaste and spotless maid!
Conscious of sin we call on thee
Appease thy son and by his aid
To strengthen our infirmity

There are grammatical errors so this verse, including the last two lines in Lingard's notebook, could be read as:

O! pious, chaste and spotless maid!
Conscious of sin we call on thee.
From stain of sin, and give us aid
To strengthen our infirmity.
Virgin most pure! Star of the sea!

the sinner
Pray for us sinners: pray for me!'

The other two verses showed similar experiments with words. In verse three he considered *'Mother of mercy! may it be'* instead of 'Health of the weak! with pity see'. 'Our tears, and soothe our miseries' could have been *'Thy care to soothe our miseries'*. In the last line of verse four he used 'children' ('Pray for

thy children ...') although later changed this to 'handmaid' and then back to 'children' eventually. In the last line of each of the four verses, within the words, 'Pray for thy ....., pray for me' he uses 'wanderer' (v1), 'sinner' (v2), 'mourner' (v3) and 'handmaid' (v4) although 'handmaid' reverted to 'children' in the 1834 version.

In the second of the three notebooks, dated 1828, a typed card in the middle of the book (written sometime afterwards) noted:

> 'Among the hymns to the Blessed Virgin in the English Breviary is the "Hail Queen of Heaven" of John Lingard. This [notebook copy] is a version by him in his own hand, showing that it is a translation or paraphrase of the "Ave Maris Stella". It shows him trying out alternative words.'

Ave Maris Stella, in the Office' starts: Ave Maris Stella, Dei Mater Alma ... In Lingard's 1828 notebook the heading and the first verse are:

> Ave Maris Stella
> or
> The star of the sea
> translated as the sequel of A.M.S.
>
> > Hail queen of heaven, the ocean - star!
> > Guide of the wanderer here below.
> > Tossed [crossed out and replaced by Borne] on life's surge, we claim thy care,
> > Save us from peril and from woe.
> > Mother of Christ, Star of the sea
> > Pray for the wanderer, pray for me.

Lingard considered chaste or meek in verse 2 and changed children to handmaid in the last line of verse 4.

The 1828 notebook words are very near to the final version which was published in a broadsheet by Bishop Milner of Lancaster in 1833 and sent by

Lingard to the *Catholic Magazine* in 1834 to be printed using the name Pros (for Proselytos).[1]

There were further small variations in words and punctuation in printed versions of the prayer. In the 1837 copy of *A Manual of Prayer for Sundays and Holidays*,[2] 'Toss'd on life's surge' was used rather than 'Thrown on life's surge', although 'children' replaced 'handmaid' in the last line of the hymn. The words in the current version of the hymn are very similar to those used by Lingard between 1828 and 1837. The words used in the first verse in the *Laudate Hymnal* [3] are:

> 'Hail, Queen of heav'n, the ocean star!
> Guide of the wand'rer here below!
> Thrown on life's surge, we claim thy care;
> save us from peril and from woe.
> Mother of Christ, star of the sea,
> pray for the wanderer, pray for me.'

The word 'handmaid' in the last line of the fourth verse has of course been replaced by 'children'.

John Lingard's rigorous attention to the value of words and the painstaking way in which he mused over different options fit well with a comment he made in a letter to Robert Tate, in which he also included a note about sermons:

> 'My notions are that the English prayers should be such as would at least instruct and edify protestants that they should be read slowly, distinctly, devoutly, and that the sermon should be well composed, and well delivered. For of the mass, protestants understand nothing; it is only by the prayers and sermon that you can induce

[1] *Catholic Magazine & Review* (1834), p. 607.
[2] Lingard, John, *A Manual of Prayers for Sundays and Holidays* (York, 1837), printed by Cornelius Croshaw.
[3] *Laudate Hymn Book* (Decani Music, 1999).

them to repeat their visits and think of the doctrines of our religion.'[1]

Was John Lingard ahead of his time with his comments about sermons? Pope Francis in Evangelii Gaudium (Joy of the Gospel) wrote that, 'The preacher has the wonderful but difficult task of joining loving hearts, the hearts of the Lord and his people ... Preparation for preaching is so important a task that a prolonged time of study, prayer, reflection and pastoral creativity should be devoted to it.'[2]

A priest friend told me recently that he had heard it said that each minute of a sermon should take an hour's preparation. His good sermons are testament to this, in my opinion.

There is much more that could be written about John's Lingard's development of this prayer and others written for the parish at Hornby and beyond but this will be left to a later time.

Lingard enjoyed the setting of his prayer to music. A letter to John Walker reflects this:

> 'You talk of the people singing with Gust [sic] my Ave Maris Stella. Let me know whose music it is. It has been put to music by several persons and to me such music as I have seen appears too complex and intricate to be a favourite with the common people. They would like, I should think, a more simple harmony.'[3]

The *Ushaw Magazine* recorded this as, 'curious and may denote some failing of memory, for on other occasions he has spoken in praise of certain musical settings'.[4] Dr. Newsham, Ushaw President (1837 - 1863) set the hymn to music 'performed with wonderful applause by the children at Copperas Hill Chapel, Liverpool'.[5] Dr. Newsham's music, 'remembered by former Ushaw-men ... has been superseded at the college by the air which is more commonly

[1] Letter from John Lingard to Robert Tate, 22 June 1835, John Lingard Papers, Ushaw College Archives, UC/P25/1/T1/6.
[2] Pope Francis, *Evangelii Gaudium (Joy of the Gospel)*, (London: Catholic Truth Society, 2013), p. 26.
[3] Letters of John Lingard to Rev. John Walker, Transcript 1438, (June 13th 1850).
[4] *Ushaw Magazine*, pp. 185-187.
[5] Ibid.

sung nowadays.'[1] A correspondent to the *Ushaw Magazine* later asked, 'Is Dr. Newsham the author of the traditional tune [The air just referred to].[2] The editor noted that, 'The history of the traditional melody is, if anything more obscure. It seems only possible to trace it back, certainly as far as 1864 ... [to] ... the 'Crown of Jesus Hymn Book' ... It is almost certainly not Dr. Newsham's.'[3]

An excellent and well researched letter by W.H. Gratton Flood to the *Ushaw Magazine* a short while later gave much detail and 'traced the tune farther back than the year 1864. It appears in 'Easy Hymn Tunes', adapted for Catholic Schools, published in 1851. This little work was edited by Henri F. Hemy, who was afterwards Professor of Music at Ushaw, and whom I knew in his last few years at Hartlepool ..... in 1864, Hemy brought out his 'Crown of Jesus' hymn book and reprinted the setting of 1851. In this work he gives the source of the melody as 'English Air' ..... Hemy told a friend that he heard the tune sung by the village children of Stella in 1850, and fitted Lingard's hymn to it ..... Although it may be regarded as a 'folk melody' ... it is a tinkered form of the tune of 'Bonnie Dundee', in 1829.'[4] Lingard died just before midnight on 17th July 1851. Could Hemy have written this hymn arrangement of the Stella Hymn and published it in 1851 as a fitting and lasting tribute to John Lingard?

Ushaw College Library did not have a copy of the 'Crown of Jesus Hymn Book'[5] but there was a copy in Palace Green Library, University of Durham. An inscription in the front of the hymn book, dated Xmas 1897, indicated that this copy was presented by Ushaw College to University Library Pratt Green Collection. There were four settings to the hymn. (None of them acknowledged John Lingard although this was the practice with the other hymns in the book. Only the musicians were mentioned.):

1. H. Hemy (This was not the traditional tune.)
2. English Air (This was the traditional air or tune that we use today - arranged by H. Hemy.)
3. Rev. J. Knight

[1] Ibid.
[2] *Ushaw Magazine*, Vol. 25 (1915), pp. 197-200.
[3] Ibid.
[4] Ibid., pp. 311-313.
[5] *Crown of Jesus Music*, Parts I – IV (London: Thomas Richardson & Son, [1864]).

4. Dr. Newsham

A note in the front of the book acknowledged Hemy's 'great and gratuitous labour in selecting, composing and arranging this rare and valuable collection of Sacred Music.'[1] I transcribed the four versions of the hymn and was grateful to Derek Webb, who was a music researcher in the Ushaw library, for printing the arrangements using appropriate computer software. Derek advised that 'English Air' was used as a generic term for a tune which could fit several hymns. Hemy wrote the harmony to complete the tune for John Lingard's words. The top line of music was already there and he composed his arrangement of 'Hail Queen of Heaven'. Was the top line of the music the 'Bonnie Dundee', or a derivation of it, tune which he heard in Stella Village?

The *Crown of Jesus Hymn Book* was not without its critics. A correspondent, P.A.B., writing in The Tablet wrote some very derogatory remarks about 'the compiler', Henri F. Hemy, saying that he 'had not the remotest idea of what we call harmony in the composition of music.' P.A.B. called the hymn book 'the most contemptible and offensive collection that it is well possible to offer any Christian school or congregation.'[2]

Oswin Hemy, Henri's son, wrote in reply to P.A.B. to 'remind him that he is rather singular in condemning, by his sweeping individual opinions, a work which has, during the last 25 years at least, proved itself to be eminently successful. A "great many" of the hymns in the Crown music have not been taken from "vulgar ditties" ..... A Catholic congregation will sing most heartily a verse of any of these hymns without ever wishing to know if the music is arranged grammatically and correctly ..... The writer of the Crown of Jesus music got nothing for his labour. He did it simply for "the love of God", and I think and believe that God will already have rewarded him for his good work.[3]

Derek Webb found three pieces of Oswin Hemy's music when cataloguing sheet music in the Ushaw Library. He described the first 19th century piece,

[1] *Crown of Jesus*.
[2] *The Tablet*, letter by P.A.B., Jan 1893, p. 24.
[3] *The Tablet*, letter by Oswin B. Hemy, 18 Feb 1893, p. 20.

published by W. Paxton, as quite a find: *The Ushavian Gavotte*.[1] There was co-operation between Henri Hemy and is son, Oswin Bede, in the three pieces. Another correspondent to *The Tablet*, 36 years later, gave high praise to "Hail Queen of Heaven" ... 'whenever it is sung with enthusiasm and sonority, whatever its origin, it makes a thoroughly Catholic hymn; and that it constitutes a worthy example of Christian psalmody is confirmed by its inclusion in at least half a dozen Protestant manuals. The melody was ... edited by H.F. Hemy ... organist at St. Mary's, Newcastle, and Professor of Music at Ushaw, who died at Hartlepool in 1888. He had for a long time kept beside him Lingard's verses, unable to find an appropriate tune. He was one day walking through Stella when he came upon a group of little girls playing a singing-game. The words they sang were:

> *Sweet Mary, Sweet Mary, my age is sixteen, My father's a farmer on yonder green.*
>
> *He has plenty of money to dress me in silk, But there's no bonny laddie to take me a walk.*
>
> *One morning I rose and looked in the glass. I said to myself "What a handsome young lass".*
>
> *My hands on my hinches (hips), I laughed Ha! Ha! Ha! But there's no bonny laddie to take the a walk.*

On his homeward journey Hemy found that the tune, which he could not drive out of his head, perfectly fitted the words he had in his pocket.[2]

The musicologist Anne Geddes Gilcrhist (1863 - 1954) found the origin of "Sweet Mary", with a slight variation of the above words, in a children's song sung by girls from Loanhead and Lossiemouth in September 1900.[3]

W. H. Gratton Flood (See note 32), in a letter to *The Tablet* six years earlier referred to *Hail Queen of Heaven* as 'one of our most popular hymn tunes ... conveniently labelled "traditional" in the majority of hymn books ... and a

[1] Hemy Oswin Bede, *The Ushavian Gavotte* (W. Paxton).
[2] *The Tablet*, letter by E.A.M., 9 Feb 1929.
[3] 'Notes on Children's Game-Songs', *Journal of the Folk-Song Society*, Vol. 5 (1918), pp. 22-23.

crux to hymnologists for the past fifty years'.[1] When Lingard's words 'were published at Lancaster in 1833 the tune had long been known in the North of England and in Scotland, being associated with a ring game, and Hemy adapted it to Lingard's verses ... in 1851'[2]

Fr. Peter Phillips' earlier reference to a folk-tune (after note 8) fits well with Gratton Flood's comment that 'while the *folk* melody [used in the ring game] has been traced to the close of the eighteenth century, it became better known when adapted to Sir Walter Scott's lyric "Bonnie Dundee", a rousing ballad which first appeared ... in 1828 ..... Most writers seem to think that Hemy gave it this name from the village of Stella ... but it us just as likely that the title was suggested by the name "Stella Maris" - Star of the Sea, or Ocean Star.'[3]

I believe that the events which took place in Stella Village and the location of the ring (or circle) game in the story are too strong to be ignored in determining a title for the hymn. The title from which the hymn is derived and the village name provide a perfect complement for the name, the Stella Hymn.

Reginald Nettle noted the association of the tune for the ring game with a tune written for Sir Walter Scott's poems "Bonny [or Bonnie] Dundee". Nettle quoted a slight variation on the previous words for *Sweet Mary*:

> 'Queen Mary, Queen Mary, my age is sixteen,
> My father's a farmer on yonder green;
> He's plenty of money to dress me in silks,
> Come along bonny lassie and give me a waltz.'[4]

Referring to Hemy's visit to Stella, Nettle records: 'The word 'star' made him think of the Latin stella, and Stella was the name of a village ... where Hemy had heard children singing the tune Sweet Mary or Queen Mary, and with Mary he associated the Virgin Mary; Ave Maris Stella - the circle was

[1] *The Tablet*, letter by W.H. Gratton Flood, 28 Apr 1923, p. 6.
[2] Ibid.
[3] Ibid.
[4] Nettle, Reginald, *Sing a Song of England* (London: Phoenix House, 1954), p. 203.

complete. He adapted the children's tune to the hymn and named the tune Stella'.[1]

Information about traditional Scottish songs indicated that 'John Graham, Viscount of Claverhouse, was regarded as "Bonnie Dundee" by his supporters and "Bloody Clavers" by his enemies. He reputedly saved the life of William of Orange while fighting on the continent ... and was made Viscount of Dundee by King James VII in 1688 and fought for the Jacobite cause.'[2] The origins of Bonnie Dundee date back to 1620 but the verses penned by Scott were published in 1828 using a refrain copied from the traditional song, "Jockey's Escape from Dundee".[3] The origin of the immensely popular tune, different to the 1928 refrain, and known today as 'Bonnie Dundee', is uncertain. It seems to have been first used around the 1840s.[4] The first verse and chorus of this rousing folk-song are:

THE BONNETS OF BONNIE DUNDEE

'To the Lords of Convention
'twas Claver'se who spoke
'Ere the King's crown shall fall
there are crowns to be broke;
So let each Cavalier who
loves honour and me,
Come follow the bonnet of
Bonny Dundee.

Chorus:

Come fill up my cup, come fill up my can,
Come saddle your horses, and call up your men;
Come open the West Port and let me gang free

[1] Ibid.
[2] Traditional Scottish Songs – 'Bonnie Dundee', http:/www.rampantscotland.com.
[3] *The Bounds of Bonnie Dundee*, Sequenced by Christian Souchon, http://chrsouchon.free.fr./dundee.htm., pp. 2/12, 13.4.15.
[4] Ibid.

And it's room for the bonnets of Bonny Dundee.'[1]

There is a recording by The Corries of the song on the *The Bonnets of Bonnie Dundee* website[2] and a CD was located easily at a local well known music store.[3]

Much more could be written about this and about Henri Hemy himself but it will be left to a later time.

One final part of this story took place on 31st August 2015 when I watched a BBC recording of the Edinburgh Military Tattoo. I was surprised and delighted to hear the music of *Hail Queen of Heaven* used for *The Airman's Hymn* which closed this wonderful event. It was sung beautifully by the choir of Erskine Stewart's Melville Junior School, Edinburgh. Mr. Bryan Lewis, the Vice Principal and Head of ESMS Schools, told me that his school's choir used words and music supplied by the RAF for *The Airman's Hymn*. This choir has taken part in previous festivals and in major productions in Edinburgh theatres. The choir has also sung in St. Peter's Basilica in Rome. *The Airman's Hymn* traditionally sung to the tune, '*Eternal Father, strong to save*' starts with the words:

'O Ruler of the earth and sky
Be with our airman when they fly;
And keep them in thy loving care
Amid the perils of the air
O let our cry come unto thee
For those who fly o'er land and sea'[4]

The words sung by the ESMS choir were different and written as an extract from "Ad Astra" by Barrie Hingley (Wing Commander, now retired) in 2015.[5]

[1] Ibid., p.5/12.
[2] *The Bounds of Bonnie Dundee*, p.12/12.
[3] The Corries, *18 Scottish Favourites* (Parlophone Records, 2007).
[4] *Ancient & Modern New Standard*, No. 292.
[5] ***AD ASTRA.*** Composed by Wg Cdr Barrie Hingley as the centrepiece of the Royal Air Force Bands' participation in the 1989 Royal Tournament. The title, drawn from the motto of the Royal Air Force, *Per Ardua ad Astra* dates from before the birth of the Service itself, the generally accepted translation being "Through Adversity to the Stars".

Ad Astra is part of the RAF Motto *Per Ardua ad Astra* - Through hard work (or adversity) to the skies (or stars) or Striving to the stars (or skies). Barrie Hingley's music, using original material incorporating *The Airman's Hymn*, was in a slightly lower key than Hemy's English Air although the tune fits the metre of *Hail Queen of Heaven*. It was arranged for the words of *The Airman's Hymn* sung at the festival and it was a delight to hear it sung so movingly.

Conclusion

There is more to write about John Lingard's words and Henri Hemy's music but this will be left to another time. The contribution of both men was remarkable: John Lingard, a widely respected priest and great correspondent; Henri Hemy, the accomplished musician, married with thirteen children including his son Oswin, also a musician. It has been fascinating to explore the original story from Stella parish and to establish further detail. From the reading I have done I am sure that Hemy's music originated from his visit to Stella when he happened to see young children playing a singing or circle game in the village as he walked to the church nearby. The words of Sweet Mary or Queen Mary, which seem to have derived from the 1840 tune of Bonnie Dundee, can be sung to part of Hail Queen of Heaven. The Corries' rousing rendition of Bonnie Dundee fits part of Hemy's tune, albeit with quite a different tempo. I am convinced that Henri Hemy found this tune at Stella and wrote his arrangement from this, probably in the Board Inn and maybe to the boatman on the way home! To hear an arrangement of this tune being used for The Airman's Hymn at a major international event, The Edinburgh Military Tattoo, in 2015 was incredibly moving and reinforces the value of links between the present and the past and the need to maintain historical records and archive materials.

Douai Library and Archives

Geoffrey Scott

There must have been something like an archive store in St Benedict's monastery since he speaks of a place to deposit the profession charts, and the ninth-century St Gall Plan indicates a scriptorium and archive attached to the side of the abbey church. The medieval English Benedictine houses had their own procedures for keeping archives. Liturgical material was kept in the church. Other archives were kept with manuscripts in cupboards and carrels in the cloister. In some abbeys, like Worcester Cathedral Priory, the roof space ex to the triforium in the abbey church was used as an archive repository. Durham Cathedral Priory had a special room called the Impediment for particularly important documents and objects. I suspect that the extensive estate records of the larger monasteries were found in the equivalent of the bursar's office.

After the Dissolution, it took some time for the English monastic communities to revive, not until 1607 was a new beginning made. Given the nature of the missionary work of the early post-Reformation monks, archive collections were found in a number of places and amongst various individuals. The officials of the English monks, like the President-General, had no official residence, except perhaps for the Procurator in Rome, and their papers travelled with them.

In the monasteries, key documents, such as profession and Council books were housed in the superior's office. Construction of monastic libraries attached to the English monastic communities exiled in Europe soon began in the early 17th century and inevitably held manuscripts and some papers besides printed works. Extant library catalogues of this period sometimes list the manuscripts, but not archival papers, and they show quite substantial collections of books, a catalogue containing 5000 prints volumes is not unusual. The life of these continental monasteries came to an end during the French Revolutionary and Napoleonic period, when some of the exiled communities managed to pocket some books and smaller archival items and bring them to England. Otherwise, the revolutionary authorities did a good job in collecting and listing the various collections as a preliminary step to creating a national French library. This explains why there are large English Benedictine archival deposits surviving today at the Archives du Nord in

Lille. Inevitably, however, there were important losses, such as profession books and private papers. Nevertheless, we should not omit mentioning the survival of official papers which are lodged in depositories such as the Roman archives of the Holy Office of the Roman Inquisition and at Propaganda Fide.

Dom Augustine Baker, the English Benedictine mystical writer who died in 1641, gave sensible advice to the English Benedictine nuns of Cambrai as to how they should set about constructing a library and archive.

> 'Inasmuch as there is at this present (by the providence of God) a good and choice library in this house, consisting of books partly manuscript and partly of old English print, which, if they were lost, or did perish, there is no hope nor means of coming again by the like, therefore it is very convenient and necessary that some good course be taken for the preservation of those books. The consideration hereof causeth some things to be done or cared for by you for the maintenance and continuance of your library, whensoever God shall enable you to make a new building. I wish there were a little convenient room built withal, and as destined for a library, wherein the books that are not then in use to be kept; that room so to be vaulted all of stone, with little or no timber in it (unless it were a press, or some other thing wherein to keep the books), so that if God should permit fire to take hold of the house, yet the library might be secure. The room may also serve for the keeping in of some other things that are most precious in the house. Also I think it were convenient that there were a chimney in it, for the making of fire when there shall be need for the taking away of dampness, that would corrupt the books and other things. And to avoid such dampishness and overmuch moisture, I think it were best that the room be not built over low, and too near the earth and ground. I write this much in this point because that we read very frequently in stories how that goodly magnificent monasteries in all ages have been wasted by fires'. (Father Augustine Baker, *The Remains of other Works* (extract). 1634).

The English Benedictine Community of St Edmund, King and Martyr, whose library is to be discussed in this article, is now settled at Woolhampton, in Berkshire. It was founded in Paris in 1615 and its remnants remained there until 1818 when ii was re-established at Douai in northern France, and then moved to England to Woolhampton, Berkshire, in 1903. With such radical

moves it is inevitable that there were extensive losses from the archive collections. Even so, it is remarkable how much of importance has survived. There are today in the archives fairly extensive runs of profession and Council books from the seventeenth and eighteenth centuries, a cache of Jacobite material from the time that the monastery acted as a post office for the Stuarts, and perhaps the most important survival, the annals of the English Benedictine Congregation drawn up in 1708 by Brother Benet Weldon, a monk of Paris, who died in 1712. Although he called himself 'a collector', Weldon was more of a librarian than an archivist (happily they didn't seem to differentiate between these two offices at that date). So, besides his 6 folio volumes of annals, the 'Memorials' which are of Atlantic proportions, he also drew up a library catalogue for the Community in 1702. He was fortunately quite unprofessional in that he inserted into his manuscript annals documents sent to him from other monasteries and exiled British religious institutions, or which he stole for this purpose from the Community's library in Paris. If he hadn't done so, they would have been lost forever. Fortunately, Weldon's annals were being consulted during the French Revolution by the President General in Liverpool in the early 1790s which is why they didn't end up in a Parisian and départmental archive repository. Being annals they are necessarily very dependent on archival material. Weldon reveals that, except for some medieval manuscripts, the library in Paris, which adjoined the public rooms of the monastery, did not hold archives, so they must have been elsewhere, that is, with the officials, like the prior and procurator. There seems to have been little attempt to conserve the papers of individual monks, so that all we are left with are scraps either at Woolhampton or in today's libraries in Paris. The one bright archival star in the eighteenth century dates from mid-century when the monks and their lay friends founded a sort of salon where they listened to and recorded in manuscript volumes their various recondite papers on science, history and literature. The small number of these self-conscious *érudits* meant it was not easy to keep up high standards, so the last of the salon's four manuscript volumes has much vulgar verse written by younger monks.

When the Community of St Edmund reached Douai in 1818, where it was housed in the grand college buildings of St Gregory's Community which had settled at Downside in Somerset by this date, they again began to build up a library collection, in a fine panelled library room. The archives, however, were not to be found here, and, as before, officials seem to have generated

and kept their own papers, either preserving them or destroying them as they felt fit. Thus, the inventories of the monastery's goods and properties in Paris which were drawn up by the revolutionary authorities seem to have been house among the prior's papers in Douai. The archive for the period in Douai, which was, note, nearly a century, and which is mostly at Woolhampton today, is not very extensive, suggesting there was no archival policy in place, and this is reflected I think in the nineteenth century narratives of the other English monasteries at Downside, Ampleforth, Stanbrook, and Colwich. There are some curious survivals. When the Paris monks reached Douai they found the St Gregory's Community, now at Downside, had left their profession register behind, so they promptly turned it back to front and began listing their own monks' professions. Thus important Gregorian entries were preserved. While in Douai some manuscripts, mostly university dictates, were picked up, I guess from market stalls and second-hand book shops which must have been awash with such items after the dispersal of monastic libraries during the Revolution.

By the 1890s, the French government was becoming increasingly anti-clerical and as a result of the Association Laws of 1903, the monks, together with many other religious orders in France, left the country and settled in England. In their case at Woolhampton in Berkshire. Many rare recusant books were left behind, as we can see from the 1904 auction catalogue, but my impression is that the bulk of the archive was transferred to England. These were housed in a series of rooms until they found a home in the new library and archive opened by Archbishop Rowan Williams in September 2010. In his speech on the day of the opening, he spoke of the cultural importance of monastic libraries and archives.

Miraculously, the Community at Woolhampton, which retained its name, Douai Abbey, managed to obtain all the funding for a new library without employing any professional fund-raisers and the building was completed before the recession bit into everyone's disposable wealth. The library was built on the footprint for a monastery library which Sir Frederick Gibberd had planned in the 1960s. Its architect was David Richmond and he took advantage of the library being positioned looking out eastwards, to an already existing rockery and pool. Its setting won the building an architectural award in 2011. Richmond's design was based partly on the master plan for a complete monastery envisaged by Sir Frederick Gibberd in the 1960s but Richmond's plan also looked back to the ideal monastery

complex of the St Gall Plan of c.830AD. Both of these plans set out the main monastic buildings, abbey church, refectory, malefactor, dormitories, library around the perimeter of a connecting cloister, like beads on a necklace. Placing the library on the north side was always intended to counterbalance the buildings on the south side with the Abbey Church which was recognised as the central pivot, thus creating a harmonious whole.

The new library stands as a careful composition of three distinct wings. To the south is the two storey entrance and service wing. Adjoining it is the reading room and finally, to the north, there lies the massive masonry book store and archive. By the time the library was commissioned printed books were becoming increasingly available through the internet and that meant that ultimately the collections of archives in the library building might easily become a more valuable asset than its public collections. The space allotted to the archives in the new library, therefore, was deliberately about the same volume allotted to printed publications. The archives are stored in a large room with movable shelving, little direct light, and with a variety of alarms and security devices.

In the 1970s, second-hand booksellers did a roaring trade as many Catholic institutions, especially convents, began to downsize or close. Valuable libraries, accumulated sometimes over centuries, were thus dispersed. By 2000 what had happened thirty years ago to the libraries was now likely to happen to Catholic archives. The destruction and dispersal were rather like what happened to artefacts in French monasteries during the de-Christianisation period in the French Revolution. Many items found good homes in other convents or with sensitive collectors, other items ended up in second-hand shops or became tawdry decorations in restaurants. The galloping decline in the number of convents continued into the 1980s and is still with us today. Thus, we have the present paradoxical situation, that as public opinion and cultural societies became more aware of the value of heritage and the need to preserve key elements of the past, so, at the same time, were many religious houses were sliding quickly into oblivion. It was the recognition of how desperate the situation had become in many religious houses by the 1990s, especially in relation to archives and collections which reflected the soul of a particular community, that it was decided to try and save something from the shipwreck. Archives are by nature messy, indeterminate, and shapeless. These collections would not have easily found a bookseller willing to take them and offer them for sale. It was more likely that

much would have been disposed of in the process of moving or closing a community. There was not the room at Douai for the papers of some of the larger apostolic orders which had, in any case, central mother houses in Rome or elsewhere. The archives of the monastic houses, however, were more at risk. They are smaller in number, and that was certainly the case by 2000, and they are often autonomous. It was therefore decided to offer deposit room to the monastic orders and then take in those of other orders that was thought appropriate.

Let me now survey the holdings and progress to date. In 1976, the oldest, and by then, the smallest of the English Benedictine communities of nuns, dispersed. This was the Community of the Glorious Assumption founded by Lady Mary Percy, daughter of the martyred Earl of Northumberland, in Brussels in 1597. It had moved to Winchester in 1794 during the French Revolution, then in 1857 arrived at East Bergholt in Suffolk to take possession of a large regency house. Dispersed during the Second World War, the nuns were eventually, re-united at Haslemere in Sussex, taking over a large Edwardian villa, to which the nuns attached a temporary cloister and church. Many of the rarer books and manuscripts and part of the library had by 1976 been dispersed, sold, or borrowed never to be returned. The sad story has recently been told by Nicolas Kiessling. The temporary cloister displayed the large grey slate and white marble grave-cover of Lady Abbess Percy, once in the nuns' church in Brussels, then discovered in a butcher's shop in the twentieth century, and eventually restored to the community. Its whereabouts today are unknown. Fortunately, a number of portraits of abbesses and nuns had survived from the Brussels monastery, and these went to the new homes of the dispersed nuns, notably Oulton Abbey in Staffordshire. This story of the Brussels nuns could be replicated in the narrative of many other communities of English nuns which somehow survived despite the loss over time of buildings and collections. Faced with a crisis, what do nuns preserve besides themselves. Well, they tend to preserve what little things, like relics or miniatures, which can be pocketed before the liquidators come along to put their seals on the building and its contents. And they hold onto the most precious documents of the community, usually the clothing and profession books which form the core of the archive of women religious. Because of their understanding of the virtues of humility and poverty, nuns are not generally hoarders, like monks; they do not worry too much when items are burgled, confiscated or lost. Two major exceptions to this habit of impressive poverty

are the migration of St. Thomas More's hair shirt around various communities and the heavy stone stump of the pillar from Syon Abbey, Isleworth, which the Bridgettine nuns carted around with them from Rouen to Lisbon and then to Devon. They did so because, as the only religious community which survived from the medieval period, they were conscious that someday they might have Syon Abbey restored to them. They are now dispersed.

Most Benedictine communities of nuns belong to a Benedictine Congregation, which is either international or national. The congregational model, encouraged by the Fourth Lateran Council of 1215, was developed by the Council of Trent in the latter 16th century. Trent had not always been fully accepted in those Catholic countries which had a Gallican tradition. Thus, the English Benedictine nuns at Brussels never joined a congregation and remained under the local bishop, and so did their daughter house at Ghent, founded from Brussels in 1624, and their grand-daughter houses at Dunkirk and Ypres which were founded from Ghent in 1662 and 1664 respectively. A short-lived foundation at Boulogne, from Ghent in 1652, moved to Pontoise 1658. In 1786 the abbess and majority from Pontoise, in France, moved to join Dunkirk on the suppression of Pontoise, because of insolvency. This episcopal jurisdiction had benefits but outside a monastic congregation, an independent nuns' monastery sometimes lacked the sympathetic support from diocesan authorities which it might enjoy within a congregation, and if it was suppressed, there might be no obvious home for its artefacts and archives.

The first community to deposit at Douai was that of the English Benedictine nuns, founded at Dunkirk from Ghent in 1662. After imprisonment in 1793 at Gravelines during the Revolution, with little time to pack anything, the community had come home to England in 1795, to Hammersmith, where the nuns remained until 1862, at which point they moved to Teignmouth in Devon. Because of declining numbers, the nuns closed the large neo-Gothic monastery here and moved to a smaller house in the shadow of Buckfast Abbey in 1987. By 2005 there was only one nun left at Buckfast, and the decision was made to transfer the archives to Douai. Only a basic classification had been drawn up by the last archivist. Nuns' archives, just grow'd like Topsy, without rhyme or reason, so one was faced with the familiar finding aid when one examined the archive *in situ*: such-and-such a document is to be found in the second cupboard behind door, third shelf down, right-hand side, under the sellotape. Seventy boxes of the nuns' archives, came to Douai from Buckfast; the nuns' library books went to

Downside, vestments and choir-stalls to Farnborough Abbey, portraits of the abbesses were given to Buckfast Abbey, and ecclesiastical plate and relics to Plymouth Diocese. The first task for the Douai archivist was to draw up an alphabetical list of the community, with birth, profession and death dates attached, and then draft a usable classification system, beginning with 'General' and 'Constitutional' categories. The Dunkirk/Teignmouth archives contain key accounts by various abbesses of the foundations from Ghent, the usual decorated profession charts, obit notices and necrologies, as well as the abbess's pontificalia. Recently, some archives from the mother abbey at Ghent have been received by Douai from its successor, Oulton Abbey, established in Staffordshire in 1853, together with the Oulton Abbey recusant and rare books.

The next deposit in the Douai archives was the very large collection, about one hundred and twenty boxes, from the Canonesses of St. Augustine of Louvain, with some material from its daughter houses. This community's foundation was early, in 1569, and was partly the inspiration of Sister Margaret Clement, originally professed at St Ursula's, Louvain (a Flemish convent) in 1557. Her mother, Margaret Giggs, was the adopted daughter of St Thomas More, which explains how the important relics of More, including his hair shirt, were passed down in this community and its successors. The archive has precious early manuscript chronicles of the early days and reveals high levels of female literacy. The canonesses were formed in the traditions of the Flemish *devotio moderna* school, principally of Thomas à Kempis, which contrasts them with Benedictine communities. They, like a number of other communities, had a small school for English girls attached to the convent. The present-day so-called 'English convent' in Bruges, is a daughter-house of Louvain. With the archive came ten large portraits of prioresses of Louvain/Bruges and some modern vestments.

Not all the communities who came from France to England in the wake of the French Revolution were, however, English. In 1630, the prestigious twelfth century Benedictine abbey of Montmartre in Paris had made a foundation at Montargis, near Orléans. It was dedicated to Our Lady of the Angels, and in 1663, Our Lady was elected as perpetual abbess, not, it has to be said, only out of a sense of devotion to the Blessed Virgin, but to prevent an abbess *in commendam* being appointed. No such nominee would dare to pull rank over the Mother of God. Until the Revolution, this community remained almost wholly French. En route to Flanders, the nuns crossed to

Shoreham in 1792 and were welcomed at Brighton by Mrs Fitzherbert and the Prince Regent who pleaded successfully with them to remain in England. After spells in London, Norfolk, Yorkshire and Lancashire, the nuns settled at Princethorpe, near Rugby, in 1835, where they conducted a school and dispensed with papal enclosure. Here they formed nuns that were sent to Australia in the 1840s and 1850s. By the end of the nineteenth century, in a large range of gothic buildings, Princethorpe was the largest female Benedictine community in England with a hundred nuns. By 1966, however, they were much reduced, and downsized to Fernham, in the Vale of the White Horse, then Berkshire, but preserving various French customs and modes of speech. Just before they dispersed in 2001, the nuns joined the international Subiaco Benedictine Congregation. On the dispersal of the community, their relic collection went to Pluscarden Abbey in Scotland, their vestments were distributed among other Benedictine houses and local parishes, and their library was mostly sold. In advance of the 67 boxes of archives and twenty archive volumes, dating from the seventeenth century to the twenty-first century, which came to Douai, were deposited the illuminated profession charts of individual nuns, beginning with examples from Montargis itself, as well as some volumes of eighteenth century manuscript music for Masses performed in the London embassy chapels. The core of the Fernham archives is the set of annals. Besides these are to be found correspondence, papers of officials, school records, and scrapbooks. Among objects which are kept with the archives is a crucifix from Montargis and the four coins which comprised all the money the nuns had on them when they arrived in England in 1792.

Moving away from the strictly monastic women's orders, there is archival material in the Douai archive relating to the mendicant orders. The archives of the English Carmelite nuns of Antwerp and Lanherne, in Cornwall, are gradually being transferred to the archive at Douai from the Carmelite community now established at St Helens in Lancashire. So far over thirty boxes of archives have been deposited. This community is the oldest English Carmel and prides itself by being formed by one of the principal disciples of St Teresa of Avila herself. Indeed, the nuns preferred to be called Teresians rather than Carmelites. There were a number of works published in the early twentieth-century based on the community's archive, but, as is always the case with the more enclosed orders, researchers were deprived of full access to the riches of the archives and collections. These Teresians, having left

Antwerp during the French Revolution, were offered the medieval property of Lanherne in Cornwall by the Cornish branch of the Arundell family. Here they remained until about five years ago when they merged with another Carmel in St Helens, Lancashire. The Carmelite archives contain annals, constitutions, ceremonials, jubilees, obits and lives etc. There are some papers relating to the various officials which provides a glimpse into the daily life of the convent. Deposited at Douai too are the famous miniature portraits of the English martyrs, with their relics and manuscript signatures, painted by the father of one of the nuns who was in prison with a number of the martyrs in 1643, and other portraits including those of some of the nuns have also been deposited, one being the stunning portrait of Margaret Wake, dressed as a bride of Christ, before her clothing in 1633. Her elder sister, Anna Wake, sat for Anthony Van Dyke. From the Antwerp Carmel are various paintings, one from the workshop of Rubens, important ecclesiastical plate, including a very large chalice from Augsburg c.1633, and a magnificent set of foundation High Mass vestments of 1617, the gift of Lady Lovell, the foundress of the convent and a Roper before she married. Lady Lovell usually commissioned the finest embroiderers in Antwerp.

In the recent past, there have been deposited at Douai the papers of the Anglican Benedictine monks of Nashdom and Elmore. This was followed by the transfer of two enormous collections. The English Province of the Passionists, missionary but also monastic, deposited five hundred boxes from a damp sacristy in Minsteracres, Co. Durham. This archive begins with the correspondence of Newman and Dominic Barberi. In 2013, the English Dominicans deposited about two thousand rare books and six hundred boxes of archives, among them the papers of individual friars alphabetically arranged.

Manuscripts, books, pictures, metalwork and textiles are thus preserved securely for posterity in the Douai Abbey archive. For the first time, these collections allow the lives of religious and their communities to be compared in depth with each other by means of an electronic catalogue and such research is supported by a major reference library which exists alongside the archive.

Tribute to Cardinal Marchisano
Pont. Collegio Filippino, Rome, 21 November 2014

Canon Anthony P. Dolan

There are so many distinguished people here this morning that it would take a long time to greet them all. So I will just say, as Pope Francis always does, 'cari fratelli e sorelle' – and that includes everybody!

Yesterday at lunch I made a big mistake: I sat next to Cardinal Tagle, who told me that he didn't know Cardinal Marchisano personally but had been asked to preside at this Memorial Mass for him. Rather unwisely, I said: 'I knew the late Cardinal for more than twenty years.' And at 10.00 o 'clock last night, Fr. Rector rang me in my room and asked me if I would give the homily at today's Mass. I was too tired to say 'no.' So here I am.

My first contact with Cardinal Marchisano was in 1993, when he came to England to give a talk at the Annual Conference of the Catholic Archives Society of Great Britain and Ireland. Not long before this he had been appointed the first President of the Pontifical Council for the Cultural Heritage of the Church, and some of the members of the Catholic Archives Society had met him here in Rome and had invited him to come to England. I remember very clearly how the Cardinal began his talk. He told us that, several years after his ordination for the Archdiocese of Turin, his archbishop had asked him to come to Rome to work in one of the dicasteries. On his arrival here, he had been shown into a big room and had been told: 'Father, this is your parish.' For almost sixty years, various other rooms and departments in Rome were to be his parish. In the twenty years I knew Don Francesco - as I prefer to call him - had the same attitude of service to God and to the Church that he had had on that day he first arrived here.

It is perhaps appropriate that we celebrate this Memorial Mass on a feast of Our Lady, the supreme example of an 'ancilla Domini.' Don Francesco was totally a 'servus Domini,' all his sixty-two years of priestly life. Those of us who were privileged to know him can testify to this from our own experience. He was always unassuming, modest, gentle. I could give many examples of this. One stands out in my mind. The year was 2006, and I was on the 'sagrato' in front of St. Peter's for the Wednesday General Audience. Swiss guards in their uniforms, ushers in formal morning dress, cardinals and

bishops in 'abito piano', and so on. The main door of the basilica was open and an elderly man in a grey suit and clerical collar came out, had a look round, saw that everything was going to plan, and went quietly back into the basilica. Most people didn't recognize His Eminence, Cardinal Francesco Marchisano, Archpriest of the Vatican Basilica. That was how he preferred it, not drawing attention to himself but simply getting on with his work, quietly and methodically. Most people were unaware of his many academic qualifications and distinctions. On one of my many visits to Rome, I said to Don Francesco that I would be honoured to be able to celebrate Mass in his titular church of S. Lucia del Gonfalone. When I got to the church the next morning, the parish priest welcomed me and said: 'We knew you were coming. Cardinal Marchisano telephoned us yesterday.' That was typical of him, thinking always of other people.

Cardinal Marchisano came to England again in 2003 to give another talk to the Catholic Archives Society, and I was asked to introduce him formally (although we all knew him). I began by listing all his responsibilities and titles - eight of them. Even the Pope has only nine titles! Yet in all this, Don Francesco remained simple, unassuming. In later years, when he had retired from his various responsibilities, I used to visit him in his modest apartment in the Palazzo San Calisto. Unless he had some official function to attend, he was not wearing a clerical collar but simply an ordinary shirt and pullover. Each day he would put on his hat and scarf and coat and go out to buy his daily newspaper like any ordinary human being. He told me once how he was gradually listing and packing his very many books which were going to be given to his home town of Racconigi, where he is now buried.

I last saw Don Francesco in January this year. It was afternoon, and he was resting on his bed because he was very tired. His mind was beginning to fade; but as I talked to him, he smiled from time to time as he recognized some of the memories I recalled. I realized he was not going to be with us much longer. But it was a shock when, on the morning of Sunday 27 July, I saw on the Vatican website that Cardinal Marchisano had died that morning. It was a sadness to me that I was unable to attend his funeral. But it was a great joy when, at the beginning of last week, I received an email from his close collaborator and travelling companion, Dottoressa Cristina Carlo-Stella, inviting me to attend this Memorial Mass. It was an even greater joy that I was able to come here, although I have to return to my parish in England this evening. And it has been a great honour for me to be able to pay this public

tribute to a 'great high priest, who in his days pleased God, and was found to be worthy.' May he rest in peace!

Book Reviews

Alban Hood OSB, From Repatriation to Revival: Continuity and Change in the English Benedictine Congregation, 1795-1850, (St Michael's Abbey Press, 2014), pp. 246, ISBN 978-0-907077-66-4, £24.95.

The nineteenth-century has usually been considered something of a fallow and uninteresting period in the history of the English Benedictine Congregation. Alban Hood's fine study of the period between the French Revolution and the Restoration of the Hierarchy challenges the received view and provides an important continuation of David Lunn's English Benedictines 1540-1688 and Geoffrey Scott's Gothic Rage Undone. The English Benedictine Congregation, re-established in 1619, was rather different from other Benedictine Congregations, being essentially a missionary body, linked in a loose federation to four houses of monks and one of nuns, all on the continent. It is pleasing that Hood gives space to the nuns as well and the more visible male members of the Congregation. While the nuns remained enclosed, most of the monks were engaged in pastoral work in English missions and were subject to the Congregation's president, assisted by a General Chapter and area provincials for northern and southern England. The French Revolution changed this. The monks from Dieulouard and Douai and the nuns from Cambrai resettled in England; the Edmundians, originally in Paris, were re-established in 1818 in the old Benedictine house at Douai. The centralized regime continued: in 1795 the Congregation served 51 missions, growing to 105 by 1850. This missionary endeavour also took the monks to Mauritius and Australia where they did sterling work building churches and establishing schools. Such pastoral work was unusual for Benedictines and tensions remained between the centralised regime and the houses of profession, as well as with the Vicars Apostolic, over the running of the missions. An impressive familiarity with archive material allows Hood to draw a detailed picture of life in the monasteries and on the mission and to explore such tensions. Hood makes the telling point that the rivalries and mutual hostilities between the houses in the aftermath of the French Revolution suggest that it was this event, rather than the monastic reforms of the 1890s, that brought to an end the ancien régime and marked significant change in the Congregation. Repatriation marked the first step; revival followed as the communities settled, and conventual buildings erected, but life was not always easy in their new homes, and it was often a struggle to

make ends meet. Bishop Ullathorne, too, in his writings, professed the hope that the monasteries would rediscover the tradition of community and prayer long before the cause was espoused by reformers such as Cuthbert Butler towards the end of the century and David Knowles in the next. Hood's handling of detail provides a delightful picture of the monks and nuns of the period, and an insight into their training, their prayer, their scholarship, their work in education and on the missions both at home and across the Empire. In fact, as Hood points out, in Australia the nuns established themselves more successfully than the monks: a story that still needs fully to be related. Hood's discussion of the relatively short lived mission to the antipodes is a model of historical writing, balanced and judicious. It will be remembered that William Bernard Ullathorne was one of the first priests to circumnavigate the world in his journeying to Australia and back. Many of the monks did preserve a nostalgia for the ancien regime and Hood is rightly critical of them for their prickly and defensive attitudes to the Vicars Apostolic and in their unwillingness to co-operate with the bishops in confronting the challenges of nineteenth century Catholicism. Hood, using extensive archive material from Ampleforth and Downside, carefully revisits the most serious dispute between the contentious Bishop Baines and the English Benedictines, particularly poignant because Baines himself made his profession as a Benedictine, and shows how the dispute threatened the very heart of the Congregation's existence. Hood admits there were faults on both sides, acknowledging that, although Baines was a very difficult character to deal with, the Benedictines themselves did not emerge very honourably from the controversy. Again, resistance and refusal to compromise stoked the fires of future controversy with the bishops. Hood's discussion of the schools built up by the monasteries is good, and comparisons with the Jesuit Stonyhurst useful. He also pays careful attention to elementary education provided locally in the individual missions. It is a pity that he does not give more attention to the secular colleges, such as St Edmund's, Ware, and Ushaw. Indeed, Ushaw gets rather short shrift, in Hood's suggesting first that Ushaw itself was in existence in 1795 (which it wasn't) then established in 1818, rather than 1808. The latter might simply be a typographical error, but in claiming that Stonyhurst in affiliating to London University in 1839 achieved the first recognised academic qualifications for Catholics since the Reformation is not: this achievement must be granted to Ushaw which, admittedly by a hairsbreadth, beat Stonyhust to it. Many of the issues that Hood raised remained unresolved by the time of the restoration of the

hierarchy. The disputed between the bishops and regulars was only settled with the bull Romanos Pontifices, painstakingly negotiated by Manning in 1881. The push towards the centralization of the Order was re-enforced by the founding of a common novitiate at Belmont in 1859 which continued for nearly fifty years. Only towards the end of the First World War did the houses have their own novitiates, yet the fact that Downside, Ampleforth, and Douai were raised to the status of abbeys in 1899 already guaranteed that the individual communities would soon gain the traditional independence of a Benedictine house. It would be good to see a continuation of this fine study into the second half of the nineteenth century, bringing together the loose ends left still uncollected in earlier years. The book is very well produced and the text usefully illustrated by a series of very helpful tables and appendices. There is an excellent bibliographical section listing manuscript sources across England and in Rome, as well as providing an extensive list of secondary sources. The index is clearly laid out. This study is a most valuable addition to the growing number of books on early nineteenth century British Catholicism and makes a significant contribution to the field.

Peter Phillips

Archives and Recordkeeping: Theory into practice, ed. by Caroline Brown (Facet Publishing, 2014), 260 pgs. ISBN 978-1-85604-825-5, £46.95.

In order to explore theoretical approaches in recordkeeping, the seven authors in this book examine the literature available and provide considerations of how the theory and the practical are connected in relation to a variety of subjects. Although Caroline Williams, who deals with the definition of records and archives in the first chapter, accepts that definitions are constantly evolving, she also points out that being able to explain to others what we do is essential and that definitions also help to ensure consistency in practice and decision making. Appraisal and description are covered in the two following chapters by Anne Gilliland and Jennifer Meehan respectively. Gilliland concludes her chapter by providing a list of key questions that archivists should reflect upon when thinking about appraisal and how best to approach it, while Meehan points out that 'as practitioners are continually called upon to open up the processes and products of arrangement and description, they will likewise need to be continually open to new ways of seeing and doing this work' (p 95). In the fourth chapter, Jeannette A Bastian, sets out the ethical considerations that archive professionals must understand

'...in order to meet, establish and maintain the levels of trustworthiness that society places in them' (p 102). Eric Ketelaar in his chapter on memory concludes with a section sharing some advice and examples of how archivists can increase building and sharing memories. The sixth chapter finds Rachel Hardiman discussing the impact of philosophy on the profession and gives a whirlwind tour of how different philosophical theories from beyond the recordkeeping disciplines have influenced the thinking within the profession. Finally, Alan Bell considers the implications of changes in technology to recordkeeping theory.A good consideration of various theories and developments in theoretical thinking for the topic being discussed is provided in each chapter. As the dust jacket/back cover states 'Its great strength is in articulating some of the core principles and issues that shape the discipline and the impact and relevance they have for the twenty-first century professional'. This volume is aimed at those studying or teaching on archives and recordkeeping courses, but as 'Recordkeeping theory ... is primarily about making us better at what we do, ... it should concern everyone involved in managing records and archives' (xviii). Certainly this is a useful volume for its stated targeted audience as this would be a useful guide for students on records keeping courses, and serves as a reminder and an update, for those already qualified. As an academic book it may not be of much interest to the average reader, but it could be a basic introduction to theories that concern the profession and underpin the work being done. The literature reviews and the fact that each chapter is followed by a list of further reading suggestions will assist those wishing to learn more about the various topics covered.

Rebecca Somerset

Anthony H. Foreman, ***In at the Deep End Memoirs of a Catholic Priest (Part 2) The Parish Priest 1976 - 1995*** (privately published by Lidgate Publications, Suffolk), 12 colour and 35 b&w illustrations, 356 pgs., ISBN: 978 0 9536091-2-3m £10 plus £2 p&p. Available from: humph.foreman@btinternet.com

Part 1 of the memoirs, reviewed in *Catholic Archives 2015*, chronicle Fr. Foreman's training for priesthood and ministry as a curate. Part 2 continues the journey and recounts his day to day experiences as parish priest in Sudbury (1976-1986), Newmarket (1986-1989) and Stowmarket (1989-1996). It is based on very detailed diaries kept by him and show the demands placed on a parish priest. The diary style, tedious at times, is necessary to tell this

very human story. The author acknowledges near the end, 'Dear reader you may have arrived at this point and have had enough of the day to day record (p.346).' A 'broad account' of the next six years follows. In the preface Fr. Foreman refers to a series of events which led him to, 'resign from active ministry and for a few years to find different employment.' He thanks a kindly parish priest, bishop and parishioners who enable him to return to active ministry. He speaks with great candour about the isolation felt, the lack of preparation in initial training, and the exhaustion experienced from an early stage: 'Pretty exhausted and depressed at night. Isolated celibacy is not a good thing (p.31).' He speaks about this later. He was extremely dutiful in helping his mother and aunts in their later years. The problems of starting in a new parish and the scarce support in transitions between parishes are noted. 'I am supposed to be the director of the Diocesan Liturgical Centre, though I have received no instruction or advice as to what I am supposed to do (p.258).' In September 1983 he was a delegate at National Council of Priests - a really stimulating meeting with eighty priests - which gave him an opportunity to express worries and problems. 'Archbishop Warlock [*sic*] attended (p.130).' There is joy, fulfilment and reaction as he re-orders churches and moves forward with liturgical change in the light of Vatican II. An entry records: 'Church packed as children were singing - very good Parish Council meeting - how far we have come (p.156).' After a midnight Mass (attended by 600+) he spoke to friends who 'didn't like the midnight Mass ... and especially the children (p.83).' After a deanery Vocations conference he comments, 'Yes we have to pray but what about some practical suggestions (p.61).' There are references to many facets of parish life including General Absolution. In a marriage preparation discussion a lady, 'couldn't really see that religion had anything to do with marriage (p.80).' After a 10th anniversary Mass for the 40 Martyrs, with a famous picture displayed, one child said, 'Father had a picture of the four tomatoes on the altar (p.93).' Fr. Foreman worked for three different bishops. The process (or the lack of it) for priest moves is discussed. He managed to persuade his first bishop to delay a move so that he could conduct four baptisms and receive five candidates into Full Communion during a memorable Easter Triduum (1986). He was an accomplished singer, pianist and organist who took part in many local concerts and gained prizes in festivals. It provided great comfort and balance. In the closing pages he talks about the need for renewal and change in the Catholic Church, and refers quite strongly to the issue of isolation and its implications. The frankness of his diary is to be applauded -

a very worthy source for meaningful reflection. A final quote from Cardinal Newman: 'God has given each one of us a task that only we can do - we may not know at the time what that task is - but hopefully one day we shall know (p.356).'

Jim Hughes

Adrian Brown, ***Practical Digital Preservation: A How-to Guide for Organizations of Any Size*** (Facet Publishing, 2013) 352 pgs, index, hard back, ISBN: 1856047555, £54.95.

When we think of archives, we usually imagine parchment, paper, or photographs. Nevertheless, over the last 30 years, 'new' record formats are increasingly coming to the fore. These 'digital' records include everything from emails and websites to word-processed and spreadsheet documents and their management and preservation are posing a significant challenge to the archive community. Traditional records are physical entities in which authenticity is embodied in the item and relatively few people are involved in the creation and transmission process. In the digital environment, objects are not physical entities and need to be processed every time they are used, the content and context are separate, and they are inherently volatile. They are also prone to 'technological obsolescence', i.e. the development of new systems unable to read older digital formats. There is no single solution to the digital problem, just lots of smaller solutions requiring specialist IT understanding which may or may not ensure preservation of digital records in the long-term. Of particular concern are the questions raised about the role of archivists in the digital age. If IT specialists are a better fit as custodians of our digital heritage, where does that leave the rest of us? In this timely book, Brown recognises the knowledge and skills gap amongst records managers and archivists in small and medium-sized organisations, too few of whom have actually undertaken the necessary measures to ensure even a basic preservation policy for digital records. The author therefore sets about attempting to provide an accessible and practical introduction for organisations to implement a digital preservation programme. The book is logically divided into 10 chapters which cover all aspects of implementing such a programme, including making the case of a digital programme, understanding requirements, digital preservation models, selecting, acquiring and preserving digital content, providing access to users, and possible future trends. It is interspersed with diagrams, tables and case studies to help to

illustrate the solutions on offer. The blurb on the back cover describes this book as "aimed at the non-specialist, assuming only a basic understanding of IT'. It would be fair to say that Brown's understanding of the term 'basic' is perhaps more advanced than the average user of computers and there were times in which I struggled to grasp the terminology and concepts presented in this book ('bitstream preservation' and 'technology watch' being two prime examples). Nevertheless, it is an excellent and pragmatic overview of the issue which, given the nature of the topic, is probably as accessible as we should realistically expect. Digital preservation is not cheap (reflected in the price of this book at £49.95) and the practical solutions on offer will be very 'resource-heavy' for many organisations unable (or unwilling) to invest in a digital preservation programme in the current economic climate. The possibility of sitting back and 'doing nothing', however, is not really an option at all. As archivists, we owe it to future generations to find ways of preserving records, whether in paper or electronic format, no matter how difficult or unpalatable. Certain commentators are foretelling of a 'digital dark age' in which our cultural memory cannot be retrieved and is lost forever. This is not simply scaremongering. With some digital records from the 1990s now inaccessible, this 'digital dark age' could very well be on the horizon.
Jonathan Bush

Dom Aiden Bellenger, ***Monks with a Mission: Essays in English Benedictine History*** (Downside Abbey Press: 2014) 264 pgs, 22 b&w + 12 colour plates, index, hard back, ISBN: 978-1-898663-50-8 £30; ***Monastic Identities*** (Downside Abbey Press: 2014) 237 pgs, 14 b&w + 27 colour plates, index, hard back, ISBN: 978-1-898663-49-2 £30; ***200 Downside Monks: A Photographic Record*** (Downside Abbey Press: 2014), 214 pgs, 203 b&w plates, soft back, ISBN:978-1-896663-45-4 £15.

These three books, celebrating the bicentenary anniversary of the foundation of Downside monastery and school, are all authored by Dom Aidan Bellenger. Together they form a trilogy charting in word, photograph, and by the cartoons of Dom Hubert Van Zeller, the history of the English Benedictines and especially the members and associates of the community of Downside and the integral and influential part played they have played in the English Church, in the nation and indeed further afield in what was once the British Empire. The author recognises this history to be a complex one. The first two volumes contain a series of essays and lectures given by Abbot

Aidan over the last thirty years. The English Benedictine Congregation was refounded in the early years of the seventeenth century as a missionary congregation, with the aim and purpose of the reconversion of England to Catholicism. Over the course of history, a tension has existed between the contemplative life and the missionary apostolate. The first volume is a series of studies on the history of the English Benedictines since the Reformation, examining the work, the spirituality and life of its members, as well as the development of the reform movement, whose great advocate of the conventual life as opposed to the missionary life was Abbot Cuthbert Butler. The studies range from the influence of Dom Augustine Baker, to the Benedictine Martyrs of England and Wales, and as far as the impact of the Benedictines on the British Empire. The second volume looks to the lives of selected individuals, among them Cardinal Aidan Gasquet, Dom Bede Camm and Dom David Knowles. The focus of this volume is the movement towards a more community-based identity and away from the isolated individual 'mission priest'. The third volume is a perfect example of a rich archival repository being made available to a wider public. It puts a 'face to a name' of some 200 members of the Downside community with biographical information being provided for each of the monks illustrated. As Dom Aidan says, the book serves as a 'reminder of the huge service of witness performed by the Downside community over the last two hundred years.'

M. J. Broadley

Irish Jesuit Chaplains in the First World War, Damien Burke (ed.), (Messenger Publications: 2014) 120 pgs, 38 b&w illustrations, ISBN: 978-1-910248-05-8 14.99 euros.

Damien Burke is Assistant Archivist at the Irish Jesuit Archives. In the work that he has edited, eleven of the 32 Jesuits who served as military chaplains in the Great War are profiled. The material upon which the book is based is that of the primary sources, mostly letters and photographs, to be found in the Irish Jesuit Archives. The eleven vignettes which make up the study recreate very effectively the conditions and the situations under which the chaplains had to labour and not least portray the bravery and character of the priests themselves. A good and concise overview of the role of the chaplain is given in an introductory chapter by Fr Oliver Rafferty, S.J. The outstanding characteristic of the chaplains' - the 'apostolate of presence' - is their proximity to the horrors of warfare; it is one that won them the admiration

and respect of the soldiers they were there to serve. By the end of the war, whilst Catholics represented a small percentage of the total military personnel (just 7%), Catholic chaplains accounted for 22% of all chaplains. This book challenges the revisionist view of the role of the chaplains; or better said, it challenges the erroneous idea that they remained behind the lines, sitting at desks in offices. One constant tension they had to battle with was: they were first and foremost priests not officers (though they bore the insignia of officers). The War Office saw them as morale boosters, the chaplains saw themselves in terms of their priestly service. The citation for the Military Cross given to Fr Bergin read: 'Padre Bergin is always to be found among his men, helping them when in trouble, and inspiring them with his noble example and never-failing cheerfulness'. This description could be said of all the Jesuits whose ministry is described in this book. What has been produced is more than a series of brief accounts of eleven army chaplains based on archival primary sources, it is also an exemplar that could - and should - be imitated by other organizations in how to make known the pastoral activity that the Church was engaged in during the Great War.

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challenges the erroneous idea that they remained behind the lines, sitting at desks in offices. One constant tension they had to battle with was: they were first and foremost priests not officers (though they bore the insignia of officers). The War Office saw them as morale boosters, the chaplains saw themselves in terms of their priestly service. The citation for the Military Cross given to Fr Bergin read: 'Padre Bergin is always to be found among his men, helping them when in trouble, and inspiring them with his noble example and never-failing cheerfulness'. This description could be said of all the Jesuits whose ministry is described in this book. What has been produced is more than a series of brief accounts of eleven army chaplains based on archival primary sources, it is also an exemplar that could - and should - be imitated by other organizations in how to make known the pastoral activity that the Church was engaged in during the Great War.

M. J. Broadley

Simon Johnson, *The English College at Lisbon: From Reformation to Toleration*, vol. 1, Downside Abbey Press, 2014, pp. 356, £30.

Simon Johnson's well written and detailed study of the first part of the history of the English College, Lisbon, from its foundation in 1622 to 1761, is an important contribution, not only to the history of seminaries in the period, but also to the history of the English Catholic community and the continuing tensions between the Jesuits and secular clergy. The argument of the book is complex and the detail, assiduously brought together by Johnson, considerable. In spite of Parsons' foundation of a Jesuit residence in the city in 1594, John Blackfan significantly failed to develop this into a College under Jesuit administration losing control to the Portuguese aristocrat, Dom Pedro de Coutinho and the English secular clergy led by William Newman, who had come to resent Jesuit influence over the English mission. Thus, in 1622 the only English seminary that was to remain totally free from Jesuit interference was established, marking a significant shift from Parsons' 'Spanish Strategy'. The birth-pangs of the college were long and arduous. It modelled its constitution on the English College, Douai, and Matthew Kellison, President of Douai was supportive, sending in 1628 a first group of Seniors who were to complete their course in Lisbon. Within four weeks of the opening Mass, Lisbon's President, Joseph Haynes had died; Coutinho, equally failing to keep up his financial support, and over keen to interfere in College politics, was at the heart of the serious tensions which undermined the presidency of Thomas

White (alias Blacklow, second President:1630-1633). White, returning to England to negotiate with the English Chapter, was unable to come back to Lisbon. White's reputation has been challenged, but Johnson does a good job in championing this free thinker as the one who had laid a firm foundation to be built upon by future staff. White's successors, while attempting to introduce White's reforms were plagued by similar trials but eventually Coutinho's death in 1638, and the firm support of the College's Protector Dom Francisco de Castro, led the College into better times. The College's prestige increased dramatically with the discussions leading to the Anglo-Portuguese marriage alliance (1660-1662), the Infanta Catherine of Bragança becoming Queen-consort to Charles II, a period which led to the Presidency of Thomas Tilden (eighth President: 1654-1662), who returned to England to play a significant role in the Queen's entourage, and the long and successful Presidency of Mathias Watkinson (tenth President: 1672-1706), who had the not always uncontentious support of an alumnus, Richard Russell, appointed bishop of Portalegre for his services to the crown, until the breakdown of their friendship in 1685. Things were already changing in England. Many secular clergy and local gentry grew increasingly hostile to the role of the Chapter governing the secular clergy during the period after the death of Bishop Smith (1655) who was not replaced. The more extreme members of the Chapter, such as the Lisbonian, John Sergeant, followed White (Blacklow) in pushing for ordinary episcopal government, possibly leaning so far as a state-sponsored hierarchy and seeking to establish a more independent, Gallican style Church for England. This was a view challenged by George Leyburn and his nephew John Leyburn, consecrated vicar apostolic in 1686; their work saw the ending of the authority of the English Chapter and any possibility of a Marian style episcopacy. As Johnson points out, Blacklowism and Sergeant appear to loom large, but the Chapter was a small and not altogether representative body; the College certainly distanced itself from such contentious politics. At the same time a very different voice also came out from Lisbon in these troubled times; that of John Gother. Distancing himself from all controversy about the nature of the Catholic community, he settled down at his mission at Warkworth Manor, in Northamptonshire, to write a series of catechetical works and liturgical commentaries, richly rooted in the Salesian tradition of the seventeenth century, and which were to shape the spirituality of English Catholics in the ensuing century. The heyday of the College was certainly during the period of the Stuart Restoration when, though small in numbers it was at the centre of Catholic and political life.

With the collapse of the Chapter and the new regime of the Vicars Apostolic in 1685, followed by the flight of James II in 1688, the fortunes of the College deteriorated. Unlike many of the other continental Colleges, however, and perhaps reflecting Lisbon's links to Blacklowism, with its inclination towards a tolerated minority church under a Protestant regime, the College authorities never supported Jacobitism, maintaining steadfast loyalty to the Hanoverian regime. Mismanagement, financial adversity, exacerbated by the war of the Spanish Succession, student unrest, with damning letters to parents at home, brought the College into serious disrepute under the first administration of Edward Jones (1706-29). He was dismissed, being replaced for three years by John Manley, but returned in 1732 and remained until his death in 1737; again Manley replaced him, only to meet his own end when part of the College buildings collapsed on him during the great Lisbon earthquake of 1755. Although the Chapter attempted to exercise its rights over the College into the 1740s, Manley gradually mended relations with the Vicars Apostolic and with the Colleges at Paris and Douai. Scandal, serious student unrest, continued financial and staffing problems continued to dominate College life. A glimmer of hope came with the appointment to the staff of Gerard Bernard from St Gregory's, Paris, in 1742; it was he who assumed the Presidency after Manley's death and guided the College into safer waters. This is but the first volume of Johnson's history of the English College, Lisbon, and this reader looks forward with great anticipation to its continuation. Unfortunately we have to wait for the second volume for an index, appendices (sometimes referred to in this volume), tables, bibliography, and archival sources. This is a problem: the complexity of the study is such that a reader needs the help of an index to refer back and forth to significant characters and issues; a table of College Officials would provide similar help. This aside, the book is beautifully produced and provides a fine study of a College often rather neglected by recusant historians.

Peter Phillips

Treasures of Ushaw College, James E. Kelly (ed.) (Scala Arts & Heritage, London: 2015) 160 pgs, 90 colour + 9 b&w plates, index, ISBN: 978-1-85759-934-3

This beautifully illustrated and produced book reveals some of the treasures of Ushaw College, founded over 200 years ago to educate students for the priesthood. As the description on the book's cover says: 'the college's

collections bear important witness to the religious, cultural and political history of the nation'. What we have here therefore will not solely be of interest to past staff and students of the college. It catalogues the material culture of the Church as seen in vestments, church plate, portraits and sculptures; its intellectual life in the form of books and scientific instruments; its spiritual and pastoral life seen in such items as missals, prayer books and relics. It also evidences the type and breadth of the education Ushaw sought to provide its students with: there are chapters on natural science books, a bronze sundial and an orrery – an instrument used to demonstrate the motion of the planets. One is tempted to borrow the phrase 'the history of English Catholicism in fifty beautiful objects'. The book gives a tantalising glimpse into that rich history by using the college's archive and library treasures as visual aids. The particular interest and appeal this work will hold for those who work in Catholic archives is apparent. Along with the other books reviewed – those written by Dom Aidan Bellenger and Damien Burke's work on the Irish Jesuit chaplains – all of them represent a true 'incarnation' of the spirit and letter of the Vatican's circular letter on 'The Pastoral Function of Church Archives' (1997) and 'The Pastoral Function of Ecclesiastical Museums' (2001). All show how the transmission of archival holdings throw light on a myriad of subjects.

M. J. Broadley

THE CATHOLIC ARCHIVES SOCIETY

The Catholic Archives Society was founded in March 1979 to promote the care and preservation of the archives of the dioceses, religious foundations, institutions and societies of the Roman Catholic Church in the United Kingdom and Ireland, in order that these may be of greater service to the organisations they concern and may become accessible for academic research and cultural purposes. The Society seeks to attain these objectives by promoting the identification and listing of Catholic archives, by providing Catholic archivists with information, technical advice and training opportunities, by arranging an annual conference and occasional seminars, by publishing ***Catholic Archives***, a yearly periodical devoted to the description of the archives of the Roman Catholic Church in the United Kingdom and Ireland, and by circulating a newsletter, ***CAS Bulletin***, and information sheets among its members.

Membership

Membership is open to any institution or individual interested in the objects of the Society. The full annual subscription, inclusive of ***Catholic Archives***, is £20. The annual subscription to ***Catholic Archives*** alone, inclusive of postage, is £7. Applications for full membership and all enquiries concerning the Society should be addressed to: Sarah Maspero, 12 Justin Close, Fareham, Hampshire PO14 1SY.

Publications and Editorial Communications

Editorial communications, applications for subscriptions to ***Catholic Archives*** and sales of all the Society's publications, including back issues of ***Catholic Archives***, should be addressed to the Editor: Dr Jonathan Bush, 6 Brookside, Witton Gilbert, DH7 6RS, from whom details of current prices and discounts may be obtained.