CATHOLIC ARCHIVES

The Journal of

THE CATHOLIC ARCHIVES SOCIETY

NUMBER 39

2019

www.catholicarchivesociety.org

Catholic Archives: Number 39 (2019)

Contents

Editorial

Welcome to the 2019 edition of Catholic Archives. The Catholic Archives Society was established to promote the care of Catholic archives in England and Wales, but its geographical scope extends much further than this. Fr Stewart Foster and I were fortunate to be able to attend the 'Church Archives and State Archives: Places of Dialogue and Culture' Conference in Poznan, Poland, last November, and the shared issues we discussed at this conference were a timely reminder of the importance of continued collaboration between CAS and our European neighbours. This will not change after Brexit. The Catholic Church is a universal Church, transcending national boundaries. The articles published in this year's issue highlight once again the importance of the work we all do in realising this mission. Fr Peter Phillips begins this issue with an obituary of the last of the great bibliophiles, Dr Ian Doyle, whose long and illustrious life was dedicated to furthering the cause of Catholic history and bibliography. Annie Price's article on her role working with the Syon Abbey Archive illustrates the value of cataloguing in bringing a hitherto unknown collection to greater prominence. Naomi Johnson's article describing the archives, library and museum of two closely linked institutions - the Birmingham Archdiocese and Oscott College - likewise draws attention to the significance of the collections there. Preservation is of course just as important as access in the management of archives and Victoria Stephens's article, based on her workshop at the Catholic Archives Society conference last year, provides some much-needed practical advice on how to protect archives on a budget. An important method of document preservation is digitisation and Lawrence Gregory's article offers a progress report on the ongoing digitisation and cataloguing of the letters of the Blessed John Henry Newman and the archives of the Birmingham Oratory. Karen O'Connor's article challenges the generally nauseating popular stereotype of the modern-day archivist by describing her varied and often challenging role with the Catholic Bishops' Conference. The function of Catholic archives in furthering mission and providing spiritual inspiration is developed in Br David Scarpe's article on the fascinating history of a letter by Jean-Baptise de la Salle written in 1701 and discovered in Ushaw College Library in the 1950s. Ushaw College also provides the scene for the final article in this issue, a long but necessary rebuttal by Jim Hughes of a recent attempt to destroy the reputation of a "distinguished son of Ushaw", the poet Francis Thompson, and the accusation that his true identity was that of Jack the Ripper!

Anthony Ian Doyle (1925-2018)

Peter Phillips

Anthony Ian Doyle, who died on February 4th 2018, at the age of 92, was the last of a generation of post Second World War Catholic bibliographers, a group which included David Rogers, Anthony Allison, and Tom Birrell. He was born on October 24th 1925 and grew up in Blundellsands, to the north of Liverpool, a long-time centre of recusant life. Ian attended St Mary's College, Crosby, before going up to Downing College, Cambridge in 1942 where he read English under F. R. Leavis. While in Cambridge, Ian managed to attend one of Wittgenstein's seminars: it was apparently something to do with the reality of things on the mantelpiece. He completed a thesis for his PhD in 1953 entitled *A Survey of the Origins and Circulation of Theological Writings in English in the 14th, 15th, and Early 16th Centuries with Special Consideration of the Part of the Clergy Therein*, upon which he worked as a graduate student of T. A. M. Bishop. In this thesis he coined the term 'vernacular theology', now central to discussion of the Middle English Mystics and other mediaeval texts.

Ian spent his whole career in the Library of Durham University, first as Assistant Librarian (1950-1959), being promoted to Keeper of Rare Books (1959-82). He was also appointed Reader in Bibliography (1972-85). In spite of University financial cuts he managed to keep two offices on Palace Green well into his retirement. Ian was generous with his time, doing committee work with the Bibliographical Society and the Early English Texts Society as well as being a great supporter of the Catholic Record Society and Catholic Archives. In 1983 he was awarded the Israel Gollance Prize of the British Academy and was elected Fellow of the British Academy in 1992. He became an Honorary Fellow of University College, Durham, in 2004 and was a recipient of the Chancellor's Medal of Durham University in 2010. In 2014 he was awarded the Gold Medal of the Bibliographical Society for enduring service to bibliography.

Ian published over 200 chapters, articles, notes and reviews. A detailed bibliography of his writings up to 1994, put together by a close colleague, Beth Rainey, former Keeper of Special Collections, can be found in a *Festshrift* published for him in 1995: *New science out of old books: studies in manuscripts and early printed books in honour of A.I. Doyle*, edited by Richard Beadle and Alan Piper, (Aldershot: Ashgate Publications: 1985), pp. 420-33. This celebratory

volume is a testimony to his life-long research in mediaeval books, their production, and the textual problems they raise, as well as to the international character of the scholars he influenced and encouraged.

Although Ian could appear rather gruff to strangers, perhaps exacerbated by increasing deafness, he put great value on friendship, and enjoyed an international circle of long-standing friends and former students, spending much time and expertise offering kindly support to students and colleagues, always ready to share the wisdom on which his extensive learning was grounded. His colleague, Alan Piper was right in highlighting 'his dry self-deprecating humour'.

He was generous to the institution with which he was involved donating a collection of literary letters and reference material to Downing College Library in 1991. He gave significant support to his college, University College, Durham, and was also very generous in his benefactions to Durham University Library: a quiet supporter of the Library at Ushaw College, contributing his knowledge regarding the care and preservation of books, as well as discretely funding the conservation of several early printed volumes. As Ian has pointed out, over 630 volumes, in manuscript and print, have been preserved from the library of Durham Priory, more than from any other institution of the Middle Ages, and many still remaining on the spot or in the neighbourhood. As many as 60, or perhaps more, of these are preserved in the Big Library at Ushaw, which have come to the College by way of the Tempest family, and were once in the possession of the brothers Stephen and Nicholas Marley, both monks of Durham at the period of the Dissolution. Ian familiarized himself with the Durham Priory volumes, being able to identify the hand of the marginal annotation of various monks. He was still working on a project compiling the evidence for the printed books of Durham Priory until shortly before his death, further contributing to the work of a body of scholars, of which he was far from the least, until increasingly deteriorating sight, sadly, made this impossible. May he rest in peace.

The Syon Abbey Archive

Annie Price

Document entitled 'A tru examynatyon of the brevy and the thre poynts of yt as they stand in order', c 1630, ref: EUL MS 389/ECC/1/1/2; image reproduced by kind permission of the copyright holder and the University of Exeter Special Collections

Introduction

In 2011, after 596 years of uninterrupted existence, Syon Abbey closed, and the remaining sisters of the Bridgettine community deposited their large archive on loan for safekeeping with the University of Exeter Special Collections. Here it joined several other previously deposited collections from Syon Abbey, including manuscripts and printed books. Although Syon Abbey is no longer active, the archive, manuscripts and printed books remain together and collectively form an invaluable resource through which to explore Syon Abbey and its history.

A brief history of Syon Abbey

Syon Abbey was a monastic house of the Order of the Most Holy Saviour, a religious order founded by St Bridget of Sweden in the fourteenth century. The Abbey was first established in 1415 in Twickenham, but by 1431, the community had relocated to a new site a few miles down the river in Isleworth, where it would remain for the next 100 years. The enclosed Bridgettine community – comprising both nuns and monks and governed by an abbess – was particularly well known for its dedication to reading and contemplation.

In the wake of the Dissolution of the Monasteries, members of the Syon community dispersed into smaller groups in which they appear to have

continued their religious practice. Syon Abbey was restored for a short period in England under the rule of Mary I and the community was able to return to its former monastery in Isleworth. However, in 1559, following the accession of Elizabeth I and the reversal of religious policy, the community left England and went into exile.

Over the next 30 years, the community of Syon Abbey resided at various locations in the Low Countries and France, forced to move several times due to unhealthy conditions or rising religious tensions, before eventually finding a new home in Lisbon, Portugal, in 1594. In Lisbon, the community survived a convent fire in 1651 and the Great Lisbon Earthquake in 1755, but both events presumably resulted in the loss of many of Syon Abbey's records and books. The last brother of Syon Abbey died in 1695, and thereafter the community consisted only of sisters.

In 1809, the community – with the exception of three sisters, who remained in Lisbon – attempted a return to England, which ultimately failed. By 1815, the nuns in England were struggling financially and had to relinquish many of their ancient treasures to the Earl of Shrewsbury in exchange for his financial support. One sister returned to the community in Lisbon, whilst the last of the Syon nuns in England died in 1837. Following the arrival of new postulants in the early nineteenth century, the Syon community in Lisbon recovered and regained its strength.

In 1861, the community successfully returned to England, where they initially resided in Spetisbury, Dorset. Following a further relocation to Chudleigh in Devon in 1887, the community finally settled in South Brent in Devon in 1925. On account of dwindling numbers and the age of the remaining nuns, the decision was made to close Syon Abbey in 2011. In the same year, the Syon Abbey archive was transferred to the University of Exeter Special Collections to ensure its preservation and accessibility for research.

The Syon Abbey archive cataloguing project

Between November 2016 and June 2018, I undertook my first cataloguing project as a qualified archivist: arranging, cataloguing and promoting the Syon Abbey archive. The archive is large, complex, and comprises material created across six centuries, with the earliest record dating to 1467 and the most recent to 2018. Prior to cataloguing, the archive was in good condition, but there was little discernible order, and records were often difficult to identify and locate.

The aim of the project, therefore, was to enable material in the archive to be much easier to find, access and understand.

Although original order could be identified in some areas of the archive – for example, correspondence was often tied up in bundles – most boxes were filled with loose unrelated items. Consequently, the original arrangement of the archive provided difficulties for both users and staff to find specific information and to understand how records across the archive relate to one another. Therefore, my first priority was to arrange the archive into sections that would reflect the main functions and activities of Syon Abbey, and to contextualise how the records may have been used by the community. This required considerable research into the history of Syon Abbey and the structure of archives of other religious communities. The new arrangement also respected and was informed by the areas of the archive that did show evidence of original order.

The archive had previously been accessed by researchers through the use of a box list in an Excel spreadsheet. Although this list was useful in gaining an initial overview of the contents of the archive, it was incomplete, inconsistent and often inaccurate. Reference numbers had been allocated to items or groups of records in the box list, so a further challenge whilst cataloguing was to identify records in the archive from the list and to include these old reference numbers in the new catalogue entries. As a result, anyone who has accessed the archive prior to the completion of the cataloguing project will still be able to find the records they looked at by entering the old reference number in the search box of the online catalogue.

The archive has now been arranged into 24 sections, repackaged and catalogued, ensuring its long-term preservation and accessibility. Cataloguing of the archive was undertaken using the collections management software CALM, allowing the records to be easily searched online. In addition to arranging and describing the records, another major and time-consuming task was to remove rusty paperclips and repackage the archive into acid-free, envelopes, folders and boxes. I also learned how to craft four-flap folders from card to protect several large or fragile items in the archive such as property deeds and papal documents.

From the outset of the project, I was passionate about raising awareness of the archive and the cataloguing project to encourage and attract research. I shared highlights from the archive and updates about the progress of the project online

via Twitter and the Special Collections blog, and often received high levels of interest and engagement in what I posted. I also attended several conferences and presented a paper entitled 'Finding a Place: Challenges in Structuring the Syon Abbey Archive' at the History of Women Religious of Britain and Ireland conference in Galway in June 2018. In addition to attracting external research of the archive, I was also keen to promote the use of the collection at the University of Exeter, and have regularly spoken with academic staff and students at events and seminars about the Syon Abbey archive, manuscripts and books.

Throughout the project I was very fortunate to receive support and advice from the Special Collections team at the University of Exeter regarding the arrangement, cataloguing and repackaging of the archive. The archive contains several medieval and early modern records written in Latin and my colleague, Angela Mandrioli, was instrumental in helping to interpret these documents. In addition, Angela has catalogued a large number of papers in the archive relating to recent external research of Syon Abbey. The cataloguing of the archive was also greatly facilitated by the work of Sophie Morgan, a student volunteer. Community diaries and the vows of sisters were identified as being of potential special interest to researchers, which would benefit from being described at item level to make them more discoverable. Sophie catalogued 100 community diaries and 155 vows of sisters at item level, and her descriptions of these records are now available to search in the online archives catalogue. In addition, Sophie gained a good understanding of cataloguing, digitisation and outreach, and she is now pursuing a career in archives.

Following the completion of the Syon Abbey archive cataloguing project, I had a little time before my next project to catalogue the modern manuscripts in the Syon Abbey Medieval and Modern Manuscript Collection at item level. The newly-catalogued manuscripts were created or collected by the community over the course of five centuries, with the earliest manuscript dating to 1526 and the most recent dating to the late twentieth century. In addition to theological, liturgical, and devotional manuscripts, the collection also includes several histories of Syon Abbey, personal accounts of the lives of sisters, and notes on the contents of the library. Many of the manuscripts include the names of the nuns or monks who transcribed or read them, offering fascinating insight into scribing and readership at Syon Abbey. Like the Syon Abbey archive, the manuscript collection is now available to search via the Special Collections online archives catalogue.

The Syon Abbey archive

The Syon Abbey archive provides insight into the workings, business and people of Syon Abbey, as well as the continuities and changes to life within a religious community from the medieval to modern period. The archive consists of a wide variety of material, including correspondence, documents, account books, diaries, notebooks, plans, property deeds with seals, photographs, and artwork. The majority of records in the archive were created in the nineteenth and twentieth century, and so give a very full reflection of the workings of Syon Abbey from the community's return to England in 1861 to the closure of Syon Abbey in 2011. However, the archive does contain a considerable number of papers dating from the sixteenth to the mid-nineteenth century, the period in which the community was living in exile in the Low Countries, France and Portugal. The archive also includes a small number of fifteenth-century documents relating to property, as well as papers created or collected by members of the community since the closure of Syon Abbey.

A valuable archival resource within the archive for exploring daily life at Syon Abbey are the 100 community diaries, kept by the sisters between 1890 and 2004.[1] These diaries provide details relating to spiritual matters, including prayer, feast days, and ceremonies, but also offer insight into the intricacies of day-to-day life in a religious community with references to recreation, visitors, the Syon Abbey farm, and the weather. The diaries also indicate how aware the sisters were of local, national and international news and events. Especially interesting is the impact these had on religious life in rural Devon; for example, the sisters often wrote about the Belgian refugees living in the local town of Chudleigh between 1914 and 1916, as well as the American soldiers who were encamped on land Syon Abbey's land in the 1940s. Finally, the diaries also bring to light the personalities and interactions within the community through several humorous as well as heartfelt entries.

Some of the oldest records in the archive are files of papers concerning Syon's Abbey's relations with ecclesiastical authorities, many of which date to the early modern period when the Syon community was living in the Low

[1] Community diaries, 1890-2004, Syon Abbey archive, EUL MS 389/ADM/5, University of Exeter Special Collections.

Countries, France and Portugal.[2] The papers include papal documents, correspondence, petitions, and records of visitations. As these papers shed light on the life of the Syon community and some of the challenges it faced during this period, they may be of particular interest to anyone interested in researching religious communities in exile.

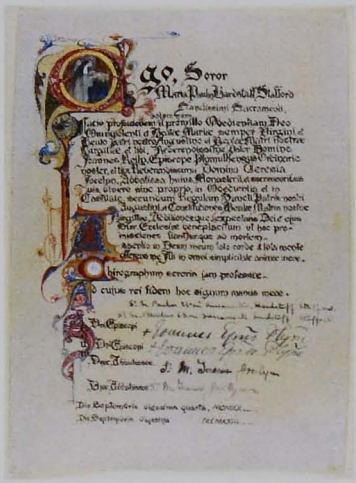
Correspondence forms a large[3] proportion of the archive and can be found in almost all sections. This correspondence provides fascinating insight into Syon Abbey's broad social networks, as it includes letters from friends, family, laypeople, religious communities, members of the clergy, solicitors, local authorities, and businesses. One set of correspondence in the archive that I find particularly interesting are the letters sent between Syon Abbey and other Bridgettine communities.[4] From the mid-nineteenth century until its closure in 2011, Syon Abbey was in communication with at least 43 Bridgettine communities in 16 different countries around the world. These letters are useful in understanding the structure the Order of the Most Holy Saviour, as well as the interactions and relationships between the houses.

A further highlight of the archive are the 296 vows and profession papers of sisters of Syon Abbey. These papers record the vows made by novices when they officially entered the order, and in many cases the renewal of these vows at a later period. The vows made in the late nineteenth century are also accompanied by examination papers. The vows in the archive are handwritten and date from 1607, when the community was living in Lisbon, to the late twentieth century, when the community was settled in South Brent. Although very similar in content, the vows provide crucial evidence of the names of sisters and the dates of their profession, and many of the papers have been decorated, gilded, or illustrated. All of the vows are catalogued at item level on the catalogue, and may be of special interest to anyone researching particular sisters or time periods at Syon Abbey.

[2] Papers concerning relations with ecclesiastical authorities, c 1554-1973, Syon Abbey archive, EUL MS 389/ECC/1, University of Exeter Special Collections.

[3]

[4] Correspondence with other Bridgettine houses, 1859-2011, Syon Abbey archive, EUL MS 389/HOU/1, University of Exeter Special Collections.



Vow of Sister Mary Paul Hardstaff-Stafford, 1920-1923, ref: EUL MS 389/COM/2/2/1/20; image reproduced by kind permission of the copyright holder and the University of Exeter Special Collections

The Syon Abbey archive has the potential to be a rich and powerful resource for a wide range of research areas, and in particular for anyone interested in the history of women religious, ecclesiastical history, and women's studies. The full catalogue of the Syon Abbey archive is available to browse and search via the University of Exeter Special Collections website at <http://lib-archives.ex.ac.uk> under the reference number EUL MS 389. Post-1975 correspondence and a small number of items containing personal or sensitive data are currently closed to public inspection; however, most of the archive is open and available for users to consult at the University of Exeter in the Ronald Duncan Reading Room, which is open Monday to Friday from 10am to 5pm. To make an appointment or to enquire about the archive, please send an email to libspc@exeter.ac.uk.

The catalogue

EUL MS 389/ADM Administration (1777-2011)

Material relating to the day-to-day running of Syon Abbey, including minutes of the Chapter and the Council, rotas, records of officers, diaries, address books, and visitors books.

EUL MS 389/AS Sister Anne Smyth deposit (1970-2018)

Material deposited after the closure of Syon Abbey by Sister Anne Smyth, former abbess of Syon Abbey, in 2018.

EUL MS 389/AVM Audio-visual material (1991)

One video recording concerning the newly converted, purpose-built convent building on the Marley Estate in South Brent, which the community of Syon Abbey moved into in October 1990.

EUL MS 389/CHAR Charters and related papers (1557-1950)

Charters and related papers, including transcripts and translations of the original documents. The charters outline how Syon Abbey is to be organised and define the rights and privileges granted to the community by an authority.

EUL MS 389/COM Community (1598-2011)

Material relating to members of the community required or created by Syon Abbey for administrative purposes. It includes lists and obits of members of the community; material relating to vows; material relating to postulancy and novitiate; papers relating to the election of abbesses; material relating to sisters who transferred to Syon Abbey from other religious communities; official documents and certificates of members of the community; posthumous notes relating to the life and death of sisters; material relating to Brothers and Sisters of the Chapter; and material relating to special events within the community.

EUL MS 389/COR General correspondence (c 1821-2004)

General correspondence from lay people, local authorities, business and tradespeople, solicitors, members of the clergy, other religious communities, and other Bridgettine communities.

EUL MS 389/CRE Creative works (c 1860-2008)

Creative works presumably created by the community during times of recreation or for special events. It includes artwork by Sister Mary Stanislas and Sister Mary Veronica, artwork by unidentified individuals, and literary works such as poetry, songs and play scripts.

EUL MS 389/DIO Relations with the Plymouth Diocese (1857-2011)

Material relating to Syon Abbey's relationship with the Bishop of Plymouth and the Plymouth Diocese. It includes correspondence; papers relating to visitations; papers relating to regulations, petitions and permissions; questionnaires; indulgences; addresses by the Bishop; printed matter; and some miscellaneous items.

EUL MS 389/ECC Ecclesiastical relations (1554-2011)

This section comprises material relating to Syon Abbey's relations within the Catholic Church, including with other religious communities from different orders, priests, bishops, apostolic nuncios, the Holy See of Rome, and the Pope. It mainly comprises correspondence, but also includes church documents and papers concerning indulgences, blessings, licenses and petitions.

EUL MS 389/FIN Finance (1768-2011)

Material relating to the financial administration of Syon Abbey, including general accounts, investments, taxation, and payments. It also includes correspondence concerning a variety of financial matters.

EUL MS 389/HIST History and research (c 1650-2011)

Material relating to research of Syon Abbey and its history, including both research conducted internally by the community, as well as external research.

EUL MS 389 HOU Relations with other Bridgettine houses (1859-2011)

Material concerning the relations between Syon Abbey and other houses of the Order of the Most Holy Saviour. These include Bridgettine communities in Belarus, Denmark, Estonia, Finland, Germany, India, Italy, Mexico, the Netherlands, Norway, Spain, Sweden, Switzerland, the United Kingdom (UK), the United States of America (USA), and Venezuela.

EUL MS 389/LEG Legal (1833-2011)

Material relating to legal matters, including executorship papers, insurance, legacies and wills. It also contains a large amount of correspondence relating to legal matters, including with the community's longstanding solicitors, Tozers.

EUL MS 389/LIB Library and archive (19th century-2011)

Material relating to the contents, care and management of the library and archive at Syon Abbey.

EUL MS 389/MISC Miscellaneous (c 1887-1910)

Small number of miscellaneous items. It includes records of sisters not known to have entered Syon Abbey.

EUL MS 389/PA Prayer associations (1891-1965)

Material relating to five prayer associations established by the community at Syon Abbey: The Rosary Confraternity, St Joseph's Guard of Honour (also known as St Joseph's Fund), the Association of the Crusade of Prayer for the Souls in Purgatory (also known as The Rosary Crusade for the Souls in Purgatory), the Perpetual Lamps Association, and the Confraternity of the Holy Face.

EUL MS 389/PERS Personal papers (1756-1976)

Material created or received by individual sisters of Syon Abbey for private use and which was not directly used in the course of transacting the community's business. It also includes some material presumably created by or for individual sisters of Syon Abbey, where the sister is not identified by name or the name is unclear.

EUL MS 389/PHO Photographs (19th-21st century)

Photo albums, glass plate negatives, and loose photographs of the community; land and property in Chudleigh and South Brent; and members of the clergy.

EUL MS 389/PROP Property (1467-2011)

Material relating to ownership, acquisition and sale of land and property by the community; the lease or rent of land and property from the community; construction and development of land and property; maps and plans; papers relating to employees; papers relating to farm management; papers relating to utilities, including gas, electricity and water supply; papers relating to the cemetery and graves; papers relating to fire protection; general correspondence; and some miscellaneous items.

EUL MS 389/PUB Syon Abbey publications and printed matter (1893-1999)

Material relating to publications and printed matter, produced for sale by the community. Publishing became a major activity and source of income for the community from the 1890s and throughout the 20th century. This section includes: material relating to the magazine 'The Poor Souls' Friend and St Joseph's Monitor'; pamphlets concerning the community and its history; postcards of the abbey and grounds; and prayer cards.

Postcard of the community at Syon Abbey, South Brent, c.1954, ref: EUL MS 389/PUB/3; image reproduced by kind permission of the copyright holder and the University of Exeter Special Collections

EUL MS 389/REL Relics and treasures of Syon Abbey (c 1885-20th century)

Lists and inventories; correspondence; and descriptions and notes relating to relics and treasures owned by the community of Syon Abbey during its existence.

EUL MS 389/RUL Rules and customs of religious life (c 18th-20th century)

Material that outlines how monastic life within the community should be led. This is not limited to guidance on worship but encompasses all aspects of daily life. Material within this section includes: copies of the Rule followed by the community; material relating to the Syon Additions to the Rule; material

relating to the constitutions of Syon Abbey; material relating to customs; and notes on rules and customs.

EUL MS 389/SPI Spiritual (1701-20th century)

Material relating to worship and liturgy; prayers and devotions; ceremonials; the Martyrology and the Bridgettine Calendar; sermons and retreats; notes on spiritual matters; and liturgical and devotional objects.

EUL MS 389/STA Stamp collection (20th Century)

International stamps collected by the community and stored in one wooden box and one envelope.

The Collections and Connections of the Birmingham Archdiocesan Archives and St Mary's College, Oscott

Naomi Johnson

The four Midland counties that comprise the Archdiocese of Birmingham (Warwickshire, Staffordshire, Worcestershire and Oxfordshire) have a rich Catholic history. The post-Recusant period is perhaps, one of its most compelling, during which the establishment of St Mary's College, Oscott (Oscott College) and the development of the Archdiocese are closely linked. It is this close link which has resulted in some confusion regarding the location of the historical archives of the Archdiocese, and the items and objects that tell the Catholic story prior to, through and beyond the Reformation.

A Brief Overview

The Roman Catholic Seminary of St Mary's was founded in May 1794 when the first students were received into the predecessor of the current college[1], now known as Maryvale. The seminary continued on this site until 1838 when, after three years of building, the new college, which was the brainchild of the Vicar Apostolic of the Midland District, Thomas Walsh, was opened. The new Oscott College was intended by Walsh to be the showpiece of the Catholic revival and its intellectual centre. It was thanks, in part, to the huge generosity of John Talbot, 16th Earl of Shrewsbury, that the college project not only succeeded, but thrived. His protégé, Augustus Welby Northmore Pugin was brought into the project as the structure was nearing its completion. His vision for a rival of the Gothic art form and a return to the old ways was infectious and between his passion and his doting patron, Oscott acquired its museum.

From 1837, Pugin lived partly at Oscott, where he gave lectures as Professor of Ecclesiastical Art and Architecture. The museum was the visual display of Christian Art, mainly from the Middle Ages, that Pugin used as his teaching aid, as well as his inspiration for church design. Pugin hoped the museum would inspire the 'rising generation with true taste and make them duly appreciate the works of their Catholic ancestors'[2]. The museum is still a means of education, to stir the imagination of the visitor to the appreciation of the faith

[1] Champ, J.F (1987) *Oscott*, p2

[2] Belcher, M (2001) *The Collected Letters of A.W.N Pugin Volume 1: 1830-1842*, p116

that inspired it. The collection has been enhanced through the years by priests, students and seminarians, and the twofold purpose of the museum, as a place of inspiration and education, is still reflected in the museum today.

The creation of the College's Recusant library, on the other hand, was thanks to Bishop Thomas Walsh's passion to acquire a collection that befitted the new college. The collection developed initially from two sources. First, the Harvington Secular Clergy Library, which Walsh's predecessor, Bishop John Milner acquired in 1810. This had been assembled at the recusant centre of Harvington Hall, Worcestershire. The second source was the library of the Marchese Luigi Marini, purchased by Walsh in 1839. Marini was the Prefect of the Bibliotheca Vaticana.

The Birmingham Archdiocesan Archives (BAA), in comparison to the Oscott Collections, is a much younger collection, although much of the material goes back throughout the period covered by the original Midland District (1688-1840) and the Central District (1840-1850), as well as the later Diocese and Archdiocese of Birmingham. It began in fledgling form in the 1950's.

The story of the foundation of the Birmingham Archdiocesan Archives was told many years later, by the Tudor historian, Patrick McGrath:

> 'In 1957 a small group of people interested in preserving the records of Catholicism in the Midlands formed themselves into a Midland Archives Committee with the intention of doing all they could to encourage preservation of the records, and of advising Archbishop Grimshaw on what steps should be taken to safeguard the archives. With Archbishop Grimshaw's permission they visited Archbishop's House, Edgbaston, to examine the records, of the Midland vicariate. On one occasion they found a secretary busily making room for modern records by removing older documents from the attic in which they were stored and emptying them into the furnace. No one knows what was lost, but there is a possibility that papers relating to such people as Ullathorne and Newman perished in the flames, quite apart from other less exciting but nevertheless very important records of Catholic history. The committee found that indifference to old papers was not uncommon in some of the parishes it visited, and in one parish members were told that some old papers had been

> stored in the cellars and had got so damp that "we had to pour paraffin on them before we could get them to burn."'

As a result of the committee's representations, Archbishop Grimshaw agreed that there should be a diocesan archivist, and Fr Denis McEvilly, parish priest of Sutton Coldfield, was appointed. In the years that followed he did magnificent work in ensuring that the records should be properly looked after, and a fine two volume catalogue was made of the archives of the Midland district. It was symptomatic of a changing attitude that when the old cathedral house was pulled down to make room for the 1960s road development in Birmingham, and a new one built, provision was made for a proper archives room.[3]

Fr John Denis McEvilly [Archivist c.1958 - 1981] was widely recognised as an authority on post-reformation Catholic history and was, from its beginning, until his death, editor of the *Worcestershire Recusant*[4]. The archive continued to grow, with the support of Archbishop Maurice Couve de Murville, under Fr Peter Dennison [Archivist 1981 -1993], Fr Petroc Howell [Archivist 1993 - 1997] and was transformed to the archive most historians and academics know today under the leadership of Fr John Sharp [Archivist 1997-2017].

I was appointed as the latest Archivist in February 2018, after the decision was taken by the archdiocese to break with the tradition of appointing a priest to care for the archives, in addition to their parish duties. Due to the extensive and excellent work of my predecessors, the BAA are in an excellent state, allowing me to focus on the requirements of the archive to ensure its future for the next fifty or more years.

The Collections

OSCOTT MUSEUM

Oscott's Museum Collection is not fully catalogued. Last listed in 2002 and identified by Peter te Poel, director of the Bonnefanten Museum, Maastricht, the records of the collection comprised of c.700 individual pieces including

[3] *The Tablet*, 14 August 1982

[4] J.D.C (1982) *Archdiocesan Directory 1982*, p137

books from the Recusant Library and on loan elsewhere. It was a good foundation for the new catalogue but failed to identify artefacts of a historic nature outside of the museum space, items of historic nature inside the museum which were unidentifiable to anyone without knowledge of local Catholic history, and did not include the collections which had been put in storage boxes. Since 2013 a new programme of cataloguing has been undertaken, and to date c.1000 objects have been identified, photographed, researched and listed. There is still much work to be undertaken.

Textile Collection

Cope of John Cardinal Morton, Oscott Museum

The largest single material group within the collection is textiles. There are 250 individual textile items, most of which are complete vestments. The collection consists mainly of items donated by John Talbot, 16th Earl of Shrewsbury and Pugin. It includes a cope that belonged to John Cardinal Morton (one of the last medieval English cardinals), part of the Waterford Vestments and a beautiful Opus Anglicanum chasuble long thought (wrongly) to have been made from Catherine of Aragon's wedding dress from her marriage to Henry VIII. Several sets of vestments designed by Pugin for the college are also included in the collection, including the first set of Gothic Vestments to be made in England since the Reformation; designed by Pugin, with input from the Earl of Shrewsbury's chaplain, Dr Daniel Rock, the cloth of gold vestments were made in London by costumiers in Spitalfields.

Statuary Collection

The statuary collection, incorporating wall bosses, is another remnant of Pugin's personal collection of items obtained from France, Belgium and the Netherlands in the aftermath of the French Revolution and Revolutionary Wars, for possible use in and around the college. The Oscott statues can be divided into three distinctive groups: the Mother of God, the Family of God and the Mystery of Christ. Several key items were identified as significant imported images, by Kim Woods in her text *'Imported Images: Netherlandish Late Gothic Sculpture in England, C.1400-c.1550'* (2007).

Altar-ware

The college has a number of historic chalices still in circulation in the chapel, however, the items in the museum reflect the change in design, form and material of the key items used for the celebration of Mass. They range from a thirteenth century pewter chalice from a tomb close to Wells Cathedral, through to the first chalice designed by Pugin and made by Hardman, for the consecration of the college chapel. The collection includes multiple examples of recusant chalices as well as pieces from the continent during the same period

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Notable Individuals

The museum also houses items belonging to notable Catholics from the early years of the reestablishment of Catholicism, especially key figures associated with the development of Oscott College and individuals of note who taught or trained at the Seminary. Included within the collection are pieces belonging to Cardinal John Henry Newman, Bishop John Milner, Bishop William Bernard Ullathorne and Bishop Robert Willson.

A firm favourite, which intrigues all visitors are the leg irons which Bishop Willson carried from Australia and presented to the House of Lords Committee on Transportation in 1847 as key evidence of the inhumane treatment of convicts held in the colony[5].

Oscott

The college museum would not be complete with reference to its own history. Items from Old Oscott, original plans and items belonging to early members of

[5] Ullathorne, W. B, ed (1887) *Memoir of Bishop Wilson*, p96

staff all contribute to telling the college's rich history. The paper records of the college are housed at the BAA and comprise the administrative papers generated by its work as a teaching institution and its possession of land and property, plus a large collection of photographs and some donations. Current and semi-current papers, including cemetery records, remain at Oscott.

The museum catalogue is not publicly accessible to date, but researchers are welcome to make enquiries and to visit the College by appointment. All enquiries should be directed to the curator at naomi.johnson@oscott.org

OSCOTT RECUSANT LIBRARY

Book of Hours, Oscott Recusant Library

The Recusant library has over 22,000 volumes of books, pamphlets and manuscripts on Catholic interests published between c.1470 and c.1850. There are, additionally, a number of historical, scientific and medical works. The collection developed initially from two sources; first, the Harvington Secular Clergy Library, which Bishop Milner acquired in 1810 and which was assembled at Harvington Hall, Worcestershire, for the use of Recusant priests travelling around the Midlands. This collection is particularly strong in controversial, catechetical and devotional works relating to the Church in England. The pamphlet wars of the 1670s and 1680s are well-represented.

The second source is the library of the Marchese Luigi Marini, purchased for the use of the College by Bishop Walsh in 1839. The collection was created by Marini, Prefect of the Bibliotheca Vaticana, and its purchase brought a large

number of rare European works on classical antiquities to the College. The purchase also included part of the library of Marini's successor, Cardinal Garampi and includes materials for scriptural studies, the *Dissertationes Biblicae* with *Opuscula Theologica*, many of them from German Protestant universities, along with post-Reformation theological controversies and works on European Church affairs, published between 1500 and 1750.

Whilst the library is no longer distinguished by the sites or personal collections from which the volumes originated, it should be acknowledged that a large proportion of the collection now housed at Oscott is the combined works of the following institutions and individuals:

Collection	Listed entries[6]
Harvington Secular Clergy library	951
Marini & Garampi personal libraries	362
Canon Edward Escourt's personal library	124
Canon John Crook's personal library	211
Brailes recusant centre library	493
Brewood recusant centre library	393
Cotton College library	820
Sedgley Park School library	150

The true concern of the collection amassed at Oscott, which differs from its sister collections at St Cuthbert's, Ushaw and St Edmund's, Ware, is the names of Ardens and Astons, Audleys and Bedingfields; of Bishop, Bromwich and Blount; of Colleton and Clifford, Crooke, Derwent and Eyre, Kirk, Layfield, Milner and Ullathorne[7] written into these volumes. These volumes provide a rollcall of Catholic families in the Midlands and alongside these eminent men are also the names of many Catholics that appear in history only as an entry in a baptism or marriage register.

[6] An individual entry on the catalogue may comprise of 1 volume, leaflet or manuscript or a collections of works comprising multiple volumes. The extant of each entry is fully listed on the heritage database file

[7] Pullen, G.F (1964) *Recusant Books at St Mary's, Oscott. Part 1: 1518-1687*, preface

The first catalogue of the library can be found in Pullen's printed publications of 1964 and 1966: *Recusant Books at St Mary's, Oscott. Part 1: 1518-1687 and Part 2:1641-1830 (with a supplement to part 1).* The collection is ordered alphabetically by author, although the books themselves were not.

The scripture collection within the Library warranted a printed catalogue to itself[8]. In addition to the large number of bibles and New Testaments, the range of commentaries, concordances and scholarly dissertations reflect the breadth of developing critical scholarship in both the Catholic and Reformed traditions. These include the 6-volume Spanish Complutensian Polyglott Bible of 1517, and the 8-volume Opera Omnia of Martin Luther, Wittenberg 1545-58.

Important additions to the collection were received throughout the nineteenth century. The library of the Hardwicke Bequest to the Wolverhampton mission, brought a large number of pastoral manuals and devotional works. These additions to the library were added where space allowed, rather than following any scholarly logic. Oversized volumes where then removed to custom shelving, freeing up more space in the old shelving for smaller volumes and so much of any previous order by subject, author or originating collection was lost.

It is in this re-ordered form that the collection was given its own collection Reference (R) and unique ID numbers and added into the general catalogue of the college library, although the books themselves remained in secure, controlled rooms. The recusant books held at Oscott are found on the college's online catalogue, which can be located via the portal on the college website at http://oscott.cirqahosting.com/

BIRMINGHAM ARCHDIOCESAN ARCHIVES

The BAA holds the episcopal and administrative records of the Midland District (1688-1840), the Central District (1840-1850), the Diocese of Birmingham (1850-1911) and the Archdiocese of Birmingham (1911-present). It is the repository for all the parishes in the Archdiocese, which comprises the ancient counties of Staffordshire, Warwickshire, Worcestershire and Oxfordshire. It also holds the archives of the educational facilities and

[8] Pullen, G.F (1971) *Catalogue of the Bible Collections in the Old Library at St Mary's, Oscott c. 1472-c.1850*

institutions of the archdiocese, including St Mary's College, Sedgley Park College, Cotton College and Besford Court School. There are also a small number of records relating to schools, convents, religious houses and social care institutes.

Collection	Description	Date	# of Records
A	'A' Series of Historical Documents	1619-1829	1,586
AP	Archbishops' Papers: the administrative records of Archbishops Williams, Masterson and Grimshaw	1929-1965	506
APD	Architectural Plans and Drawings	1837-1990	162
B	'B' Series of Historical Documents	1830-1899	12,643
	Birmingham Catholic Association	1853-1865	4
BCCCS	Birmingham Catholic Cripples Care Society	1903-1989	3
BCS	Besford Court School	1912-1997	245
BCT	Birmingham Catholic Tramway and Busmen's Guild	1932-1950s	2
BRCFS	Birmingham Roman Catholic Friendly Society	1795-1945	113
C	'C' Series of Historical Documents	1583-1829	2,772
CC	Convents and Women Religious	1850-2011	469
CEA	Catholic Emigration Association	1894-1987	2
CEG	Catholic Evidence Guild	1921-1973	19
CF	Common (Clergy) Funds	1684-1942	55
CFHS	Catholic Family History Society (Midlands Branch)	1991-2007	5

CHAP	Cathedral Chapter of St Chad, Birmingham	1852-1999	500
CL	Clergy Papers	1797-2010	1,426
CRE	Birmingham Catholic Reunion	1855-1939	1,043
CTS	Catholic Truth Society (Birmingham Branch)	1890-2000	10
CWL	Catholic Women's League	1910-2003	117
D	'D' Series of Historical Documents	1900-1929	5,599
DC	Deanery Papers	1840-2005	114
DF	Diocesan Finance	1817-2002	481
DP	Diocesan Papers	1791-2009	110
E	'E' Series of Historical Documents	1884-1939	1,087
ED	Education Papers	1838-2008	169
EP	Episcopal Papers	1853-1995	91
FHD	Papers of Francis Harold Drinkwater	1903-1997	929
FJG	Papers of Archbishop Francis Joseph Grimshaw	1885-1965	581
GPD	Papers of Archbishop George Patrick Dwyer	1928-1989	820
HCG	Papers of Hilda Charlotte Graef	1843-1969	137
HFD	Papers of Henry Francis Davis	1868-1985	371
JDC	Papers of James Dunlop Crichton	1907-2001	632

JLL	Papers of John Ludlow Lopes	1873-1961	141
MCM	Papers of Archbishop Couve de Murville	1948-2007	3,853
MEW	Papers of Michael Edward Williams	1922-2004	293
NDPS	National, Diocesan and Parish Statistics	1921-2005	110
NS	Newman Singers	1957-2001	29
OCA	Oscott College Archives	1613-2007	5,490
OS	Oscotian Society	1861-2001	322
P	Parish Records	1657-2006	4,563
PB	Processes of Beatification	1845-2009	340
PC	Postcard Collection	1880-2000	1,009
PHD	Papal Honours and Decorations	1965-1998	700
PV	Papal Visit to Britain, 1982	1980-1987	89
PVB	Papal Visit and Beatification, 2010	2009-2010	51
R	'R' Series of Historical Documents	1656-1899	2,060
RS	Rescue Society	1872-1975	34
SC	Sedgley Park School and Cotton College	1734-2005	3,297
SCHS	Staffordshire Catholic History Society	1960-1995	3
SWC	St Wilfrid's College, Cotton [Supplementary to SC]	1886-1972	1,223

UCM	Union of Catholic Mothers (Archdiocesan Branch)	1983-1996	51
WCHS	Worcestershire Catholic History Society	1962-1995	7

The largest and most accessed collections are outlined hereafter, but a complete synopsis of each collection is available to view on the BAA's website: http://www.birminghamarchdiocesanarchives.org.uk/collections.asp

'A' Series of Historical Documents

This collection of papers deals with various aspects of the Roman Catholic Church in England during the period 1619-1829.

The early papers reveal the reactions of the Catholic community to the situation created by the series of statutes passed following the Elizabethan settlement of religion which rendered unlawful the open practice of Roman Catholicism in England. The papers also contain material relating to the administration of secular clergy funds during the seventeenth century, before the appointment of Vicars Apostolic.

In the eighteenth century the collection contains a considerable volume of correspondence dealing with the attempts to subordinate the Regular Clergy to episcopal authority; the origin of the disagreement being traced to the differing viewpoints of the Jesuit missionaries and the secular clergy.

The records contain much material relating to finance especially the origin and maintenance of the Common Purse Fund and the Five Counties Fund in the seventeenth and early eighteenth centuries.

In the late eighteenth century and first quarter of the nineteenth century the collection contains material relating to the Catholic Committee's attempt to find a formula which would be agreeable to both the Church and the Government, to enable the ordinary Catholic to enter public life, which was still barred to him after the Relief Act of 1778. The reactions of the Vicars Apostolic to these attempts are contained.

On the question of correspondence with Rome, there survives a collection of letters from two of the agents of the Vicars Apostolic in Rome. These show the Roman attitude to the English situation and also give a candid and delightful

view of Rome and its chief personalities at the end of the eighteenth and beginning of the nineteenth centuries.

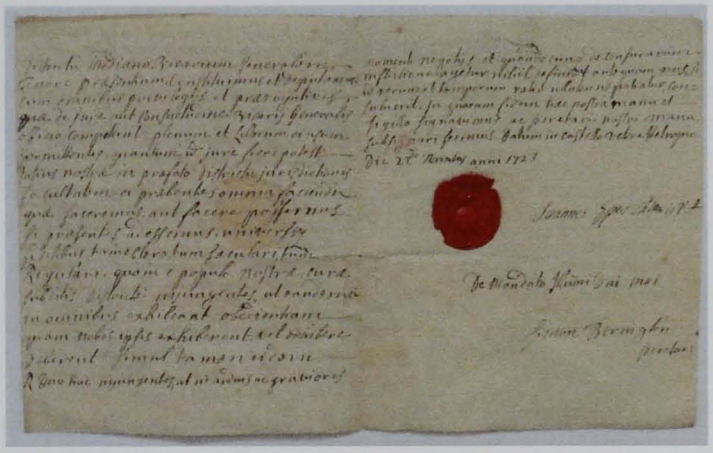
'B' Series of Historical Documents

Containing over 12,500 documents, this collection is an adequate testimony to the growth of the Church in the Midlands in the post-Emancipation period, and primarily the papers concern day-to-day administration. However, some are of more than local interest, viz. the division of the country into eight Districts or Vicariates Apostolic in 1840, the negotiations for the Restoration of the Hierarchy in 1850 (in which young Bishop Ullathorne was prominently concerned), and the letters and comments of the latter during the sessions of the Vatican Council in 1870. Letters from Dr Newman, Fr Faber, John Talbot (16th Earl of Shrewsbury), Ambrose Phillipps de Lisle and others, illustrate the rapid strides the Faith was making in the middle of the 19th century.

The collection provides an overall picture of a church adapting itself to normal ecclesiastical government, meeting the needs of a growing population in the industrial towns, and concerning itself with educational problems, from the vexed question of University education to the Poor Schools and their struggle for survival.

'C' Series of Historical Documents

This collection consists mainly of the Howard, Stonor and Kirk papers, dealing with the business of the Vicars Apostolic in the Midland District, their correspondence with Roman authorities and financial transactions over wills and bequests. Much of the Kirk collection is concerned with the controversial issue of the Oath of Allegiance, both before and after the first Catholic Relief Act (1778), and with Kirk's lengthy correspondence with the Rev. Joseph Berington.



Letter from Joseph Berington, Oscott Archives

Information is also contained in this collection about the Common Fund of the Secular Clergy, later known as the Johnson Fund, and an almost complete series of its accounts is extant.

'D' Series of Historical Documents

This collection of papers covers the period 1900-1929. In the main it comprises correspondence, the principal recipient being the Rev. Michael Francis Glancey, the Diocesan Oeconomus or Treasurer. During the course of the period he was appointed to the Cathedral Chapter, of which he eventually became Provost, and made a Protonotary Apostolic. Under Archbishop McIntyre, he was Vicar General and appointed Auxiliary Bishop, with the titular see of Flaviopolis. The collection also contains sets of correspondence to the two Bishops (later Archbishops) of Birmingham during this period, the Most Rev. Edward Ilsley and the Most Rev. John McIntyre. There is also a small set of correspondence to the Rev. Francis de Capitain who took over from Glancey as Diocesan Treasurer.

A great deal of the correspondence relates to requests for loans for the building of churches, schools, the opening of new Missions, and for priests to keep body and soul together. There are also many references and papers relating to endowments and bequests to Missions. There are a number of references to national and international events, especially during the 1914-1918 War, and a number of comments about the situation in Ireland and the popularity of Sinn

Fein in the period up to 1920. There are many references to the local economy in certain areas; periods of depression in industry, like the railway and coal strikes in Staffordshire in 1912, and references to mining. A large collection of correspondence between Archbishop Ilsley and the Rev. Thomas Newsome throws much light on Newsome's innovative idea of setting up a home for children with learning difficulties and behavioural problems at Besford Court in the Worcestershire countryside. The collection reflects the discussion and speculation about possible changes in the Birmingham and other diocesan structures, fuelled by the antagonism between Cardinal Francis Bourne, Archbishop of Westminster, the protagonist for change, and the rest of the English Hierarchy.

'E' Series of Historical Documents

A collection of papers relating to various Missions and Parishes in the (Arch)Diocese of Birmingham found in the stationery cupboard of the Diocesan Treasurer's Department in July 2003. The majority of papers are of correspondence between various parties and diocesan officials and the bishops and archbishops of the day. In addition, there are financial statements, Mission statistics and other miscellaneous papers relating to individual Missions. The papers supplement documents to be found in the B, D, and R Series and in the parish collections of the various churches and Missions.

'R' Series of Historical Documents

The papers in this collection cover the period from 1650 to 1899 and supplement the earlier A, B, and C Series. The papers were discovered after these earlier collections had been deposited and appear to have been added to the Birmingham Archdiocesan Archives in stages, which explains their idiosyncratic chronological arrangement. The provenance of most of the collection is unknown, the exceptions being the Newman/Braye Correspondence, the Newdigate Papers, and the Ilsley Papers.

As with the earlier collections, the bulk of material is correspondence on a variety of topics, testifying to the increasing self-confidence and organisation of the Catholic community over the period and illustrating its development and concerns, as it grew numerically and structurally. Financial and administrative considerations loom large, not least in the large number of items concerned with the Clergy Funds. There are items illustrating the recusant tradition, including the cult of the martyrs, the engagement in polemical and apologetic

controversy, and the growing efforts to repeal the penal laws and ensure Catholic Emancipation. There are many single, unrelated items, some of a curious nature, which explains the fairly large part of the collection that is of a miscellaneous nature.

Summary

The Archdiocese has tried to remain at the forefront of preserving, developing and making accessible the Catholic heritage of this country and it can be justly proud of its commitment to its ongoing development and preservation. As the current 'caretaker' of two of these three significant collections, it is my privilege to expand, record and make these collections as available as possible and to see that they are managed in such a way that memories we store from 200 years ago are still available 200 years from now.

Communicating collections care: *Impact for Archives* session, Catholic Archives Society conference 2018

Victoria Stephens

Having worked in historical collections for over 20 years, one of the greatest satisfactions of working in library and archive conservation and preservation is to share the knowledge I have gained for the benefit of as wide an audience as possible. My primary purpose is to ensure that collections are cared for and are able to be used in a way that allows them to continue to be enjoyed beyond the lifetime of their present custodians, and in most cases well beyond that. In these times of budget and staff cuts many people responsible for the heritage of their organisations find that they are having to manage the same or increased demand for access and information with fewer resources: money is, and continues to be, tight for the care of collections. It may be easy for financial decision makers to see written heritage collections as a liability, with little relevance to the core functions of an organisation or its current status or direction. This is clearly untrue, with purpose, development and legitimacy all based in an organisation's historical record. Collections can be made to work for you, and with some small changes in how they are cared for and accessed, they can create a source of heightened interest, engagement and communication that may be potentially financially lucrative, connective and relevant but most of all inspiring.

Effective advocacy for improved collections care resources is based on information and knowledge and the session at the CAS conference in August 2018 was a small contribution to the delegates' preservation toolkit. There were two complementary sessions, each with clear applicability and relevance to the delegates' heritage collections: the morning presentation and practical demonstration focused on handling, cleaning and storing various categories of items found in all archives with an awareness of limited available resources, and then the afternoon session looked in to methods for displaying objects to provide a positive but cost-effective impact. Both sessions aimed to capitalise on the huge potential archives have to benefit the organisation they represent through providing information on ways to ensure the highest level of safety and stability for the objects but with lowest possible draw on the limited resources available to custodians in terms of time, ability and money. This article follows the content of the sessions, replicating the advice given for those

of you who were unable to attend and acting as an aide memoir for those who were.

Regardless of the size of the institution, all archives face very similar issues in the care of their collections. Archivists are never alone in whatever collections care difficulty they may be facing, no matter how terrible it may seem: conservators have seen it all and are unremittingly sympathetic rather than condemnatory. It is a myth that the larger the institution the better the storage conditions and the level of collections care - it is rare that any institution will be able to stick to the letter of the current British Standard for archive and library storage and display for all its collections for 100% of the time and everyone has to negotiate compromises. Most archives are managed with a strong commitment to achieve the best possible collections care with the available resources. However this commitment can be severely tested, with low or reduced staffing levels, where collections care comes at best second to the core cataloguing and front line services, historical storage spaces with little or no environmental control and limited and ever-reducing budgets. Added to this is often a backlog of disorganised uncatalogued materials with little or no individual housing of items, a lack of knowledge, confidence or resources to effect changes and the inevitable use of the archive as a repository for items that have historical value but often present handling or storage challenges or don't really fit in to the archive acquisitions policy.

This is particularly the case with part time archivist posts – the lottery of what new accession may lie behind the archive door on a Monday morning. To demonstrate this latter point the session began with a quick round up of what delegates have in their collections: from previous experience, everything from a defused bombs to Barbie dolls via animal and human remains, tomato sauce containers and 8 feet long wooden skis, it seems. In short, quite a challenging and diverse range of materials for which to provide ideal storage, handling and display environments.

Fortunately, recent standards have focused on a risk-based assessment of collections rather than environmental absolutes. Although an uncomfortable truth, it would be unrealistic to keep entire collections in pristine condition in perpetuity. The importance of prioritising which items warrant taking proactive measures to keep in good condition for the longest time based on intended use, importance and vulnerability was clearly a sensible way forward. Assessing the health and stability of a collection using tools such as the Collections Trust's specifically designed spreadsheet, *Benchmarks in Collections*

Care, and undertaking individual risk assessments on the condition and use of the most significant items to determine how that condition and use impacts on their stability and longevity, would enable changes to be advocated and made if necessary. Having a strong body of quantative data provides an effective and persuasive tool when making evidence-based arguments to budget setters for additional resources to ensure their care.

So in terms of condition stability and item longevity, what are the main sources of risk in collections? The ten acknowledged agents of deterioration, helpfully and comprehensively identified by the Canadian Conservation Institute, were highlighted. They are:

Physical forces, including handling

Incorrect temperature

Incorrect relative humidity (RH)

Pests

Light

Thieves and vandals

Fire

Water

Pollutants

Dissociation

These anti-heroes of heritage are responsible for all collections damage, with the first five being of particular significance for the two sessions presented at the conference.

Incorrect humidity and temperature were identified as possibly the most challenging ongoing agents of deterioration to deal with in any storage setting but particularly so in historical environments or with a minimal budget. The majority of the environmental damage to organic library and archive collections that has occurred in the last 100 years due in part to one important factor: central heating. We love being warm in a way that our written heritage does not. In very simple terms, when rooms were heated by a single source

such as a fire, the temperature in the majority of the room was overall at a low level and subject to very gradual and minimal changes. Once central heating was introduced, the whole room could be heated fairly uniformly and anything within the room was subject to larger temperature and therefore humidity fluctuations. This constant scrolling effect between high and low temperatures and an overall warm, low humidity environment causes dimensional changes in objects and in some cases permanent damage. A good example of this is the image below of an acetate negative stored in too warm and dry conditions.

Likewise, too low temperatures contribute to high and unstable levels of humidity, particularly in areas prone to damp ingress such as below ground storage or areas of low thermal insulation such as cupboards recessed into outside walls and attic spaces. High humidities and high temperatures in particular - or worse, a combination of the two - accelerate chemical deterioration of all objects, obviously in the rusting of metal paper fasteners for example, but also less visibly in materials such as the metal based-inks or the woodpulp papers that make up the vast majority of all archive records. The other major risk from high humidity is of course mould formation, much more likely at humidities above 65%, particularly when combined with unstable temperatures and dirty, uncleaned collection items.

The session then discussed the varying vulnerability of objects to temperature and humidity. Wooden items or those made from or containing bone or ivory may crack when conditions are too dry or fluctuate rapidly; skin materials and paper items, again particularly those containing woodpulp, discolour and

become brittle; in too humid conditions the gelatine layer on certain photographs can become sticky and mobile and parchment and paper objects are liable to cockle or distort. As well as irreversible and rapid deterioration of metallic media, such as the ubiquitous iron gall ink which was used as the primary writing media from the twelfth century all the way through to the late 1800s, foxing of paper - likely caused by metallic particles in the paper as well as the effects of mould - may also be increased by high humidities.

A new British Standard for Conservation and care of archive and library collections, BS4971, was released in 2017. This document continued the loosening of the strictures of BS5454, and confirmed the move towards a risk-based approach to collection and environmental management, particularly for environmentally sensitive collections such as photographs and audio visual records, which commenced with its predecessors PD5454 and PAS 198. The standard assures us that most mixed archive collections are best kept in a cool, stable environment, with a temperature range of 13°C - 22°C and an overall annual average of 18°C maximum. Relative humidity (RH) should be between 35%-60%, with minimal and limited short term fluctuations. Ideally separate storage should be provided for highly sensitive discrete collections such as acetate negatives.

Temperature and atmospheric humidity are inseparable and affect each other constantly. In the fight to control temperature and humidity, a good approach may be to use some of the temperature allowance within the standard parameters to control humidity, particularly where high and unstable

humidity is an issue. This is called conservation heating. One word of caution, highlighted in the current standard, however: selected in-box monitoring is advised in boxed collections, as changes in temperature associated with bringing RH down in the repository room have been found to push up RH in boxes, potentially leading to material deterioration or mould growth. For archives, where boxing is very prevalent, this is an important consideration particularly where the ambient RH conditions are consistently high and where thermal stability is difficult to maintain. This can include areas of localised high humidity within stores such as external walls of alcoves. However, as long as acceptable conditions are being maintained for the majority of the time, the collections are clean and are being routinely monitored and checked where mould growth may be an issue, the benefits of conservation heating combined with rehousing may outweigh this risk. In less than ideal storage conditions, where change is difficult or unlikely because of structure or budgets, housing objects will have a significant impact on maintaining collection stability and minimise the risk from dust, pests and accidental damage.

The second identified risk to collections highlighted was pest activity, and this damage factor is strongly connected to incorrect storage environment, specifically humidity and poor collections cleanliness.

Wherever there are humans there are pests; we work in symbiosis. Pests like places that are dark, dirty and undisturbed - and if there is a high level of humidity, so much the better. A useful poster from Historic England, supplied to conference delegates during the session, detailed the majority of pests affecting collections; the most commonly found specimens are clothes moths, carpet beetles and silver fish. The first two are protein eaters and their larvae will attack woollen textiles as well as skin, fur and feather materials, whereas silverfish will graze the surface of paper and photographs.

Silverfish in particular are good indicators that humidity is an issue somewhere in the collection. Insects that are not pests but are frequently found in repository spaces such as Asiatic ladybirds or spiders create food sources for pests such as carpet beetle larvae, and are to be discouraged.

Infestations can be classified as roughly 10+ insect pests in any one place and if significant numbers are present it is important to discover the source. Major sources of pests are birds' nests or bird debris - often found in disused chimneys with insects falling into fireplaces - external flowerbeds, poorly fitting windows and doors, or infested items brought into the collection. Some form of quarantine is advisable for new acquisitions, particularly textiles. This can be as simple as double bagging in well-sealed clear plastic or zip lock bags and leaving to see if anything emerges.

Monitoring pest activity should be an established routine in all repository spaces. The simplest and most effective method of monitoring pest activity is to use sticky blunder traps at floor level and by access points and quantitively assess the catch every quarter, using the pest poster as an identification tool and logging catch onto a simple spreadsheet to create quarterly and annual cumulative totals.

Controlling the environment supporting any insect activity can be achieved either by macro or micro measures. Macro measures include dealing with the causes of high humidity, but this, as we have seen, can be difficult. Tackling building maintenance issues such as regular removal of gutter debris, capping disused chimneys and blocking up entry points such as gaps under the doors or around windows will definitely contribute to reducing both dirt and pest ingress. Good housekeeping measures are the greatest defence against damaging pests, and regular and thorough vacuuming of places where dust gathers should keep pest activity in check. This means thinking like a pest - where would you live if you wanted to be secretive and in the dark? - and involves regular and thorough vacuum cleaning under shelving units, in crevices and recesses and around the edges of rooms, particularly if the storage space has regular human activity or a dual function as a study area or office. Housing vulnerable collections such as textiles is also essential, given the preference of insects for dirty, exposed materials, particularly where the environmental conditions are less than ideal.

The final cause of damage to collections highlighted, and perhaps the most regularly encountered factor in the care of collections, was handling - physical

forces in conservation-speak. In terms of risk, incorrect handling and storage is the main cause of costly and sometimes irreparable damage. Looking at my own specialism, book conservation, the most common form of damage to bound objects is the weakening or the breaking of book joints. This is usually caused by repeated opening of the board flat on a surface, without supporting the weight of the board, and unsupported storage of large heavy text blocks. This over-flexing and straining of the book joint and the sewing supports and the weight of the item accelerates deterioration and inherent weakness ultimately resulting in board detachment. Reattaching the boards of a folio sized book can take up to 5 days work - that's a hefty financial commitment that could have been avoided by careful handling - so prevention is definitely better than cure.

To demonstrate this point, a practical session followed where various handling and storage techniques for a variety of archive objects were demonstrated and discussed, including bound items, photographic archive materials, framed works of art and small three-dimensional objects such as a metal cups or ceramic or glass vessels. This part of the session began by setting out an ideal list of materials and equipment for use in collections care with seven items being highlighted as essential core necessities. These seven collections care must-haves were archival envelopes or 230gsm + archival paper sheets for folders, Tyvek, Melinex pockets, conservation grade tissue, archival tying up tape, a soft haired dusting brush and latex sponges. The addition of Plastazote sheets was recommended where the collection contained a high proportion of framed items. It was shown that these basic materials could be purchased for just under £250 providing a simple collections care kit ready to tackle most cleaning or storage eventualities.

The focus when discussing the approach for bound material and archival documents included the use of book wedges and snakes, correct removal from shelves and the effective and safe use of vacuum suction and cleaning sponges. This was followed by correct tying up methods for bindings with detached components to avoid abrasion damage and measuring for book boxes and shoe supports. Other storage solutions highlighted for flat items included visifiles: inert, sturdy and economical polypropylene portfolios in a variety of sizes to fit standard plan chest sizes which are available from Conservation by Design.

Effective and correct housing and storage environment was identified as the primary means of ensuring the extended term care of photographic materials. Recommendations for the handling and storage of photographic materials

covered in the session included the use of nitrile gloves for handling particularly dirty or dusty collections, and the storage of prints in melinex pockets and acetate, plastic and glass plate negatives in compliant paper enclosures, PAT tested to ISO 18916, the standard for photographic storage. Cleaning photographic materials should amount to no more than a light dusting with a soft brush if strictly necessary and professional advice should be sought for any significant issues with such collections.

The storage and handling of framed items was discussed next, starting with the importance of good quality mounting materials and hinging techniques, listed in the session handout. The safe storage of framed items frequently constitutes a significant issue in terms of space in archive collections, as not only are they large-scale items but they are also the objects most likely to appear unexpectedly and without warning within the repository, usually when the archivist is not there. If specialised racking is not available then supporting frames on foam blocks and leaning against a fixed surface, such as an internal wall, is essential, with a pad of Plastazote, foam or even balled tissue to provide cushioning where the frame touches the support surface. If limited space requires frames to be stacked then box board sheets or Plastazote pads should be used to separate the frames and prevent them from

touching each other. Tyvek is a good choice for wrapping, as it protects against dust whist allowing air exchange to prevent condensation or heightened levels of humidity to form. If the framed item is not glazed then a mesh of archive tape, taken in a loop around the frame both width and lengthways with thin Plastazote pads where the tape touches the frame, must be created to prevent any wrapping material from coming into contact with the object. Good labelling to alert archive users to the sensitivity and delicacy of wrapped framed prevent items will minimise the risk of accidental damage and prevent the need to unwrap unnecessarily.

Three dimensional objects in the archive take many forms and are made of a variety of materials. In ecclesiastical archives these can be as diverse as textile items such as clothing and vestments, wooden sculpture and reliquary items containing human remains. The breadth of this area in terms of preservation meant that only the most basic points could be covered in the session, but the core message was that effective, well labelled storage was the way forward in managing these collections. Wrapping and boxing minimises the effects of dust and prevent accidental damage from handling as well from storage with other collection items. Textiles should be padded with ideally polyester wadding or

balled tissue sheets and minimally folded in generous roll-like folds to prevent creasing. Padded hangers must be used if stored in bags on a rail to prevent pulling the garments out of shape due to their own weight. Storage in textile or Tyvek bags is an option.

For small three-dimensional objects such as metal cups, ceramics and glass, storage in tissue nests, ideally in segmented card or plastic lidded boxes, offers good protection with a silica gel sachet included if sensitivity to humidity is an issue. If boxes are not an option then Tyvek may be used. Gloves should be used when handling metal objects, and tissue should not be used in direct contact with any metal components, Tyvek again being a good substitute. Delicate areas such as lids, spouts and handles can be protected by surrounding in a roll or 'sausage' of tissue, Tyvek covered if for a metal object, and any fragile materials or loose components should be indicated by clear labelling on the outside of the packaging or fixed using archive tape.

Wooden items may be cleaned using a soft brush and minimal vacuum suction to remove loose surface dirt and then wrapped in Tyvek. They should be stored in stable environment away from direct and fluctuating sources of heat such as electrical equipment and radiators. Rapid environmental changes will result in cracking particularly to complex surfaces such as inlaid furniture and marquetry items. Polishing is not usually necessary and spray polishes should be avoided on all wooden items including shelving.

The afternoon's session on exhibiting archive items with a limited budget, being a narrower remit, was undertaken at a slightly less frenetic pace. Exhibiting collection material is a vital part of any archive's remit. It is a demonstration of an institution's heritage and back story, provides a way of attracting funding and volunteer activity in the collection and can certainly make a huge difference to people's perception of any organisation. The variety, uniqueness and wide interest that all archives contain make staging an exhibition on the one hand a very easy thing to do – custodians are never short of objects that will engage with any chosen audience or theme - but on the other they can be difficult to co-ordinate, time consuming and potentially damaging to the collection.

The session started with determining what made a good exhibition. Firstly, content. Overstuffed cases and displays that look muddled and confusing are to be avoided. It is important to make sure that the exhibition has a clear story

and that its narrative flows. Another tip for good visual impact is to avoid captions that are too expansive in the information they provide.

In-case captions need to be short, factual and to the point, focusing only on what the object brings to the overall theme of the exhibition. If captions are used they must be effectively mounted - curled, out of square copier paper captions will never add to the overall impact of an exhibition.

Cases, security and protection were discussed next. These are of paramount importance if objects are to be displayed with minimal supervision, unsupervised or where food or drink may be present, such as at exhibition openings. Cases also provide a higher level of professionalism for displays, restrict casual or accidental handling or knocking and offer a range of securities for displayed items. Purpose-made display cases with anti-bandit glazing and high-quality hidden locking mechanisms offer the best solution but can be extremely costly and difficult to store if not in a permanent exhibition space. Cheaper, more temporary solutions can be found for pop up exhibitions and short-term displays from point of sale materials suppliers, and although these are a much lower specification in terms of construction, materials and security they can be made to work for use in invigilated spaces and events. Very often these table-top cases are made of acrylic and therefore are vulnerable to scratching and damage if not handled and stored correctly.

The main damage factor associated with exhibiting archive material is the last of the five selected agents of deterioration, light. Light damage is cumulative and irreversible and comes from many sources: daylight and sources of artificial light such as fluorescent and tungsten bulbs are strong sources of both lux, or visible light, and highly destructive UV light. As well as normal workspace lighting, in-case lighting used without caution can have a

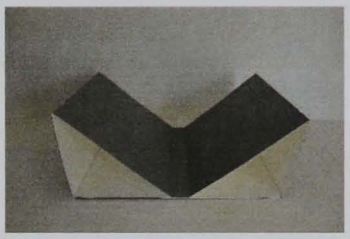
significant effect on the objects on display, even for a short period if the object or media is sensitive to light, and even LEDs can pack quite a lux punch.

However, without light we can't see, and seeing objects on display is, after all, the whole point. So a balanced approach is necessary to light exposure. It is therefore important to keep a record of what has been displayed and for how long so annual or lifetime exposure can be quantified, particularly for the most exhibited items, and set upper exposure limits based on sensitivity on an individual object basis. In this a light meter, or even better a light logger is an essential tool. A very basic lux meter can cost as little as £30, which offers a spot check of current conditions, and will allow a rough calculation of light exposure, particularly for constant, artificial-only light sources. If objects are on display for several weeks or more, particularly in variable sources of light such as daylight, a light logger which will gather a body of data that allows custodians to build up a much more complete picture of how light may affecting the display collection, and feed this into decision making and future permissions for exhibition and loan. These records will also identify which objects are most used for display and promotion in the archive, useful when it comes to making a case for any necessary conservation treatment resulting from use. Certainly some objects are much more susceptible to light damage, and obvious examples are visual art and in particular watercolours and synthetic media such as felt tip pen, manuscript media, certain photographic processes, plastics and textiles – a significant proportion of all archive materials, basically. Anything pigmented may be light sensitive. A list of objects and media according to sensitivity can be found on the Canadian Conservation Institute's useful online resources on light.

The pragmatic way to tackle this light minefield is to take a risk-based approach: work out what is most sensitive and what is important to maintain in its present condition for an extended period of time. This allows steps to be taken to limit light exposure to those objects to a minimum, whilst accepting that some items are going to be enjoyed only for a relatively short time if permanently exposed to light. As a general rule of thumb, avoid direct sunlight, exclude light and cover displays when not in use and rotate permanent display collections to include periods of dark storage or implement facsimile use: in short limit light exposure where it is not necessary and keep annual light allowances for when an object is required to be seen. The use of surrogates for highly sensitive items such as photographs is vital, and legitimate - these are, after all surrogates themselves in a sense.

The impact and ease of visitor interpretation is heightened enormously by effective display mounts which also ensures that objects are safely supported whilst they are out of storage. The session ended with a practical demonstration of some of the display systems and stands that can easily be made in-house to stage an effective temporary exhibition, using readily available and inexpensive conservation-grade materials. Again, a limited range of materials were selected as an essential toolkit for staging exhibitions: corrugated board, melinex pockets, polypropylene book strips, high-quality double-sided tape and a newly discovered plastic material, Vivak™.

It was shown how flat items such as photographs and single sheet documents could be housed in a close-fitting melinex pocket, trimmed to near size if necessary, and then supported and held on a sheet of corrugated board using shallow slits in the surface of the board to tuck in the corners of the pocket, holding it and the object in place. Flat items can be raised on simple triangular wedges to provide some useful and effective height variation in the display.



For very short term display of bound material book wedges may be used but should be covered in neutral coloured thin card jacket, kept specifically for this purpose, to give a professional finish. A better solution for longer term display are corrugated card cradles, made to fit the display opening exactly, which can be folded into the correct shape without needing to score the card. The object is then strapped to the cradle using the inert polypropylene book strips to hold the opening in place and allow safe manoeuvring on the items during installation. Creating the cradle template and then using this to make neat and supportive cradles were both demonstrated, and instructions formed part of the delegate pack. Finally the importance of mounting captions on thin board using double sided tape was discussed, again with a professional visual impact in mind.

One of the most interesting discoveries I have made in the last few years is Vivak™, a clear, thin polyester sheet material that, when minimally heated using a hairdryer, can be easily shaped and bent without cracking. This creates very professional-looking slopes and stands, is inexpensive to buy and easy to work with. Items may be strapped to these stands, or alternatively strapped onto thin board and then fixed to the stand with Velcro fixers.

The day ended with a lively question and answer session, and it was clear that the delegates were keen to engage with exhibitions and display in their own

collections. Hopefully both presentations developed delegates' confidence in their ability to care of archive materials and made the subject more manageable and less overwhelming. By prioritising and controlling access and exposure and by introducing some simple collection care routines the impact of archives can be both targeted and effective.

The Oratory Archive Project

Lawrence R. Gregory

In the Catholic Archive Society Journal 2014, Stephen Kelly, of Hope University provided a lengthy article describing the beginnings of a project to digitise and organise the personal papers of Blessed John Henry, Cardinal Newman at the Birmingham Oratory. Three years later in the Journal for 2017, James Robinson, of John Rylands Library provided an update on progress. It is now my pleasure to bring CAS members up to date with developments over the past couple of years.

It was after the completion of the digitisation part of the project in December 2016 that I was engaged as archivist. I am employed as part of a collaborative effort between the National Institute of Newman Studies in Pittsburgh (NINS), the Pittsburgh Oratory, Duquense University, and the Birmingham Oratory. I joined the project, having recently been made redundant by the Salford Diocese after fifteen years as assistant archivist there. Moving from a busy Diocesan Archive location, to a semi-enclosed religious house has been an interesting change of pace for me.

Taking over as archivist part-way into a project like this, will always present difficulties, you often find that you would personally have done things differently, had you been in charge from the start, you also find regrettable mistakes that could have been avoided and certainly the Newman project is no different, for example a lack of sorting of the archive prior to its digitisation has led to material being scanned that is of no archival value, in addition some questionable decisions were made with regard to the archival re-packaging, however none of these problems are insurmountable.

Progress on the project over the past couple of years has however been slower than expected and somewhat 'rocky', hitting many obstacles along the way. Initial plans to utilise an existing electronic records management system (being generously offered by a software provider in Pittsburgh) had to be abandoned when it was realised, after a year, that the system was simply not fit for purpose. We are now developing an entirely new digital humanities system which is being custom-built in-house, by the newly appointed NINS Chief Technology Officer, Danny Michaels.

It is the intention that the digital images of every single one of Newman's letters and writings will be catalogued and made available online. The project is possibly one of the most ambitious to ever be undertaken in English Catholic archives, and the scale of the work ahead of us is enormous.

Background to the archive

The archives of the Birmingham Oratory are separated into two distinct collections - the first are the papers relating to Cardinal Newman himself, comprising letters, sent to and from Newman, personal writings, diaries, and other miscellaneous objects, the second collection is what we call the 'House Archives', comprising of the working papers of the Oratory, parish records, personal papers of other Oratorian fathers, and records from the various educational establishments associated with the Oratory.

Within the Newman collection several overlapping attempts to re-order and catalogue the papers have been made over the hundred and twenty or so years since his death, these have been undertaken by successive archivists and while all have been well meaning, the result is a disjointed and somewhat chaotic set of papers, for example one former project was to separate the letters into categories' - major events in Newman's life, major correspondents, and then miscellaneous, however there are many cross-overs between all these three collections, for example we have specific boxes of Cardinal Manning letters, and then Manning letters will also appear in different major events folders and in the miscellaneous folders, resulting in a lack of coherency. There are also cross-overs between the House and Newman Archives, as an example the papers of Fathers Neville and Ryder, two of Newman's contemporary Oratorians, are half held in the House Archives and half in the Newman Archive.

Why are we doing this?

One of the most common questions I am asked is, why if all Newman's letters have already been published in the Oxford University Press, Letters & Diaries volumes (OUP LD), why is this project so important? While it is true the OUP LD have published transcriptions of many of Newman's letters, there are still some which haven't been included, also a large part of Newman's archive are the letters written to him, these remain largely unpublished and uncatalogued. These letters range from missives written by ordinary individuals across the world seeking his counsel, to letters from key figures in 19th century religious and political life, we have extensive collections of letters from Wiseman,

Manning, Vaughan, and Ullathorne to name but a few, we have letters from Disraeli and from Gladstone, from all the key Catholic aristocracy, letters giving the personal views of these men on topics such as the restoration of the hierarchy and papal infallibility, letters which will open whole new fields of research into the academia of the 19th Century English Catholic Church. Equally important is that in future academics won't need to rely on other people's transcriptions and will be able to view images of the originals without needing to travel to Birmingham.

Cataloguing Newman

It was decided that every letter would be item catalogued to the Dublin Core System, to this end we are attaching metadata under the following fields

Creator (Name of Sender)

Contributor (Name of recipient)

Date

Description

Coverage (Where the letter was sent from)

While this might at first appearances seem relatively simple, the reality is very different, all names are required in the following format 'Newman, John Henry, 1801-1890' which creates the difficulty of the identification of the full name and years of birth and death of many of his correspondents. Letters from famous figures, of which there are many, are easy enough to complete, equally many individuals have been previously researched and included in the OUP LD, however even removing both these categories, there remain a very large percentage of letters where we do not have any details of the individual being corresponded with, further in many of these cases all we have to go on, is a scrawled signature and an address. In these situations, I have to put on my 'historian researcher hat', many Catholic archivists across the world have been receiving emails from me asking for information on Priests and Religious, and I am grateful for their assistance, I make particular honorary mention of the archivists at Farm Street, who have been extremely helpful (and patient) in rendering assistance with my many queries on Newman's Jesuit friends.

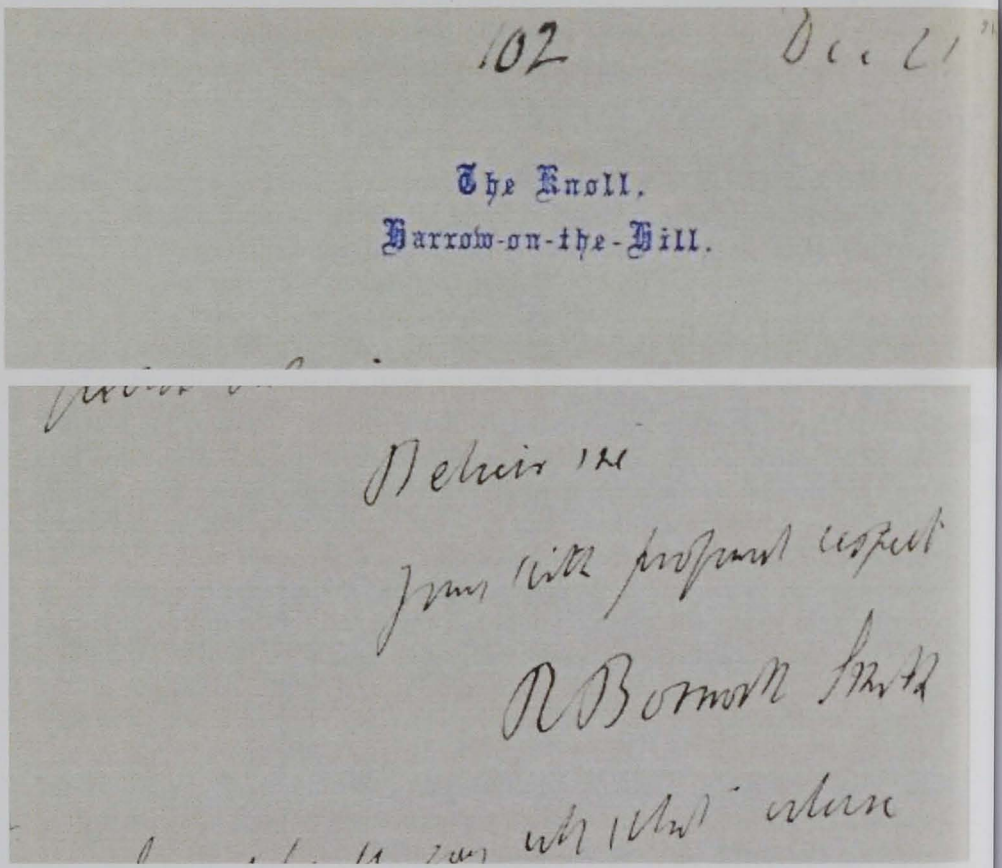
For letters from individuals who were not in religious life, I am resorting to research using the online British Newspaper Archives and genealogical

websites such as Ancestry and Find My Past. I shall briefly demonstrate how this is undertaken:

Finding Bosworth Smith – An example

Here is an example of long letter written to Newman, it is dated from 1886, and is about the disestablishment of the Church of England.

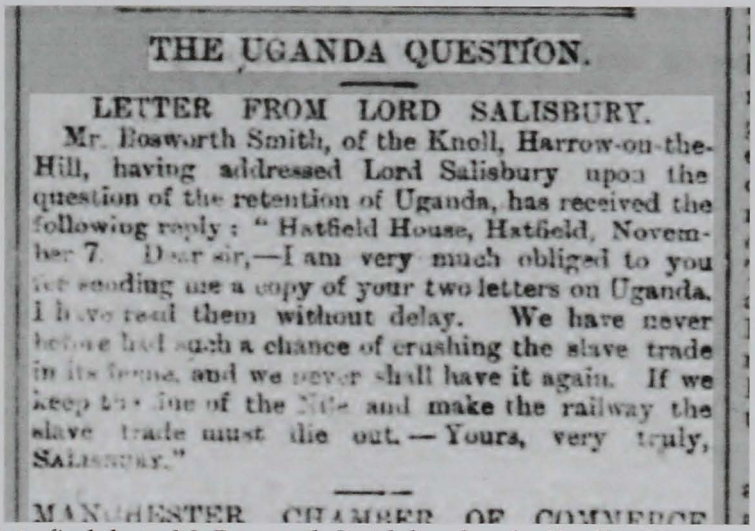
First of all, we ask who wrote the letter? We have just two clues, the address and the signature.



What does the signature read? R Borwell Smitt?

It is impossible to catalogue this letter without further research.

My first action in this particular case was to search for the address using my membership of the online British Newspaper Archives.



THE UGANDA QUESTION.

LETTER FROM LORD SALISBURY.

Mr. Bosworth Smith, of the Knoll, Harrow-on-the-Hill, having addressed Lord Salisbury upon the question of the retention of Uganda, has received the following reply: "Hatfield House, Hatfield, November 7. Dear sir,—I am very much obliged to you for sending me a copy of your two letters on Uganda. I have read them without delay. We have never before had such a chance of crushing the slave trade in its home, and we never shall have it again. If we keep the line of the Nile and make the railway the slave trade must die out.—Yours, very truly, Salisbury."

MANCHESTER CHAMBER OF COMMERCE

I was able to find that a Mr Bosworth Smith lived at the Knoll in Harrow on the Hill.

We now therefore have a surname

I then undertook a search using my ancestry membership for a Bosworth Smith living in Harrow on the Hill. Revealing a Reginald Bosworth Smith

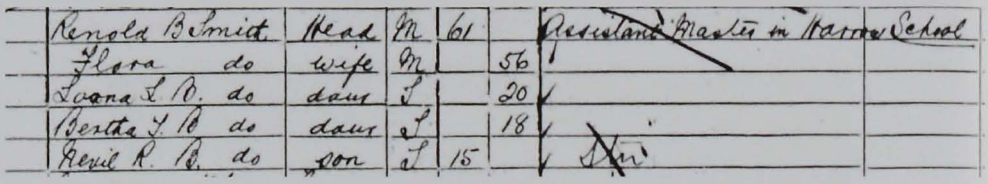
London, England, Overseer Returns, 1863-1894
COURT, GOVERNMENTAL & CRIMINAL RECORDS
View Image

Name Reginald **Bosworth Smith**
Residence 1885 Harrow-on-the-Hill
Middlesex

London, England, Overseer Returns, 1863-1894
COURT, GOVERNMENTAL & CRIMINAL RECORDS

Name Reginald **Bosworth Smith**

Then undertaking searches for other records related to Reginald Bosworth Smith revealed that he was a Master at the famous Harrow School



Reinold B Smith	Head	M	61		Assistant Master in Harrow School	
Flora do	wife	M		56		
Joana L B. do	daur	S		20		
Berta L B do	daur	S		18		
Revil R. B. do	son	S	15		Scholar	

We can then through further research identify he was born in 1839, was a Fellow of Trinity College, and died in 1908.

Name:	Reginald Bosworth Smith
Estimated Birth Year:	abt 1839
Registration Year:	1908
Registration Quarter:	Oct-Nov-Dec
Age at Death:	69
Registration district:	Dorchester

Name:	Reginald Bosworth Smith
Gender:	Male
Christening Date:	30 Aug 1839
Christening Place:	West Stafford, Dorset, England

The letter is now in context and can be catalogued.

When considering that this process needs to be undertaken for thousands of similar letters, the enormity of the project is clear, also Bosworth-Smith is a reasonably unusual name, were I searching purely for Smith, the difficultly level increases.

Timescales

We hope to have the new system operational by the autumn with the first batches of completed documents available and searchable. At the moment, I

am working on Box 42 of 240. As each box is completed, it will be released, and although we are now four years into the project and two years into my involvement, I can only quote Churchill and say 'this is not the end. It is not even the beginning of the end. but it is, perhaps, the end of the beginning.'

Where do we go from here?

The cataloguing and release of the digitised Newman papers is just a small part of the overall project, many of the letters that have been digitised are copies (often handwritten) of originals held in other Catholic archives across the world. From an academic point of view these are unreliable sources, and a future ambition is to work with other archivists and archives to digitise their Newman letters and bring the images of their originals onto the system, unifying Newman's papers for the first time.

In addition to this, quantities of other Newman material have been discovered at the Oratory, missed from the original digitisation project, new letters are also still being found and donated to the archive. Much archival work still needs to be done with the Newman archives to correct some of the mistakes in the early project, and it should be noted that the House Archives remain in a largely untouched state.

It is worthy of mention here, the enormous gratitude we owe to our American friends with regard to this project. Without the help of NINS, the Pittsburgh Oratory, and Duquesne University, and in particular our generous benefactor Mrs Ryan, this work would not be happening.

The Newman Archive

The House Archive

Our visit to Pittsburgh in October 2017.

Left to right - Me, Fr Francis Gavin (Birmingham Oratory), Fr Drew (Pittsburgh Oratory), Mr & Mrs Galliott, Mr and Mrs Ryan (our benefactors), and Daniel Joyce (Sacristan, Birmingham Oratory)

'So, you just file stuff away, yes?' Well, no!' Not exactly what's written on the tin: The varying work and brief of the archivist in a modern workplace

Karen O'Connor

As the title of this article suggests, when you mention the word 'archivist' to the average person in the street, if they don't initially confuse you with an anarchist then they tend to conjure up the somewhat clichéd image of the profession. This is often someone sensibly attired in a buttoned-up cardigan, spectacles sitting dangerously close to the end of their nose, quietly shuffling around a dimly-lit and dusty room, placing fragile-looking documents in boxes. Before I go any further, I am more than happy to put my hand up and say that I have been this archivist! Archives stores are generally a bit on the chilly side, and labels on boxes on the uppermost shelves aren't always easily discernible, so the cardigan and glasses really are essential kit. Writing about his own experience of explaining his job to a group of relatives and struggling to give a satisfactory explanation on the spot, Mark Greene states: 'I immediately fell back on this simple but misleading explanation: "I'm a cross between a librarian and a historian"'.[1] Not satisfied with this, however, he goes on to expand on this basic definition:

> 'I soon changed the short explanation of archivist to someone who "identified, appraised, preserved, arranged, described, and provided access to historical material." But over the years I have become more dissatisfied with our litany of tasks ... One of our profession's weaknesses is that we tend to focus too much on our processes and not enough on our purpose. How many of us, when asked what an archivist is, retreat to reciting our core functions? This list is apt to reinforce a public perception that archivists are functionaries, concerned with "doing things" rather than why they're done.'[2]

[1] Mark Greene, 'The power of archives: Archivists' values in the post-modern age (with an introduction by Dennis Meissner)' in *The American Archivist*, lxii, no. 1 (2009), p. 13.
[2] Ibid.

The broad subjects of the role of archivists and the value of archives deserves more space than can be provided in this short article, but I will endeavour to share my thoughts on these subjects through describing my professional experience.

Located in central London, the Bishops' Conference offices in Eccleston Square are home to a number of departments and organisations, varying from finance, to public affairs, to media, education and interreligious dialogue, amongst others. On an average day, there can be between sixty and seventy members of staff on site, including the external organisations that have office space here. We also host several meetings throughout the week, so several dozen can be added to that number. As you can well imagine, it can be a very busy work environment, with a lot of different records being generated. I took up my post here at the Bishops' Conference in February 2016, having gained my M.A. degree in Archives and Records Management from University College Dublin in 2013. I subsequently worked for the Sisters of Saint John of God, Wexford County Council, the Diocese of Ferns, and the Missionary Sisters of Saint Columban. Prior to my appointment, there hadn't been an official archivist in post at the Bishops' Conference for almost six years; suffice to say, there was (and still is) a considerable backlog of work to get through!

To begin, I'll give a brief description of our physical archives and the 'archiving' that I do. The archive consists mainly of paper records, along with publications, a small collection of books, DVDs, CDs, VHS tapes and a handful of photographs and artefacts. The archive room itself is quite small, but is thankfully without windows, so there's no fear of UV damage or additional heat fluctuations. The carpet does generate a bit of dust, but overall, it is quite a good archive space (albeit a small one), with standard fluctuations in heat and humidity across the year. Furthermore, it is ideally located on the same floor as my office (2nd floor, thankfully not a basement/attic), safely away from the kitchen and plumbing, and a secure distance from the entrance to the building. In general, I am the only person who accesses the archive room, with the occasional exception of my line manager and the finance team, so the stores are about as safe from human security threats as they can be. In terms of cataloguing, much of the material includes correspondence relating to the General Secretary and his work, papers relating to the various departments and bodies within the Conference, official diaries, plenary meeting papers and ACTA, as well as finance, legal and HR paperwork, publications, event papers (for example, there are a number of boxes and outsized material relating to the

2010 Papal visit to the U.K.) and ephemera. I use Axiell CALM cataloguing software, and at present, there are over 3,000 records in the system. When I took up my post, one of my first tasks was to update the existing catalogue entries to ISAD(g) standard, which has considerably improved the searchability of records.

Outside of accessioning and cataloguing, I also deal with queries, most of which usually come from within the organisation, often relating to Bishops' statements on a variety of issues, such as racial justice, refugees, the environment, family life, political issues, and youth issues, to name but a few. I also receive external queries from students and academics undertaking research, as well as from diocese and clergy. Again, many of these requests relate to statements made by the Bishops, but also publications, sourcing contacts, and the occasional request for advice regarding archives, or, as is becoming more and more common, advice or queries regarding data protection. As a 'closed' archive, we don't offer search-room facilities; all requests are dealt with via e-mail or over the phone, as well as the occasional meeting in Eccleston Square.

Due to other projects and my additional duties as Data Protection Officer, I haven't had many opportunities to do work on accessions or cataloguing over the past year, despite plenty of boxes and files arriving at my desk!

In her post from her online blog *ArchivesNext*, Kate Theimer gives some excellent advice for those whom she calls 'wannabe archivists', but I've also found them useful to bear in mind despite being a full time professional: 'Be a jack of multiple trades, and master a few ... willingly take on new tasks in which you don't have experience ... don't be afraid of records management, it can (and should) be an archivist's best friend'.[3] Becoming a jack of all trades and the taking on of 'new tasks' in which I've had little experience certainly rings true for me. In the short number of years that I have worked here, and as I alluded to in the beginning, I have learned that the relatively straightforward job title of archivist and records manager encompasses far more than meets the eye when experienced first-hand.

Last year, I undertook a project that would prove to be a steep personal learning curve but also be very enjoyable (despite the peak in stress levels!). I was asked

[3] Kate Theimer, 'Honest tips for wannabe archivists out there', Blog *ArchivesNext*, 2012 (25 June 2012).

in the summer of 2017 to begin planning an archival exhibition for 'Adoremus': The National Eucharistic Pilgrimage and Congress, which would be held in Liverpool in September 2018. Only once previously had I ever been involved with any kind of exhibition. This was during my archives student placement training at King's College, Cambridge, where I played a role in assisting the archivists there with a small in-house exhibition. So, having to plan an exhibition for a national event (with nothing suitable in my own archives, minimal experience, and essentially doing it alone) was more than a little daunting. This was one of the situations in which I know a lot of other archivists find themselves on a regular basis: being the sole archivist. This usually means working completely alone and with very little help available at close hand (through no fault of my colleagues I hasten to add!). Of course, we know that this isn't a situation of our own making, and we can't really place any blame on our employers. As is the case of many institutions, particularly within diocese and religious orders, it simply isn't viable to have more than one archivist employed at any given time, let alone having someone working full time. Despite this being the reality, I received great support and advice from my counterparts in the various diocese across England and Wales and eventually assembled more material than I could accommodate in the end. Organising the exhibition helped me to practice some of my less-utilised skills as well as learning some new ones. This included having to lay out a timeline for delivery, setting personal targets and deadlines that were often based around the availability of diocesan archivists, visiting the exhibition space, sourcing props and making supports and stands by hand as well as working out the logistics of getting the material safely from London to Liverpool, and back again. I'm happy to report that the exhibition itself was very successful, and through both preparing the exhibition and interacting with those who visited it, I gained a much greater understanding and appreciation of the both the history of the Catholic church in England and Wales and how ordinary people interact with it in their daily lives. Thus, in a way, this project became almost as much about the 'why' as it was about the 'how' or the physical end product, by not only promoting collections and openness in the archives of the Church, but by also engaging with people, questioning their perceptions of archives and (hopefully) encouraging further interest.

Another project which I will be working on over the coming year has come about as the result of the Independent Inquiry into Child Sexual Abuse (IICSA). Following the positive recommendations of IICSA and in the light of the

acknowledged contribution made by the Catholic Church to social care in England and Wales, myself, along with others, are now in the process of creating a single archive of the relevant records in this area and making them fully searchable. The first step in beginning this process is to appraise and catalogue the boxes of material that were submitted by the Bishops' Conference for consultation during an earlier stage of the Inquiry. At the last count, this material comprised about ten boxes. During the appraisal and cataloguing processes, I will need to be aware of both the likely users of these records, and the overarching purpose of the project. In terms of users, these will in some cases be individuals to whom the records relate, academic researchers, and possibly legal professionals, should the records be required for further consultation or use by the Inquiry. Therefore, the catalogue will need to be detailed enough for the purposes of researchers, both academic and otherwise, and succinct enough so as to allow for speedy retrieval by legal personnel if required. Furthermore, the appraisal and cataloguing must be carried out and completed in a way that reflects the purpose of the creation of the archive: it must be easy to use, thorough, and reinforce the message of welcoming and transparency with regard to the records of the church.

In terms of records management at the Bishops' Conference, we are currently in a state of transition as we are migrating our IT systems onto the cloud (OneDrive/Office365), so I have refrained from implementing new policies and procedures until everything is complete. However, this has given me time to think about what records (both paper and electronic) we have, anticipate what new records will be generated, and how best to proceed with policy implementation when the time comes. Policies can look impressive on paper, but, as I have learned, records management is often more about people management! Setting up a system is easy but trying to convince your colleagues to break old habits and getting the importance of your policy across can be far more difficult. In the vast majority of cases, it isn't down to reluctance on the part of your colleagues, it's just hard to get the importance of the message across when it's only coming from you alone. Ideally, if you can get senior management/superiors to work with you on this, it makes a huge difference. Working in a larger organisation has shown me the importance of having even a simple e-mail retention policy (if you can get people to take it on board). This ties in well with my new role of Data Protection Officer for the Bishops' Conference, which I undertook at the beginning of 2018. I had some previous knowledge of Data Protection but needed to learn a lot more to perform the

role effectively. To date, I've attended eight separate training sessions on GDPR/Data Protection compliance, including some dedicated specifically to the subject of archives. In the near future, I hope to obtain a professional qualification in data protection compliance, for two reasons: the first being that it will be hugely beneficial to me in helping to carry out my work, and secondly, because I genuinely find it interesting.

My main duties at the Bishops' Conference as the Data Protection Officer have included updating internal policies, assisting with drafting privacy notices, consent forms and disclaimers, carrying out staff training, as well as liaising with my counterparts in various diocese and occasionally the Information Commissioner's Office (who, in my experience, have been wonderfully helpful and understanding). Outside of these duties, most of my data protection work involves replying to queries, usually from colleagues, but some external queries or issues are often forwarded to me, and I do my best to help.

Thankfully, prior to GDPR and the Data Protection Act (2018), the Bishops' Conference had good policies and practices in place, so the workload, at least in that area, was not overwhelming when I took up my position. For the most part, especially with regard to training and dealing with queries, it has been about encouraging good habits when it comes to storing and sharing sensitive data, such as checking to make sure files haven't become corrupted, making sure sensitive data isn't taken out of the office unnecessarily, password protecting/encrypting relevant files and devices, and the classic example, and ensuring emails are sent to the correct recipients (a very easy mistake to make, as I know from experience). This has also helped with records management as staff have been encouraged to look at electronic records and have deleted (at least some) records that were no longer necessary and not required for archival purposes and might have led to a data breach had they been ignored. Overall, I have found people to be very receptive and willing to learn about the aspects of data protection that relate to their work, and, as mentioned above, contact me frequently with queries and requests, which is always to be encouraged.

As mentioned earlier, a variety of records are created in my place of work on a daily basis, and in a variety of formats. In keeping up with and adapting to new technology, many archivists now have had to develop new skills or adapt existing ones. According to Derrida 'the mutation in technology changes not simply the archiving process, but what is archivable – that is, the content of

what has to be archived is changed by technology'.[4] In a similar vein, the now well-known circular letter from Pontifical Commission for the Cultural Patrimony of the Church 'The Pastoral function of Church Archives' states:

> 'Particular attention should be given to the methodology used to organize the archive. It can not just limit itself to the planning of the collection and the ordering of paper material. It should by now involve the organization of documentation acquired using those technical means which are continuously being developed with the aid of multimedia methods . . . In this regard, in the area of Church archives there is still a need to acquire, whenever possible, a management mentality conforming to modern technologies.'[5]

The transient nature of the types of records now created electronically/online is a constant source of concern for record keepers. We have to ask ourselves 'What is the best way to capture these records? And how should we store them?' I'm not going to go into this topic in detail here, but it highlights the recurring misconception held by many people that archivists are simply glorified file makers and keepers, who are ever to be found sneezing from frequently inhaling clouds of ancient dust! I realise that this may appear somewhat reductive, but I think most archivists can relate to it in some way; we are so often much more than we appear. I'm aware that I am only relating my own professional experiences here, but again, from having discussions with fellow archivists, I think it is a sentiment that is felt by many.

Here I have described what I physically 'do' as an archivist, but what is my 'role'? As John A. Fleckner, senior archivist at the Archives Center of The National Museum of American History, states, 'Our attention must go beyond

[4] Jacques Derrida, *Archive Fever* (Chicago and London, 1996), p. 17.
[5] Letter from the Pontifical Commission for the Cultural Patrimony of the Church, The Pastoral Function of Church Archives, 2 February 1997. Alternatively, in translation the letter is referred to as, The Pastoral Formation of Church Archives available at: Vatican, Pontifical Commission for the Cultural Patrimony of the Church, http://www.vatican.va/roman_curia/pontifical_commissions/pcchc/documents/rc_com_pcchc_19970202_archivi-ecclesiastici_ en.html [19 Feb., 2019]

"how we do archives work" to "why we're doing it"'.[6] This is something that I believe archivists should ask themselves on regular basis and remind ourselves that we don't simply just 'file stuff away.' We safeguard memory and heritage. In many ways, we make it possible for our employers to see how things have been done in the past in order to better plan for the future. We promote best practice when it comes to keeping records, in all their formats. We should, if we don't already, promote our collections within our organisations, and in doing so, help to broaden the general understanding of archives, and encourage their appreciation and use as they stand, as a vital part of the past, present and future of our organisations. I appreciate that this can be difficult for some archivists, especially those working in archives that are located separately, and often at some distance, from the main offices of their institutions, and so I consider myself fortunate that I have daily opportunities to promote awareness of the archives. This highlights the value of organisations like the Catholic Archives Society, as it provides not only practical advice and training, but offers a forum for wider discussion and communication between archivists and institutions that might not otherwise be available.

As the title of this article suggests, with regard at least to my own experience, the work and brief of an archivist is changing and expanding on a regular basis, as is the content and format of the records held by them. The archivist is not simply someone who collects and stores old documents; we create a safe and accessible place for memory and heritage, a priceless resource of knowledge for use by our employers for future planning (as well as researchers), a broad skill set that can be grown and adapted to meet the requirements of technology-reliant workplaces and the records created by them, and to help our employers and institutions to navigate the sometimes unwieldy areas of data protection and electronic records management. In short, we should think of the 'how' and the 'why' of archiving simultaneously; by carrying out our work as archivists to the best of our ability, we provide peace of mind for our employers and institutions by ensuring the integrity, safety and accessibility of our records, both old and new, and reassuring proof that we can handle more than what's written in our job description.

[6] John A. Fleckner, 'The last revolution and the next' in *Journal of Archival Organization*, ii, nos. 1-2 (2004), p. 16.

An Autographed Letter to a Brother by Jean-Baptiste de La Salle (1701) in the Oxford Archives of the De La Salle Brothers

Br David Scarpa

Our identity as De La Salle Brothers in Britain is based not just on our own recollections but on the long-term memories of communities of Brothers over our history. Evidence of this history is retained in archival documentation and published material. John Baptist de La Salle was born in Rheims in 1651 and his earliest disciples taught poor children in his own city and in Paris during the 1680s. The Holy Founder died at Rouen in 1719. His vision of an entirely different style of religious life became a reality throughout France during his lifetime. His disciples were consecrated religious, vowed to community life as city laymen teaching poor children gratuitously. He introduced pragmatic pedagogical innovations with the help of his dedicated Brothers. After his death in 1719 his Congregation flourished in France until its suppression during the French Revolution. De La Salle Brothers went into exile or were martyred. After 1792 just two communities in Italy were all that remained of the entire congregation. Recovery during the Generalate of Br Philippe Bransiet[1] achieved a Lasallian fraternal population of 11,570. In 1853 Superior General Brother Philippe suggested to his Council that it would be appropriate to have a base in England for Brothers who might be missionaries in the Near and Far East. Another consideration was that French emigrant boys to England might receive a Lasallian education. Historian Br Clair Battersby (1904-1976) observed that:

> '...neither before the Revolution, nor after the Restoration, when the wars of Napoleon were over, did the Superiors allow their gaze to wander across that narrow expanse of sea with a view to further apostolic enterprise. Not till past the middle of the nineteenth century did they finally decide to venture this short distance...'[2]

[1] Born in 1792 Revolutionary France, elected Superior General in 1838, Br Philippe remained in office until 1874.

[2] Battersby, W.J., 1963. *History of the Institute of the Brothers of the Christian Schools in the Nineteenth Century (Part Two) 1850-1900,* Waldergrave Publishers Ltd., London, 133.

In 1794, the French Revolutionary forces had occupied the English College at Douai. Those clerical professors and their students became refugees to England and by 1808 formed the initial classes at Ushaw College in County Durham. It was during this transfer that the May 15th 1701 autographed letter of John Baptist de La Salle probably arrived at the College. The precious relic is now in the possession of the Oxford Provincial Archives.[3]

The discovery of a supposedly lost letter in the library archives of Ushaw College in 1955 excited the Director of the England Province's Junior Novitiate, Br Edwin Bannon. Edwin's devotion to his Founder coupled with his skill and enthusiasm for Lasallian scholarship were brought to bear when he was introduced to this extraordinary and unexpected discovery.

Fr Bernard Payne, librarian at the seminary of Ushaw College near the city of Durham, came across the 1701 letter written by John Baptist de La Salle to an unknown Brother. Fr Payne wrote to Br Anselm Mullaly, the librarian at De La Salle College, Hopwood Hall, near Manchester, asking him to come and verify the authenticity of the document found in the Ushaw library. Brothers Anselm and Antoninus O'Donnell were satisfied that the letter was genuine. Fr Payne then wrote to Br Gilbert Fitzsimons, the De La Salle Provincial:

12th November, 1955.

Dear Br Provincial,

I am very pleased to be able to tell you that the President, Mgr Grant, has obtained the permission of the Bishop of the diocese, to present to your Congregation the autograph letter of St John Baptist de La Salle which was found in our Library.

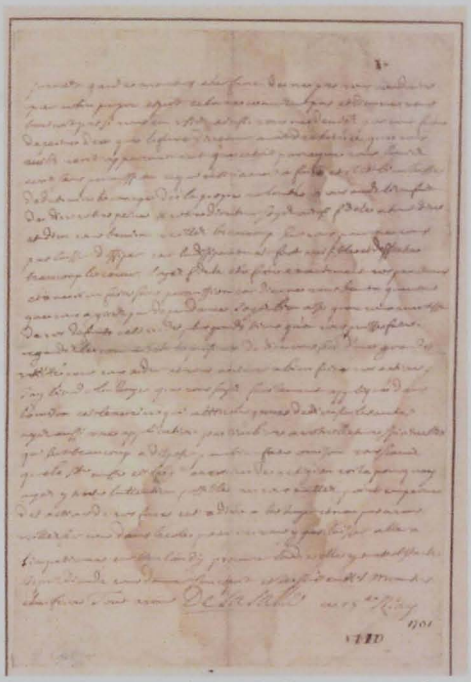
I should like to say that there is no record of how it came into our possession, but it was in a packet of autograph letters of different notabilities, for example Cardinal Antonelli, Secretary of State to Pope Pius IX. They had very possibly been bought from some dealer, either by the College, or more likely by some other person, so that they were afterwards presented to the College.

[3] Hutchinson, N., 2003. *The Letter of John Baptist de La Salle in the Possession of the District*, Lasallian Publications;Scarpa, D. J. 2009. *Educator and Scholar: A Life of Edwin Bannon FSC*, , Lasallian Publications Oxford, 63-70; A letter from St John Baptist de La Salle, *The Lasallian*, 7, Autumn 2012, 36-37.

As you will see, it is a single leaf mounted on another piece of paper which at present bears our Library stamp. The first line of the letter ends with the words 'de ne pas vous conduire' and is signed 'De La Salle' and dated 15e May 1701. The 1701 may, I suppose have been added by some other hand.

If the letter is held up to the light it will be seen that there is writing on the other side.

Will you let me know what you want me to do to put it into your hands? I could take it over to your house at Stockton. Finally, I should like to put on record that the President gives it on the understanding that it will be preserved in one of your houses in England. We also give you the engraving (portrait of De La Salle) which was found with it. Asking your prayers for the College,
Yours sincerely in Christ,
(Rev.) Bernard Payne, (Librarian)



The letter of Jean-Baptiste de La Saller to an unknown Brother.
DeLa Salle Archives Oxford.

Br Edwin was given access to this precious document and studied it very carefully before publishing two articles[4] in the provincial magazine from which I quote:

> 'As the 250 year-old page came to life under the magnifying glass (necessitated by the smallness of the handwriting) the 300 words of the letter are contained in an area no larger than $6^1/_2$" x $4^1/_2$", the contents began to assume an increasingly familiar look, and by the time the end was reached, decipherers were convinced that they had read the letter before. A hasty consultation of Br Clair's edition of the *Letters and Documents* confirmed the impression, for our letter does in fact appear there in print on page 198.
>
> In a footnote to the letter as published in his book[5] Br Clair Battersby writes:
>
> This is one of two letters quoted in the documents relating to the Process of Beatification and Canonisation: *Processus Ordinaria Auctoritate in civitate et Archidiocoesi Parisisiensi constructus super sanctitate vitae virtutibus et miraculis dicti Ven. Servi Dei,* Vol. 2527 Arch. Vat. Unfortunately, the original from which this was transcribed has been lost.'

Br Edwin now held in his hands that lost original. He noticed that there were some discrepancies between the original and the text of the copy of the letter available to Battersby and as published in his book. Edwin transcribed the letter with its archaisms characteristic of De La Salle's autograph documents, and notes that the discrepancies between the original and the copy do not materially alter the meaning conveyed.

In 1835 the Chaplain to the Parisian Generalate of the De La Salle Brothers was the Diocesan Postulator M. l'Abbé Daure. When he submitted the two letters selected for the Notary of the Tribunal he observed that: 'Among the letters of M. de La Salle, we have chosen two which will suffice to convey to you what

[4] Bannon, E., 1955. Our Holy Founder's Letter: A District Treasure, *Promoters' Bulletin,* Vol. 7. No. 10, pp. 253-265 and 1956. Our Holy Founder's Letter: A Further Report, *Promoters' Bulletin,* Vol. 8, No.1, pp. 16-20.

[5] Battersby, W. J., 1952. *De La Salle: Letters and Documents,* Longmans, Green & Co., London, p. 198.

spirit the servant of God was guided by in his direction of his sons'. Br Edwin then refers to *Histoire de Saint Jean-Baptiste de La Salle* by M. l'Abbé Guibert (1900) where, on page 690, in enumerating his sources, notes that he had added to the collection two letters which were found in the documents of the Apostolic Process in Paris. Br Edwin is of the opinion that these were in fact copies rather than the originals which had been lost since June 12th 1835. For over 120 years the letter that Br Edwin now held in his hands had 'served its mute purpose well in bearing successful witness to the high holiness of the man who wrote it, and therefore has merited an especially affectionate welcome home'. Then in his typically modest style Edwin continues:

Although it is no part of a mere reporter's assignment to underline a moral, one is prompted to see a symbolism in this act of Providence which has directed the precious letter to our own Motherhouse at Kintbury; almost may not one say, as if time had metamorphosed the 'mon très cher frère' of the opening sentence into 'mes très chers frères', and the message having long ago aided a now unknown individual disciple on his way towards the ideal the Founder had set for him, comes now to exert in our regard the same power of inspiration and exhortation.

Edwin also comments on the extraordinary coincidence that the letter is dated 15th May possibly in the handwriting of the Founder,[6] the very date of his feast day as Patron Saint of Teachers, 200 years before the first Mass of that Feast was celebrated. 'For us', observes Edwin, 'this date now has an added significance'. Br Lawrence O'Toole, Assistant Superior General, remarked that the discovery of this remarkable document was 'a fitting climax to the Centenary Year' of the De La Salle Brothers' arrival in Britain.

The following is a translation of the letter:[7]

> Be careful, my very dear Brother, not to be led by your self-will. That is not right, and God will not bless you if you act in this manner. You should not have been annoyed because the dear Brother Director tore up what you had written, obviously because you had written it without permission. This is something that

[6] This was questioned by Fr Payne.

[7] As published in Hutchinson, N., 2003. *Lost in 1835 – Found in 1955: The Letter of John Baptist De La Salle in the Possession of the District,* Lasallian Publications, Oxford, p. 4.

should never be done and it is quite right to destroy the work that springs from self-will. You were quite right to tell your Director of your annoyance. Always be completely frank and God will bless you. Take care not to let yourself fall into thoughtless behaviour, for this is very harmful for you and dries up the heart. Be faithful both in carrying out your penances to the letter and in doing nothing without permission, for God will bless you only insofar as you act through obedience. Be quite happy when your defects are pointed out to you, for this is one of the greatest services others can do for you. Look upon it in this light. The remembrance of God's presence will be a great advantage in helping you and in inspiring you to do all your actions well. I am delighted that you devote yourself readily to prayer. This is the spiritual exercise that draws down God's graces on the others. Be also especially attentive to your spiritual reading, which will be a great help in preparing you to make your prayer well. You know that Holy Mass is the most important exercise of religion. That is why you should bring to it all possible attention. Don't worry yourself about what your Brothers do. It is for God to judge them, not you. Be watchful that you do not give way to impatience in class, for far from bringing order to the class, it prevents you from achieving it. I pray God to give you His Spirit and I am, my very dear Brother, Devotedly yours in Our Lord.

De La Salle.
15th May, 1701.

Br Edwin's second article deals with what was written on the reverse of the letter. It is dated 15th June 1701, just one month after the date of the letter. Br Edwin presumes that the author of the note is the recipient of the letter. The Brother writes of a 'petit remède pour la pourpre - on met des colimaçons...' (a simple cure for the purple fever: put some snails on the soles of the feet; crush them...). This calls to mind a contemporary of our Saint, also Jean-Baptiste – the playwright Poquelin (1622-1673) popularly known by his stage name of 'Molière'. He makes fun of quack doctors and quack cures in *Le Malade Imaginaire*. John Baptist suffered from purple fever from 1701. In a letter to Br Gabriel Drolin in Rome dated August 28th 1705, he wrote, 'In 1705 an epidemic

of purple fever broke out, with unheard of violence, in Chartres'[8]. The Founder notes that a Brother died and many suffered with this disease during that epidemic.

Two dates appear on the Ushaw letter, 1701 and 1710 and it is unclear if either is in De La Salle's hand. The clear date on the Brother's note confirms the former date that it was sent by De La Salle in 1701.

With the permission of the Bishop of Hexham and Newcastle and with the agreement of the Bishop of Salford, the letter was first transferred to De La Salle College in Middleton. It was then conveyed to Inglewood House, the residence of the England Provincial at Kintbury in the Diocese of Portsmouth. With the establishment of the Great Britain Province in 1988 and with the subsequent building of the Provincialate house in Oxford which includes the De La Salle Archives. It is here that St De La Salle's letter is now preserved. The various bishops in allowing this precious relic to be moved from one diocese to another agreed that it was appropriate that the letter remain in England.[9]

The 21st century De La Salle Brothers, particularly those in England, are deeply conscious of the significance of this Lasallian document, written at the beginning of the 18th century when Jean-Baptiste was 50 years old. Each May 15th, the Feast of the Solemnity of St de La Salle as Patron of all teachers and their students, his letter is displayed in the Oxford Provincialate chapel during the celebration of the Eucharist. There is much of the spirituality and charism of the Saint in this letter that is still appropriate.

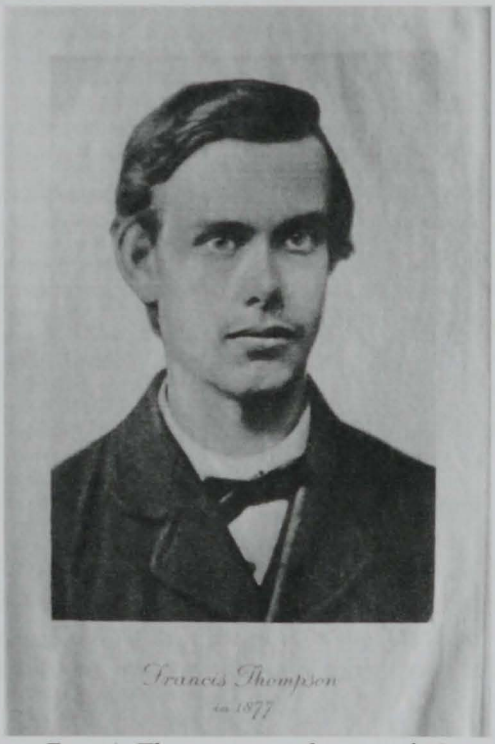
[8] Molloy & Loes, 1988. *The Letters of John Baptist de La Salle*, Lasallian Publications, Romeoville, Illinois, Letter 18, p.74. See also Calcutt, 2002. *Gabriel Drolin: De La Salle Brother 1664-1733*, Lasallian Publications, Oxford.
[9] See Can.1190.1. *The Code of Canon Law*, Collins, London, The Canon Law Society Trust (1983).

Francis Thompson (1859 - 1907): In Defence of Francis Thompson

Jim Hughes

Introduction

After the completion of my article: *Francis Thompson (1859 - 1907): Part 1* in Catholic Archives (2018) I intended to complete the biographical account of Thompson's life in this edition. Francis Thompson studied at Ushaw until the age of 18 when it was felt he would not be able to progress to ordination. He has a large meeting room named after him in the College in memory of this distinguished son of Ushaw.



Francis Thompson at the age of 19
©Reproduced from Meynell, Everard (1913), p.54

In carrying out research into his life for the two articles I came across a book which made a case for Francis Thompson being a suspect for the five shocking crimes committed by Jack the Ripper in autumn 1888.[1] The five crimes were named the Whitechapel Murders. I found the reference to the book included in some general information about Francis Thompson which I had already used in Part 1.[2]

The Douai 450th Anniversary celebrations took place at Ushaw College last year. Douai was opened in 1568 and the Ushaw events, a conference and a series of three lectures during the year, reminded us all of the great contribution made at Douai to keep the faith alive in our country in penal times. There must have been publicity in the media for Patterson's book in the early part of 2018 because one of the attendees at the Ushaw lecture in early May told me he had heard a discussion on the radio about this issue. A lady behind me in the lecture told me there had been a television programme about Jack the Ripper, a few months before, which named Walter Sickert as a prime suspect. The author Patricia Cornwell wrote a book about the Ripper murders.

I felt it important, before completing my biographical account, to obtain a copy of Patterson's book and do some further research. My intention was to keep an entirely open mind and to look objectively at the case made by Patterson and, importantly, to read his material in its entirety. I decided therefore to leave my Part 2 article to a later time and consider Patterson's account whilst researching other books and resources in the Ushaw library.

The third lecture of the Douai 450th Anniversary series was given in mid-October by Professor Keith Hanley from the Department of English and Creative Writing at Lancaster University. The subject was *'The Hounding of Francis Thompson'*. I enjoyed the lecture and found it very helpful to the work I had done so far. There was little mention of Jack the Ripper theories. In the question session at the end I asked Keith Hanley if he had read Patterson's book and had any comments about it. He had not but it provided a good opportunity afterwards to have a short discussion and he was happy to receive a copy of my Part 1 article from 2018 and a few further questions. I mentioned that Patterson wrote very critically, in the seventy pages I had read so far, of

[1] Patterson, Richard, *Jack the Ripper, The Works of Francis Thompson*, (Austin Macauley, (2017))

[2] Francis Thompson, https://en.wikipedia.org.uk.wiki/Francis_Thompson ,p. 4

Wilfrid Meynell, the editor who had recognised the quality of Thompson's poetry and rescued him from his three years on the London streets. Patterson also commented that 'soon after Thompson died, his life was re-written and sanitised for easier public consumption ... [with Wilfrid Meynell] burning most of the damning of Thompson's written works including many letters'.[3] He went on to say that Meynell, who became Thompson's literary heir, 'made a fortune after Thompson's death ...'[4] I noted in the Introduction to *Between Heaven and Charing Cross*[5] that Brigid Boardman referred to the 'editing performed by Meynell and Connolly as indefensible ... there is more than enough material available which when taken with Thompson's life and work as a whole calls for a reappraisal of the pious Catholic created by Meynell and Connolly ...' [6] Keith Hanley advised in his response by e-mail to me on 26th October 2018 that 'we should not read anything particularly sinister into the editorial censorship of Thompson's works – it was fairly common practice until very recently, and in Thompson's case the exaggerated response to his "sensuality and paganism" would make his editors specially protective. As for the unsavoury associations with Jack the Ripper, the only serious consideration from those who have looked at the evidence forensically, I think, has been the high points of correspondence between the writing samples. These are relatively easily explained. I have absolutely no doubt in my mind that Francis Thompson could not have been Jack the Ripper without undergoing a soul transplant.'

The Whitechapel Murder Victims

The five murder victims noted by Patterson in his book are listed below. I have included the page numbers where they were recorded although there are other references to them in the book.[7]

Victim 1	Mary Ann Nichols	31st August 1888	Page 44
Victim 2	Ann-Marie Chapman	8th September 1888	Pages 243 & 324
Victim 3	Elizabeth Stride	30th September 1888	Pages 194 & 195

[3] Patterson, R., p. 28
[4] Ibid., p. 29
[5] Boardman, Brigid M., *Between Heaven and Charing Cross: The Life of Francis Thompson*, (Yale University, New Haven and London (1988))
[6] Boardman, B., p. xii and xiii
[7] Patterson, R.

Victim 4	Catherine Eddows	30th September 1888	Pages 194 & 195
Victim 5	Mary Kelly	9th November 1888	Page 172

Some months after meeting Wilfrid Meynell, Francis Thompson agreed to a stay in hospital which would help him to recover from his time on the London streets and to start the long slow journey of rehabilitation from his use of laudanum. In a highly rated and well researched biography, the author John Walsh[8] wrote: 'Francis was sent to a private hospital ... The stay in the hospital covered perhaps six weeks ... It was probably in October [1888], while still in hospital that he [Thompson] wrote *Not Even in Dream*, a direct reference to the opium which he had given up ... By December Thompson was out of hospital, and living in lodgings, probably in Paddington, but visiting the Meynell house in Philmore Place almost every day ... The book review he had written while in hospital had grown into an article on Bunyan's Pilgrim's Progress,[9] and Meynell was so pleased with it that he gave it the lead position in the November *Merry England*.' ***A hospital admission in early October for six weeks would extend past the date of 9th November, the day on which the 5th murder took place.*** Patterson expressed doubts about the exact dates but the six-week period in hospital and the writing activity leading to publication while in hospital seem to conflict with his view.

Patterson[10] gave an insight to how dangerous life was on the streets back then, summarised as follows:

- 'Every other day someone was being killed or ending their own lives.
- Thompson, with his own suicide attempt, was just one example.
- ... daily papers [recorded] people jumping off bridges and towers or walking purposely into oncoming tram cars and trains.
- The number of dead [people] fished from the Thames each year was 100 times more than what the Ripper killed [therefore about 500].
- In 1887, 18004 people were reported missing; 9203 were found, 85 declared suicides and 8716 unaccounted for.

[8] Walsh, John, *Strange Harp, Strange Symphony*, (W.H. Allen, London, (1968), p. 77/78)
[9] Thompson, Francis, *Bunyan in the light of Modern Criticism*, Merry England, (ed. Wilfrid Meynell, London, November 1888, 12/67)
[10] Patterson, R., p. 251

- Precisely how many murders were taking place in London was unknown.
- In 1882, for example, 544 bodies were found in the river; 277 cases returned an open verdict.
- Even discounting the Ripper murders, crime was rampant.'

Patterson[11] also noted that,

> 'Ever since the Whitechapel murders, amateurs and experts have written on possible solutions to the case. Some, like this one, have concentrated on a particular suspect ... In the quest to uncover the name of the killer, almost every angle has been explored and every fact, of which there seem to be very few, has been exploited and questioned ... Books exist by reputable researchers who have dismantled everything about the case that was once certain ...'

The theory that 'the Ripper killed five women is met with derision by many Ripperologists. In its most extreme form there are now some theorists that have declared with confidence that none of the murders were connected and that Jack the Ripper did not even exist.'

A retired barrister visits the Ushaw library to use archival resources and we have occasional discussions, often witty and humorous, about a number of topics. I told him in early October (2018) that Francis Thompson was suggested by Richard Patterson as a Ripper suspect, in the famous Whitechapel murders. I mentioned interpretations of Thompson's poetry and medical background. The retired barrister smiled and thought this was very speculative, not very convincing and there was no physical evidence. He mentioned a man called Stead who was a prime suspect and said that there is a Wetherspoons inn named after him opposite the *Northern Echo* building in Darlington.

Information about Suspects

I searched further on the internet and found an e-book[12] which gave an index of 202 suspects with a page or two of description about each of them in

[11] Patterson, R., pp. 171 / 172

[12] Morley, C. J., *Jack the Ripper: A Suspect Guide, E-book: 2005*, http://www.casebook.org/ripper

alphabetical order. Francis Thompson was listed along with the other suspects. There were some well-known names including:

Albert Edward, Prince of Wales
Albert Victor, Duke of Clarence
Sir George Arthur
Dr. Thomas Barnardo
Charlie the Ripper
Lord Randolph Henry Spencer Churchill
Sir Arthur Conan Doyle
Jill the Ripper
Walter Richard Sickert

Some suspects listed had a number of press reports listed for further perusal. Prince Albert Victor, Duke of Clarence had over sixty press reports. Patricia Cornwell[13] , wrote about the suspect Walter Sickert, making the claim, 'that Sickert became a serial killer after Whistler, whom he idolised, went on honeymoon with his new bride, and the thought of Whistler been [sic] in love and enjoying sexual relations with a woman, was the catalyst that finally sent him over the edge ... She also claims to have found mitochondria DNA evidence linking Sickert to at least one Ripper letter.' Doubts were expressed about Patricia Cornwell's theory, alongside the publication of Cornwell's book in 2003. Stephen Ryder refuted some of the arguments in which she named Walter Sickert as a suspect. He applauded 'some very interesting connections between Sickert and some of the Ripper correspondence which is worthy of further investigation' and thanks her for the research she did into extracting useable DNA from extant documents: 'We know that it is, apparently possible...' but he concluded that: 'there remains no concrete evidence that definitively connects Sickert with the Ripper letters, and even if there was, that remains a far cry from being able to name Sickert as the Ripper himself. Cornwell's findings in no way should be considered sufficient evidence that

[13] Cornwell, Patricia, *Portrait of a Killer: Jack the Ripper – Case Closed*, (G.P. Putnam & Sons/sted, Sphere Books, London (2002) referred to in Morley, C. J., *Jack the Ripper: A Suspect Guide, E-book: 2005*, http://www.casebook.org/ripper (Walter Sickert))

the case is satisfied 100%. No jury, today or in 1888, would ever convict Sickert on the basis of her findings.'[14]

> 'Cornwell's book was released to much controversy, especially within the British art world, where Sickert's work is admired, and also among the "Ripperologists", who dispute her research methods and conclusion. Cornwell has lashed back at these critics, claiming that, if she were a man or British, her theory would be accepted.'[15]

Chris Morley's information on Francis Thompson states: 'There is no record of Thompson ever having been questioned by the police, nor suspected at the time of the murders. He also lived for 19 years after the murder of Mary Kelly.'[16]

In researching the author Patricia Cornwell, I noticed a number of areas listed on the Casebook website. The dissertations category included eleven pages of 'articles submitted by experienced researchers concerning a variety of Ripper-related topics'.[17] There were 264 articles which included names listed under each heading. The Casebook: Suspects page[18] noted 'that while most of the main suspects in the case were represented below, this is by no means an exhaustive list of suspects. By some counts, more than 500 individuals have been put forward by various experts, historians, theorists - most based on flimsy or non-existent evidence'. Christopher Morley's book (already mentioned) listed 202 suspects with information on each of them. The Casebook: Suspects page of 31 names included Francis Thompson who may have been listed because of Richard Patterson's study.[19] The two names on this list who were not on Chris Morley's list of 202 suspects were Lewis Carroll and The Royal Conspiracy.

Patron Saints

[14] Ryder, Stephen, P. *Patricia Cornwell and Walter Sickert: A Primer*, https://www.casebook.org.dissertations, p. 5
[15] https://en.wikipedia.org/wiki/Portrait_of_a_Killer_Jack_the_Ripper
[16] Morley, C. J.
[17] http://www.casebook.org/dissertations
[18] http://www.casebook.org/suspects
[19] Patterson, R.

Patterson[20] wrote about the link between patron saints and the days on which the murders were committed: 'In 1888, when the murders occurred, before the Catholic Calendar was modernised, almost every day was devoted to different saints. It just so happens that the days for worshipped saints of butchers, soldiers, midwives and doctors fell upon dates of the Ripper murders. Because these occupations used knives and needed anatomical skill to ply their trade, police suspected, questioned or detained them. It is conceivable that an unhinged person with knowledge of these saints could have chosen to kill on these dates in the belief that they were fulfilling some kind of divine mission. [Patterson, throughout his book, had Thompson in mind as a suspect.] Here are his list of dates [in 1888] for each murder and the respective saints:

August 31st	Saint Raymond the patron of midwives
September 8th	Saint Adrian the patron saint of Butchers and Soldiers
September 30th	Saint Jerome one of four doctors of the church
November 9th	Saint Theodor [sic] the patron saint of Butchers and Soldiers'

(September 30th was the date of the double murders.)

A perusal of the internet and the directories available in the Ushaw archives provides different information for the four dates.

Saint Raymond Nonnatus, who was a patron saint of childbirth, expectant mothers and midwives, does not have a feast day in the Northern Catholic Calendar although there is a Saint Raymond of Penyafort who has a feast day on 23rd January according to the General Roman Calendar. In 1969 it was moved to 7th January. He was a patron saint of lawyers, especially canon lawyers. The feast day in the Northern Catholic Calendar for August 31st 1888 and for many years since, is St. Aidan, Bishop of Lindisfarne. The National Directories only went back to 1898 but they also list St. Aidan as the saint to be celebrated on August 31st.

Saint Adrian, who was a patron saint of butchers and soldiers, has a feast day listed in the 1898 Catholic Directory as 8th September **but** this is secondary to the Nativity of the Blessed Virgin Mary. The Northern Catholic Calendar of

[20] Patterson, R., p.324

1888 also lists the feast day as the Nativity of the Blessed Virgin Mary and that continues to this day.

Saint Jerome is a doctor of the church but not a medical doctor. Doctor of the Church is a title given by the Catholic Church to saints recognised as having made a significant contribution to theology or doctrine through their research, study or writing. He was a patron saint of translators, librarians, encyclopaedists, archaeologists, archivists and others. He has a feast day of 30th September which may commemorate the date on which he died. Patterson wrote, 'It can be argued that in Medieval Catholic England, a doctor of the church was a very significant thing [sic] to what a doctor was in 1888, but to Thompson both would have held the same role of having the authority to intervene in someone's sickness.' This could be true of any priest in a pastoral role and who administers the Sacrament of the Anointing of the Sick but it does not imply the surgical skills which Patterson refers to in relation to Thompson's attendance at medical school.

Saint Theodore has a feast day of 9th November but this is dated from *1915* to *1968* and is listed second to the Dedication of the Lateran Basilica. From 1969, the feast of St. Theodore is no longer celebrated liturgically, except in certain local calendars (such as the Northern Catholic Calendar). It is important to note, however, that from 1888 to 1914 his feast day was 26th September.

This information indicates inaccuracy in Patterson's proposition.

Patterson referred to some statistics[21] stating that 'there were only 15 venerated days in total matching those knife-wielding occupations ... This means that for any given day there is a one in 24 chance that any date would fall on these saint [sic] days ... It is likely that the one in 85 probability of Whitechapel having a religious name is significant ... The chances that four days in a row would fall on saint [sic] days, whose occupations, match those the police thought the murderer had, is an astronomical one in 344,861.' The probability (1/24 to the power 4) does not give one in 344,861 if that is the basis of the argument, although I am not sure what point he is making here.

A tribute to Francis Thompson

[21] Patterson, R., pp. 324/325

©Reproduced from Meynell, Everard (1913), frontispiece
Francis Thompson at the age of 33, in the year
when his first volume was published, 1892

It is worth reflecting on the poetic talent of Francis Thompson who had studied at Ushaw College from 1870 to 1877 before being advised to relinquish all ideas of priesthood. The following words from the last paragraph of an article in the Ushaw Magazine[22] are recognition by previous colleagues and others of his poetic ability and were included in a paper to be read before the *Liverpool Catholic Literary Society*. The article was found by a colleague very recently whilst researching other archival material in Ushaw.

> 'Catholics, and especially the alumni of Ushaw, are called upon to hail the rising of another light-bearer, a member of the bright brotherhood of bards; a divinely-endowed poet, in whose strains, pure as a sunbeam, they can find unalloyed pride, and solace and hope; we refer to Francis Thompson. Already the voices of his

[22] *On the Beautiful; and the Expression of the Beautiful through the Medium of Language*, Kelly, Rev. John, Ushaw Magazine, Vol. IV, (1894), pp. 345 - 346

fellow-bards have sounded their praises: they have done him homage as a master-mind, in depth of intellect, in splendour and range of imagination, and in unsurpassed wealth of language. May God fulfil the promise of his first work, and make him a mighty influence for good. Whatever he undertakes, in fulfilment of his noble mission, let our good wishes go with him: *Bonum, faustum, felix fortunatumque sit.'* (A Latin expression perhaps for the English greeting just before it.)

The author: Richard Patterson

Richard Patterson wrote a short two page article[23] about Francis Thompson based on his book.[24] I question the accuracy of a couple of points in the article and noted a grammatical error (or maybe a 'typo') in the first line. These would not be significant but there are numerous similar errors in the book. He referred to Thompson as suffering from pyromania following incidents involving the lighting of the *big six* altar candles and swinging a thurible rather too enthusiastically, resulting in the tipping out of hot charcoal, when he was a young teenage altar server. He called Thompson 'an extremist Roman Catholic'. Patterson mentioned the view of an expert mathematician and misquoted a probability statistic already referred to. He also used lines from an unpublished poem which seemed pretty gruesome, at first reading, but I will refer later to the views of two other authors and the interpretations from their well-researched books available in the Ushaw College Library.

I had hoped to read some brief notes about Richard Patterson on the cover of the book or at the start of the book. John Walsh[25] included a page at the end of the book: *The Author and his Book* which was very informative. I came across some biographical notes about Patterson after reading a third of his book.[26] 'He was a 27-year old student of philosophy [in 1997] at Melbourne's La Trobe University and he was just completing his second year of a three-year Bachelor of Arts Diploma.' He had 'also just finished a minor in English Literature which focused on early twentieth-century British poets'. One of his tutors who had taught his class in aesthetics 'approached him, asking if he would like to

[23] https://www.casebook.org/suspects/ft.html
[24] Patterson, R.
[25] Walsh, J., p.299
[26] Patterson, R., pp. 120-122

help him to complete a book he had been writing on murderers'. He had recognised Patterson's interest from a remark 'that the reason certain criminals got away with their crimes was not because they were 'evil geniuses' but because their motives were so alien and horrible that those investigating their crimes, subconsciously did not wish to understand the criminal. Did they have a psychological blind spot where the killer seeks refuge? [He] decided to test his belief on the Jack the Ripper murders' ... and ... 'bought a slim volume of poems by Francis Thompson... [He] decided to research this poet himself and write down why he might be the Ripper. Patterson promised himself he would stop when he encountered a fact that showed Thompson to be innocent. That was almost 20 years ago and he has kept his promise.'

His book was published in 2017, twenty years from the date of his promise, and, because of the wording, I felt that Patterson must have found a fact that showed Thompson to be innocent. Patterson's doubts (referred to later) may confirm innocence.

Accuracy issues

After the publication of Patterson's book there were almost twenty reviews on the internet. One professional reviewer, Alicia Rose Harrell, included information about the author with her review:

> 'Richard Patterson is an Australian author and researcher. He has a teaching background, but currently is in Marketing and Research. Due to becoming renowned for his investigation of the Jack the Ripper case, Mr. Patterson was a speaker at the 2005 United Kingdom Conference ... and the 2016 London Conference. He is well known for his Ripperology articles in newspapers, magazines and journals ... Mr. Patterson has multiple interests, including poetry, plus exploring and researching possible ancient archaeological sites.'[27]

One reviewer commented: 'The research in this book is OK but is really let down by execrable [abominable] sub-editing and editing. Spelling mistakes,

[27] https://hubpages.com/literature/A-refreshing-look-into-a-famous-mystery-Jack-the-Ripper

grammatical errors and sentences finishing part way through abound. A few factual errors present and a lot of repetition occurs.[28]

Another reviewer picked up on a factual error, stating that King James I was not beheaded during the English Civil War, it was King Charles I.[29] Patterson, commenting on the English Reformation had said: 'It was a time of violence and brought about the English Civil Wars, which ended when the last Roman Catholic monarch, James II was beheaded.'[30]

The Oxford Dictionary of National Biography (ODNB) gives the following information:

James VI and I (1566-1625), king of Scotland, England and Ireland, the only son of Mary, queen of Scots and her second husband, Lord Darnley. He died of natural causes in 1625.[31]

James II and VIII (1633-1701), king of England, Scotland and Ireland, the third surviving child and third son of Charles I (1600-1649) and his French queen. He died of natural causes in 1701.[32]

James I (1394-1437), king of Scotland. He was overpowered by a group of armed men and killed in 1437.[33]

James II (1430-1460), king of Scotland, died in 1460 when a gun that he may have ordered to be fired, to celebrate the queen's arrival, exploded while he was standing close at hand, inflicting a mortal wound.[34]

Charles I (1600-1649), king of England, Scotland and Ireland. He was the third child of James VI and was beheaded on 30th January 1649.[35]

[28] https://www.goodreads.com/review/show
[29] https://www.goodreads.com/review/show
[30] Patterson, R., p. 28
[31] Oxford Dictionary of National Biography (ODNB), Vol. 54 (2004), pp. 628-656
[32] ODNB, pp. 657-673
[33] ODNB, pp. 592-597
[34] ODNB, pp. 598-604
[35] ODNB, pp. 96-121

Civil Wars (1641-1646): There were separate civil wars in England, Scotland and Ireland which lasted from the outbreak of the rising in Ireland in October 1641 to May 1646.[36]

The reviewer of Patterson's book was partly correct in picking up the error and noting that it was Charles I who was beheaded; this was in January 1649, nearly three years after the ending of the English civil wars. Patterson's naming of King James II, who wasn't beheaded and died in 1701 was inaccurate.

Errors: Page numbers

In the ***Introduction***[37] to Patterson's book there were not any page numbers even though the pages were clearly 17 - 30 from the page numbering before and afterwards. There did not seem to be any reason for this. I added the page numbers on my copy so that I could make notes and reference accurately.

Errors: Spelling and Grammar

I have already referred to a few errors, both grammatical and factual, because this is a pattern that continues through Patterson's book. The reviewers have already drawn attention to this. Some examples are given below, drawn from various pages.[38]

The word 'gotten' is used a few times: 'a man who has *gotten* away with murder' and 'Thompson had finally *gotten* a job ...' (P. 29 and 178)

'The bank clerk John Costall Thompson was esteemed *him* for his 1845 poem ...' (p. 33)

'... the *alter* in the chapel ...' (p. 40)

'It seems, though, that *when desperation was all his being, like how he,* the Catholic, secured Protestant help ... (p. 97)

'...a priest, Father *Terrance* Connolly of Boston College ...' (p. 105 - Terence as in the bibliography)

[36] ODNB, pp. 114-117
[37] Patterson, R., pp. 17-30
[38] Patterson, R.

'In *Bridget* Boardman's Between Heaven and *Charring* Cross...' (p. 110 - Brigid as in the bibliography and Charing Cross as in the station name and used correctly on p. 114)

'This office was about 150 *meters* from Haymarket's Rupert Street.' (p. 114 - metres)

'... his children had been sent with their nurses to holiday on the Isle of *White* ...' (p.125)

'Sir Charles ... ordered 2000 men, mainly from the Lancashire Fusiliers, to capture the *germen* held hill fortress ...' (p. 167 - German)

'Anti-*Semantic* hysteria was a feature of the reaction of the mainstream press to these murders.' (p. 195 - Anti-Semitic)

'He had also been given money out of charity from *Cannon* Carroll.' (p. 218)

'Thompson was an unemployed *bum* on drugs ...' (p. 234 - slang)

'The first priest refused to give Thompson the last rights ... '(p. 286 - rites)

Dr. Joseph Rupp, the first person to publicly ask if Francis Thompson was Jack the Ripper, wrote an article in the *Criminologist* journal in 1988.[39] He gave permission to Richard Patterson to reprint the full article in his book which was published in 2017. There were further errors here too. The page numbers refer to Patterson's book.

'When Francis was nearly 11 years old he was sent away to school at *Upshaw* College near Durham ... At *Upshaw* he was one of three hundred boys.' (p. 382 - Ushaw)

'As a medical student, he *communed* each day from his home in Ashton-under-Lyme to Manchester.' (p. 383 - commuted)

Factual Errors

There were other examples of this type of error in the book. A few examples of the factual errors are given below, drawn from the various pages of the book.

[39] Rupp, Joseph, C., *Was Francis Thompson Jack the Ripper?* (Criminologist Journal (1988), reprinted in Patterson, Richard (2017), pp. 379-393)

There were further examples of this type of error (*although they are not noted here*).

'...Clayton was the boat [Incense boat] bearer and walked with the thurifer [(*Patterson's square brackets)*: an acolyte who held a container on a chain used to hold burning incense.]' (p. 47 - An acolyte usually carries a candle in a brass holder. A thurifer carries a thurible - which holds the burning charcoal on which incense is sprinkled during the service.)

'The *Host day* [the Sunday (*Patterson's square brackets*)] passed over very well ...' (p. 47 - By Host day, does he mean Mass or Feast Day or even Communion Day? I have never heard of a Sunday in the U.K. referred to as a Host Day.)

'...he [Francis Thompson] seized a long metal taper holder, went on to the side altar and began to light up the big candles. Frank MacFarlane, head clerk, rushed on and took the taper from him ...' (p.47 - I think he means head altar server or M.C. or priest rather than head clerk.)

'Thompson having *trained as a Roman Catholic priest* and spending many years as an altar boy would have often *partook* in this sacred ritual ...' (p. 207 - *partook* should be partaken; Also - Thompson trained to be a Catholic priest but was not a Catholic priest when he was training. He was not ordained yet.)

'In March *1985* another distressing blow occurred when Father John Carroll died.' (p. 278: [Just before this sentence there was correspondence from Katie King dated 8th February 1897[40] 'The revival of this friendship was marked by the death of John Carroll' - most likely in 1897, near the time of the correspondence.] Father John Carroll was a friend of the Thompson family who had helped to get Francis of the streets in 1888.

Joseph Rupp, in his paper already quoted, wrote, 'Thompson pursued a four-year course in *Christian humanism* which led to a three-year college programme in preparation for entry into the priesthood.' (p. 382) I think that Rupp was referring to a series of four classes entitled: *Classe Litterarum Humanorium*, or *Literature and Humanities Course*, studied for one year each at the ages of 15, 16, 17 and 18. The course subject areas at age 15 for example included:

[40] Boardman, B., p. 270/271: Note 4 (p.388)

Latin, Greek, French, English, Mathematics, Natural Sciences, (Chemistry and Physics), English and European History, Roman History, Elocution and Gymnastics[41]

This seems rather different to Rupp's definition which maybe dates back centuries or it may have referred to the more recent understanding of humanism. It is most likely the title *Litterarum Humanorium* derived from courses of study at Douai.

Referencing

Several reviewers thought that Patterson's book was well researched or in some cases extensively researched although these comments were made alongside a low or unspecified number of reading days. Patterson quoted Thompson's poetry and prose as well as other authors. The most frustrating aspect in reading his research was that quotations from sources were frequently unreferenced or only partially referenced. There were instances where a book was listed in the bibliography and quoted from there without page numbers. It was important to examine the work being quoted but it took a lot of searching sometimes to find the few lines quoted. An example was a twelve-line quotation in Patterson[42] with a reference noted as {LIFE}. The {LIFE} reference referred to the entry in the bibliography[43] which appeared exactly as: 'Meynell Everard. 'The Life of Francis Thompson' 1913. 1st edition. {LIFE}. I have read Meynell's biography but had to search for the twelve lines quoted. The full reference details are given below.[44] This could be shortened but page numbers help. Patterson changed the order of some of the lines which can alter the sense of the text and perhaps its focus, compared with the original quotation in Meynell's biography. It made it a little more difficult to search for. He omitted a section of the quotation which related to Thompson's attempts at reading Shakespeare for the benefit of his sisters and the servant at home. I noticed also that an entry for Thompson in the bibliography was published by Burns and

[41] Studiorum Prospectus (Prospectus of Studies), Ushaw College Archives
[42] Patterson, R., p.58/59
[43] Patterson, R., p. 396
[44] Meynell, Everard, *The Life of Francis Thompson*, 1st ed., (London, Burns & Oates, (1913), pp.11/12)

Oats Ltd. (It should be Burns and Oates Ltd.)[45] The following examples, drawn from various pages of Patterson's book illustrate the point:

'In 1965, a book was published authored [sic] by Tom A. Cullen titled 'When London Walked in Terror ...' (p.13, from Rupp's paper.[46] There are no other details about Cullen's book either as a footnote or in Rupp's or Patterson's bibliography.)

Two magazines without reference are not in the bibliography or given a footnote reference. *'New Chronicle'* and *'Bookman'* (popular magazines) included highly praiseworthy remarks about Thompson: 'genius of rare inspiration', 'argonaut of literature'. (p.30)

Twenty three chapters and the Conclusion have a quote under the chapter heading. Only Chapter 1 has a reference with the quote.

Seven lines are quoted from Thompson's writing. There is no reference to the text or page number. (p. 41)

On page 48, Patterson wrote about the thurible incident which was recalled in an article, *Boyhood Days in Ashton.* ***He quoted five lines*** from *The Hound of Heaven*:

'In the rash lustihead of my young powers,	line 117
I shook the pillaring hours	line 118
My days have crackled and gone up in smoke,	line 122
Even the linked fantasies, in whose blossomy twist	line 126
I swung the earth a trinket at my wrist.'	line 127

Patterson commented[47], 'When writing about this poem of Thompson's, the writer G. K. Chesterton saw the significance Thompson accorded to it. To Chesterton, this spiteful rebellion was not just against a small church on the outskirts of town. He saw it as a potent symbol of Thompson's greater defiance to the wider world.' Chesterton said of the *Hound of Heaven*,

[45] Patterson, R. P.396
[46] Patterson, R., Foreword by Joseph C. Rupp
[47] Patterson, R., p.48/49

'He was describing the evening earth with its mist and fume and flagrance, and represented the whole as rolling upwards like a smoke; then suddenly he called the whole ball of the earth a thurible.'

It would have been really helpful to follow up this quote from Chesterton and to see its context. There was no reference to where Chesterton's quote could be found. This is Thompson's most famous poem and there are fine commentaries on it. After Thompson's death, 50,000 copies were sold.

Five lines are quoted on page 55, from Boardman's 410-page book: Between Heaven and Charing Cross.[48] A page number was not given.

Thirteen lines are quoted, without reference, on page 61, about his regular visits to the Manchester art gallery where he frequently observed the statue called the *Vatican Melpomene*. Edward Meynell included an account on page 38 of his biography[49] and the name of the statue was in his index.

There were other lines quoted without references although I recognised them from Meynell's biography but needed to find them:

A single line about Thompson's poetic ability on page 75: 'If the lad had but told me!'

Three lines on page 80 about picking up a coin; Rothschild was also mentioned.

A single line on page 83 about a discussion with McMaster: 'What right have you to ask me that question?'

(On p. 87) 'Thompson also tried his hand at a new poem. It was intended to include a modern styled twist that paid homage to the days of knights and chivalry. In Chapter 3, *The Gutters of Humanity*, of his 1988 book, Francis Thompson, *Strange Harp, Strange Symphony, John Walsh wrote*, 'The most painful of these poems was *The Nightmare of the Witch Babies*, never revived in a fair copy. But in the last of the notebook drafts, he added a reminder, rare for him, of the date of its completion: "Finished before October 1886" – that is within a

[48] Boardman, B., p.40
[49] Meynell, E., p.38

year of departure from home.' Patterson did not provide a reference other than 'the last of the notebook drafts'.

The quotation is not taken from Walsh (1968)[50] whose Chapter 3 is 'The Lone Chorasmian Shore'. The quotation is instead taken from Boardman (1988)[51] which does have a Chapter 3, '*The Gutters of Humanity*'. Chapter 3 in both books does have a copy of the poem although it was never published. The reference to the poem in Boardman, note 11[52] is: 'NB BC45 [Notebook, Boston College*] contains the complete poem from which stanzas 2, 5, 6, 8 and 10 are quoted here. It is printed in full in SHSS [Strange Harp, Strange Symphony), pp. 57-60.' (* A considerable amount of Thompson's work, including his notebooks and papers, was transferred to Boston College by agreement with Wilfrid Meynell and Father Terence Connolly. The extensive collection is managed there to this day and is available for researchers.)

The following four lines were quoted[53] from 'a private letter written to his editor':

> 'We lament the smoke of London - it were nothing without the fumes of congregated evil, the herded effluence from millions of festering souls. At times I am merely sick of it.'

There was no reference with this although I found the quotation, with a few slight word changes in Boardman.[54] Note 28[55] referred to NB BC 29 which is part of the Boston Collection.

The quotations listed above are from the first 100 pages of Patterson's book. I have recorded many other examples of quotations which would benefit from fuller referencing. Incomplete referencing makes it difficult and time-consuming to consider quoted text against other sources.

[50] Walsh, J.
[51] Boardman, B. P.64
[52] Boardman, B., Ibid., '364
[53] Patterson, R. p. 95
[54] Boardman, B., p. 83
[55] Ibid., p. 366

Accusatory Statements

I referred to Joseph Rupp earlier in the article and to the paper he wrote in 1988. Rupp was a forensic pathologist for over fifty years and used his extensive experience to study the Ripper case. Patterson describes Rupp as being 'the first person to publicly ask if Francis Thompson was Jack the Ripper.'[56] Rupp wrote, 'Here in Thompson we have a man of unbalanced mind with a chaotic sexuality, unable to support or care for himself who had a hatred of women of the streets, but a poetic genius possessing all the elements fitting him for the role of a serial killer ...'[57] Patterson contacted Rupp when beginning his research and included Rupp's paper, published in the Criminologist, in his book.[58] Rupp wrote, in a Foreword[59] to Patterson's book, 'The article was written in the winter 1988 issue of the Criminologist. As the result of my article, there was not one single letter of praise or criticism. I did get paid for the article but never even cashed the check, [sic] it still resides in my filing cabinet.' Rupp finished the Foreword with a quotation from a poem by John Dryden to 'bring a fitting end to my little story: "Genius is near to madness oft allied and thin partitions do their bounds divide." God bless you Francis Thompson and forgive you if I am right and God forgive me if I am wrong.'

I thought the nil response to Rupp's paper spoke volumes. Rupp had read Walsh's book, *Strange Harp, Strange Symphony*, referred to earlier, and even though it was highly rated in the opinion of Patterson, Boston College and others, for its research strength, it did not point the finger finally at Thompson. Patterson[60] asked whether Walsh, the 'eminent American historian', after reviewing information about Francis Thompson might have launched into 'an exposé on a brand new Ripper suspect'. Walsh didn't do this and wrote an academic biography. 'What Walsh did was regulate [sic – should be relegate] it to a footnote in the appendix...' I searched the Appendix and could not find the footnote. I searched the thirty-seven pages of footnotes and eventually found it on page 256.[61]

[56] Patterson, R., p. 379
[57] Rupp, J.C., p. 12
[58] Patterson, R., pp. 379-393
[59] Rupp, J.C. p. 14/15
[60] Patterson, R., p.112/116
[61] Walsh, J., p.256, Note 27

Patterson wrote many accusatory statements about Thompson throughout his book and I will include a sample of them. The page numbers refer to Patterson.[62]

'His love for a book's Shakespearean illustrations had convinced him that most modern women were damned to hell. His third and final love, apart from with his prostitute in the years of the Ripper murders, was the bust of a woman.' (p.60) The statue was called *Vatican Melpomene*, one of the nine muses of Greek mythology (previously referred to). Thompson's visits to Manchester art gallery were frequent and he spent many hours surveying the Vatican Melpomene; "The statue which thrilled my youth in a passion such as feminine mortality was skill-less to instigate ... *she* was a goddess. Statue I have called her"...'[63]

'Everard Meynell was painstaking in his writing of the biography *The Life of Francis Thompson.*' (p.105) This is high praise and Patterson quotes from it regularly. He then comments that 'Wilfrid Meynell, and a priest, Father Terrance Connolly [sic-Terence] of Boston College are guilty of making unauthorised alterations and deletions of Thompson's work. These changes were deliberately made to eliminate anything Thompson wrote that would reflect badly on Thompson or the Meynells.'

Patterson felt that 'wrong conclusions contributed to the wall of silence regarding Thompson as a contender for the Ripper. There may have been other reasons why Thompson could have been exposed as the nefarious Jack the Ripper...' (p.118)

Patterson wrote about Thompson being 'confined in a private hospital' in November 1888. 'From there at the start of 1889 he was moved to a male-only monastery'. (p. 132) Patterson had made other statements about Thompson not having relationships with women. In fact, there were female relationships, and these are mentioned by other biographers.

'By the start of the Ripper murders, the way Thompson fits as a candidate makes him the perfect killing machine.' (p.133) If Thompson was alive today, he might easily sue on this statement alone.

[62] Patterson, R.
[63] Meynell, E., pp. 37-38

'His poetry and prose is filled with images of corruption and murder.' (p. 135) Would Shakespeare and other well-known authors (including modern day crime fiction writers) be free of the same charge?

The Star newspaper believed the murderer was a man, probably a butcher, suffering some severe brain disorder ... [*Patterson's comment* (p. 176): 'someone like Thompson the Catholic zealot, who had been to medical school and was prone to deliriums and nervous breakdowns']. Patterson had written earlier (on p.32) 'The Catholic Church, for the most part, has had a glorious history, and if this book promotes Thompson as a suspect, it does not condemn Catholicism. It is this writer's opinion that Thompson's unique brand of religion did not represent Catholics. Rather, it was an aberration of this religion.' The last two sentences by Patterson seem very subjective and judgmental.

The Two Ladies Incident

An entry in one of Thompson's many notebooks seems to have been misinterpreted by Patterson[64] who wrote, 'Although, undated, but written on the night of the double murders, [September 30th, 1888] is one page from his [Thompson's] notebooks with three short phrases, 'My Two Ladies' ... 'Only once a policeman aided me' ... 'Murder'.'

Walsh[65] noted, 'the two ladies incident as happening in 1886 in front of Ghirlandaio's picture in the National Gallery, London'. Boardman[66] noted, 'On the occasion of his last visit, [to the National Gallery] he [Thompson] was standing before the picture ['The Procession to Calvary' by Ghirlandaio - the meeting of Christ with Veronica] when he heard two women behind him discussing its subject. Obviously they were ignorant of the tradition and on an impulse he turned to explain it to them. They recoiled as if in disgust and made their way to another part of the Gallery. Their reaction [to his unkempt and dishevelled] state was the worst of all.'

[64] Patterson, R., p. 224
[65] Walsh, J., p. 40
[66] Boardman, B., p. 62

Francis Thompson in 1898, aged 39
©Reproduced from Walsh, John (1968), frontispiece

Francis Thompson's Poetry and Prose

A main argument of Patterson, in his book, is that Thompson's poems and prose tell the story of his horrific experiences including crimes. Patterson interprets Thompson's writing and I have noted a number of instances of what I consider to be misinterpretation in the book. It is only possible in this article to include a few examples although I have analysed many more.

Patterson[67] quoted a few selective lines from Thompson's poem, '***From the Night of Forebeing***' and used this to interpret some graffiti on a wall on the night of the double murders. He suggested that answers could be found in the Book of Daniel where Daniel assists in interpreting a message for King Belshazzar known as '*The Writing on the Wall*'. This theory needs much fuller exploration of the biblical text and the context within which Thompson set the poem as an 'Ode after Easter' with reference to *Tenebrae*. "And the light shineth in darkness and the darkness did not comprehend it." (St. John, I, 5)

[67] Patterson, pp. 202/203

The Passion of Mary[68] was one of the first poems that led to Thompson's rescue by the editor Wilfrid Meynell and his wife Alice. (I wrote in more detail about this in Part I.)[69]

'THE PASSION OF MARY
VERSES IN PASSION-TIDE

O LADY Mary, thy bright crown
Is no mere crown of majesty;
For with the reflex of His own
Resplendent thorns Christ circled thee.

The red rose of this Passion-tide
Doth take a deeper hue from thee,
In the five wounds of Jesus dyed,
And in thy bleeding thoughts, Mary!

The soldier struck a triple stroke,
That smote thy Jesus on the tree:
He broke the Heart of Hearts, and broke
The Saint's and Mother's hearts in thee.

Thy Son went up the angel's ways
His passion ended; but, ah me!
Thou found'st the road of further days
A longer way of Calvary.

On the hard cross of hope deferred
Thou hung'st in loving agony,
Until the mortal-dreaded word
Which chills our mirth, spake mirth to thee.
.....

L'ENVOY

[68] Connolly, Terence, L., *Poems of Francis Thompson*, (D. Appleton-Century Company (1941) p. 112)
[69] *Catholic Archives*, the Journal of the Catholic Archives Society, No. 38, (2018), p.97

O thou who dwellest in the day!	27
Behold, I pace amidst the gloom:	
Darkness is ever round my way	
With little space for sun beam-room'	30

Patterson commented: 'In the poem Thompson describes a dying mother of Christ as she is bleeding to death.'[70] He did acknowledge that the title referred to 'the Mother of Christ and the Passion, the days leading up to and right after Christ's crucifixion ...'[71] Later he added, 'The verses tell of the sublime suffering of this woman, who was at one with Christ's dying, while he, [Francis Thompson] the poet, is doomed to walk apart from man, upon lonely dark streets.[72] He quoted lines 20, 5-8 and 27-30. Before Thompson had left home he had listened to a sermon by his parish priest on our 'Our Lady of Sorrows' and wrote notes on this later. Connolly wrote: 'The subject of the poem and many details of its development are similar to the great Latin hymn of the church, "*Stabat Mater*", read as a sequence at Mass on the Friday after Passion Sunday.'[73] There is little doubt about the anguish of Mary watching her son suffering on the Cross but the central theme of the poem is Christ's agonising death on the Cross and his love and compassion for his mother.

Patterson quotes[74] the following 8 lines selectively from Thompson's 179 line poem: ***To the English Martyrs.*** (*I have added the line numbers from Connolly*).[75]

'Rain, rain on Tyburn tree,	1
Red rain-a-falling,	2
Dew, Dew on Tyburn tree,	3
And pouring out the eager cup,	33
How sweeter than bee-haunted dells	41
The blosmy blood of martyrs smells!	42
Who did upon the scaffold's bed,	43
The ceremonial steel between you wed.'	44

[70] Patterson, R., p.75
[71] Ibid., p. 99
[72] Ibid., p. 331
[73] Connolly, T., p. 398
[74] Patterson, R., p. 143
[75] Connolly, T., p. 234

Patterson referred to harrowing nightmare images of the 'Acid Bath Vampire', whom he had just quoted and wondered 'what sort of man desires someone to drink from a tree that drips blood. Francis Thompson seems to be such a man. It was a vision shared by him. In 1891 he was living in the Harrow Road district near to the site of where the Tyburn tree once stood.'[76] Patterson's only comment or reason for including 8 lines out of 179 from the poem are indicated in his introduction to the eight lines: 'Thompson, in his poem *To the English Martyrs*, writes of the bloody Tyburn Tree.'[77] In truth, it was a 'bloody' tree. Thompson, who had studied at Ushaw College, with its great tradition following on from Douai, would be more than aware of the suffering, torture and death of many martyrs during the time of the Reformation. There seems little doubt that this would inspire him to write poetry related to English martyrs and the Tyburn gallows. Patterson shows little sensitivity and needs to have some real understanding of the severity of the execution of Roman Catholics in this country for the practice of their faith and their ministry to others. The execution would usually, if not always, be: hung, drawn and quartered. There would be much blood and it seems sad that these barbaric deaths were glorified.

Patterson commented on the poem ***Corymbus for Autumn***[78]: 'As is common to much of Thompson's verse, even the most devout fans of poetry can be forgiven for throwing up their hands in frustration when trying to understand its meaning. This obscurity has distanced Thompson from readers and often hidden the true meaning of much of his work. His *Autumn* poem is typical in its archaic wording and obtuse phrasing.'[79] I ask the question whether Shakespeare suffered from the same fault. Patterson gave a plain English version mentioning 'spurting blood' and suggested, 'If it did not contain perhaps clues to the most horrific of murders and hold the sealed confession of the greatest criminal known to man we would be tempted to leave it to the experts.'[80] Isn't this guilty as charged? Isn't there a presumption of innocence until proven guilty in our legal system? After his plain English description, he

[76] Patterson, R., p. 142
[77] Ibid., p. 143
[78] Connolly, T., p. 97
[79] Patterson, R., p. 209
[80] Ibid.

noted, 'Those who wish to read further poetry on Thompson will find it instructive how he might be possibly describing all of the murders, by using rhyme and metaphor to both boast of his deeds and, like the Ripper, hide them in plain sight.'[81] Would a violent murderer be as obvious as this? Did Shakespeare ever use rhyme and metaphor to describe evil, cunning and murderous acts? Connolly[82] referred to a number of other writers who had discussed the poem and praised it: *"Thompson can and does rejoice in beauty with the sensuous loveliness of Keats himself."'*

Ode to the Setting Sun[83] comes in for the same treatment from Patterson[84] with its references to 'his [Thompson's] liking for death and dying' and his writing about 'rain, ferns, roses and death.' Patterson quoted 13 lines selectively from the 370 line poem: 3-5, 128-129, 228-229, 231-234 and 237-238. They are worth reading.

Walsh[85] wrote a chapter: ***Thompson's Space Rapture*** in which he referred to various poems including the two just mentioned and talked about the imagery used by Francis Thompson in writing his poetry.

Introduction to the chapter:[86]

> 'This brief exposition is included here because the topic has so far received little attention, yet it is essential to an understanding of Thompson and his poetry. It has particular importance in showing that the cosmic elements in his verse are not basically drug-connected, but derive naturally from the broad stream of English literary tradition. The drugs did not induce, in De Quincey's phrase, "the tyrannous expansion of space and time;" the tendency was inborn and was brought to vivid life by Thompson's immersion in the work of earlier writers.

[81] Ibid., p.210
[82] Connolly, T., p. 386
[83] Ibid., p. 82
[84] Patterson, R., p. 212
[85] Walsh, J., pp. 227-243
[86] Ibid., p. 227

> IF IMAGERY WAS THE SOUL OF FRANCIS THOMPSON'S POETRY, THEN THAT SOUL had a soul of its own, for at the very center [sic] of his imagination there pulsed a radiant core that spread its kindling, iridescent influence over the greater part of his work ... The cosmic content of his work has been looked at before, but what has not been realised is the degree to which it is fundamental ... this cosmic rapture was in reality the culmination of a tradition that began in the late sixteenth century as a portion of what has been called the "aesthetics of the infinite."'

Walsh noted that forty of Thompson's poems contained space imagery, including the two referred to above (Corymbus and Ode) and a number of the poems that Patterson used in justifying his argument.

J.R. Tolkien

Patterson[87] referred to Wilfrid Meynell's addition to an original article by Francis Thompson (after Thompson's death) quoting the following lines without comment or full reference:

> *'You have sown your dragon's teeth, and you shall reap – armed men?*
> *Nay, I tell you but dragons.*
> *From dragon's teeth, dragons; and from devil's teaching, devils.'*

J.R. Tolkien was influenced by Thompson's writing and the following entry[88] from a bibliographical note on Tolkien is significant:

> 'In his own mind Tolkien had accordingly been constructing both the story cycle ... and the imagined languages in which these stories would have been told ... The cycle was set in a developed form of the world of Germanic mythology, inhabited by dragons and werewolves, dwarves and heroes ... [The Hobbit] became an enormously successful children's book, with over thirty million copies sold, while the Lord of the Rings has sold many more. 'Heroic fantasy' remains one of the most commercially successful literary genres ...'

[87] Patterson, R., p. 141
[88] ODNB (2004), Vol. 54, p. 904

There is much more of Thompson's poetry and prose I would like to include but I will have to write about this at another time. Patterson referred to *The Final Crowing Work* or *Finis Coronat Opus* a number of times in the book. He suggested, 'Because Thompson's 1889 murder story may be the closest thing we have to a confession by Jack the Ripper and may serve readers [sic] interest it has been included in this book.'[89] It is a story about a poet called Florentian, young, noble, popular and influential, who has succeeded to a rich inheritance. He wishes to become the most renowned poet in the land but there are a number of obstacles in the way which require the help of a higher sprit called Seraphin. It is a Faustian plot essentially and requires a sacrifice. You can imagine the story and, when I read it, I thought it was pretty gruesome and rather 'dark' - with elements of a Greek tragedy.

I felt it important to read other commentaries on the work. I had difficulty finding it at first because Patterson used the English title. I found the Latin title in Boardman and Walsh and found the following notes from Boardman[90] a very helpful insight to the story: '[Thompson's] preoccupation with ambition and its potential evils gave rise to a prose piece he began soon after the Meynell's enthusiastic reception of the Ode [to the Setting Sun - written at Storrington in 1889]. Sensing that he might possess similar gifts as a writer of imaginative prose, Wilfrid suggested a short story as his next contribution to *Merry England*. The result, '*Finis Coronat Opus*' shows clearly that this was not his medium. His prose would always need the constraints of journalism to contain and direct his otherwise feverish flights into fantasy. His first effort reads like a mixture of De Quincey and Edgar Alan Poe, with a strong added flavour from the 'gothic' novelists. Only when the story reaches its climax does the emotional intensity give it a brief life of its own.'

> 'The fate of its hero [Florentian] is in essence a projection of Thompson's fears for his own future. Florentian sacrifices all other considerations in his ambition to be crowned with the laurel wreath that will proclaim him his city's chief poet. The scene of the final sacrifice, where he gives his betrothed over to the Evil One, is at once a pagan temple and a Christian church. Here he seeks to stifle the last call from his conscience by breaking the crucifix above the

[89] Patterson, R., p.355-376
[90] Boardman, B., p. 131/132

sacrificial altar. In so doing, he violates far more than his fictitious nature; he betrays a deeply unconscious desire on the part of his creator to deny the power of the symbol from whose shadow there is felt to be no escape. ... [Thompson] must have been conscious of using his encounter with Daisy Stanford to illustrate the extent of Florentian's guilt and remorse.'

'... Yet as in the past his dreams had persisted in opposition to his religious training, so now it deepened the shadow over the future cast by the Cross as he had sensed it even at his poetic awakening. That training remained too much a part of his religious consciousness to be gainsaid any more than the poetic power could be denied. And it told him that pride in achievement and worldly acclaim were 'tools of the devil', that those who succumbed were at least in danger of hellfire if not already damned ... The weaknesses in *'Finis Coronat Opus'* did not affect Thompson's growing reputation, still chiefly as a critic and reviewer.'

Walsh[91] thought the poem was, 'Obviously allegorical in its picture of literary success bought at the price of normal life, the story is contrived and feverish and shows little promise of ability in the form, but the incident [the meeting with Daisy Stanford] was an actual occurrence, which gave rise to one of his most charming poems, *Daisy*.'

Patterson's doubts

'When writing of a long-dead murder suspect the fair charge often laid against the writer, is that suspects are unable to defend themselves.'[92] Patterson admitted that the book 'relies on a mountain of what may be coincidences or circumstantial evidence'.[93] He attempted to justify the value of such evidence. He also noted: 'Ask any self-confessed Ripperologist about any aspect of the crimes and they are bound to tell you that most of what we know is open to conjecture.'[94] I noted many uses of words or phrases such as 'if', 'may', 'maybe', 'perhaps', 'would not have been out of place', 'might have been said',

[91] Walsh, J., p.87
[92] Patterson, R., p. 273 and 26
[93] Patterson, R., p. 320
[94] Ibid., p.325

'could have been' and 'Thompson might not have written'. I noted a number of other instances where I felt that Patterson was expressing doubt about Thompson's guilt. The following statement, near the end of the book, sums up these impressions of doubt:[95]

> 'This book does not claim to have solved the case that Francis Thompson must be the guilty person. This book's aim is to simply show how a supposedly well-known nineteenth-century personality, who is also a comparatively recent suspect, could have been the Ripper. This author is happy to let others try to prove his guilt or innocence. This dissertation does dwell on religion and occult mysticism ... we need to view the bare essentials of the case. This means putting aside speculation, conjecture and opinion. It means looking at the plain facts from the perspective of those who were on the ground; the actual police who investigated case [sic] first-hand. Doing anything else risks wishful thinking and misguided judgement to lead us further away from, not closer to the truth.'

I mentioned earlier in the article the comments from some people who had reviewed Patterson's book. The reviews were easily available on the internet. I did a simple analysis of the reviews noting various categories of the statements made. There is not space to include the full analysis here but I will quote three categories regarding impressions of guilt based on my reading of the 18 reviews:

Suggests guilt	2
Compelling but not strong enough to suggest guilt	3
Does not suggest guilt	13

One reviewer who was a real amateur Ripperologist in her teenage years wrote, 'This is a haunting tale about the poet Francis Thompson. His story and his own words make for a very engrossing story. It will leave you creeped out for sure! Makes a great read for Halloween!'

The final days

[95] Patterson, R., p. 326

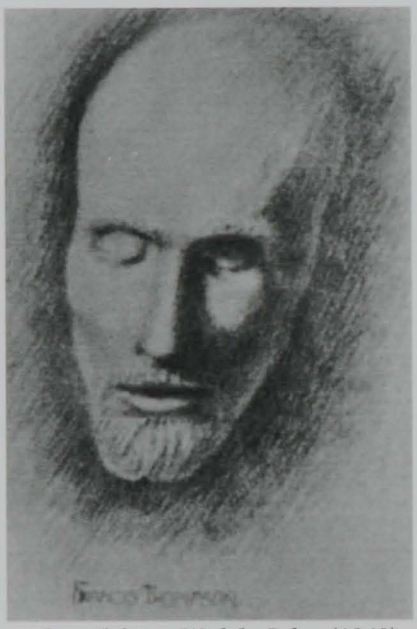
The ravages of Thompson's time on the streets, coupled with his poor diet, lack of exercise and the addiction to laudanum, took their toll and his health deteriorated. He was diagnosed with gout by Caleb Saleeby, the husband of Monica Meynell, early in 1906, but he self-diagnosed beri beri. 'The undoubted fact is that 'twas a deadly disease caused originally by mal-nutrition; springing from failure of the heart and circulation; presenting the symptoms described and bringing me into imminent danger.'[96]

Francis Thompson in his last months, from a pencil sketch by Neville Lytton at Newbuildings, Sussex, 1907, aged 47
©Reproduced from Boardman, Brigid (1988), p.349

In 1907, after a period of care in Sussex, he was persuaded to go into a private hospital in St. John's Wood. The withdrawal of laudanum and substitution of other drugs caused problems. His condition continued to worsen and, despite a return to laudanum, he died on 13th November 1907. The illness on the death certificate was tuberculosis although it has been confirmed by retrospective

[96] Boardman, B., p. 314 refers to: Note 13, p. 392: Letters, p.113 *The Letters of Francis Thompson*, edited by John the Evangelist Walsh, (New York, 1969)

diagnosis that the cause of death was beri beri. One of his doctors gave an opinion that, "the pulmonary condition was so advanced, that he could not have lived another six months at the outside, whether he was an opium drinker or not."[97] Patterson questioned whether he had been 'involuntarily euthanized'.[98] Shortly before his death, his 'bearded face on the white pillow ... was excessively gaunt, almost like a skeleton ...'



©Reproduced from Walsh, John (1968), p.216
Death-sketch made by Everard Meynell on the day
Francis Thompson died, November 13th, 1907

[97] Walsh, J., (1968), p. 220
[98] Patterson, R. p. 287

Book Reviews

Paul Delsalle, ***A History of Archival Practice***, translated and revised by Margaret Procter (London: Routledge, 2018), hardback, £95.00, ISBN: 978-1409455240.

Paul Delsalle is Professor of Modern History at the Université de Franche-Comté in France and specialises in the editing of 16th and 17th century documents. This volume is a revised translation of his *Une Histoire de L'archivistique* (1998), now a classic archival text. Margaret Procter is Senior Lecturer in Record and Archive Studies at the University of Liverpool and has substantially updated Delsalle's work to include more recent scholarship and examples from the English-speaking world. As such, the volume aims to complement the original text and offer a broad and current survey of archival practice with examples from Europe, Africa, Asia and North and South America. It claims to be an essential reference volume for both archivists and historians, as well as anyone interested in the history of archives. The work begins in the Ancient World before records, and even writing, existed, drawing on examples from across the most important ancient civilisations. The chapter puts into context our innate urge to record and put things in order. It compares ancient and current practices, looking at ancient forms of the written record such as rock carvings and clay tablets, and compares the physical separation of types of records in the royal palace of Ugarit in modern-day Syria, for example, to the differentiation of archival *fonds* that we practice today. From there we move to on the classical world of the ancient Greeks and Romans, which encompasses the peripheries of the Roman empire as well as the Mediterranean, and the extent to which their practices reflect or have played a role in the genesis of our current archival practices. The volume then shifts from its chronological approach to a geographical one, dealing with Asia and Africa in chapter 3 and the Americas in chapter 4. After that, the book remains almost solely in Europe and takes a more thematic approach, leading up to the present day with chapters on the rise of the profession and formation of professional societies and interest groups in the 19th and 20th centuries. The original work was an ambitious project which Delsalle himself describes as a Gordian knot, and indeed both it and the revised edition have some obvious shortcomings. The chapter on Asia and Africa, for example, is useful in that it explains archives and archival practices that are unfamiliar in the western tradition, but though the aim of this chapter is to emphasise the links between Asia and

Africa, two vast and hugely diverse regions, by treating the two together in a matter of 13 pages, Delsalle only serves to highlight the western bias of this work. In his conclusion Delsalle states that 'we have hoped to restore to their places in global archival history countries such as Spain and Portugal (in particular), but also Egypt, Peru, Turkey, Mexico, Sweden, China and Japan which have been neglected up to now in that world history.' Although these countries are indeed mentioned, the West and, in particular, Europe, are dealt with in far greater depth. That being said, Delsalle acknowledges that the book has significant gaps, which have been both intentional and inadvertent, due to lack of evidence or contradictory evidence, and that his treatment of Russia, China and Japan has been inhibited by being unable to consult sources in their original language. Procter's translation of this text should indeed be celebrated as, before now, the original would have been inaccessible to many English-speaking archivists who do not read French fluently. However it is just that, a translation, and does not expand on the ambitions of the original work. Procter has given each chapter has a brief introduction and conclusion, however it would have been useful if these had been more in depth and analytical in style. There is no doubt that this volume is a useful text for students of archival theory, or anyone else interested in the history of the profession. It provides a general introduction to the development of archival practices around the world in an accessible format, and the text is complemented by a wealth of notes and references which will allow readers to investigate the topics further themselves. Much has changed in the twenty years since the work was first published, and Procter has kept it up to date by including more recent research, and anglophone readers will appreciate that in the bibliography and references, French-language works have been replaced with equivalent English-speaking ones. Delsalle's aim in 1998 was 'to provide archivists, and especially archive students, with no more and no less than a preliminary outline and provisional synthesis of the subject,' and I think that this work does just that.

Mary Allen

Fred Matrassa, ***Valuing your collection: a practical guide for museums, libraries and archives*** (London, Facet Publishing, 2017), paperback, £64.95, ISBN: 9781783301874,

Detailed knowledge of your own collections is vital for achieving good standards of collection care. Assessing the value of your heritage items, whether they are artefacts, archives or printed works, can assist custodians

when making important decisions; for example, when agreeing to a loan request, collection rationalisation or including the item in a public exhibition. Collections can be made up of all kinds of different items which can vary greatly in their monetary, historical, or social value. Freda Matassa's book breaks down what can be a complicated and anxiety producing task for custodians into manageable stages. The first chapter introduces the basic reasons behind the need for valuing a collection. Matassa is very honest about why many custodians may not choose to value a collection, if a collection is unlikely to ever go up for sale, the expense and effort may not seem worthwhile, but she makes convincing arguments about why it is still important. The second chapter looks at the difficulties that can be faced when valuing a collection including the huge debate of historical significance versus price and how valuations can change over time in accordance with the market. The third chapter deals with the difficult topic of laws and ethics. The complexities of copyright, intellectual property and artist's resale rights are helpfully explained as well as the importance of Due Diligence and authentication. The section on ethics also contains information useful for any kind of custodian to be aware of, including the risk of artificially inflated valuations. Whilst this section could have been a bit larger and possibly gone into more detail about current ethical debates, there are clear signposts to further reading. The fourth and fifth chapters focus on insurance and the possible alternatives to insurance. It gives handy advice on choosing the right experts for valuations and guidelines for reducing the premium. There is particularly useful information about the risks of loaning items out and insuring travelling exhibitions. Collaboration between heritage institutions when it comes to loans and touring exhibits is vital for the growth and accessibility of the sector but these arrangements must be handled properly. Chapters six, seven and eight further explore the challenges and benefits of valuing a collection including how to go about valuing an entire collection and more detail on the factors which can affect the value of an item. The final sections offer very useful case studies and templates to give the custodian practical help. I would very much recommend this book to all custodians of a heritage collection. The examples are contemporary and very relevant, as are the case studies and templates, making this an incredibly helpful guide for those who are considering valuations, loans and insurance. Our collections are important to protect so taking on board this kind of guidance is ultimately worthwhile.

Claire Marsland

William Acres (ed.), ***The Letters of Lord Burghley, William Cecil, to his Son Sir Robert Cecil, 1593-1598*** (Camden Fifth Series Vol. 53, Cambridge: Cambridge University Press for Royal Historical Society, 2017), £45.00, ISBN: 9781108424554.

The archive source for this correspondence is Cambridge University Library MS Ee.3.56. Of the 138 letters in this book, 128 are from Lord Burghley to his younger son, Robert Cecil, who was knighted and joined the Privy Council in August 1591 or soon after that. The letters show how Burghley trained Robert to take over from him, first by functioning as Elizabeth I's main secretary directly before 1596, then by becoming Principal Secretary in July 1596 in place of his father, who thereafter offered important advice before dying in August 1598. The major topics of Catholic interest in these letters are the rebellion in Ireland, England's relations with the Catholic powers of France and Spain, also the English mission. After the rebellion in Ireland, led particularly by Tyrone and O'Donnell, became more open in 1593, Burghley greatly feared that the political arrangement there would collapse into warfare. He repeatedly wrote that the resultant English campaign there was expensive in terms both of money and also of resources, since the army there could not be reduced in numbers. By August 1597, the Lord Deputy had responded forcefully to Tyrone's refusal to give certain assurances to Elizabeth, because of the breaking of a truce by Elizabeth's soldiers; by the following month, Tyrone had taken the whole of Ulster and large parts of Connaught. In 1598, 'Ireland took highest priority in Burghley's and the Queen's calculations' (p. 72). Because English rule in Ireland was breaking down, many English soldiers were moved there from France, where, by early 1594, developments towards peace between France and Spain had coincided with the deterioration in Ireland. The previous year, a fragile truce in Brittany had turned Elizabeth's cautious support for a Breton campaign into outright opposition to English involvement. She therefore recalled her army from Brittany although, as late as December 1595, Burghley expressed concern at the slowness of those troops' withdrawal. Although the French ambassador to England had informed Elizabeth and her Council of a need for military help for Boulogne in 1593, the king of France saw by early 1595 that he could expect no further military help from Elizabeth. This matter recurred two years later: in July 1597, Burghley wrote that the French king should not be given more military help than suited Elizabeth's interests. Meanwhile, Spain hoped to overcome England throughout the years from 1593

to 1598. Even after France, Spain and Holland achieved a fragile peace at the end of the sixteenth century, Spain continued its aggressive policies towards England, in particular by supporting at least some Irish rebels. Burghley saw that the task of having English foreign policy deal both with the worsening Irish situation and with Philip II in Europe was tremendously difficult. He thus appreciated the need to try to keep some favour with Scotland. At one stage, news reached Elizabeth of Spanish plans to invade England via Scotland, while, in October 1595, a large consignment of munitions from 'Hamborough' (Hamburg) to Spain could only be intercepted near Orkney by order of the Scots king. As to the life of the English recusant mission, we are told that, from at least 1592, products of foreign seminaries, along with 'seditious persons ... and other dangerous spies' (p. 100 n. 36) were to be referred to a committee of three, which included Robert Cecil. However, much the most important archive source in this book for European Catholic espionage to do with the English mission is Letter No. 15, from Burghley to Robert, of January 1593, here without its enclosures. One intercepted letter enclosed with Letter No. 15 was from Fr William Holt SJ, formerly Rector of the English College, Rome, to Cardinal Allen about private business and the execution of Richard Hesketh for the murder of the fifth Earl of Derby. Another enclosed letter was from Richard Hopkins, 'a papal agent and prominent spy in the Low Countries' (p. 115 n. 72), also to Cardinal Allen, about Hopkins' hope for greater toleration of Catholicism and his dealings with one Michael Moody, known to Burghley and Robert. A third enclosed letter, less important, was from an unnamed author to Roland Baines, Allen's secretary. In July 1596, Burghley mentioned the examination before Archbishop Hutton of York of the renegade, and perhaps questionable, priest Miles Dawson for political purposes, mentioning a measure of torture if Dawson did not give more informative answers than before. A much nobler priest, 'Boast, a seminary priest', actually St John Boste, is mentioned at p. 137 n. 124. A point needs clarifying here: the date given, 11 December 1594, is actually that of Bishop (later Archbishop) Hutton's plea for a pardon for Lady Margaret Neville, a protector of Boste. Pages 295 to 304 of this book give an extensive bibliography and pages 305 to 315 give a thorough index.

Nicholas Paxton

Digby Hague-Holmes, ***Napoleon the Fourth*** (Farnborough: St Michael's Abbey Press, 2016), £17.95, ISBN: 9780907077701,

Although the Prince Imperial never used the title Napoleon IV, this book deserves reviewing in terms of the effect on English Catholic life of his presence in life and death. The Prince developed a considerable spirituality as a teenager in response to his experiences in the Franco-Prussian War and in exile in England, even though he kept his faith out of politics and told Pope Pius IX in 1876 that the Church should do so too. At Napoleon III's funeral at Chislehurst in January 1873, though the crowd of over 20,000 which gathered outside the Catholic church there was largely French, there was also a clear English element in that the Prince of Wales was present, representing Queen Victoria. Also, some time later, the Queen went to Chislehurst herself, along with Princess Beatrice, to pay their respects to Napoleon III's coffin and to visit the widowed Empress Eugénie and the Prince. While a rally at Chislehurst on 15 August 1873, for the anniversary of Napoleon I's birth, was clearly a French event, it did at least include a celebratory Mass in an English church. Another such Mass was held at Chislehurst for the Prince's majority in French law. While the French numbered almost 7,000, 'the English likewise turned out in their thousands to watch the spectacle' (p.116). Sadly, the same was true of the Prince's funeral, also at Chislehurst, which Queen Victoria attended with three princesses of her family and a large entourage; two government ministers also attended. While the Queen and her party did not enter the church, she saw her presence (on a dais outside) as making amends for the Prince's death aged 23 in a British uniform in Zululand on 1 June 1879, not only to the Bonapartes, but to France itself. The funeral pageantry outside the church had a definite British element: it included the Prince of Wales and the dukes of Edinburgh, Connaught and Cambridge among the cosmopolitan body who walked to the church with the Prince's coffin. Other military representatives included a large contingent of Woolwich cadets, who led the funeral procession with arms reversed. At Farnborough, where the Empress moved after the Prince's death, she had the mausoleum-church built between 1883 and 1888, in which year the coffins of Napoleon III and the Prince were brought there from Chislehurst. Farnborough Abbey is important in English Catholic history, primarily because its foundation as a mausoleum and a functioning church in one is unique in post-Reformation English Catholicism, and partly because the Masses and prayers which the monks there are called on to offer include perpetual intercession for the Prince as well as for his parents. As to sources, Colonel Hague-Holmes has been well placed to consult military archives and archivists, as well as the Royal Archives at Windsor, although he has written with 'close reference' to Katherine John's 1939 biography *The Prince Imperial*. While such

close dependence is unfortunate, one should remember that John gave no footnotes or other references which would have helped researchers. The bibliography is tolerable despite noticeable gaps. For a book of this length, misprints are not very many; some are occasioned by diacritics, though the others include Pious IX for Pius IX (p. 236). The Index is useful, though it leaves out one or two possible entries, such as Josceline Wodehouse, a close friend of the Prince from their Woolwich days, and Troopers Cochrane and Rogers, who remain unlisted unlike others of the party that included the Prince the day he was killed. This book's price is low for a well-produced hardback.
Nicholas Paxton

College communities abroad: Education, migration and Catholicism in early modern Europe, eds., Liam Chambers & Thomas O'Connor, (Manchester, Manchester University Press: 2018), hardback, £ 75, ISBN: 9781784995140.

This important volume of essays results from an 'Irish in Europe Project' conference held in Limerick in June 2014. Usually studies of the colleges in exile in early modern Europe concentrate on relationships with their countries of origin. This volume takes a wider view setting the colleges in an international and transnational framework, coining for the direction of this exploration the rather ungainly term 'abroad colleges'. This collection of eight studies also usefully serves to draw attention to the similarities between such colleges, but each author takes a different and complementary theme in his study of the colleges. Irish, English and Welsh, and Scots Catholics founded more than fifty Colleges across Europe in the sixteenth and seventeenth centuries. These abroad colleges represent a 'European phenomenon for Catholics forced to confront the realities of non-Catholic political authorities... Irish, English and Scots historians have much to learn from scholarship on Dutch, Scandinavian, Maronite and other communities' (Chambers, p. 25). Liam Chambers provides a fine initial overview of the foundation of the exiled secular and religious colleges and their development in Northern Europe, Italy and the Iberian peninsular. Chambers concludes with a wide-raging and well annotated account of the historiography of the colleges from Charles Dodds' controversial and firmly anti-Jesuit history of the English College, Douai (1713) through to the more balanced work of nineteenth century and more recent scholars. Central to the history of the colleges is the role played by the Society of Jesus and the complexities of finance and patronage. Both the central role played by the Jesuits and the problem of under-funding until consolidation under the

papacy of Benedict XIII are illustrated by the study by Urban Fink of the first of the colleges for foreign students in Rome, the Collegio Germanicum, founded in 1552. This is followed by a chapter by Willem Frijhoff which explores the various educational strategies employed by the Dutch Catholics both at home and abroad. Thomas O'Connor points out that the Irish survived for more than half a century without seminaries; the Irish clergy, with considerable support from the laity, continued to train by way of an apprenticeship system. By the early seventeenth century there were colleges sending priests home, initially founded in the Iberian Peninsula and the Netherlands. These colleges, especially those in Spain, formed a focus for migrant groups of Irish merchants, which from early mediaeval times were settling in Iberian ports, as well as for bankers, engineers and soldiers. Itinerant Irish students, some already ordained priests, were familiar in Europe and gradually a series of small colleges were established for them in France and Spain. Cromwell's depredations became a spur for a further series of continental colleges, the college in Paris becoming central to the mission of ministering to the growing Irish community at home. Although some colleges survived into the nineteenth century, for various reasons most collapsed during the second half of the eighteenth century, and the focus of clerical education came to be focused on St Patrick's College, Maynooth, founded in 1795. Adam Marks explores the political role played by the Scots Colleges overseas and their close ties to the Stuart dynasty, particularly during the Thirty Years War, and the attempts to restore the Stuarts to the throne in the eighteenth century. After the defeat of White Mountain (1620), the Stuarts used the Colleges to provide continued support for the restoration of the Protestant Frederick V and his wife, Elizabeth Stuart, to the Palatinate, putting loyalty to the dynasty above loyalty to religion in the vain hope of winning better treatment for Catholics at home. Politics is also the subject taken up by Michael Questier in his study of the English exiled communities but he sets this in a much wider context. While rejecting many of the received interpretations of recusancy, he argues that the situation was much more fluid than is often recognized, neither Catholic nor Protestant possessing a fixed identity. He thus disagrees with John Bossy's position that post-Reformation Catholicism in England can be identified as a 'sect'. He prefers to return to Bossy's earlier work on Anglo-French material of the time, arguing with Bossy that 'the processes of political change in France during the wars of religion, namely the radicalization of Catholic political thought and particularly of resistance theory, generated a step change in the ranks of Elizabethan Catholics'

(Questier, p 151). This led to varying choices: exile for some; resistance for others; attempts to compromise with the existing regime for still others. In turn these positions created different approaches to conversion, positions which could still be recognized as far in the future as period of the Restoration and beyond. The Maronite College, founded in Rome in 1584, was another of the foundations encouraged by Gregory XIII and administered by the Jesuits. Aurélien Girard and Giovanni Pizzorusso put the college both in its Roman setting and in its Middle Eastern context as well as examining the Maronite diaspora and its network of European connections. The College operated as an important centre for oriental studies in early modern Rome with its library and oriental printing press. The concluding essay in the volume, offers a study by James Kelly of the twenty two English convents founded in France and Flanders, and their interaction with their male exiled communities. Thomas Carre of St Gregory's, Paris, and Letitia Tredway, Prioress of the Augustinian convent next door, for example, intended a fully cooperative endeavour between the two institutions. Other communities offer further examples of mutual support but there were also the inevitable clashes and tensions. Interestingly national loyalties won out over confessional ones and evidence suggests little contact between the English communities and neighbouring Irish or Scottish houses. The volume draws on a wide sweep of sources, which encourage the reader to carry out further research relating to this fascinating subject, and has a good index. It offers a valuable contribution to the subject.
Peter Phillips

The Schism of '68 Catholicism, Contraception and 'Humanae Vitae' in Europe, 1945-1975, editor, Alana Harris, (Cham, Switzerland, Palgrave Macmillan: 2018), hardback, £99.99, ISBN: 9783319708102.

This volume, edited by Alana Harris, which originated from a workshop held in Kings College, London, in September 2016, and published in Palgrave Macmillan's 'Genders and Sexualities in History' series, offers a multifaceted study of the background to, and reception of, *Humanae Vitae* (1968) in Catholic communities across Europe. The editor contributes a valuable introduction exploring the literature of the period and offering an important challenge to the often-held view that sees secularization as the important spur towards the acceptance of contraception: Harris argues that shifting values about sexuality within the Church in the period following the Second World War play a more significant part than is often appreciated. This is followed by twelve inter-

related and usefully cross-referenced essays exploring the situation in various European countries (excluding Scandinavia) as well as an afterword by Dagmar Herzog. These essays achieve a commendable balance, relying on a wide-ranging use of interviews, archival, and primary sources. One of the great strengths of the volume is its focus on the background and changing approaches to marriage in the decades before the publication of *Humanae Vitae*. Thus, Dupont's study of the Belgian Church carefully examines the work of theologians who proposed that marriage should be explored by lived experience and intersubjectivity as a starting point for a study of love, relationships and personal growth. He focuses on the important call by Suenens to theologians to study problems of sexuality and human reproduction which resulted in Leuven's annual International Sexological Colloquia held from as early as 1959. Suenens, created Cardinal by John XXIII in 1962, remained in the forefront of those who called for a more personalist understanding of love and marriage even after the publication of *Humanae Vitae*. The editor contributes a valuable chapter on the English Church, focussing on Cardinal Heenan and analysing the letters written to him by the laity, now preserved in the Westminster Diocesan Archives. From July to December 1968, for example, the ninety-two letters he received seemed fairly evenly divided, 42 in favour of the encyclical, 40 against. Harris makes good use of the Archives, but it is a pity she does not refer to the differing roles of the bishops in England and Wales. Archbishop Murphy of Cardiff was a strong supporter of the encyclical but Heenan's own auxiliary, Bishop Butler, the most theologically astute of the bishops, argued against it. Archbishop Beck of Liverpool was more circumspect, being prepared to suggest, even after the publication of *Humanae Vitae*, that the teaching might change in the future. Archbishop Dwyer, while accepting it, admitted in a private letter: 'As for the individual case, however, it seems to me that imputability could range from 100% to zero, according to circumstances'. The response of the bishops, but not the English and Welsh bishops, is to be found elsewhere. Karl Rahner might have argued that *Humanae Vitae* would not change the practice of the majority of Catholics, but it certainly resulted in increasingly open criticism and heated dialogue. Ebner and Mesner explore the background to the publication of the *Königstein Declaration* in Germany and the *Maria Trost Declaration* in Austria. While accepting the ideal of marriage proclaimed in *Humanae Vitae*, these documents attempted to mitigate the force of teaching by allowing for individual cases of conscientious objection, doing much to remove public pressure from the bishops, and helping to calm consciences across Europe.

Agnieszka Kościańska's valuable contribution on Polish Catholicism points out that the Polish situation is rather more nuanced than often thought. She offers evidence of a progressive Catholic movement in 1960s Poland associated with the journal *Więź*, run by a group of lay Catholic intellectuals which called for a new understanding of sexuality and relationships. At the same time Karol Wojtyła (later John Paul II), took the personalism of Janssens and others in another direction. He was highly influenced by the psychiatrist, Dr Wanda Półtawska, who had spent time in Ravensbrűck and believed both contraception and abortion to be unhealthy for women, causing illness and neurosis. Wojtyła took this up, arguing that artificial contraception represented an attack on subjectivity and personhood. Increasing evidence reveals that this fundamentalist position had considerable influence on the text *Humanae Vitae* itself. Andrzej Wielowieyski, a frequent contributor to *Więź*, published a prominent Catholic marriage manual in 1972, insisting that sexuality lay at the heart of personal identity and marriage, and offered surprisingly practical advice, citing the *Kama Sutra* as a particularly creative source; the now Cardinal Wojtyła was inevitably critical of this differing interpretation of personalism, understanding the critics of *Humanae Vitae* to be acting under the influence of secularism, utilitarianism and hedonism. Sevegrand points out that the public response to the encyclical by theologians in France was surprisingly muted, though some questioned its recourse to arguments from natural theology: André-Marie Dubarle considered that it seemed to extend magisterial jurisdiction beyond the stipulations of Trent and Vatican II; Congar, in a confidential note to the bishops argued that it regarded human nature as being 'in a fixed and abstract state when it is in fact historical'. Such comments led the bishops to play down this central argument of Paul VI in issuing a Pastoral Note on the encyclical, which, like those of Germany and Belgium, sought to soften the impact of *Humanae Vitae* on individual families. These essays significantly demonstrate the complexity of the issues surrounding marriage and family, well illustrating the role played by demographics; linguistic divisions between communities in, for example, Belgium and Switzerland; Church politics as well as national politics, together with confrontations between the two; the media; developing Catholic studies of sexuality and relationships dominated by the shift from an abstract neo-scholasticism to a personalist approach. Underlying all this is the increasing role played by the laity, given further prominence by the deliberations of Vatican II, but also supported by theologians and seminary lecturers, priests, and by many of the bishops themselves. The collection of essays succeeds in clearly highlighting

the crisis in the Church, and indeed it was a crisis, although expressions like 'a schism of sorts', 'near schism', rather than a schism, 'the real schism will be a silent one', occur throughout the study. Some did indeed turn away from the Church, but it was never a schism as such, as the title rather overdramatically suggests. Here we have reflected a changing understanding within the community of the Church, rather than something resulting from so-called attacks from an external secularism. My one serious quibble with the volume is the price. At £99.90 for the most part only academic institutions will be able to afford it. It is an excellent study and deserves a far wider readership than that.

Peter Phillips

English Monastic Litanies of the Saints after 1100. Volume III: Addenda Commentary Catalogue of Saints Indexes, ed. Nigel J. Morgan, Henry Bradshaw Society. Volume XCCIII. (Woodbridge, 2018), hardback £60.00, ISBN: 9781907497339.

This is the 'rounding off' volume of a complete set of three volumes providing a definitive catalogue of monastic litanies, and it needs be read in conjunction with volumes one and two. Professor Morgan reckons this monumental work to be 'the most professional research project' of his entire professional career. It is published five years after the appearance of volume II. The earlier volumes described surviving litanies listed alphabetically by the name of the monastery to which each litany belonged. Volume II dealt with Pontefract to York. Most of the monasteries listed were Benedictine, and their litanies are usually to be found as appendices to English medieval psalters, 1100-1528. The few surviving Carthusian litanies are remarkable for their omission of English saints, whilst so few Cistercian calendars survive that it is difficult to make comparisons .In Benedictine litanies, St Benedict is usually given a double invocation, as is sometimes the patron saint of the house. Saints whose relics were venerated in a particular monastery were also given priority in the litany of that house. The focus of this study is 'the 'standard litany' which usually followed the recital of the seven penitential psalms after Prime. Litanies recited on other occasions are not discussed. The order of saints in the litanies was generally established by the early 13th century, except for newly canonised saints, although many houses did not add these to their litanies. Continental saints, especially from the mendicant orders, were included in the litanies, especially in litanies attached to nunneries, because many of these had friars as

confessors. Instructions on the use of the litanies tend to be found in monastic ordinals and customaries rather than in breviaries or copies of the psalter. Six new litanies are added in an appendix to volume three which usefully form a comparison with those included in the earlier two volumes. A particular addition in this volume is Professor Morgan's provision of commentaries on the litanies which are now set within the context of the particular monastery from which they derive. This has involved a study of the relics attached to the various monasteries and their external networks. Also included are short biographical summaries of the saints mentioned in the litanies with are helpful for identifying the more obscure saints. Over half of this volume is taken up with a catalogue of the saints found in litanies. The majority of manuscripts containing litanies are now to be found in Cambridge, Oxford, and London. Of particular interest is a discussion through a study of the litanies of the influence of Norman liturgical texts on the English monasteries after the conquest. Bec, because of Lanfranc, was a major influence here, and Reading's litany and calendar were completely Cluniac. Seventeen English houses saw an influx of Norman or other French monks after the conquest, and thus the inclusion of the names of French saints in the litanies. An addenda of transcribed editions of some litany texts will be useful for comparing with litany texts discovered in the future, and the continuing publication of English Benedictine calendars begun by Francis Wormald will allow a closer study of litanies by means of the gradings of saints' feast days as found in the calendars. For Catholic readers, the editor admits (p.2, note 5) that the pre-Dissolution liturgical books must have continued in use during the short-lived Marian monastic restoration, and reference is made to Abbess Laurentia McLachlan of Stanbrook's substantial study, with J. B. L. Tolhurst, of the ordinal and customary of St Mary's, York (1936-51). The recusant martyrologies of 1608 and 1640 of the English Jesuit, John Wilson, and Nicholas Roscarrock and Edmund Bishop's works, are noted. The volume ends with valuable indexes and a comprehensive bibliography.
Geoffrey Scott

Anthony P. Dolan (ed.) ***Good News for the East Midlands*** (Lincoln: Tucann Books, 2018), paperback, £20,

In 1850 the Roman Catholic hierarchy was restored in England and Wales and Nottingham was one of twelve dioceses created at that time, in addition to the archdiocese of Westminster. The centenary and sesquicentenary of this event saw the publication of many histories of Catholicism in England and Wales.

Two volumes of essays, giving accounts of the development of the Church in these countries from 1850 to 2000, remain standard works of reference.[99] Many diocesan histories providing more local information, were also produced, including a centenary history of the diocese of Nottingham. Whilst the volume under review draws on that history and also continues the story of the diocese into the twenty-first century, the editor (a former archivist of the diocese) makes clear that that its principle aim is to aid in spreading the Good News of Jesus Christ. He and his collaborators hope that the lives and achievements of Catholics in the counties of Lincolnshire, Leicestershire, Nottinghamshire, Derbyshire and Rutland will be a source of inspiration to their successors. This account of the diocese of Nottingham provides a mine of information about the history of Catholic Christianity in the area, mainly in the post reformation era although the introductory section begins in the fourth century CE. Two thirds of the book is given over to histories of individual parishes some of which, like Market Harborough trace their origins to chaplaincies maintained by families - in this case the Nevilles - in penal times, while others were created to meet the needs of new or growing Catholic populations, as in Boston, where there was an influx of Irish construction workers to the Fens in the early nineteenth century, Hucknall which served Catholics who came to work in the developing coal mines in the 1860's, and urban parishes, such as the divine Infant of Prague, Nottingham which was established to provide for Catholics on the Bestwood Estate, and developed from the 1950's. Each parish entry includes historical background of this sort, information about the people, laity, religious and clergy, whose efforts and financial contributions enabled the parish to develop. Details of religious communities in the parish are given at the end of each entry and there is a separate list of saints associated with the diocese towards the end of the work. Information about church buildings and schools is also provided. A complete list of all churches, chapels-of-ease and mass centres, including those now closed, is given at the end of the book. These histories make clear the importance of the role of the bishop in the development of parishes and the introductory pages of the book provide brief but useful accounts of all of the bishops of Nottingham from 1850, when Bishop Ullathorne of Birmingham was appointed Apostolic Administrator prior to the

[99] G. A. Beck (ed.) *English Catholics 1850-1950* (London, Burns and Oates, 1950); V. Alan McClelland and Michael Hodgetts (eds) *From Without the Flaminian Gate: 150 Years of Roman Catholicism in England and Wales 1850 to 2000* (London, Darton, Longman &Todd,1999)

appointment of William Joseph Hendren as first Bishop of Nottingham in June 1851, to the appointment of Bishop McKinney in 2015.The remaining pages complete the picture of the diocese with brief descriptions of some significant developments in recent years, including local initiatives in youth work, evangelism and support for people with special needs. This account of the Catholic communities in the diocese of Nottingham is a useful addition to the available range of diocesan histories and provides members of that diocese in particular with a wealth of evidence of past achievements to inspire future pastoral and evangelical action.

Judith Smeaton

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.

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