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Contents

Editorial

Welcome to the 2020 edition of Catholic Archives. At the time of writing, the United Kingdom is in an unprecedented state of lockdown, responding to the global threat posed by a new virus, COVID-19. As a result, workplaces have shut down, with many employees forced to work from home. The nature of archives makes remote working difficult but there are always activities we can undertake to promote the collections we are privileged to work with. The articles published in this year's issue highlight once again the importance of such work for our internal and external uses. The journal begins with a transcript of the Limerick Diocesan Archivist (and part-time bartender) David Bracken's very interesting and enriching paper at last year's conference on the pastoral function of the church archivist. Archivists of whatever persuasion are now having to deal with the growing challenge of born-digital records and so Chris Grygiel's article on the important work he is doing in this field for the University of Leeds Special Collections is a timely one. The evidential use of archives in supporting the canonisation of Mother Magdalene Taylor of the Sacred Heart is the subject of the next article by Paul Shaw. Two articles then deal with researcher use of archival documents and printed material. The first, by John Davies, examines a little-known aspect of early twentieth century Catholic social history, the sale of cigarettes, tea and coffee to raise funds for the building of a new cathedral by the archbishop of Liverpool, Richard Downey, with the second article, by Canon Anthony Dolan, focusing on the remarkable life of the Victorian Robert William Willson, the first bishop of Hobart Town in Tasmania. Catholic school archives are the subject of Keighley Graham's article on St George's College in Weybridge, established by the Catholic order of Josephites in the middle of the nineteenth century. The final article is a transcript of a paper I gave to the Anglo-Iberian Relations Network conference in Oviedo, examining the archive and library of the English College in Lisbon and its importance for research in the field of Anglo-Iberian relations.

The Pastoral Function of the Church Archivist: Minister of Memory and Hope in a Time of Uncertainty

David Bracken

Grey towers of Durham,
Yet well I love thy mixed and massive piles,
Half church of God, half castle 'gainst the Scot,
And long to roam these venerable aisles
With records stored of deeds long since forgot.
Inscription on Prebends Bridge, Durham, Sir Walter Scott

What follows is a personal reflection on the pastoral function of the church archivist, through the lens of one archivist's experience on the periphery, in a medium-sized diocese in the southwest of Ireland.[1] This reflection takes place in the context of the vision for church archives articulated by the Pontifical Commission for the Cultural Patrimony of the Church in *The Pastoral Function of Church Archives*[2] and reprises some of the salient points of the letter.[3] Church archivists, professionals working in the archival sector, have an additional prophetic role in the

[1] Paper delivered at Catholic Archives Society, Annual Conference, 20-22 May 2019, Ushaw College, Durham.

[2] 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 [10 December, 2019].

[3] See David Bracken, 'The Pastoral Function of Church Archives: A Reflection on the Theological, Juridical and Pastoral Context of Roman Catholic Diocesan Archives, *Irish Theological Quarterly*, vol. 82, 1 (2017).

mission of the church. They are called to be ministers of memory in a time of great uncertainty, as they attempt to realize the potential of archival collections as envisaged by the *Church Archives* letter. Archival practitioners are faced with real challenges in this task, including a lack of understanding of the importance of church archives on the part of many custodians. Archival advocacy is therefore of primary importance both at local and national level where it is facilitated by the various archival associations. Where resources are limited, collaboration with like-minded partners in church and civil society, offers the real possibility of advancing the interests of church archives.

1. The Word - Calling us to a Ministry of Memory and Hope

The late Fr Michel de Verteuil, C.S.Sp., onetime provincial of the Spiritans in Trinidad and a proponent of the practice of *lectio divina* was very insistent that we sit with and reflect on the inspired word that the church sets before us each day in the Lectionary. In the Acts of the Apostles[4] we are told that Paul and Barnabas, returning to Antioch from one of their missionary journeys, 'assembled the church and gave an account of all that God had done with them, and how he had opened the door of faith to the pagans'.[5] As archival professionals, we could do worse than take this word for our own.

As archivists we gather up and safeguard accounts of everything that God has done with the communities that we serve: we open to them the door of storied memory. Gathering up and organising material, much like St Luke - author of Acts and the first *chronista* or chronicler of the early Christian community - has done. He collected eye-witness accounts and stories passed down in the oral tradition and committed them to the manuscript page for his patron, Theophilus: the joys and sorrows of the fledgling church as described in Acts. He tells us at the beginning of his Gospel that he has investigated everything carefully

[4] Acts 14:19-28.
[5] Acts 14:27.

and written an 'orderly account'. And to what purpose? 'So that you may know the certainty of the things you have been taught.'[6]

To what purpose do we carry out this archival work? To hold the memory of the people of God in our hands lest it be lost. To keep this storied memory as a resource for future pathfinders in our communities and congregations. And to tell the story of those who have gone before us, lifting up the hearts of those who journey in the strange lands of the twenty-first century. The archivist as minister of memory is called to speak this Good News word; as minister of hope, s/he is called to lift up tired hearts in a *Sursum Corda*; in the passage from Acts, we are called 'to put fresh heart' into our communities, to encourage them.

While St Luke would make a worthy patron for archivists and all things archival, that honour falls to St Lawrence, known to us primarily from the Roman Canon[7], 'Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence...' Roasted to death on a gridiron, he is patron saint of librarians, archivists, comedians and cooks! And appropriately enough in our context, he was a deacon of the Roman church. As a deacon he was called to a ministry in service of the Christian community. And our work too is a ministry in service of the Church. Although I suspect that very few of my colleagues in Limerick Diocesan Centre would describe what I do in these terms - I am a pen pusher, a carrier of papers - it's central to my understanding of what I do as archivist. I would encourage you to begin to think of yourself in these terms, a minister of memory and hope, giving account of all that God has done through the generations.

The Letter - The Pastoral Function of Church Archives

[6] Luke 1:4.
[7] Eucharistic Prayer I.

Before going further, it is helpful to revisit the *Church Archives* letter, referred to at the beginning and which in part gives the title to this paper, summarising some of its key themes. In 1997 the Pontifical Commission for the Cultural Patrimony of the Church circulated a letter, *The Pastoral Function of Church Archives* to the bishops of the world.

The *Church Archives* letter explores the archival patrimony of the Church, acknowledging the spiritual importance of church archives for the believing community and for the transmission of its tradition from generation to generation. It also recognizes the cultural and historical significance of this deposit for Catholics and the wider community. In a preface to the letter, Archbishop Francesco Marchisano, president of the commission, describes its work in the following terms: 'We are drafting documents of general interest with the aim of creating a common consciousness of respect and congruent use of the huge cultural heritage which the church has gathered.'[8] The original translation from the Italian was a common 'conscience' of respect for the cultural heritage of the church. While consciousness is a better translation, communicating the idea of awareness, the sense that respect for the patrimony is a matter that should weigh on the collective conscience of the church is an idea that appeals.

The archives contribute to a sense of continuity and belonging, particularly at times of great change. More profoundly, they foster a sense of connection with the generations gone before and are a tangible expression of the communion of saints and a witness to faith. Monsignor Luis Manuel Cuña Ramos, Archivist, Congregation for the Evangelization of Peoples who gave the keynote address at the recent

[8] Letter from Archbishop Francesco Marchisano, Commission for Cultural Patrimony, 11 March, 1997, introducing *Church Archives*.

AGM of the Association for Church Archives of Ireland referred to the 'apostolicity of the archives'.[9]

As Pope Francis remarks in *Evangelii Gaudium*:

> 'Together with Jesus, this remembrance makes present to us 'a great cloud of witnesses' (Heb 12:1), some of whom, as believers, we recall with great joy: 'Remember your leaders, those who spoke to you the word of God' (Heb 13:7). Some of them were ordinary people who were close to us and introduced us to the life of faith: 'I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice' (2 Tim 1:5)'.[10]

The letter calls for the establishment of diocesan historical archives, or where they already exist, for the service to be made more effective, emphasizing the primary responsibility of the particular church for its own historical memory. The commission reprises the provisions of the revised *Code of Canon Law*, reminding diocesan ordinaries of their duty to establish 'a diocesan historical archive and to see that documents of historical value be carefully kept there and be systematically organized'.[11] The possibility of gathering together certain smaller archival collections which are not sufficiently protected is envisaged to guarantee the conservation of material for both its use and protection. Diocesan bishops must take such measures, whenever there is a danger that such materials may end up in improper locations or in fact already are in unprotected sites, such as parishes and churches which have no priests or other personnel. The letter acknowledges that Catholic

[9] Luis Manuel Cuña Ramos, 'The Pastoral Function of Church Archives and Archivists', keynote address at Association for Church Archives of Ireland AGM, 11 May, 2019, DCU All Hallows Campus.

[10] Pope Francis, *Evangelii Gaudium*, 13.

[11] Code of Canon Law, canon 491.1 and canon 491.2.

historic archives, while remaining autonomous, are an important part of the national heritage and recognizes the possibility of mutual collaboration with civil bodies. It continues, 'this heritage of memory can become, in fact, a point of reference and a meeting place,' enabling cultural initiatives and a variety of collaborations.[12]

A concrete plan of action - a charter of sorts for individual church archivists, dioceses, and national episcopal conferences - that has as its end the preservation, transmission, renewal, and appreciation of the patrimony of the ecclesial community is outlined in the letter. The commission encourages the preservation of acts established in the archives. Recovery of archives confiscated in the past, 'as a result of complex historical circumstances and dispersed in other locations' is likewise encouraged, 'by drawing up agreements of restitution or by using computerized reproductive means'.[13] In addition, it invites participation in national and international archival associations and recommends establishing wherever possible, special commissions 'composed of those responsible for the diocesan archive collections as well as experts in the field'.[14]

At episcopal conference level, common practical guidelines are suggested concerning the methodologies to be followed for the arrangement, appraisal, and protection of the collections. Particular mention is made of those charged with the care of parochial archives and the need, 'to reawaken in pastors ... a greater sensitivity towards the archives under their care so that they might contribute a stronger effort in properly collecting, ordering and appreciating this type of material'.[15] Specifically, pastors are reminded of the canonical

[12] Commission for Cultural Patrimony, *Church Archives*, 4.5.
[13] Commission for Cultural Patrimony, *Church Archives*, 2.4.
[14] Commission for Cultural Patrimony, *Church Archives*, 2.
[15] Commission for Cultural Patrimony, *Church Archives*, 2.4.

requirements to see that 'parish registers be correctly inscribed and duly safeguarded'.[16]

The document goes on to discuss the conservation of the archival collections, addressing such issues as storage and the creation of catalogues. Also featured is the question of access: the letter notes that, 'archives, as part of the cultural heritage, should be offered primarily at the service of the community that has produced them. But in time they assume a universal destination because they become the heritage of all humanity'.[17] With these initiatives in mind, the commission recommends the establishment of 'suitable criteria in loco regarding the set-up and good management of historic' and other archives, the employment of qualified personnel and the assistance of technical experts.[18]

At the end of his intervention, Monsignor Cuña Ramos gives succinct expression to the vision outlined in the *Church Archives* letter. He sets out three characteristics of 'pastoral archives' - disinterested openness; kind welcome and competent service - in a model mission statement for the sector.

2. The Reality: Time of Uncertainty

The insights of the *Church Archives* letter regarding the preservation, transmission and appreciation of the church's archival patrimony are particularly relevant in the current ecclesial context in Ireland which is characterised by a climate of uncertainty, if not upheaval. As Pope Francis' remarked in an address to representatives of the Italian church in 2015, 'We can say that today we do not live an era of change, but

[16] Canon 555.3.

[17] Commission for Cultural Patrimony, *Church Archives*, 4.1.

[18] Commission for Cultural Patrimony, *Church Archives*, 2.

rather in a change of era. The situations we live today, then, pose new challenges for us [and] are sometimes also difficult to understand.'[19]

At a recent gathering in the diocese of Limerick to discuss arrangements for the clustering of parishes, a woman speaking from the floor - while recognising the enormity of the challenge - offered the following word of hope, 'We will begin again together'. In the task of beginning again to rebuild the Church, the archives of which we are custodians are a valuable resource - for the most part undiscovered and underappreciated - for the people of God. In this context I borrow from Fr Joseph MacMahon, O.F.M., former Secretary of the Irish Franciscan Province. The concretization of the tradition, he says, is especially important during a period marked by profound discontinuity with the past. In this context, the archival patrimony can help religious congregations and Christian communities more generally to clarify their identity and core values as they seek new direction. 'Awareness of the story sustains the morale of the group and gives it a coherence in times of fragmentation.'[20] The current ecclesial reality is difficult but we as church archivists have something important to contribute to our respective communities, as they navigate that changed reality.

A Response: Networks of Advocacy and Collaboration

In attempting to respond to the *Church Archives* letter, the present reflection will focus on the possibilities of advocacy and collaboration in furthering the interests of church archives. The work of archival advocacy at local and national level is fundamental. How many archivists, negotiating the appointment of a new bishop or congregational leadership team, discover that superiors or line

[19] Pope Francis, 'Address to Participants in the Fifth Convention of the Italian Church', Prato and Florence, 10 November, 2015.

[20] Fr Joseph MacMahon, O.F.M., 'Archives as Faith Records; Irish Franciscan Archives', unpublished lecture to the Association for Church Archives of Ireland, February 28, 2015.

managers have little understanding of the function of archives and archivist. They have to explain the role almost from the beginning: perhaps even having to justify the existence of an essential core service. As Monsignor Cuña Ramos put it in his address to the Association for Church Archives: 'We must inform, we must insist and we must ask... all they can say is no!' A very practical and simple vehicle for promoting and reviewing the work of the archive is the presentation of an annual progress report. It is useful for managers and superiors to get a sense of the ongoing work and future direction of a service. And useful for a practitioner to review what has been accomplished in any given year. While the church archivist needs to engage with managers and religious superiors, advocacy at every level in the organisation is important. In the diocesan context, for example, the archivist, needs to work with the priests who have custody of the collections and with staff in the parishes, sacristans and administrators who handle the records in the normal course of their work. More generally archival professionals need to enter into dialogue and collaboration with the communities that have created the records in the task of preserving, transmitting, renewing and appreciating the patrimony.

Like the majority of those, working in Catholic archives the Limerick diocesan archivist is a sole operator - in a sector that, in the Irish context, is seriously underdeveloped - a factotum, lurching from one problem to another. Against this background it's impossible to overstate the importance of organizations such as the Catholic Archives Society or the Association for Church Archives of Ireland in advancing the work of archival advocacy in particular. Both bodies advocate for the sector at national level, engaging with the Episcopal Conferences and with the various Conferences of Religious in these islands. Reaching out to meetings of curial officials, diocesan secretaries and managers; inviting them to events; meeting them individually or when they gather at national or regional level; 'informing, insisting, asking' those in

positions of leadership about the pastoral, prophetic ministry of church archives.

In addition, both groupings provide access to important support networks for individuals often working in professional isolation. The Catholic Archives Society, as clearly articulated on its website, aims to create opportunities for contact with others, provides information and advice through its programme of publications and archival visits.[21] Equally, the importance of conferences such as this Annual Conference cannot be overstated. And the contribution of speakers, in truth, is often secondary to the connections made between participants. As C.S. Lewis observes in *Reflections on the Psalms*, 'A person can't be always defending the truth: there must be a time to feed on it'. Pencil the 2020 Annual Conference into the diary; invite a colleague who doesn't normally attend to participate; extend the invitation to a member of the congregational leadership team, diocesan manager or bishop.

In tandem with the collegial support offered by archival associations, *Church Archives* envisages collaboration with like-minded organisations or institutions at a local level. The experience in this regard in Limerick Diocesan Archives has been very good, enabling the diocese to promote the heritage represented by the collections. In co-operation with Limerick Diocesan Advisory Service to Primary Schools, the archive has participated in primary teachers' in-service training.[22] The archive has strengthened its relationship with both the Hunt Museum and Limerick Museum through the *Visible Reminders* arts series, establishing a very good foundation for future collaboration between the diocese and these flagship Limerick cultural institutions.[23] Limerick Diocesan Archives

[21] Catholic Archives Society https://catholicarchivesociety.org/ [10 December 2019].

[22] 'Resources in the Local Environment that Support the Teaching of Religious Education', 5 July 2018.

[23] Visible Reminders series explored personal responses to 'Family' within a contemporary context, primarily using the collections of the

continues to collaborate with the History Department and *Roinn na Gaeilge*, Mary Immaculate College, Limerick on a variety of projects and conferences, including an annual postgraduate seminar introducing the collections to postgraduate students.[24] At national level, the archive has contributed material to the Letters of 1916 Project, based at Maynooth University; a crowd-sourced digital collection of letters written around the time of the Easter Rising.[25] Through these collaborative efforts the 'heritage of memory' represented by diocesan collections has become, to quote the letter, 'a point of reference and a meeting place,' enabling cultural initiatives and a variety of collaborations to take place.

Conclusion

A group from the Diocese of Bagdogra, India, accompanied by Bishop Vincent Aind recently visited Limerick Diocesan Centre. Bagdogra was established in 1997 and Bishop Vincent is only its second bishop. While the diocese of Limerick was established at the Synod Synod of *Ráth Breasail* in 1111. We have in the fourteenth-century Black Book of Limerick - one of the treasures of the Limerick archive - a link with the very roots of the diocese. The earliest document in the register is the *Carta Donaldi Regis Lymericensis* written between 1192 and 1194. There is

Hunt Museum and Limerick Museum as a source of inspiration. Artists from a wide variety of disciplines were invited to participate, bringing a diversity of ideas to their exploration of the exhibition theme, through their engagement with the respective collections. See http://www.visiblereminders.com/ [10 December 2019].

[24] Conference organised by LDA and Mary Immaculate College to mark the centenary of the death of Bishop Edward Thomas O'Dwyer, 13 October 2017. Exhibition of *De Bháll* Irish manuscripts as part of *BARÁNTAS*, 27 April 2018: the event was organised to draw attention to the potential of Limerick's Gaelic manuscripts as a creative and cultural resource for Limerick and the Mid-West

[25] Letters of 1916 http://letters1916.maynoothuniversity.ie/ [10 December 2019].

in Limerick and Bagdogra a sense of the church ever ancient, ever new. Ireland and India, stories intertwined in ways unexpected: Bishop Vincent recalled that among the first missionaries to the area were the Irish Loreto Sisters who established a convent in Darjeeling in 1846. Listening to Bishop Vincent, I was reminded of Pope Francis's commentary in *Evangelii Gaudium* on the importance of grateful remembrance in the mission of the church. The newness of the church's mission does not entail 'a kind of displacement or forgetfulness of the living history which surrounds us and carries us forward.' 'The joy of evangelizing always arises from grateful remembrance ... the believer is essentially 'one who remembers.''[26] Church archives facilitate the remembering of the people of God at a time of profound dislocation and disintegration. And as ministers of memory and hope, church archivists have a central role to play in the church's evangelical project, inviting our communities to rediscover their roots as a resource for the road ahead.

[26] Pope Francis, *Evangelii Gaudium*, 13.

Curating, mapping and presenting hybrid collections from University of Leeds Special Collections - a Professional Fellowship

Chris Grygiel

The University of Leeds Special Collections was established in 1936 when Lord Brotherton's collection of rare books and manuscripts were given to the Brotherton library, the building of which was funded by Brotherton himself six years earlier. Since that time the collections have grown to encompass books, manuscripts, archives and artwork from an extremely broad range of depositors and donors including businesses, individuals, organisations and institutions. Of these, the English Language Collection, the Gypsy, Traveller and Roma Collection, the Cookery Collection, the Leeds Russian Archive and the Liddle Collection of First and Second World War material have all been awarded Arts Council designated status as being of national and international importance.

In recent years with the rise in office and home computing along with the increased use of digital technologies throughout many sectors of society, there has been an increase in the amount of digital and multimedia material encountered in negotiations and subsequently found in deposits. As a result our collections have expanded to include varied analogue and digital material which amongst other material includes: cassette recordings of dialects from the Leeds Archive of Vernacular Culture; DVD recordings of performances from the Leeds Playhouse collection; a hard drive containing interviews with members of the Holocaust Survivors Friendship Association; a wide range of digital and analogue formats of film, video and audio from the South Bank Show Production Archive; and a paper accrual and digital deposit from Simon Armitage, Poet Laureate.

Alongside this influx of material in new agreements and deposits, there has been an ongoing incremental shift from paper to digital in accruals to our collections. This has been most noticeable in the material we receive from the faculties and schools of the university, which now almost wholly arrives in digital form rather than paper, but is also reflected in accruals from organisations such as the aforementioned Leeds Playhouse and the British Society of the History of Science. Furthermore, negotiations are ongoing with a range of donors and depositors on the delivery of their archives in their original born digital formats rather than as paper material, and the development of an understanding of the way their material was created and used.

In September 2018, and against this background of an increase in digital and hybrid material, I began work on a Professional Fellowship with Research Libraries UK (RLUK) and The National Archives (TNA). This was a new scheme whereby staff from RLUK institutions would be hosted by TNA for a set period of time and staff from TNA would be hosted by RLUK institutions. Support, advice and guidance would be provided by a mentor from the host organisation. This would also extend to the support of the staff from the host institution. The professional fellowships, of which three were awarded, ran from October 2018-September 2019 and were self-directed projects based on the professional interests of the participants. There have subsequently been four fellowships awarded for the October 2019-September 2020 year.

My professional fellowship, which concluded in September 2019 was titled 'Curating, mapping and presenting hybrid collections' and was focussed on those collections containing both paper and digital material held by Special Collections at the Brotherton Library, University of Leeds. My host for the fellowship would be the National Archives, with my mentor being head of cataloguing at TNA, Jone Garmendia.

As suggested by the title, I focussed my attention on three areas I considered key to the handling of hybrid collections:

1) The *Curation* strand focussed on the British Society for the History of Science (BSHS), a collection which has a range of deposits and accruals of varying size, format and content. This section aimed at working with BSHS to standardise the material we receive and using the outcomes to inform our work with other collections and donors/depositors - establishing guidelines for how we deal with these in the future.

2) The *Mapping* strand addressed the Simon Armitage collection. We received a digital accrual to the poet's paper collection, and I wanted to consider what was possible and plausible to make this material available in a timely manner. Of particular interest was the potential to extract metadata from the deposit and how this might enable staff to fast-track the cataloguing workflow

3) .Finally, the *Presenting* strand looked at the Zygmunt Bauman collection, the ways in which researchers might want to access this hybrid collection, and the ways in which we can better facilitate digital humanities research. Bauman was an internationally renowned philosopher who taught at Leeds for much of his career, and we would work with researchers from the School of Sociology on the project to make this material research ready.

A good starting point for my work on depositing guidelines was examining some of the deposits from BSHS, identifying discrepancies and establishing the relationship between paper and digital. I quickly moved on to discuss these with BSHS, learning about their records management methods and identifying some clear targets in moving towards regular and standardised accruals.

In terms of analysis, metadata extraction and arrangement, I had been dabbling in BitCurator for some time but the fellowship provided the

opportunity to engage with it more fully, mapping out and establishing a workflow for processing deposits - extracting metadata and identifying data sensitivities to better inform the cataloguing process.

By establishing an outline of a workflow, I was able to discuss cataloguing practices with a wider group of colleagues in Special Collections. These discussions consisted of practical questions such as:

- how would we expect the extracted metadata to populate catalogue records and can this process be automated?
- how important is archival hierarchy to users if they use searches and filters to find material?
- how do we record duplication and do we de-duplicate?
- what do we do with intra-media duplication (paper and digital copies)?

Of course, many of these questions are too complex to go into detail here - sometimes we might meet and discuss a particular issue on a fine point of metadata, while at other times we would discuss much broader issues involving metadata extraction, or field population in EMu (our collection management software). Importantly, these discussions progressed throughout the fellowship and began to form the basis of a digital cataloguing manual that will evolve as we deal with increasingly varied material.

My work with the Zygmunt Bauman collection began with a thorough analysis of the digital carriers deposited with Special Collections. This was comprised of 33 USBs of varying size, 164 3.5" floppy disks, 94 3" Amstrad CF2 disks and 57 optical disks (a mix of CDs and DVDs).

Forensic imaging and analysis of this material was a priority and, due to the scope and scale of the collection, has taken quite some time. Funding was secured to migrate the CF2 content to more accessible formats, and we were able to make the initial steps to extract metadata

from all media and formats, essentially the first step in creating detailed catalogue records for the collection.

After experimenting with different tools I discovered some metadata inconsistencies and I decided that the best way to proceed was by combining different metadata extractions together to create a full picture of what we had in the collection. This master metadata spreadsheet could then be used as the basis for a cataloguing spreadsheet, identifying specific metadata elements to populate fields in EMu, our collections management software. Finally, once the cataloguing spreadsheet was complete, I would then be able to generate the records in EMu, and from there could begin to think about ingesting the digital material itself and making it accessible either online or in the reading room. Unfortunately, due to the complexity of such work, I only completed the imaging and extraction work by the conclusion of the project, but I did conclude with a plan of action for the Bauman collection and the outline of workflows for how we deal with digital archives more broadly.

An important aspect of the fellowship was visiting the host organisation. As mentioned above, in my case this was the National Archives and in February I made the trip to London for a few days to meet with my mentor, Jone Garmendia. As head of cataloguing at TNA, Jone has oversight for the way materials coming into the collection are catalogued. I was interested to learn more about the processes TNA use and how these could inform my fellowship, workflow, and those questions about cataloguing practice that I had been discussing with colleagues at Leeds.

The visit was incredibly productive, Jone had arranged meetings and introductions to many members of staff. This meant I could break down some of the issues I was facing to make better use of TNA staff expertise. Jone made herself available for repeated discussions about broad concerns or specific issues I had in some of my work. It was a very

worthwhile few days and I returned to Leeds with fresh ideas and impetus.

The first few months after visiting TNA was spent working up the practices that would form the basis of my workflows in the future. Outlining those procedures to extract metadata and outlining those guidelines I had begun to develop in the conversations, debates, and in the practical steps I had begun to take involving negotiation and deposit (the BSHS collection); the way metadata is extracted and records created (Armitage collection); and the way we will hope to provide access to material in the future. Of particular concern to me was working up the 'multi-pass metadata extraction' outlined above into a functional methodology that we would be able to tailor to different collections as and when required. My thoughts here being that the more information an archivist has, the more confident they can be in their decision making.

I made a second trip to London in August to visit a few different organisations, this time with more of a focus on how organisations have been dealing with *personal* digital and hybrid archives. My first stop was to see Jonathan Pledge and the interdisciplinary team working on the British Library's digital cataloguing project. Here we discussed some of the workflow plans I had developed over the fellowship, particularly the enhanced metadata extraction outlined above.

During my time in London I also visited James Baker and Thorsten Ries, academics at the University of Sussex Humanities Lab. Baker and Ries posed challenges to some of the assumptions I had made in my workflow and offered advice and guidance on ways I could make it more robust, streamlined and responsive. Both these later visits really helped me to refine my workflow outputs and the metadata extraction work I had been developing and gave me the chance to discuss the strengths and weaknesses of the procedures I had devised.

My final outputs from the project were focussed on establishing practical digital preservation workflows at Leeds and completing a range of documentation so that my team at Leeds, and the wider archives and digital preservation community could make use of my findings. This documentation included descriptions of workflows for wider Special Collections staff and explanatory handouts to be used in donor negotiation, helping me to explain the complex processes involved and assisting me in collecting valuable information about potential data sensitivities. These documents had been evolving over the duration of the fellowship, particularly those concerning donors which had their genesis in the dialogue with BSHS in late 2018.

The fellowship has provided me with the opportunity to focus on establishing the basis of our digital preservation workflow and has given me the tools to talk to donors about their material and what we do with it. I have presented to various groups with a range of understanding of digital preservation, culminating in a talk at the Archives and Records Association (ARA) conference in late August. These have made me significantly more comfortable with public speaking, and networking at various events - both outcomes I saw as key to my professional development during my fellowship.

Looking forward to future work here at Leeds, the documents and workflows I have developed are already proving invaluable in working with donors and in dealing with deposits. The arrival of Marco Brunello, our trainee from the Bridging the Digital Gap scheme, another TNA initiative, has given me an excellent opportunity to test documentation, policies and procedures to ensure they work effectively. Finally, the metadata extraction work I have been developing should provide some useful results for my colleague Caroline Bolton who was awarded a professional fellowship for 2019-2020 focussing on researchers handling of collections as data.

Mother Magdalen Taylor and Her Letters Project

Paul Shaw

Mother Mary Magdalen of the Sacred Heart
Image reproduced by kind permission of the Generalate of the Poor Servants of the Mother of God

The following is a version of a presentation given at the 2019 Catholic Records Society Conference by the author

Who Was Mother Magdalen Taylor?

Fanny Margaret Taylor (in religion, Mother Mary Magdalen of the Sacred Heart) was born the daughter of a High Church Anglican clergyman. In a fascinating and eventful life, she was to convert to

Roman Catholicism following service as a volunteer nurse in the Crimean war; to establish a considerable reputation as a Catholic journalist, editor and author; and to be one of the select band of English women to found her own religious order in the Catholic Church, established in particular to carry out social works in support of the poor. Despite her own powerful sense of humility and self-effacement, the large literary heritage which she has left behind her, of published and unpublished material, means that we have a very vivid and detailed insight into her spiritual ideas and the charism of her institute, and into the practical measures and intellectual resources which she employed to carry out her mission.

Her life was almost perfectly encompassed by the Victorian era, and she died in June 1900, her health broken by the incessant labour involved in overseeing almost every aspect of the growth of a religious congregation which, by the time of her death, consisted of 270 subjects, working not just in Britain and Ireland but also in Paris and Rome, and very briefly in the USA; the expansion was to continue after her death, building on the foundations of administrative efficiency and spiritual fervour which were the hallmarks of her leadership.

The congregation of Sisters which she founded, the Poor Servants of the Mother of God (SMG) continues to this day, and whilst it has suffered like most apostolic congregations from the decline in vocations in the western world, it continues to expand and find new vocations in West Africa. The Sisters have been very careful to preserve Mother Magdalen's historical and literary legacy, and have employed a professionally-trained archivist in Brentford since 2001 to preserve and catalogue their patrimony, which includes library material and artefacts as well as papers.

It was, in large part, their care in preserving this precious documentary heritage that allowed for the writing and compiling of the *positio*, the evidence in which allowed Mother Magdalen be declared 'Venerable' by Pope Francis in 2014, the first phase in the process which the Sisters

pray will result in her canonisation. This paper aims to provide a brief overview of Mother Magdalen's life, and its historic significance in historical context; to briefly describe her archive, and her own letters which constitute such a significant part of that archive; to briefly describe the project to transcribe her letters, and the various challenges which that involved; and finally to give just a few suggestions about how that very large written heritage - a total of around 2,500 letters, in the context of a very substantial archive collection - may in the future provide an aid and resource for historical study in variety of contexts and historical disciplines.

Mother Magdalen was born on January 20, 1832, the youngest of ten children in the family of the Rector, Rev Henry Taylor, who lived in the tiny village of Stoke Rochford in Lincolnshire. On Rev Taylor's death in 1842, the family was forced to move to London, where there were family connections, and her early life was marked by two imperatives which were to leave a lasting mark. Firstly there was the influence of the Oxford Movement, whose spirituality was most effectively inculcated by one of its most forceful proponents, Rev William Dodsworth, incumbent of the model 'Tractarian' parish, Christ Church, Albany Street, near to Regent's Park: and secondly, the model of religious life provided by the first religious congregation to be founded in the Anglican communion, the Holy Cross or Park Village Sisters who worked nearby providing social services for the poor, and with whom the young Fanny Taylor worked and worshipped.

In looking at the history of the Taylor family, one is most forcibly reminded of other Victorian families, and the atmosphere of industry, piety and sometimes of passion and conflict which characterized them. Of the family, one, Emma, was to become a member of the Anglican religious congregation, the Society of Sisters of Mercy of the Holy Trinity, and another Charlotte, was to join Fanny as a nurse in the Crimea, and, in 1857, also become a convert to Roman Catholicism. Thanks to the letters of Mother Magdalen to her family preserved in the

archives – and recently edited for internal distribution within the congregation by Alison Quinlan – there is a tremendous resource, along with other family papers, for the study of Mother Magdalen's background and familial relationships.[1]

Mother Magdalen (as we shall now call her) showed an early interest in charitable works for the poor, and in pursuing the religious life. In December 1854 Mother Magdalen, who had undergone nurse training as an aspirant with Miss Sellon's Anglican Sisters of Mercy in Bristol, was amongst the second body of volunteer nurses sent to serve in the Crimea, under Miss Mary Stanley, and she served at Scutari and Koulali hospitals. Her account of her experiences was published as *Eastern Hospitals and English Nurses* (1856-7). Despite its restrained tone, the book contains trenchant criticisms of the administration of the hospital system, and an impassioned appeal for greater professionalism in female nursing. Her experiences during the war were also to have a profound personal and spiritual impact, being central to her decision in April 1855 to be received into the Catholic Church.

Though her concern for the reform of the hospital system paralleled many of the concerns of the famous Miss Nightingale herself, for Mother Magdalen nursing was clearly already perceived by her religious vocation, and she was not sympathetic to Florence Nightingale's criticisms of some of religious sisters, such as Mother Bridgeman's Irish contingent of Sisters of Mercy. But Mother Magdalen was notably reticent on matters of religion in her book, no doubt to avoid religious controversies overshadowing her purpose, which was

[1] *The Letters of Mother Magdalen Taylor, Vol. 1, The Family Letters (ed Alison Quinlan)* (Maryfield Convent, Roehampton, 2019). A second volume comprising the correspondence between Mother Magdalen and St John Henry Newman has also been published.

clearly in large part to demonstrate the effectiveness of the Catholic religious sisters as nurses.

On her return to England at the end of the war, in addition to caring for her mother and family, Mother Magdalen then dedicated herself to a life of piety and work for the poor, including involvement in schooling, nursing, and the visiting of workhouses. She put herself under the direction of Father H. E. (later Cardinal) Manning, Rector of the Church of St. Mary of the Angels, Bayswater, who introduced her to various Catholic charitable works. It was also at this time that Mother Magdalen was also to develop a considerable and continuing reputation as a Catholic journalist and author.

Apart from major historical and fictional works, she wrote numerous articles for Catholic magazines. In 1862 she became proprietor and editor of *The Lamp,* and, in 1864, she became the founder editor of the periodical *The Month* (1864-5), shortly taken over by the English Jesuits at Farm Street: it was during her editorship that 'The Dream of Gerontius' was published, as we shall discuss later. Her most popular work of fiction was *Tyborne, and who Went Thither* which went through numerous editions following its first publication in 1859. Was it, perhaps, the first popular Catholic novel to deal with the Elizabethan Catholic martyrs, to whom Mother Magdalen came to have such a great devotion?

What may be certainly said of Mother Magdalen's written works, both fictional and non-fictional, is that they were reflective of her abiding social and religious concerns. Her book on Catholic orders and congregations of women, *Religious Orders* (1862), is reflective of her admiration for those congregations such as the Daughters of Charity of St. Vincent de Paul and the Sisters of Mercy who were engaged in active works. It is likely that much research for the book was done in the library of the Louvre in Paris, and she was fluent in French, and carried out a number of translations of devotional works.

One particular concern for her was the finding of employment for working class women, who could so easily be forced into prostitution: her book on religious orders was printed by the Victoria Press, intended specifically to provide employment for women. References have been located to articles written by Mother Magdalen in the *Dublin Review* between 1857 and 1859, and letters written to the then editor, H. R. Bagshawe, are held in the archives of the Archdiocese of Westminster. They are reflective of her already deep knowledge of religious institutes and their role in dealing with social problems - and of the close connection between her literary interests and social concerns.

One of Mother Magdalen's most notable works was *Irish Homes and Irish Hearts* (1867) an account focused largely of the social works carried out by Irish Catholic religious orders, though it touched also on wider socio-political concerns. Her admiration for the dedication of the Irish to their Catholic faith made a profound impact on Mother Magdalen while she was caring for Irish soldiers in the Crimea, and on the establishment of her own religious congregation she was to rely heavily on recruitment from Ireland. The historical importance of this work is reflected in its recent republication by University College Dublin Press.

Mother Magdalen never indulged in crude partisanship, which was entirely alien to her eirenic spirit, but her call was always for justice for the Catholic population. She was thus outspoken in drawing attention to the injustices which she saw. But passion was always tempered by careful observation and strict self-discipline: and of all her literary works, all but *Irish Homes* were published pseudonymously, usually as simply by 'The Author of Tyborne.'

In a memorable phrase, redolent of a characteristic restrained irony of expression - and which would probably still be useful as a guide to those English politicians attempting to deal with Anglo-Irish affairs - she wrote:

> 'It is often made a matter of reproach to the Irish that they dwell so exclusively in the history of the past as to unfit themselves for the duties of the present. I believe this evil would be greatly obviated if English people would remember what Irish people would perhaps do well to forget. [2]

We can thus see that by the time of the formal founding of the congregation in 1872 - when she took her final religious vows - she had spent most of her life closely involved with the lives of the poor of London, and through her literary works she leant her considerable experience, learning, intellect and ready sympathy to support the Catholic community, and in particular its most poor and vulnerable members. The early history of the congregation was characterised by tremendous growth and achievement obtained, however, only in the face of great hardship and adversity.

Much of the early work of the sisters in London consisted of visiting the poor, distributing alms, and looking after the sick. The congregation was extremely fortunate in having the support of a number of influential and dedicated supporters in its early years, such as Cardinal Manning (1808-1892) and Lady Georgiana Fullerton (1812-1885), the most important private benefactor of the congregation, and one of a number of aristocratic Catholic ladies who contributed to the Sisters' coffers. The English Jesuit Fr Augustus Dignam SJ (1833-1894) helped Mother Magdalen to write the constitutions, and provided the Sisters with spiritual direction.

Of the aim of her institute, Mother Magadalen expressed this clearly in her own words, as preserved in an early Sisters' memoir in the archives:

> 'The idea was that each house should have some industrial work by which the members living therein should be

[2] *Irish Homes and Irish Hearts* (London, 1867) p. 2.

> supported wholly or in part, while labouring among the poor, but experience proved this plan to be unfeasible....The employments by which religious women can gain their bread and the bread of the poor are not numerous, and it was found that laundry work was the best occupation for the purpose that could be found. And laundry work is carried on to the best advantage in a country place and on a large scale. So by degrees the community acquired land at Roehampton and in time a large steam laundry was erected.'[3]

Of her spirituality, it was fundamentally Incarnational. Its most powerful symbolic form was in that most popular and characteristic of Victorian Catholic devotions, that to the Sacred Heart. The devotion she saw as a vivid representation of the materiality of Christ's Incarnation and of the depth of His self-sacrificing love of humanity. The practical realisation of this love for Mother Magdalen was in the work of her congregation in the service of humanity, particularly its work for the poor and vulnerable. The rule and constitutions, as with many of those of active congregations of religious, were Ignatian. We are very fortunate that Mother Magdalen's administrative efficiency meant that she kept very careful records of the work of the congregation.

By 1899, the congregation was about to enter its largest period of growth in numbers in the early years of the twentieth century. By this time, the work was focused on refuges, poor schools, hostels, care of the sick, orphanages, and laundries for the support of the Sisters, where young women could be trained to support themselves; it administered over 20 institutions, including a general hospital in St Helens, Lancashire. But during that year, Mother Magdalen's health deteriorated rapidly, as she had suffered for a number of years from diabetes and oedema: observers frequently expressed astonishment at the workload which she maintained in the face of chronic ill health. She only formally handed

[3] SMG Archive ref. C. D. 11.

over government of the institute to her four assistants less than a month before she died in the Convent, Soho Square, London, on 9th June 1900.

The SMG Archives at Brentford

The formal designation of the archive is the 'Central Congregational Archive of the Poor Servants of the Mother of God'. The collections are based in an upper room of the convent which was once a chapel, and here also the other heritage collections and artefacts are kept, apart from the material displayed and stored near to the heritage centre nearby in the convent complex which was opened in an augmented form in celebration of Mother Magdalen being declared 'Venerable' in 2014. Most of the records in the archives date back a little before the founding of the congregation, though there are a few valuable exceptions, including the personal diary of her mother, Louisa Taylor, which gives very valuable insights into the life of her family.

In its early years, the congregation was growing dramatically in terms of membership, geographical scope and works carried out. The evidence of the correspondence and other records in the archives suggest that Mother Magdalen played a central coordinating role in all of the business affairs of this expanding community virtually up until her death. She seems to have herself overseen, or directly carried out, the production of invaluable early annals and records of the personnel of the congregation, as is evidenced by the many drafts and fair copies which survive.

The key divisions of the archive are basically three-fold: 'Foundation' documents', basically comprising the voluminous papers of the founder, relating to the Sisters' early works; Generalate central administrative files; and files relating to particular houses and institutions. The overwhelming majority of the letters in the archives are

included in the founders' papers, but a very few remain as part of the administrative files relating to individual convents.[4]

Mother Magdalen's Letters

The surviving letters of Mother Magdalen are particularly focussed on the period during which she was responsible for the founding of the Poor Servants of the Mother of God, down to her death in June 1900. Thus they give an extraordinarily detailed insight into the running of a religious institute in the nineteenth century, all the more so because of Mother Magdalen's close involvement, virtually up until her death, in every aspect of the administration of her congregation. Of particular value and interest are the 'circular letters' which were a source of news and spiritual teaching to her growing congregation. But the majority of the letters are concerned with the nitty-gritty of the practical business of the administration of the congregation, and can thus be seen as a major part of a very complete administrative archive. But there are also often very moving and intimate letters of advice to individual SMG Sisters, often on the occasion of their Feast Day.

I will just provide two examples, chosen more or less at random. One, dated 10 March 1896, is a letter to a 'Reverend Mother' providing in her own words the essence of the charism and work of her institute:

> '...As you kindly take an interest in us and may often be asked about us, I should be thankful, dear Rev. Mother, if you would mention that we never undertake any industrial work such as laundry, printing, church needlework etc, except in conjunction with works of zeal or charity such as Orphanages, Schools, Penitents, Hospitals and the like, also that our Sisters never wash [ie do laundry work]. I don't consider them strong enough, and for many years now we don't receive the class

[4] A summary description of the whole archive and its scheme of classification is included in *Catholic Archives* 2012, No 32, pp.49-58.

only suited for lay Sisters as we found our other works demanded that all should be educated. So for the washing we employ externs and are able to do good to many poor families by thus giving them work. I am hoping that our dear Institute will be better understood as so many have read the Memoir of Father Dignam_and his Retreats. These volumes show how carefully he trained and formed us as religious and the whole spirit and scope of the Congregation is there explained.'[5]

We see the spirit of her community, where all are united in a great variety of active works for the support of the poor; her eschewing of the traditional division into lay and choir sisters; her commitment to finding work for the poor, especially women; and the influence of the Society of Jesus, particularly through the practical guidance of Fr Dignam. It is extremely unfortunate that all of her letters to Fr Dignam are lost, but we do have a very substantial collection of his letters to her.

From the letters, one does not just obtain a view of the working of the institute, we get a very strong sense of the character of this remarkable woman: passionate, sometimes frustrated and fractious, but generally full of warmth, good humour, and an extraordinary spirit of humility and hard work which she managed to convey to her Sisters. Her love of language was sometimes reflected in fantastical squibs of humour and absurd flights of fancy intended to keep up the spirits of her community. She could be very stern in disciplining the Sisters, and she had an extraordinary eye for detail: many of the letters consist of the most detailed instructions of travel arrangements, or of detailed

[5] This letter is a good example of one of the occasional instances where an original manuscript does not survive in the archive, but where there is fortunately a published version, transcription or extract extant. Mother Magdalen edited and published a *Memoir* of Fr Dignam (despite some resistance from the English Jesuit leadership) in addition to his *Retreat*s and *Conference*s given to her community (1895-1897).

specifications for the production of her voluminous literary works. With a typically robust and self-deprecating humour, she once said of herself and her early Sisters: 'They have the piety and I have the brains'[!][6]

At the same time, amongst the letters to Sisters, we see signs of the motherly tenderness with which she regarded her charges, such as this example sent from Rome asking for a birthday present for herself and addressed to 'My beloved child':

> 'You will be thinking of me the day this reaches you & so I want to send a line...Do you understand that <u>you</u> can give me more joy & therefore more pain than any one & that you <u>must</u> never fail me -because I can't bear it...I only want one thing - never to keep back <u>anything</u> even for an hour & never to think whether you are giving a shock but only - Mother shall know...I ask this as a birthday gift & I might as well have two -The real taking care of your health & honestly - no making things out to be better 'not to give Mother a shock or not to worry Mother'...Put that out of your head & act <u>supernaturally</u> above nature
>
> With these two gifts so dear to me
> With them I'll live quite cheerily
>
> I've invited the Community to dinner on Sunday 22nd what do you say to that & at me walking 15 minutes besides the stairs? & to Oliver Twist's arrival at dinner after the mutton chops & at various other times - & if you'll be good I'll do wonders...'[7]

[6] Quoted in Sister Mary Campion Troughton, 'Life of Mother Foundress' (1908, published internally by the community 1972), p.179.
[7] SMG Archive ref. I/A/2/4/28.

Notable amongst her correspondents to whom letters survive are St John Henry Newman, to whom twenty letters survive in the Birmingham Oratory Archives, giving fascinating insights into Mother Magdalen's literary career prior to the founding of the congregation and Fr Daniel Hudson CSC (1849-1934), editor of the prestigious *Ave Maria* magazine, for which Mother Magdalen somehow managed to find time to write almost 150 articles and serialised stories between 1873 and 1897. Thirty-nine of Mother Magdalen's letters to him are preserved in the archives of Notre Dame University, Illinois. Preserved in the SMG archives are the vastly larger total of 554 letters to Mr Alexander George Fullerton (1808-1907), part of the largest single correspondence in the archives. It relates to an individual who was by far the most important lay benefactor of the congregation following the death of Mr Fullerton's wife, Lady Georgiana. It is a vitally important correspondence, given the level of detail in which Mother Magdalen discussed virtually every important development in the congregation with him, over the last twenty years or so of her life.

The Letters Project

Now follows a brief overview of the development of the letters project up to the present time. It formally commenced in June 2015, when it was decided to focus on the production of definitive electronic versions of Mother Magdalen's letters, given their vital importance in chronicling the early history of the congregation, and a source for Mother Magdalen's spirituality and founding vision. It was intended to have a two-phase project, focusing firstly on Mother Magdalen's letters to her family, part of the substantial collection of family papers held in the archives, along with the letters of Mother Magdalen to Cardinal Newman. The second phase focussed on the far larger collection of letters, of which the greater part dealt with Mother Magdalen's administration of the congregation. The time seemed ripe for such a project. The research for Mother Magdalen's *positio* had involved research on many external archives which might contain relevant

material. Many of Mother Magdalen's letters in the congregational archives had been typed up in past years under the oversight of the late Sister Rose Joseph Kennedy SMG. A project was set in motion to produce word-processed versions of all of the typed letters, so that they could be edited by a team which eventually came to consist of Alison Quinlan, Tony Finerty (the archives volunteers) and the archivist, and the archives were formally closed to researchers so that the focus could be on the project.

A vital part of the project was the repair of the major part of the letters held in the congregational archives, which turned out to be a total of 1,395 items. Many of these were letters were too fragile even to handle. They were beautifully repaired and repackaged by Ruth Stevens and her team at the Sussex Conservation Consortium and this work was completed on-time and under-budget. However, it became clear on return and numbering of the items that a substantial part of the letters, a total of around 1,000 items, had in fact never been typed. The result was a further phase of work, such that the re-editing and word-processing of the letters was complete by December 2017. Minor editorial work is ongoing, including the editing of a few letters where transcriptions exist, but the original letters are now lost. Alison Quinlan completed the editing of the family letters for internal distribution to the delegates at the recent SMG General Chapter, and the editing of the Newman correspondence was completed by the archivist. Final versions for distribution to the SMG communities have now been produced.

Issues arising from the project

It may be useful, in particular for those who might consider embarking on a similar project, to briefly analyse some of the issues which arose whilst labouring to bring it to a completion. Transcription of the letters made by the SMG Sisters in the past, in typescript and manuscript, made an enormous contribution to the project, but no conventions

existed to ensure that transcriptions were made to a standardised format. This was particularly necessary, as Mother Magdalen's handwriting and orthography is highly characteristic, not to say anachronistic, and frequently difficult to decipher: the handwriting may be described as generally very angular and somewhat crabbed, and punctuation is often minimal. It was thus very necessary to have a set of rules to capture as far as possible the particular qualities of Mother Magdalen's writing, whilst not being so pedantic as to overwhelm the work with arcane conventions. This was not easy to do and, given that the rules had been arrived at the start and could not easily be varied thereafter, following the rules and reviewing the letters as a team to try and iron out errors and anachronisms was quite challenging.

Additionally, given the challenge of creating a standardised format for each letter the original rough assessment of twenty minutes to edit a letter from the original needed to be revised upward to a period of nearer one hour, and even that could not always be achieved for the longer and more complex letters. There was a great intellectual and organisational challenge of matching the original letters with the typed electronic transcriptions, and re-transcribing them so that they were a reasonable representation of the original letter in terms of layout and punctuation.

Another challenge has been presented by the problem of the very frequent failure of Mother Magdalen to date her letters, making their chronological ordering very difficult, whilst a close examination of the order in which the letters were received did not suggest that they could be logically arranged by subject. This problem will always be a challenging one, to any researcher using Mother Magdalen's letters as historical evidence, but the use of Mother Magdalen's travel diaries and other sources in the archives, such as the extensive reference library, proved a very fruitful (if often time consuming) means of dating many of the letters, and is likely that the application of dates to the letters will be ongoing for some years to come, as more research is done using the

material. But having them in word-processed editions means that it is now easy to be constantly amending and updating both the letters, and the editorial notes which accompany them.

The value of the letters

The value of the letters has long been recognised by the SMG Sisters, though inevitably the focus in past years has been on their value as evidence of Mother Magdalen's holiness - particularly in the light of the cause for her canonisation, which was established in 1982 - and as a source for her community to explore the founding charism of their institute. The SMG Sisters now have electronic access to a definitive edition of the letters of their founder, and they have in part been published internally by the congregation. However, there has of course also been an increasing sense of the historical significance of Mother Magdalen as one of the few 'home-grown' English Catholic religious founders. The letters have in effect given a voice to one of these remarkable and determined women, and allowed her personality and achievements to be made available to a much wider constituency of readers and researchers, both within Mother Magdalen's community and without.

Pioneering scholars such as Carmen Mangion, Susan O'Brien, Hope Stone, and Barbara Walsh have done an enormous amount in the last thirty years or so to draw attention to the vital role played by religious sisters in the life of the Church and in modern society, and to develop a conceptual framework within which to consider that work, and to sensitively analyse the meaning which the Sisters themselves gave to their life and labours. The letters of Mother Magdalen, along with other sources, have been quoted extensively in Carmen Mangion's pioneering (2008) study of the role and outlook of Catholic religious Sisters *Contested Identities: Catholic Women Religious in nineteenth century England and Wales*. Susan O'Brien was responsible for the entry on Mother Magdalen in the *New Oxford Dictionary of National Biography,*

and wrote of her that she 'saw herself and her sisters as people who, hidden and unknown themselves, were bringing the Word into the world, just as Mary had been the servant of God and the bringer of his life'.[8] This seems to capture the essence of Mother Magdalen's spirituality. Scholars of women religious such as these have already begun to benefit from the greater accessibility of Mother Magdalen's archive, enabled by the letters project.

I will end by examining just three aspects of the varied content of the letters which seem likely to make them useful to scholars in different fields.

Susan O'Brien has noted the importance which the spiritual charisms of religious sisters in influencing the Catholic populace, particularly where they were involved in the education of the young. For Mother Magdalen Taylor, the centre of her soteriology was the Sacred Heart as the living symbol of the saving power of the Incarnation. She said in one of her circular letters to congregation that her Sisters should:

> '...try & promote the spread of the Apostleship of Prayer - among ourselves & as far as may be in our power among externs - to be careful about saying the Living Rosary to keep in our hearts the spirit of expiation & reparation cherishing a tender devotion to the Heart of Jesus to which we are specially consecrated & to those means which tend to keep that devotion in our Souls - such as the Apostleship & the devotion to the Holy Face...& above all to the Adorable Sacrament of the altar - so shall we dear children be pleasing to our Lady to whose service we have vowed our selves....'[9]

[8] Quoted in '*Terra Incognita:* the Nun in Nineteenth- Century England' in *Past and Present* No. 121, Nov 1988 p.137.
[9] SMG Archive ref. I/A/5/2/10/15.

There is much here relevant to the study of Victorian Catholic spiritual identities, and the way in which religious congregations acted as agents of their promulgation.

One other very significant aspect of the work which has been brought into greater relief by the project has been a sense of Mother Magdalen's often unacknowledged role at the centre of Catholic literary life of the period. Her vital role in the founding of the Jesuit periodical *The Month* has frequently been overlooked in the past. Her letters to Cardinal Newman recently rediscovered in the archives of the Birmingham Oratory have cast much light on this aspect of her work, including her role in the original publication of 'The Dream of Gerontius' which appeared in 1865, in the last issues of the journal which she edited.[10] In her later years, despite increasing ill health, she was a very regular contributor to the very prestigious US *Ave Maria* journal, as we have already noted, and the survival of Mother Magdalen's letters to Fr Daniel Hudson is very important, as relatively few letters of Mother Magdalen have been found in external archives, though what survives is of great importance.

An additional area of study to which the letters have contributed evidence is the role of female religious congregations in contributing to the parochial life of the Catholic community. For example, in 1888, the SMG Sisters established a country branch of their refuge for women at an old manor house in the centre of Streatham, and immediately this became the Catholic mission for the area, with the convent chapel as the mass centre, until the very grand church of the English Martyrs was built a few years later. The Sisters were invited to take part in the 125th anniversary celebrations of the church, which led to the discovery of

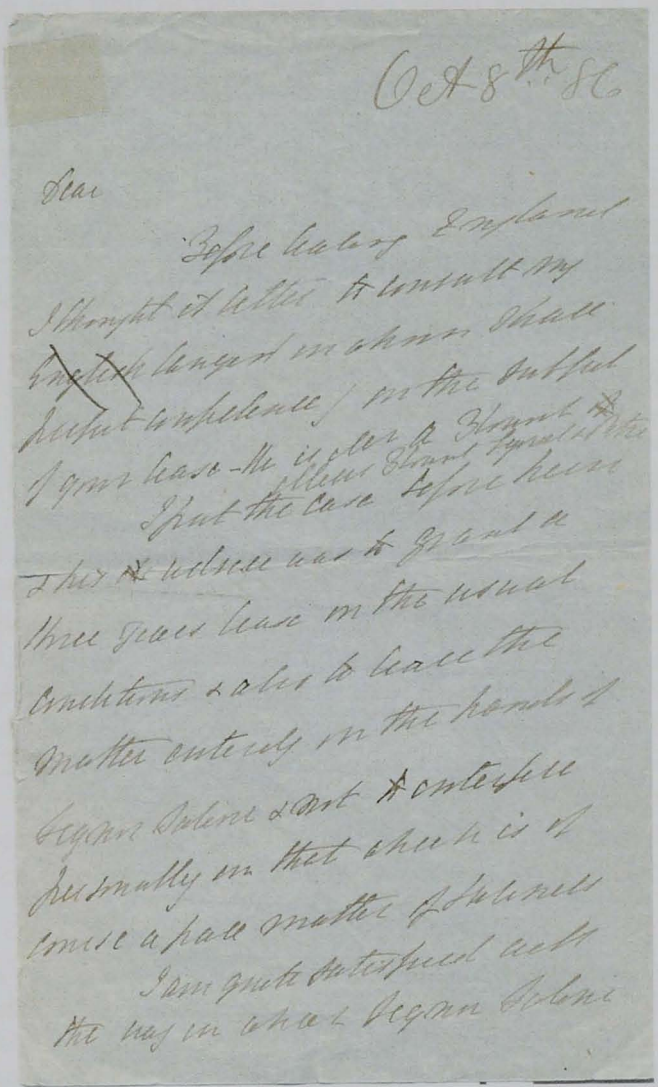
[10] See 'Frances Taylor and Cardinal Newman: A literary relationship from the archives' in *Catholic Archives* 2011, no 21. However, since the publication of this article, more letters from Mother Magdalen to Newman have come to light in the Birmingham Oratory archives.

new material on the history of the mission within Mother Magdalen's letters relating to the SMG foundation there. The case of Hoxton is rather a different one. The SMG Sisters' mission to the poor of London's east end at Hoxton lasted only from 1892 to 1898, but no record of it survived in the archives of the parish of St Monica's Hoxton, or in the diocesan archives. Thanks to my contact with the historian Jean Olwen Maynard, I was able to provide the relevant information for her to include in her recent beautifully written history of the parish.[11]

These examples are chosen to highlight some areas where use of the letters might, and in some cases already has, served to further the study of the Victorian Catholic community. Now that the letters are available as edited, word-processed transcriptions, there are a wide range of possible further options for their publication and wider promulgation, should the SMG Sisters wish to explore them, including traditional publication – wholly or in part – in book form, and electronic access via the internet or some other form of published electronic media. The letters project has ensured that, whatever the future holds, a very vital part of Mother Magdalen's substantial written legacy is better able to inform the historical record, and to be more easily available to any who have a serious interest in her remarkable story and in the history of her community.

[11] *Saint Monica's Church Hoxton Square: A history* (Order of St Augustine, 2018).

Illustration: A sample Letter and transcription from the project (Archive ref. I/C/3/5/3/2)



Oct 8th 86

Dear

Before leaving England
I thought it better to write my
brother to enquire about
further expenses in the outfit
of your case - He is over in Ireland &
I have not heard from him
But the case before leaving
Ther & believe was to go out as
Three Years Case on the usual
conditions & also to leave the
matter entirely in the hands of
Captain Osborne & not to see
personally in that there is of
course a fair matter of balance
I am quite interested as to
the way in which Captain Osborne

has managed the Finances
since I left Rome —
I was ashamed to send that
your mother was not well
& your aunt suddenly sent
for home — when you spoke to
me on that I was under the
impression that neither of
them were able to leave there
home — I am glad to send you
word they will soon be
Marble — ~~I must be back~~
in good health
~~by your next letter~~

We have granted a lease
for Seaside to begin from the
& he will not grant ~~a lease~~ any
Sandy Lease Back to you

~~I am to the Rector~~
~~Lady Mary Fox Knight & the~~
~~Children & her Household~~

J/C13/S/312

Rome

I/C/3/5/3/2

[Item from a small artificial group of papers relating to convents and missions in Mother Magdalen's time. The date appears not to be in Mother Magdalen's hand] PS

Oct[ober] 8th [18]86

Dear

Before leaving England I thought it better to consult my ~~English~~ lawyer (in whom I have perfect confidence) on the subject of your lease – he is Mr A Blount ~~of~~ Blount Lynch & Petrie

I put the case before him & his ~~ad~~ advice was to grant a three years lease on the usual conditions & also to leave the matter entirely in the hands of Signor Salini & not ~~to~~ interfere presumably in that which is of course a pure matter of business

I am quite satisfied with the way in which Signor Salini has managed our business since ~~we~~ [I *inserted*] left Rome –

I was astonished to find that your mother was not well & your aunt had only just returned – when you spoke to me in April I was under the impression that neither of them were able to leave their home – I am glad to find my mistake – ~~I should like to talk on your aunt but~~ [& hope they will both continue in good health. *inserted*]

We have granted a lease for one year to Signor [?]Reinbothe & we will not grant ~~any but~~ [any *inserted*] yearly leases save to yourself

[?]~~In a from Lady Mary von Hûgel to Mr Fullerton it was stated that~~

Cathedral Cigarettes, Tea and Coffee.

John Davies

In the early 1930s when Archbishop Richard Downey launched his project of building a Catholic cathedral in Liverpool on the site of the former workhouse on Brownlow Hill a host of fundraising strategies were used. Perhaps the best known of these schemes was the 'Golden Book'. For a relatively modest donation towards the building of the sanctuary and the Blessed Sacrament chapel you could have their names, or the name of a loved one, inscribed in the book, which would be placed in the cathedral. Collecting boxes, models of the proposed cathedral, for pennies were distributed to as many homes as possible. Cathedral fountain pens, Cathedral jigsaws and signed photographs of Archbishop Downey were on sale. The Irish tenor John McCormack was persuaded to record a version of the hymn to Christ the King, the patronal dedication of the cathedral. The Children of Mary throughout the diocese had the special responsibility and privilege of selling the record, along with their privileged task of selling the signed photographs of the archbishop. But perhaps the most bizarre fund-raising scheme of all was the sale of Cathedral Cigarettes. This fundraising process can be tracked by the historian through the pages of the archdiocesan monthly publication, *Cathedral Record*, which had been founded by Downey to record the progress and development of his cathedral project.

Perhaps the strangest, at least to later eyes, fund-raising scheme was that of 'Cathedral Cigarettes'. The Archdiocese entered into a deal with a cigarette manufacturer. The cigarettes were marketed as 'Cathedral Cigarettes' and the Cathedral Fund received a payment for each packet sold. In February 1932 the manager of the Cathedral Fund announced that 'Cathedral Cigarettes' were now to be marketed in packets of five. This was 'the latest innovation for the 'Cathedral Cigarette'. These

packets, which cost 3d each, would, he was sure, appeal to thousands 'of our supporters'. He was confident that they would spread the good news to their friends. Already the first instalment from the sale of 'Cathedral Cigarettes' had been paid into the Cathedral Fund. This sum could be greatly increased but by how much depended on the support Catholics gave to the project and he, therefore, urged on all Catholics the need for their support.

The Archbishop took a personal interest in this project. In the February 1932 issue of the *Cathedral Record,* (the precursor of the Catholic Pictorial), he wrote that he had received cheques for £500 from 'the Cathedral Cigarette'. He went on to encourage his flock to smoke more.

> 'Nothing succeeds like success and if the Cathedral Cigarette is taken up with enthusiasm by our smokers there is no reason why the next cheque should not be for £2,500...It has come to my ears that it has been said that the Cathedral Cigarettes contain poor tobacco, wrapped in cheap paper. I have personally gone into the matter of the quality of these cigarettes most carefully; I have submitted them to experts in the trade, to non-Catholics who had no interest in their sale. The opinion of these experts is unanimous, namely that the Cathedral Cigarettes are made of pure Virginia tobacco of the highest grade, and that the paper is pure rice paper. In fact Cathedral Cigarettes are better value for their money than most other cigarettes which carry pictures, or coupons, or free gifts. We ask you to give them an unprejudiced trial, and this you can easily do since they are now on sale in lots of five, ten, twenty and fifty. The possibility of helping the Cathedral by the simple method of smoking this really first class cigarette has been realised only dimly as yet. The possibilities are immense. Will you help to make them actualities?'

Even given the vastly different social climate in the 1930s from that of the twenty-first century with its emphasis on the dangers to health of cigarette smoking, this must surely rank as one of the strangest pastoral exhortations from a bishop to his flock.

In the same edition of the *Cathedral Record* the Cathedral Fund manager reported the sale of over 80,000 'Cathedral Cigarettes' in the previous month, adding that those who had bought them had been full of praise for their quality. Also the New Year had brought a new idea, copied from the diocese of Middlesbrough, where at a local function a packet of 'Cathedral Five' had been given to each guest. Organisers of other functions were exhorted to copy this splendid example. The stronger the support for such ideas the greater would be the sales of 'Cathedral Cigarettes' and the greater the profit for the Building Fund.

In the April 1932 issue of *Cathedral Record* the campaign was given further impetus by the manager of the Cathedral Fund. He claimed,

> 'The Cathedral Cigarette scheme forges ahead, but there are many Catholic smokers who have not yet given us their support. If only we could raise the consumption to one million cigarettes every week, and this means just one packet of 10 for each Catholic smoker, then the Building Fund would profit to the extent of £50 per week. A substantial contribution, you will agree, but one which depends on the amount of support given to the scheme.'

The following month, May 1932, he was able to report that the sales of Cathedral Cigarettes had:

> 'shown a marked improvement, and it is pleasing to note that several parishes and organisations have given free advertisements and it is to be hoped that such good example will be followed by others'.

Fr John Quinlan had recently visited Scotland to publicise the project and it was pleasing to be able to report that the Scottish Hierarchy had warmly recommended 'Cathedral Cigarettes' to their people. A further development was the availability of the 'Cathedral Cigarette' machine. There had been some complaints that smokers had found difficulty in getting a regular supply of 'Cathedrals' from the shops. This problem had now been overcome by the provision of the 'Cathedral Cigarette' machine. This was 'a beautifully finished cabinet of convenient size' which held twenty packets of cigarettes.

These machines cost you nothing and by installing one you have a permanent supply of 'Cathedrals' on hand. Here is a ready means of helping yourself and adding day by day to the building fund.' The machines were specially suited to households where there was more than one smoker. Readers were encouraged to 'Make 'Cathedrals' your Whitsun cigarette.

The relative success of the cigarette scheme had obviously encouraged the Cathedral Fund managers and in December of 1932 'Cathedral Tea' appeared on the market. It was advertised as:

> 'A new and better blend. Enjoy its full, fragrant flavour every day. Drink and think; every cup means a little more towards the fund for building the greatest cathedral of our time. Good cause for an extra cup!'

Cathedral Tea, it was claimed, was now an 'established fact'. It could be bought from most grocers. The readers of the *Cathedral Record* were encouraged to make a small alteration to their shopping list and add Cathedral Tea. Selling tea in aid of the building fund was thought an excellent idea.

> 'We all drink tea and a change over to the new brand need not cost a penny in actual cash. Yet every day (probably several times a day) you will experience the pleasure of contributing to the great cause over the cup that cheers.'

Cathedral Tea came in a range of varying qualities and was priced between 4d and 7d. per quarter of a pound. The fund manager insisted that it had been specially prepared to suit local taste and the local water. He insisted that it was good tea and in every way comparable in quality to other brands selling at similar prices. So when 'we ask you to change to Cathedral tea, we are not asking any additional sacrifice, either from your pocket or your palate'.

Enthusiasts were encouraged to organise 'Cathedral Tea' parties, which would serve to popularise 'this new venture and so give the snowball another roll'.

The fund manager was enthusiastic about the benefits likely to accrue from drinking this tea:

> 'Having introduced Cathedral Tea we now leave it to you, confident that the teapots of Liverpool will have brought a nice little profit to our fund by the time the foundation stone is laid next spring'.

In January 1933 the *Cathedral Record* was delighted to report that the 'Cathedral Tea' scheme had been very well received throughout Liverpool. Many unsolicited testimonials had arrived and the fund managers were confident that the tea buyers were receiving extraordinary value for their money. Also the building fund was already benefiting. A cheque for £100 had been received from the tea merchants, Simpson and Co, who were providing the tea. How much that amount would be increased would depend on the support given to the scheme by the Catholic community. Simpson and Co had also

prepared whist drive scoring cards, which they would supply free of charge to parish priests and sodality secretaries who were organising whist drives. 'Cathedral Tea' would be available for such functions at special prices.

In February 1933 *Cathedral Record* carried an advertisement for 'Cathedral Tea'. It was the tea with a double appeal - a good tea and a good cause. Readers were encouraged to drink 'Cathedral Tea' for its 'fine flavour- for its fine object'. In April readers who had written complimenting the fund managers on the success of the 'Cathedral Tea' scheme and the quality of the product were thanked and encouraged to follow the example of the organisers of parochial 'Cathedral Tea' parties, which had been very successful in Widnes and Warrington. As a result of these parties a large number of Catholics in those places were drinking 'Cathedral Tea'. By August the fund managers were delighted to report that there had been a rapid rise in the sale of 'Cathedral Tea' over the previous two months, a sure sign in their view that satisfied customers were enjoying special blends at popular prices. 'Cathedral Tea' was now available in many parts of the British Isles and as a result further money was flowing into the building fund. Readers who had still not sampled 'Cathedral Tea' were urged to do so.

'Cathedral Tea' was followed by 'Cathedral Coffee'. By September 1933 there were two blends of 'Cathedral Coffee' on the market at 2 shillings and 2 shillings and four-pence a lb. The Cathedral Fund managers had received

> 'letters of commendation which signify that Cathedral Coffee is of a particularly high standard. It is sent out in special containers which help to retain the flavour for a long period. Try Cathedral Coffee and you will find that the new blends will satisfy your taste'.

Presumably now the Catholics of the Archdiocese, and further afield, could enjoy a Cathedral Cigarette as they drank their morning cup of Cathedral Tea or Cathedral Coffee. However, there was still some market resistance to Cathedral Cigarettes. In the autumn of 1933 the fund managers were seemingly forced to insist that they had been 'repeatedly assured that they are a good quality Virginia cigarette, quite equal to other brands'.

Catholic fund-raising had never lacked ingenuity.

Robert William Willson (1794–1866)

Canon Anthony Dolan

On Tuesday 14 February 2017, a small group of people gathered in the crypt of St. Barnabas' Cathedral, Nottingham, one of the churches designed by the renowned architect Augustus Welby Northmore Pugin, to witness the exhumation of the mortal remains of Robert William Willson, founder of St. Barnabas' and, later, first Bishop of Hobart Town, Tasmania (formerly known as Van Diemens Land.) Just over a week later, the remains were taken to Hobart and were interred in St. Mary's Cathedral on 12 May, exactly one hundred and seventy-three years after his installation as Bishop of Hobart. This article will try to tell something of the story of a remarkable man, a man who sought out people on the margins of society and tried to improve their lot.

Robert William Willson, the fifth son of William James Willson and his wife Clarissa, (née Tenney) was born in Lincoln on 11 December 1794. His father, an Anglican who later became a Catholic, was a builder by trade; his mother was 'a devout and well-instructed Catholic, of firm character and deep religious sense' Robert's elder brother, Edward James (1787-1854), became a distinguished architect. On finishing his schooling, Robert went to work on a farm in Nottinghamshire. It was a useful and enjoyable experience for him in many ways, and the horsemanship he learned there served him in good stead in later life in the Australian bush. More of this later.

Sometime in the 1980s I received a letter from a lady in Tasmania. She had recently been in England, and in the course of her visit she had made a trip to Nottingham where, among other places, she had been to St. Barnabas' Cathedral. She was intrigued to note that Robert William Willson, first Bishop of Hobart, Tasmania, was buried in the cathedral crypt. Why was that? she wondered. So she bought a copy of 'Nottingham Cathedral – a history of Catholic Nottingham'. There she

read, among other things, that 'When about twenty years of age he [Willson] became a convert to the Faith.' It was on the basis of this that she wrote to me asking for further information as she was curious to learn that Willson was a 'convert.' I, too, was curious since the Lincoln general register , under the date December 12 , 1794, states that 'I baptised Robert William, (born today), son to William and Clara Wilson [sic]'. On the assumption that the information given in the register is correct, by any standards the future bishop was an unusually early convert!

I needed to get to the bottom of this, so I asked the author of 'Nottingham Cathedral - a history of Catholic Nottingham' where he had learned that Willson was a convert. He confessed that he could no longer remember. So I tried another approach. I trawled through several issues of the Nottingham Diocesan Year Book. There I found what I was looking for. As part of the preparation for the centenary of St. Barnabas' Cathedral (consecrated in August 1844), there was an article in the 1941 issue. It begins thus: 'It may be of interest to know a little about that truly great man, Bishop Willson, to whose efforts the building of St. Barnabas' Cathedral was due... A convert to the Catholic Faith, ... ' Clearly the author of this article had no access to the Lincoln register but had heard of - and had misinterpreted - Willson's 'conversion experience' (although this term was not used) described by Bishop Ullathorne in his 'Memoir of Bishop Willson.' This sheds an important light on the character of the future first Bishop of Hobart. Ullathorne refers to a 'spiritual crisis that changed the whole course of his [Willson's] life.' At the time of this crisis, Willson was twenty, and was 'looking forward to settle in life as a farmer,'; the last thing he expected was to end up as a 'shepherd of souls'! The would-be farmer had 'actually formed an attachment to a young lady amounting almost to an engagement.' But, as Robert Burns reminded us, 'The best laid schemes o' mice an' men gang aft a-gley.' The young Robert William Willson had acquired the habit of daily spiritual reading, and it was in

the course of this exercise that, one day, 'a sudden light flashed into his mind, and in that light came a sense of God into his soul with such a might and majesty that this world vanished into nothing before his eyes, and he felt that God claimed his whole heart and life.' By mutual agreement, the relationship was ended, and Elizabeth Shuttleworth, his might-have-been bride, entered a convent.

It is characteristic of William (this was the name he preferred to be called) as we will refer to him henceforth) that he thought of nothing more than entering a Benedictine monastery as a lay-brother. This he would no doubt have done had not the formidable Bishop Milner, a close friend of the Willson family, told him in quite unequivocal terms: 'No, sir; I command you to be a priest. You must go to Oscott and begin your studies.' The young man obeyed!

William spent eight years at Oscott. At one point he was so alarmed at the thought of the responsibilities involved in being a priest that he wanted to leave Oscott, and it was only in obedience to his superiors that he continued with his preparation for the priesthood. He was ordained priest by Bishop Milner on 16 December 1824, several days after his thirtieth birthday, and the following February was sent to Nottingham.

This town, like many other places, had, for some years, been served by one of the many French clergy who had taken refuge in England in the aftermath of the French Revolution. The last of these, Fr. Pierre Desmasures, returned to France in 1824. Nottingham was now without a resident Catholic priest. In an attempt to remedy this situation, a group of Nottingham Catholics wrote, in November 1824, a letter to the Vicar Apostolic, Bishop Milner, outlining their plight and asking his help. The Bishop replied that he hoped to be able to send to them 'not long after Christmas' 'one of unimpeachable character and extraordinary merit.' Thomas Walsh, Bishop Milner's Vicar General, added that 'the ecclesiastic whom the bishop [Milner] has selected for the mission of Nottingham, is a gentleman of solid piety, of prudence

and of zeal, and who I know would seek no other happiness on earth but what should arise to him from the pure conscientious compliance with his sacred duties.' Walsh then commented, 'As he [Willson] would wish to devote the whole of his time to the noble work of endeavouring to promote the glory of God and the salvation of souls, it would be painful to him to have his mind distracted with pecuniary matters ... a suitable provision is all that he would look for.' Mr. George Pearson, on behalf of the 'Roman Catholics of the Town of Nottingham and its vicinity', replied that this matter would be attended to. In February 1825, with the arrival of Robert William Willson, the citizens of Nottingham and district quickly began to learn the truth of Bishop Milner's assessment.

At the time of William's arrival, the Catholics worshipped in a small chapel measuring thirty-six feet long by seventeen feet wide in a side street in the Lace Market area . Within a very short space of time, inspired by the character, vision and commitment of its new pastor, the congregation doubled in size. William then built a much bigger chapel dedicated to St. John; this was opened in 1828.

The congregation continued to grow, so their pastor had to look further afield and was able, discretely, to acquire a plot of land measuring ten thousand square yards just outside the city boundary. There he built, what was described unflatteringly in the local press as 'the Romish Chapel', a church dedicated to St. Barnabas. Consecrated in August 1844, six years later it became the Cathedral Church of the Diocese of Nottingham.

William was not concerned primarily with the erection of buildings; he was more anxious to build up the Catholic community. One of the ways in which he did so was by education. Among the many initiatives he took to this end was a letter he presented in 1838 to the four Vicars Apostolic proposing, in some detail, the establishment of a 'Society for printing and distributing cheap religious tracts'. Such tracts, he argued, could and should be made available to all groups and classes of people

including children, for he was assured that 'all Clergymen who have been situated in large towns, and have hospitals, prisons, workhouses, &c. to visit, must have experienced great difficulty in supplying the unfortunate inmates with a sufficient quantity of books to afford them instruction and spiritual consolation.' These tracts would 'supply Catholics, for their own spiritual comfort, with a continued course of pious and useful instruction, which, under Heaven, would tend to make them good subjects, and valuable members of society.'

In referring to 'hospitals, prisons, workhouses, &c.', William was speaking from experience since he always reached out well beyond the Catholic community; he was never a 'sacristy priest'. Among other things, he was a member of the board which ran the local county hospital and on the board of what was then called the lunatic asylum, and he was a regular prison visitor. For the services he rendered to the community he was made a Burgess of the Town in 1831, a remarkable tribute to a Catholic priest so soon after the Catholic Emancipation Act of 1829. In the 1830s, the Quaker, Samuel Fox, and Father Willson were responsible for the establishment of the Nottingham General Cemetery. During the cholera epidemic of 1832, he went from house to house offering comfort and solace to the victims and their families and, along with several other clergy, he helped to place those who had succumbed to this disease in their coffins.

When St. Barnabas' was consecrated, its founder was not present since he had gone to the other side of the world to take up his post as the first Bishop of Hobart Town, Tasmania. When this appointment was announced early in 1842, there was great sadness in Nottingham. His loss to Nottingham was very keenly felt, and this not only by members of his congregation. The Mayor and several magistrates signed a testimony stating that Father Willson had 'on all occasions evinced the utmost anxiety to support the municipal authorities in the maintenance of the public peace, and that in several instances he has succeeded by his personal influence in pacifying riotous and excited assemblages,

which to have suppressed, would otherwise have required a considerable exertion of physical force on the part of the police.'

Bishop Ullathorne claimed that he had a decisive influence on William's appointment to the Tasmanian bishopric. Ullathorne himself had served in Australia between 1833 and 1841 and had, in 1840, been offered the bishoprics of Hobart and Adelaide both of which he declined . Since Hobart Town was 'the most important place, after Sydney, for an episcopal see', the future first Bishop of Birmingham, in his own words, 'thought seriously of the remarkable qualifications of Father Willson of Nottingham, of his well-known power over the criminal classes, and of the great interest he had taken in our remote penal settlements.' He continues: 'I therefore recommended him for the office in the strongest way I could. The result was his appointment to the See of Hobart Town.'

It was with some reluctance that William accepted his appointment since he realised there was still much work for him to do in Nottingham. But, following the advice of his Ordinary, Bishop Thomas Walsh, and of his 'revered friend, Dr. [Luigi] Gentili' , he submitted to the will of the Holy Father. His consecration took place at St. Chad's, Birmingham, on 28 October 1842 . The rousing sermon given by the future Archbishop of Westminster, Nicholas Wiseman, and was 'listened to with breathless attention.'

In his 'Memoir of Bishop Willson', Bishop Ullathorne describes his friend's appearance. 'Of middle stature and somewhat portly ... his lower features were squarely set, .. his mouth was firm but gentle in its lines: his grey eyes vivid under their strongly marked brows; but the imposing feature of his countenance was his brow. Square and well advanced above the eyes, the upper part presented an extraordinary development, which rose like a small second brow upon the first.' With an appearance like that, it is no wonder that he was able to 'pacify riotous and excited assemblages'!

William had now to prepare for his new responsibilities. Soon after his consecration he set out for Rome, and on the way there he visited as many prisons and asylums as he could in order to gain even more experience in these matters than he had amassed during his time in Nottingham. One of his last acts before finally leaving Nottingham in the spring of 1844 was to climb the spire of St. Barnabas' and bless the cross at its summit .

It took ninety-four days early in 1844 for the 12,000-mile journey from London to Hobart Town. Tasmania is about the same size as Ireland and had a total population of about 60,000. Roughly half were 'convicts', people who had been transported from the British Isles for what were, in some cases, quite trivial offences. One of the new bishop's priorities on arriving in Tasmania was to visit the convict-carrying ships as soon as practicable after they had docked, and then to visit the camps across the island to which these men and women had been allocated.

Conditions on the Tasmanian mainland were very bad, but those on Norfolk Island, 1400 miles from the mainland, were unimaginably worse. Bishop Willson visited Norfolk Island for the first time in May 1846. It had become a penal settlement twenty years earlier. On this small island, roughly seven miles long and four and a half miles wide, there were 1900 convicts. Many of them wore leg irons even when working. On one of his visits to England, Bishop Willson brought with him a set of these leg irons which he produced before a committee of the House of Lords to illustrate the gravity and inhumanity of the treatment of the convicts. At one Sunday Mass celebrated by the bishop, only 52 of the 270 convicts present were not in chains . Many other forms of torture were routine, such as the spread-eagle by which a man's arms were painfully stretched out to ringbolts or the tube-gag inserted into a man's mouth and fastened with straps. Floggings were common. A man could be given twenty-five lashes for chewing a small piece of tobacco. Furthermore, all sorts of devices were employed to

extend time beyond the original sentence. We must not forget that most of these people had not committed what any rational being would describe even in the nineteenth century as serious crimes.

Bishop Willson was horrified at the injustice and pointlessness of the whole system and, above all, at the degradation of human beings. He determined to do something to remedy this as well as to improve the lot of those suffering from various forms of mental illness. He used every opportunity to visit the convicts. He made constant, well-reasoned, vigorous protests about the inhumanity of their treatment to the authorities in Australia, and several times undertook the long journey back to England where, among other things, he made representations to a Committee of the House of Lords. When, from 1853, the transportation of convicts to Australia ceased, this was largely due to the influence of Bishop Robert William Willson.

Energy consuming as were, in addition to his regular pastoral work, his efforts on behalf of the convicts and otherwise marginalised members of society, William still had time for other aspects of his mission. These included his interest in the construction and adornment of places of worship. Augustus Welby Northmore Pugin was not only the architect chosen by Robert to design St. Barnabas', Nottingham, he was also a close personal friend who, among other things, designed a pectoral cross for him - this is now in the possession of the Bishop of Nottingham. For William as for Pugin, the Gothic style of architecture was the only admissible style for a Christian; in their eyes, 'its value and efficacy were as valid in the nineteenth century as in the fourteenth' . For both, the introduction of the Gothic style to the Antipodes was, as one would say nowadays, a form of missionary evangelisation.

Worn out by his labours on behalf of convicts, the mentally ill and his own Tasmanian flock, Bishop Robert William Willson started actively canvassing from the late 1850s for a successor. He was convinced that this should be an Irishman since all but two of the priests in the Diocese of Hobart were Irish as were most of the laity; moreover, the

appointment of an Irish bishop would 'greatly conduce to the good of religion in Tasmania.'

William also gave serious thought to providing for his retirement. He applied to the Duke of Newcastle, Secretary of State for the Colonies, for a pension, but was informed by a letter of 17 May 1860 that he was ineligible due to the fact that he was not a paid officer of the Imperial Government. However he had other plans. It is clear from a letter to his close friend Bishop Goold of Melbourne that he intended to spend his retirement in Tasmania. On 3 December 1860 he wrote: 'I have been making a purchase, and this very day paid for it; and woe and alas, it has literally taken all I possess, except house, furniture, &c. It is the 'Duke of Leinster' public house!' He added: 'as the Duke of Newcastle won't give me anything for my support, supposing I take down the sign (more of it anon) put up the Mitre, call it a tavern, could I not make a very decent living without being dependant of [sic] the people?'

But before retiring to his 'tavern' in his adopted country, William wanted to make a final visit to his homeland. In a letter dated 23 August 1864 to his lifelong friend Provost Frederick Husenbeth of Northampton, he wrote: 'I think I shall leave (Deo volente) about the last week in January ... in one of our wool ships', and he reminisced nostalgically about their joint time at Oscott College. In the event, he left Hobart on 27 February 1865. Several days before his departure for England, the Catholics of Tasmania presented him with an illuminated address in which they expressed their sadness at the prospect of 'even a temporary separation of so beloved a Chief Pastor,' but they hoped that this sadness might be mitigated by the hopes they fondly entertained, of seeing him once more amongst them, in renovated health and vigour'.

Their, and his, hopes were not to be realised for, ten days after leaving Hobart, Bishop Willson suffered a severe stroke from which he never completely recovered. When, in June 1865, he arrived in England, he had to be carried off the ship. He stayed for a short while in London

with relatives before moving to Nottingham where he was to spend the last months of his earthly life cared for by, among others, Fr. Richard Waldo Sibthorpe who, like Bishop Willson, was a native of Lincoln. Although he 'had lost the memory of past things, and had no longer the power to read, [he] was cheerful, and vigorous in mind in all that concerned his present duties.' Bishop Willson calmly expired on 30 June 1866. On 5 July, after a Solemn Requiem Mass, his mortal remains were interred in the crypt of St. Barnabas' Cathedral. Over the spot was place a plaque with a Latin inscription stating that 'Here lies the body of Robert William Willson DD, Bishop of Hobart, who died 30 June 1866. May he rest in peace. Amen.'

The first Bishop of Hobart has never been forgotten in the diocese he served so faithfully as its chief pastor nor has his expressed wish to return there. In 2004, a formal request was made to the Bishop of Nottingham by the Archbishop of Hobart for the repatriation of Bishop Willson's mortal remains. This request was accepted but, for a variety of reasons, could not be acted upon at that time. With the approach of the one hundred and fiftieth anniversary of the death of Bishop Willson the request was renewed. As indicated above, the exhumation took place on 14 February 2017. On 25 February I, as delegate of the Bishop of Nottingham, accompanied the remains to Heathrow Airport on the first stage of their journey to Australia where they arrived exactly one hundred and fifty-two years after Robert William Willson had left there.

New Beginnings Old Traditions: The Archives of St George's College, Weybridge

Kayleigh Graham

Archivists are an interesting breed, they consist of three parts contradiction and one part stubbornness. For instance, and I want to state here that I am talking from personal experience and observation, we love order but are often the least orderly people you will meet. We enjoy creating sense out of chaos - it is after all why we chose to work with archives. However, that is not to say that the sense we wrangle from the chaos is always obvious. If you have had to take over from another Archivist and pick up where they left off, you may know what I mean.

My first days at St George's Weybridge were a whirlwind of faces, names and long corridors. Looking back, I can hardly remember what happened during those days. What I do remember is the prickling feeling that will be familiar to everyone - *ok there is more work here than I thought…*

St George's College is the only Josephite School in the UK. It began in 1869 with twelve Josephite Priests who came over from Belgium with the mission to not only provide boys with an education, but also a place to better those boys' lives and grow them spiritually into the best version of themselves.[1] Their founder, Constant Van Crombrugghe, was a man ahead of his time. His teachings are just as prevalent today as they were when he established them. It is largely due to his beliefs and teachings that St George's Weybridge has thrived and prevailed for the last 150 years. Constant William Van Crombrugghe was born on 14

[1] Fr. Albert O'Neil, Memoirs 1882 – 1903, CJS/Hist/FRA/3/0001, CJS Collection, St George's Weybridge Archive, Weybridge, Surrey.

October 1789 in Grammont, one of the most ancient Flemish towns.[2] During the late eighteenth century, however, Belgium was in unrest; it was experiencing troubles not only from within its borders by its own ruler, but also from neighbouring France who was in the first throes of Revolution. Before Constant was five, the Belgian provinces had twice been overrun by the Republican armies of France, and the last time saw them remain. Belgium had fallen to France and the inhabitants subjected to a reign of terror.[3]

In his memoirs Fr. George Kean, Headmaster at St George's for over 20 years, suggested that it was this exposure to the terror and turbulence around him which opened Van Crombrugghe's eyes and began his calling.[4] On 19 September 1812, at the age of 23, Van Crombrugghe was officially ordained a priest at Brussels in the private chapel of Mgr. Van Velde de Melroy (formerly Bishop of Roeranond). Almost immediately after his ordination Van Crombrugghe was named curate at Mouscron -a large and struggling parish. The task of ministering to the parish proved to be a lot of work for the newly ordained priest; a task which, after two years, unfortunately affected his health. Van Crombrugghe began to suffer from the strain of the position and he was forced to step down.

This forced sabbatical did not deter him however, for not long after the fall of Napoleon, he was promoted to superior of the newly restored college at Alost.[5] It was under his able direction that Alost College acquired a great reputation not only for instruction, but also for education, and the first families in Belgium sent their sons to the college. Teaching became a way in which Van Crombrugghe could help

[2] Fr. George Kean, Memoirs 1869 - 1994 Kean, CJS/FRGK/1, CJS Collection, St George's Weybridge Archive, Weybridge, Surrey.
[3] Fr. George Kean, Memoirs 1869 - 1994.
[4] Ibid.
[5] Ibid.

alleviate some of the suffering around him, through the education of trade and faith. He believed that this was the only way in which the children could escape the torment of their lives and better themselves.

Crombrugghe set forth to found further religious congregations devoted to teaching, three for women and one for men. To the first congregation of women that he founded he gave the name of Daughters of Mary and Joseph.[6] Later he divided this congregation into two distinct congregations: one intended for the instruction of the daughters of the upper and middle classes of (Ladies of Mary), the other destined to teach the children of the poor (The Sisters of St Joseph).

Crombrugghe did not stop there, for when he was curate at Heusden he made the acquaintance of an extremely pious young man named William Van den Bosch, who had a marvellous facility for speaking of holy things in Flemish, the mother-tongue of the country. Crombrugghe viewed William Van den Bosch as a great asset; he instructed him and got him to teach a selection of poor boys at Alost. Slowly but surely this class grew, and other young men were inspired by their teachings. Van Crombrugghe began to formulate a rule of life for them, which would form the beginnings of his teachings which now guide the school of St George's. On 1 May 1817, the young men who followed his teachings were given lodging in a house at Grammont, aptly named 'Jerusalem'. It was here that they first formed a religious order.

The Dutch government, however, still looked with much disfavour on all religious orders, and the Josephites suffered as a result. It was not until after the Dutch had been expelled from Belgium in 1830 that the Josephites were able to take their place openly as a recognised teaching body.[7] On the feast of St Teresa in that year their rule received the approval of Mgr. Van de Velde, Bishop of Ghent. Despite the difficulties

[6] Fr. George Kean
[7] Ibid.

against which they had to contend during the first thirteen years of their existence, they had taught no fewer than 3,350 boys during that time.[8] The Josephites soon left 'Jerusalem' and established their motherhouse in the former monastery of the Carmelites at Grammont. The success of these schools led to the idea of spreading Van Crombrugghe's teachings to England. In 1844, and again in 1858, Crombrugghe sent Mr Patrick McSweeny on a recruiting mission to England.[9] In 1864 some of the General Council were sent to examine the possibility of opening a house in England where the Josephites could continue their teachings. By August 1865 the twenty members of the General Chapter unanimously voted that definite steps be taken to start a boarding and day school. Sadly, a few months later Constance Van Crombrugghe died, and the project was temporarily shelved. It was not until 1868 that the then Prefect General, Mr Isidore Veroft, was sent to England to establish contacts with the ecclesiastical authorities.[10] It was from these contacts that a connection to Bishop Dannel of Southward was made and the Josephites were welcomed into his diocese. A property in Croydon was chosen and the Superior General, Mr Remi de Sadeleer, the Prefect General, Mr Isidore Veroft, and Mr Auguste Van Dervin went over to inspect this property. On their return the General Council decided to purchase a large mansion, 'Oakfield', situated opposite the Catholic Church in West Croydon, and two adjoining houses. This formed the first Josephite School in England and it was put under the patronage of St George.

On 20 August 1869, St George's College Croydon was opened to five boys: two Belgians and three English. This number rapidly increased, and by the following February there were 27 boarders and eleven day boys. The School continued to flourish and by 1881 the community had to buy six additional houses, for it was impossible to build further on

[8] Fr. Albert O'Neil
[9] Ibid.
[10] Ibid.

their current grounds. The growth of the school continued further and, by 1884, St George's pupils numbered 109. The grounds at Croydon were no longer suitable to house everyone so a new location was sought. Negotiations were entered into with Mgr. Lord Peter, who had decided to sell Woburn Park where he had been running a School for the sons of the English Catholic nobility. In July 1884 the Croydon site was closed and relocated to Woburn Park, where it continued to grow.

Still requiring more accommodation for the boys, the College bought 40 acres of grounds, Barrow Hills at Longcross, in the summer of 1950. Sadly, within months of purchasing the property, it was subject to a compulsory purchase order by the ministry of supply for tank testing grounds and a new location was needed. Therefore, in May 1952, Fr Peter personally found another property at Witley, taking with them the name Barrow Hills to the new location. Due to the new school grounds being further away from the College it was decided that only the boarders were to move to the new site.

At that time Barrow Hills was an all-boys boarding prep feeding St George's College. However, towards the end of 1980s, St George's had to make changes. This included becoming a co-educational day school, leaving Barrow Hills too far away to be considered a feeder prep school. By 1990 there was a strong possibility that Barrow Hills would close. A committee was set up to rescue the school and it was agreed that Barrow Hills would become an independent charity, run by Trustees and separate from the Josephites.[11]

In 1989 the future of boarding at the school was becoming an issue, as less than 20% of the senior school remained as boarders. The decision was taken to dissolve boarding at the College and to close Barrow Hills.

[11] Nigel Watson, *The Family Album: A Portrait of St George's College, Weybridge,* (James X James: London, 2008).

* The date here is generally accepted; however, newspaper clippings and the register allude to an earlier opening date.

The school was sold and the Josephites used the proceeds from the sale to extend facilities of a day school on the College grounds at Woburn Park. Barrow Hills still exists today as a separate school from St George's.[12]

St Maur's was the other Junior and Infant school in Weybridge. Opened in Camberwell in 1897, the Sisters moved to Weybridge in the following year. The Sisters were originally founded in Rouen in 1666 as the Charitable Mistresses of the Holy Infant Jesus by Fr Nicholas Barre to educate the daughters of the poor. Their school's name originates from the Rue de Saint Maur, the street in Paris where the Sisters later lived and taught.

The relationship between the Josephites and St Maur's has been strong from the beginning, for the Josephites would minister the sacraments to them and continued to do so for almost a century. It made sense, therefore, that in September 1967 girls from St Maur's joined the St George's boys for 'A' Level courses at the College. They took courses in English, Economics, Physics and Chemistry on a condition that they continued to remain part of St Maur's and would be responsible to a senior mistress. Staff at St George's relished the liveliness the girls injected into Sixth form studies, and the headmaster welcomed the element of academic competition they brought to boys in the classroom. However, in September 1993, St Maur's decided to withdraw from the arrangement in order to set up its own sixth form.[13]

Over the years there had been several attempts to link St George's and St Maur's, and on learning of the impending sale of St Maur's in June 1999, the decision was made for St George's to acquire the school. In September 1999, 195 of the remaining girls from St Maur's joined the College. Just as importantly, so did many of the staff which proved

[12] Barrow Hills, [Accessed 16/01/2020] < http://www.barrowhills.org/>.
[13] (https://www.stgeorgesreunite.com/history/st-maurs-convent).

enormously beneficial for co-education at the College. A year later, the St Maur's Thames Street premises in Weybridge became the new home of the St George's Junior School, providing a wonderful site that still had potential for expansion. The schools still exists today across two sites, with St George's College teaching just under 1000 pupils ranging in age from 11-18, and the junior school and nursery, still operating from the old St Maur's Convent site, teaching boys and girls ranging from ages 3-11.

St George's, as you have read, has had such a varied and interesting past that working with their archives has been truly fascinating. That is not to say that it has been easy. Like many archives we all find ourselves working in it is more a labour of love than reward. The Archives which already existed were spread over two different locations, both attic rooms and both in 'loved' but neglected condition. My first thought was 'I need to clean!'. My second thought, however, was 'Let's get the basics up and going first, then go in with the gloves and cloths'.

In order to ensure the continued preservation of this rich heritage, the archives needed to be developed and enhanced. Whilst the Josephite's Archive was very well documented, the storage conditions of the collection had resulted in some degradation of records. The issues with the rest of the school's archives were primarily that they had not been centralised, maintained or described; meaning that, whilst the history was there, the access to it was not.

To be able to guard and ensure that this legacy could continue, a ground up approach was needed. The focus therefore had to be on determining a secure centralised location for storage of archival material, establishing policies and procedures that will document and guide future acquisitions, and establishing a framework for cataloguing and creating an online catalogue - which provides greater access and visibility for this rich resource.

In brief my goals were to:

- Create policies to guide the management of the archive
- Arrange and establish a secure Archive repository
- Establish a framework for cataloguing each collection
- Begin to fill gaps within archive narratives
- Enhance the online presence of the Archives

I began by determining what policies would be needed to help run and preserve the authenticity of the archive itself. These would ensure that the archives were conforming to best practice and regulated guidelines, so I started researching other school archives and reached out to a few other schools who I knew maintained archives. They very kindly shared their views and what they included within their policy documents, namely:

A Mission Statement: St George's Weybridge Archives Mission statement, acknowledge its stakeholders and the necessary processes required in maintaining and developing an archival collection.

A Collection Policy: St George's Weybridge's Collection Policy therefore consisted of the following policies: Acquisition Policy – The purpose of having an acquisitions policy is that it will outline St George's Weybridge Archives collection and the processes involved in acquiring new items for the archive.

An Acquisitions Policy: To state what the archive will collect, its gaps and the areas of focus.

A Handling Policy: This policy helps the overall running of the archive. It states how the archives should be physically handled and gives authority to the school to say we only allow you to use these records if you adhere to these rules. It protects the records from extended damage and ensures their continued use.

An Access and Security Policy: To further establish proper protocols for accessing the archives, including systems that need to be in place to ensure the physical security of the Archives, all of which are vital to maintain authenticity and transparency of the items within the Archive.

An Archival Disposal Policy: St George's Weybridge's Disposal Policy documents the best practice guidelines in how to dispose of records safely and securely in adherence to General Data Protection Regulation (GDPR).

Retention Schedule: St George's Weybridge Retention Schedule defines the limits of a record's life cycle to help ensure the collection would grow and continue to develop. The areas I have amended relate to the records that have permanent historical value such as the weeded pupil files, publications, and exam results, inspections and curriculum records.

Records Disposal Policy: Similar to the Archival Disposal Policy this would govern the records that the Archive creates and aids the Schools records disposal process.
It was also necessary to create a File Plan with listed naming conventions and draft a process in which accessions (donated material) can be added to the collection. Other forms also needed to be created including: a Reader form to track use and ensure security protocols, Digitisation Request forms to track usage so analysis can be done to indicate urgency of digitisation, and Oral History Recording forms to conform to GDPR and capture historical information not captured through other mediums.

The File Plan took the longest to achieve as I had to understand the schools' organisational cultures and the breadth of the records. After

gaining a better perspective on this, it became obvious to divide the Archives into four collections:

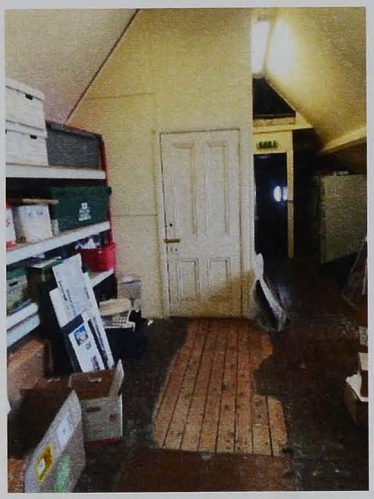
1) St George's College - The current school archive from 1990 - present day.
2) St George's Junior School - Dating from the merger with St Maur's in 2000 - present day.
3) St Maur's - Records relating to the administration, academic departments, clubs events grounds publications and history.
4) The Josephites - This holds both the Religious archives and the school archives from 1869 - 1990.

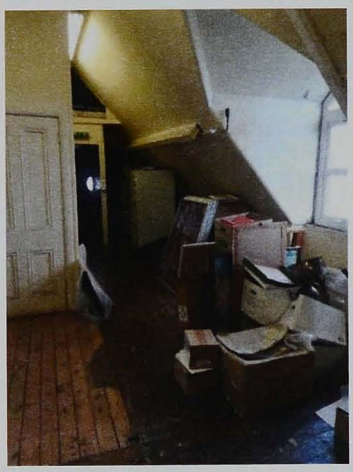
From there I could start populating the purchased catalogue (SDS Archivist Virtual (st-georges-weybridge.sds-archivevirtual.co.uk/home/browser).

State of the Archives in February 2019

The Archives at St George's when I first arrived were in a state of loved neglect. The archives kept in the Josephite area were wonderfully ordered and documented, but had been left to the elements. The archives in the Winks dormitory were in no order and were amongst storage from other departments.

Below are some images of the conditions of both the Winks Archive and the Josephite Archive as I found them in February 2019.






conqueror


1984

It was clear that once the administrative aspects of the Archives were secure, it was imperative that I began cleaning both the archives. This required not only dusting, scrubbing walls and vacuuming but also mopping and covering larger items with protective plastic sheeting. The roof was replaced on the White House (the main school building which houses the Josephite archive) a few years ago and all the items were covered in a fine layer of grit, cement, paint and dust. Whilst the Winks Archives were not as dusty, they had still be left unattended for a number of years, so this also required cleaning and dusting. The layout of the Winks Archive room did, however, need rearranging. I purchased extra shelving units to provide enough shelving space and remove the need to store boxes on the floor.

Current Images of Winks Archive: Nov 2019

Current Images of the Josephite Archive: November 2019

After extensive cleaning of the rooms I began rehousing items, as seen in the photos. Sadly, there were a lot of the more delicate and at-risk items that needed specialist rehousing than originally thought, primarily due to the environmental conditions. The majority of these were whole school photographs; shown above these were removed from their rotten and, in some cases, rusty frames and put in archival wallets in a ring-bound display box. Unfortunately, due to financial

limitations (like those experienced in many archives) it has been difficult to rehouse all of the at-risk items.

What has been rehoused:

- Loose Georgian Magazines - Approx. 30 individually constructed boxes to arrange and sort the originals.
- Loose archive papers, folders, ephemera (which were stored in the wooden draws) - now labelled with acid-free folders, envelopes or wrapped individually in acid-free tissue paper.
- Rolled School Photographs - 24 created and sewn individual Tyvek tubes to house the Barrow Hills School Photographs.

Impact on Community and Usefulness

Archives, as we know, have a large impact on the community. It gives a voice to the voiceless and allows those who have traditionally gone under-represented a place to have their stories told. St George's is no different, and in many aspects is even truer, for it contains personal accounts and articles from the pupils who went here. But arguably its most important asset is the ability to allow pupils to connect with the subject matter they are learning, for example the Second World War, and sparks conversations on a more personal level. With the increasing disappearance of first-hand accounts of the world wars, the archives at St Georges provide that personal connection for the pupils. They can relate to their stories as it reflects their own in so many ways. Having the ability to instigate this connection as part of a lesson adds another dimension to learning.

It was therefore important for me to see programmes instigated within the school so that they can utilise this valuable asset and engage in connecting to the wider St George's community including the old St

Maurian's. To date, the archives have been involved with thirteen projects and have another three still to come. Since February 2019, the archives have enhanced the following:

Reunion events:

1) St Maur's Reunion - Display stand, encouraged communications and attendance.

2) St George's Over Sixties lunch – encouraged material donations from the Old Georgians (OGs).

As part of the 150th Events:

3) Prize Giving – content, context, speeches, displays, research and publicity material (images).

4) Vespers – publication material.

5) Heritage Open day – informed the tour and produced a popular display stand.

6) Has influenced the content for the 150th Anniversary Panels at both the Junior School and at the College.

7) Static Display at the Junior School.

Community:

8) Connecting with wider audiences and strengthening connections with Coloma through sharing advice and help.
9) Praising school life by illustrating the past through displays at Parents Evenings and other internal events.

10) Celebrating the sporting history of the school by preserving the cricketing ephemera and images rehoused in the Cricket Pavilion.

Teaching:

11) History Club at the Junior School - the archives provided source material to enhance their projects. I presented to one of the classes on what archives are and how we can use them to study the past, and the students were then able to study the items and draw connections with St George's past and their topic of research.

12) The Archives formed a large part of the research aspect of the Extension programme run by a few of the teachers. The pupils, in groups, were required to complete a research project where they use various sources (online and from the archives) as the basis for writing an essay. The aim is to get the pupils to acknowledge the different qualities within different sources and to evaluate the item's individual worth as evidence. Using our own archives as source material provides not only a convenient and free resource, but also creates personal connections with the items and our surroundings.

13) A Young Enterprise team at the college sold Christmas cards with scenes taken from the archives.

Another event which used the ability to draw on the archives for assistance was earlier in October when we were able to host the editor from Pevsner. I had the privilege of taking the editor on a tour of our grounds and buildings to help him write the segment on Woburn Park for the updated edition of the Surrey: Pevsner due out in 2022. Without the use of the archives, it would have been impossible to answer some of the questions he had about the heraldry on the side of the White House, answer layout questions in regards to room usage (Red House

and White House), or explain the detailed history of the grounds. These answers have never been published in any history and their meanings have long since been lost from the collective memory of the school.

Future of St George's Archive – what still needs to be done.
The future of St George's Archives is on a tipping point. In the last few months there has been great progress with very little expenditure, but any further progress made will be a fight against the current. The repositories are not conducive to the permanent storage of archive material, the temperature and humidity are not stable enough to ensure long-term preservation, and the structural conditions are degrading and creating unclean work areas. In order to allow our history and culture to continue to enhance our future, the archives need ongoing help.
In order to preserve the collection, the following projects are still needed:

1) Physical move of the archives to a new location.
2) Digitisation of large portions of the Collection to preserve delicate and at-risk photographs/documents.
3) Continual monitoring of the collection (both digitally and physically) to actively maintain the collection and deal with any issues that may arise.
4) Active collection needs to begin again. The school needs to start adding to the archives again, or the 20-year gap that I mentioned at the beginning of this report will continue to grow.
5) Have a permanent member of staff to answer research enquiries, lead discussions, advocate for the school through the archives, promote our history, update the catalogue, and create projects that involve the pupils.

Although my time at St George's is now at an end, it has taught me a great deal about myself and will remain forever in my mind as a high point in my career. Working in a Catholic school archive has been a completely different experience from that of any other archive and special collections archive I have ever worked at. It has been a whirlwind year with many highs and a few challenges.

My advice for any archivist looking to work within a school archive is jump at the chance. You will not find a more interesting and often diverse set of archives. In my case, I have encountered 160-year-old vestments, deeds dating back to 1746, trophies, photographs, report cards, personal accounts, scrapbooks, architectural drawings, year books, calendars, 100-year-old curriculums, and many, many more treasures. But even from a social history perspective, working within a school archive awards you so much opportunity to help guide future archives; you can help fill gaps which were previously left blank. For example, creating projects to capture not only the Head's voice but also that of the pupils and grounds keepers. Make sure that every subject is represented, if the school is very sports-orientated focus on the academics, if it is science-based collect the arts. History may be written by the victors, but let's see if we can add a postscript.

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The English College of Lisbon archive and library: Its importance for the history of Anglo-Portuguese relations

Jonathan Bush

The following is a transcript of a paper given by the author at the Anglo-Iberian Relations Conference in Oviedo, Spain, 14-16 November 2019.

The English College of Lisbon was founded in 1622 by Pope Gregory XV as a missionary seminary to train English Catholics for the priesthood. Despite the presence of a large number of English Catholic exiles, no formal College existed in the city until this date; surprising indeed given that Lisbon was a city unique amongst the Iberian foundations for its well-connected English Catholic resident mercantile community that had been in existence since the twelfth century. As a pontifical College, it was awarded the same privileges and rights as other Colleges centrally controlled by Rome, whose aim was the maintenance of the Catholic faith in England, Scotland and Ireland. The driving force behind the College in its early years was William Newman. Although he was never to become president, Newman established the College from property entrusted by the estate of the late Nicholas Ashton, a Catholic chaplain in Lisbon. Initial progress was slow until the arrival of a group of English students and teachers from the English College at Douai in 1628. The reputation of the College as a centre of academic excellence and its relevance as an English institution in Lisbon attracted patronage from varied sources during the seventeenth century, including Pedro da Costa and Maria de Oliveira Leitoa who transferred important funds to the College in exchange for daily masses for their special intention. In spite of its wealthy benefactors and papal patronage, the College faced a number of challenges in the following centuries. In 1755, Lisbon was shaken by a terrible earthquake in which 20,000 people died and 60,000 houses and 60 palaces and convents were destroyed. The College suffered badly

both in terms of the physical devastation of its buildings and the mental well-being of many of its students and superiors who, like most of the population of Lisbon, chose to live under tents in the gardens of the College rather than risk being inside in fear of another quake. The College suffered another setback when it was occupied by French forces during Napoleon's invasion of Portugal in 1807 and, just days before the second French invasion, the president decided to close the College down, with all students being sent to an Anglo-Portuguese school in England until the war ended in 1814. Since the passing of the Roman Catholic Relief Act in Britain in 1791, which allowed Catholics to provide for their education, the College's *raison d'etre* as a missionary College ceased to exist although its respected reputation as a teaching and training establishment ensured its survival for another 144 years until its closure in 1973.

Throughout its history, the English College in Lisbon not only established a reputation as one of the most important and influential of the English Colleges abroad, it also played a crucial role in Anglo-Portuguese relations, notably through trade links, political alliances, and the transmission of ideas. This paper will provide a survey of the archive and library collections of Lisbon College, drawing out potential ways in which this largely untapped resource has provided, or could provide, fruitful avenues of research for Anglo-Portuguese history, in the fields of political, intellectual and economic history. It will also highlight the various initiatives undertaken by Durham University to try to make this collection more accessible to international researchers, including the provision of an online catalogue of its archive and library holdings by heritage professionals, and the implementation of a unique fellowship programme encouraging new research into this, as well as other, university-managed collections.

Following the closure of the college in 1973, the last president, Monsignor James Sullivan, began to plan for the long-term preservation of its records. The result was the transfer to Ushaw College, a Catholic

seminary located four miles west of Durham, of the College's archives, along with a selection of books from the College's libraries, as well as portraits and other objects associated with the history of the College. This collection (known as the Lisbon Collection) is housed in the Library Wing at Ushaw in a former classroom now called the Lisbon Room.

The Collection

There are about 1,900 printed books in the collection. They were selected from the College's libraries to illustrate its life and work, the interests and activities of its members, and their connections with their host country. Many of the books relate to the teaching and spiritual training provided by the College. Others are concerned with the Church in England and with controversial theology, including several works by the controversialist John Sergeant, himself a Lisbonian. A large number deal with the history of Portugal, especially the history of the Church in Portugal, and with the Anglo-Portuguese relationship. A number of books are present because of their association with the College, for instance, because they were written by Lisbonians or were given by the author.

In terms of the archives, there are regrettable gaps - tradition has it that the archives suffered badly when the College was occupied in the Peninsular War - but what has survived is extensive and represents a fairly broad cross-section of the life and administration of an English Catholic seminary abroad.

The College archives are divided into the following series:

Lisbon College Papers (LC/P): collections donated to the archive by individuals who had some connection to the College.

Ushaw College Administration (UC/A): collections relating to all aspects of the administration of the College.

Lisbon College Old Catalogue (LC/O): part of the original arrangement of the College archive (much of this material has been moved into other sections)

Lisbon College Additional Manuscripts (LC/M): incorporating single items and very small collections

Lisbon College Volumes (LC/V): Manuscript volumes including registers and letter books mostly relating to the administration of the College

Perhaps understandably, much of the archive deals with the administration of the College itself and provides a very comprehensive record of English Catholic seminary education from the early seventeenth to the late twentieth century. The manuscript volumes series includes the Annales Collegii or register of staff and students from the College's foundation. It can be supplemented by other official records, such as the Liber Missionis, the Juramenta Praesidum and Juramenta Alumnorum, the Regimina (essentially a book of instructions for office-holders) and the minutes of meetings of superiors (the earliest being from the eighteenth century). These official records, when used with the long series of account books, provide a fairly full, though summary, account of most of the members of the College, at least for the time they were there. The printed Constitutions have survived in their various drafts and versions (1635, 1819, 1865). The original version was drafted by the second President, the famous or notorious Thomas Blacklow. The Protector of the College was the Inquisitor General of Portugal and the written records of his various visitations are a useful source of information. The Regimina of 1639 is particularly valuable in providing a snapshot of seminary life that includes descriptions of meals, clothes, teaching, disputations, examinations, recreation, the

infirmary, funerals, the sacristy, Church services, sermons, refectory reading, libraries, rewards and punishments, and other aspects besides.

But the value of the archives of the English College of Lisbon lies not only in what they tell us about the operation of an English Catholic seminary abroad, however valuable that is, but also in their wider contribution to Anglo-Portuguese relations throughout the last 400 years, particularly in the cultural, political and economic spheres.

Cultural Exchange

From its foundation in the early seventeenth century, Lisbon College has produced a number of important theologians and philosophers who have contributed to, and have been influenced by, the ideas of the Enlightenment and the wider network of cultural ideas in the early modern period. The English priest, Thomas White, alias Blacklow, is perhaps the best-known example. White was president of the English College in Lisbon during the mid-seventeenth century and many of his publications can be found in the Library, perhaps most notably *Devotion and Reason*. In this work published in 1661 he not only insisted that the rosary and adoration had profound biblical precursors but also that prayers for the deceased had nothing to do with superstition. He believed that when reason was used honestly, when it was unprejudiced, faith could not be disturbed or challenged by it.

The cultural exchange of enlightenment ideas is apparent in other ways too. The College's interest in scientific learning in the eighteenth century was notably evident in the commissioning of a sundial (by Thomas Wright in 1732) and an orrery. Shepperd's interest in sundials was taken up by contemporary Lisbonian, the Anglo-Portuguese Jerome Allen (1730-1815). Allen, a client of the Marquis of Pombal, attempted to build an observatory on the College's third floor and his correspondence to Nicholas Williams of London details his request for an additional sundial for the Bishop of Porto as a gift from the College. A notebook by the Lisbon president John Preston, undated but probably late

eighteenth-century, includes notes on mathematical problems, as well as his meanderings on science generally. In August 1796, a letter was written from a Mr Englefield to Allen, sending a copy of *Treatise on Comets* and describing his concerns over the growth of art and science being threatened by the French menace. Much of the agents accounts papers are filled with the purchase of mathematical and scientific equipment for the College, for example, a statement of account of John Shepperd, sent to William Fryer, for midsummer - Christmas 1784, includes a covering letter from Shepperd to Fryer, expressing a wish to 'get mathematical instruments soon'. A letter from J. Shepperd to J. Manley, dated 11 August 1744, refers to the purchase of a telescope for the College, as well as passing on news of the whereabouts of the key figure of the Portuguese enlightenment, the Marquis of Pombal. Indeed, the Library is full of the works of the main thinkers of the Portuguese enlightenment. Lisbon College was therefore at the cutting edge of enlightenment thought and the correspondence between Lisbon and London, alongside the purchase of key printed works, provides important evidence of the cultural exchange of ideas between the two countries.

Political Exchange

One of the most surprising aspects of the history of Lisbon College was its pivotal role in seventeenth-century Anglo-Portuguese political diplomacy. Much of this centred around the figure of Richard Russell. Russell was born in Berkshire in 1630. He became a servant at the age of 12 to Dr Edward Daniel, newly appointed President of Lisbon College. Five years later he was admitted as an alumnus to the College but was ordained in Douai College in 1653. Following a brief spell as procurator at Lisbon College, he was summoned back to England by the Chapter in 1657, where he spent three years as a chaplain to the Portuguese ambassador. On his return to Portugal, he received the title of Secretary to the Queen, and a pension, in consideration of his services to the crown of Portugal. He played a leading role in the marriage treaty of

Charles II and Catherine of Braganza and was elected a canon of the English in 1661. In 1671, he was appointed as Bishop of Portalegre.

The Richard Russell Papers and Letters at Lisbon College shed light particularly on the important role he played in the Anglo-Portuguese alliance formed by the marriage of Catherine of Braganza and King Charles II of England. Perhaps the most important document is this one shown here. It is essentially a coded letter relating to the secret negotiations surrounding Catherine's dowry as part of the marriage settlement. Of particular importance, are clauses relating to the ceding of Bombay to the English as part of that dowry. So, as I always point out when showcasing this document, the start of the British Empire is in this very document! There is a Portuguese transcription of this code, which was archaic even for its time. Amazingly, the British were not at all interested in Bombay. They were more interested in Tangiers which, at this time, was strategically more important. Following the marriage, Bishop Russell continued to be instrumental in organising the transfer of money between London and Tangier, funneling it through Lisbon College.

The College also played a role in the expanding commercial and missionary activity of the Iberian kingdoms in opening the gateway for English and Irish Catholics into the Atlantic world. For example, the original Maryland priesthood emerged from centres supplying the American mission: Jesuits from Seville and Madeira, and 'secular clergymen' were plucked out of the College at Lisbon.

Economic Exchange

As mentioned previously, the English Catholic mercantile community had a long history in Lisbon and the establishment of the English College helped to encourage the growth of economic trade between the two countries. Lisbon College had its very own agent or 'London procurator', whose papers are held in the archive. The agent was responsible for procuring material for the College in Lisbon and

responding to orders from the presidents, as well as members of the College's council of superiors. They were based for the most part at Hammersmith in west London, controlling a web of networks that were utilised for the promotion of the College. For example, the agent accounts of John Shepperd (1678-1761) provide a rich economic narrative of buying and selling that details the interests of the College in the mid eighteenth-century and the state of the English Catholic community in England. In addition, the letter books of presidents, such as Edward Jones (1707-38), John Manley (1729-32) and Gerard Bernard (1755-77) supplement the agents accounts to reveal a network of patronage and clientage crucial to the College's survival. The role of Lisbon College in the trading of wine between the two countries was a pivotal one. The first mention of the wine trade begins in the early 1720s and there are many references thereafter to wine orders, payments, and dealing with complaints. Letters from the 1740s also reveal that John Montagu (2nd Duke of Montagu), Henry Roper (10th Baron Teynham), were regular customers, as was Sir Thomas Windsor Hunloke, who complained about the quality of the wine in 1749, although three years later he was praising it. By the nineteenth-century, wine was being sent back to England to furnish the missions. In June 1838, for example, a statement of account of Edward Norris sent to the president of the College, Edmund Winstanley, also included a covering letter in which Norris requested a wine order for a convent in Salford, highlighting the way in which wine was being purchased for ceremonial, as well as private, consumption. Even as late as the mid nineteenth-century, Norris reported that a Mr Ford was willing to act as an agent for the College's wine in the Manchester area.

Another series of papers dealing with Anglo-Portuguese trade in the early nineteenth century is the Jorge Papers. This is as yet uncatalogued but features a number of records highlighting trade in a range of materials (flax, hemp, wine, etc.) between England and Portugal. Any researchers present who are interested in Anglo-Iberian trade relations

would be wise to make the trip to England to consult this series as I'm not aware of anyone who has consulted these papers!

Accessing the Collection

Until recently, the contents of the archives and library of Lisbon College, housed in the former Catholic seminary of Ushaw College, four miles west of the city of Durham in the North East of England, were known only to a select few academics. The understandably insular nature of the seminary world, combined with Ushaw College's location in the middle of a wood, tended to deter even the most hardened researcher from consulting the collection. A card index with excellent itemised catalogue descriptions had been composed by Fr Michael Sharratt in the 1980s but, as with any card index, there is a need to be physically onsite to view it. Following the closure of the seminary in 2011, an agreement between Durham University and the Ushaw College Trustees, handed the management of the Ushaw College Library, and with it the Lisbon collections, to the university. This included the appointment of library staff to catalogue the archive and library of the Ushaw and Lisbon collections and to make the descriptions available through the university's online catalogue. All the library and about 90% of the archive has now been catalogued and these catalogue records can be viewed online, anywhere in the world. Just as important for the research community has been the signing of a further agreement between Ushaw and Durham University, resulting in the creation of a pioneering Durham Residential Research Library, a visiting fellowship programme that began in September 2018, enabling researchers to access the historic collections of Durham, including its Cathedral Library, the University's Palace Green Library and the Oriental Museum, and of course, Ushaw College. The widening of access for these collections to a wider academic audience through this fellowship programme has already paid rich dividends, particularly for the Lisbon Collection which was one of the most heavily used of all the collections in the first round of fellowships.

Conclusion

This survey barely scratches the surface in terms of how the Lisbon collection can be exploited for research into Anglo-Iberian relations. Its archive and library clearly have a much wider interest than the dearth of scholarship would hitherto indicate and has real potential to be an excellent source for research into this area.

Book Reviews

Heather Ryan & Walker Sampson, *The no-nonsense guide to born-digital content,* (London, Facet Publishing, 2018), paperback, ISBN: 9781783301966, £59.95.

With chapters on Digital Information Basics, Acquisition, Accessioning and Ingest, and Designing and Implementing Workflows, this book provides a useful guide for newcomers to the digital preservation field, as well as more seasoned professionals including archivists and records managers. By adopting a phased approach to the topic of digital preservation Heather Ryan and Walker Sampson help to empower the reader to embark on some born-digital content management from the outset, an intention which is clearly supported by key sections within the book including a range of case studies, a comprehensive glossary of common technical terms, and an appendix containing resources for further research. Additional key features of the book include digital preservation storage and strategies, new and emerging areas in born-digital materials, and basic Unix command line prompts. In addition to archival professionals this book would provide useful reading for museum professionals, data managers, librarians and of course, anyone tasked with the role of managing born-digital content.
Alice MacDonald

Rachael Maguire, *Information Rights for Records Managers* (London: Facet Publishing, 2019), paperback, ISBN: 9781783302244, £69.95.

This book covers three main areas in relation to information rights, namely, Freedom of Information, Data Protection, and Environmental Information Regulations, as well as additional information-related legislation. Unsurprisingly, the FOI and data protection sections (first and second, respectively) take up the bulk of the book. Excluding notes

and index, the page count for this book comes in comfortably under two hundred pages. This is an impressive feat given the vastness of the types of legislation being discussed. In her introduction, Maguire states 'There are very few people working in information rights law who intended to do so' (p. 1). The author keeps this to the forefront in the way she writes and lays out each chapter and section, breaking the often unwieldy legislation into small, easily digestible parts, demonstrating clearly how to apply it, and always bearing in mind the rights of the individual. This makes the book ideal not only for those perhaps taking their first steps in this area, but also for those who are more familiar with the legislation in question by simplifying it down to the essential parts. This makes it a very efficient guide, in comparison to having to locate and read through the legislation itself. Some examples of this would be the inclusion of a number of simple, useful tables, as well as a number of small sections entitled 'What do staff need to do to comply?' in relation to the principles of the GDPR. One of the best features that I have found in this book is that, at the end of every chapter, the author has included a 'conclusion' section, which gives the reader a very helpful and succinct summary of what they should now know, for example, how to respond to a Subject Access Request or handle access to data. One of the last chapters of the book provides details of other relevant legislation, including the Privacy and Electronic Communications Regulation, the ePrivacy Regulation, and the Computer Misuse Act, which are useful to know about not only as a records management/information rights/archival professional, but as a private individual also. A final, brief chapter gives the reader a selection of useful resources where she cites the Information Commissioner's Office website and recommends that the reader pay attention to relevant legal cases, as well as updates to the legislation, and some helpful blogs and social media. As Maguire writes, 'You cannot do the jobs of Data Protection and Freedom of Information Officer without outside help' (p. 189). This book is very well organised, and Maguire's style is very accessible and straightforward. I think many professionals would feel less intimidated

by the broad area of information rights law having read this book; I have certainly found that to be the case, despite having been in my (additional) role of Data Protection Officer for over two years. Even though this book is at the higher end of the price bracket, I think it would be a very worthwhile investment for anyone who is currently in an information rights role, or who will be in the future.
Karen O'Connor

Frederick D. Aquino & Benjamin J. King, eds., *The Oxford Handbook of John Henry Newman*, (Oxford, University Press, 2018), hardback ISNB: 9780198718284, £110.

The build up to the canonisation of John Henry Newman has inevitably seen a number of fine publications on the saint, some appealing to a popular audience, some to more specialist readers. *The Oxford Handbook of John Henry Newman* is one of the latter and, perhaps, the largest and most comprehensive of these. The high price of the volume suggests also that it will be purchased by libraries and institutions rather than individual readers. The volume consists of an introduction and twenty nine substantial essays collected in four sections: the context for Newman's writings; influences on Newman; themes of his writings, the longest section, sub-divided into theological essays and philosophical and literary pieces; and five concluding essays exploring Newman's ongoing significance. One of Newman's greatest insights was that he saw doctrine not as something fixed in the past, but as unfolding and developing within the contingencies of history. These essays, similarly, carefully set Newman within the unfolding of his own history, writing in a particular context and with particular controversies in mind. Newman insisted that his essays were not systematic, but occasional pieces. Such an insistence on historical context is particularly enlightening in, for example, Eamon Duffy's consideration of Newman's Anglican parish sermons. The significance of Newman's

1847 meeting with the Jesuit theologian, Giovanni Perrone, and Newman's subsequent reading of his works is picked up at a number of points in these essays: both Perrone and Newman shared an understanding of the Church as 'a dynamic social reality, where each member played an active role in the mission and edification of the whole' (p. 329). This was to become a central theme in Newman's writings on the Church. As the editors' introduction shows, the editors have gathered together essays by a number of scholars 'neither critically dedicated to, nor reacting against Newman in doctrinaire fashion' (p. 2), reflecting Newman's involvement in a wide-ranging number of disciplines: philosophy; theology; history; education; literature. The contributors to this volume together provide an interdisciplinary study of the subtleties of Newman's thought, deciphering possible connections, and showing how insights from various disciplines contribute to a deepening of understanding. In a collection as good as this, it is perhaps invidious to highlight individual essays, as all the chapters of this book offer valuable studies of various aspects of Newman's life and works; my intention in focusing on a few pieces is merely to offer a taste of the book as a whole. The great strength of these studies is to be found in its exploration of the huge secondary literature built up around Newman's work, both by his contemporaries and by more modern writers. Thus, for example, Colin Barr, in an excellent study exploring the background to the Catholic University in Dublin, challenges the received view of the relationship between Cullen and Newman. The trouble was not all on one side; Newman was a much at fault for their disagreements as Cullen, the latter having to steer a precarious path through the complexities of Irish politics, and amongst bishops who opposed the University. Ann Margaret Schellenberg Richardson contributes a fascinating piece on the relationship between John Henry, and his brothers, Francis and Charles, who took a very different line to his own. Joshua King's study of the pamphlet wars between Evangelicals and Tractarians show that Newman could be very astute in creating antagonistic audiences which would stir up

controversy and promote further interest in the Oxford Movement: a bad press can have its uses. In the second section of these essays, I found Jane Garnett's essay on the influence of the Anglican bishop, Joseph Butler (1692-1752), of particular value. Geertjian Zuijdwegt in his contribution on the important relationship between Newman and Richard Whately shows, amongst other things, that many studies of Newman's vitriolic criticism of Renn Dickson Hampden is misunderstood without reference to Newman's earlier relationship. Aquino, one of the editors of the volume, contributes two inter-related essays on Newman's epistemology, the second, in part three of the book, developing the thought of the first, both fine contributions to the collection. In the first study he shows how Newman relates to the anti-sceptical tradition in the British Naturalist tradition. In his second essay, Aquino explores the relationship between faith and reason, and Newman's religious epistemology exploring the implications of Newman's assertion that 'all men have a reason, but not all men can give a reason'. For Newman, implicit reasoning can be more subtle and probe more deeply than explicit reasoning: 'an implicit mode of reasoning is somehow involved in the process of the educated conscience's detection of moral truths' (p. 377). As Aquino suggests a little later in his essay, 'the mind is wired for truth' (p. 386). William J. Abraham points, in his essay on Revelation, to the central role of this 'revised account of reason' which Newman offers throughout his works, 'creat[ing] space for a fresh rendering of the nature and significance of divine revelation in the epistemology of theology' (p. 306). Aquino has already raised the matter of conscience in his study of its relationship to reason. Geertjan Zuijdwegt and Terrence Merrigan take this study further and by a close reading of Newman's early writings on conscience show the considerable change in Newman's thought: 'from being an impotent instinct, conscience had become the lynchpin of Newman's understanding of the relationship between human beings and God' (p. 442). Several of these pieces embark on a critical, but creative, engagement with Frank Turner's 2002

controversial study of the Anglican Newman. This is a finely produced volume with a good index. Each chapter is accompanied by an extensive bibliography and suggestions for further reading on the topic at hand. Occasionally in a multi-authored volume like this, it is inevitable that the different contributors touch on similar themes, but invariably here, rather than repeating material, they compliment and build upon one another's insights. Study of Newman offers not only insight into a great and saintly figure of the past, but reveals that his thought remains central to the cut and thrust of theological debate today. Altogether this is an excellent and valuable collection of Newman studies, containing, as it does, new and most suggestive insights which will continue to make a significant contribution to Newman studies in the coming years.
Peter Phillips

Brian Mac Cuarta (ed.), *Henry Piers's Continental Travels, 1595-1598*, Camden Fifth Series, Vol. 54 (Cambridge: Cambridge University Press for Royal Historical Society, 2018), ISBN 9781108496773, £44.99

This book is a critical edition of MS Oxford, Bodleian Library, Rawlinson D.83, which is *A Discourse of HP His Travelles Written by Him Selfe* by Henry Piers (1567-1623), probably finished in 1605. Henry Piers was the son of an English army officer and his English wife, both Protestants, 'who served the expanding Tudor state in Ireland' (p. 3). In travelling to Rome in 1595, Piers left behind his wife, parents and children, also his office of seneschal of Daltons' Country, in Co. Westmeath, to travel to Rome by way of England. He became a Catholic in Rome in response to Protestantism's plurality of theologies. His writing-style and content show that he was there from spiritual and apologetical, not political, motives. For instance, his reporting of indulgences, relics, saints and the vows taken by Religious is meant to be apologetical through explaining aspects of Catholicism to which Protestants were firmly opposed. Part of the *Discourse*'s importance lies

in Piers's unique accounts of life in English recusant Continental seminaries. In his day, because of the harm to the English mission caused by English government spies who had entered the English College in Rome, no student could enter the College without having letters of recommendation or being known to some English or Irish citizens in Rome. Piers was recommended by the priest Richard Haddock or Haydock, nephew of Cardinal Allen and brother of the martyr-priest George Haydock. Piers entered the College as a convictor (fee-paying student) in October 1595; taking courses 'in logic and physic' (p. 21). His entry in the *Discourse* about the English College notes that it had twenty-seven chambers, public rooms and two quadrangles ('fair courts'). Piers carefully clarifies that he never heard any seditious talk, or plotting, in the College, in order to show that it was not a hotbed of active political opposition to Elizabeth and her government in England. This is unlike the spy Anthony Munday's account of College life there in 1579, although there is 'no clear evidence' (p. 2) that Piers engaged with or knew of Munday's account. In Piers's day, the College had a vineyard on the Palatine Hill, and he refers to the custom whereby a member of the College preached before the Pope on St Stephen's Day. As to the College Church, Piers observes that an arm of St Thomas of Canterbury was among its relics and that Cardinal Allen and Bishop [Owen] Lewis had bequeathed numerous furnishings. Major feasts there, which attracted several cardinals 'and other men of great account' (p. 109), also featured the papal choir's singing men. The *Discourse*'s Italian material figures prominently amidst the material, about one-third of the *Discourse*, which is based on others' published work. Such sources include Girolamo Francini's *Le cose maravigliose* (sic) *dell'alma città di Roma* of 1588, which itself includes material from *L'antichità di Roma* by the great Andrea Palladio (1508-1580). The digression account of the battle of Lepanto (1571), which Piers provides as part of his apologetical aim (since the battle, by overcoming Ottoman sea power in the Mediterranean, contributed much to saving Catholic Europe), borrows heavily from Richard Knolles's *The generall history of*

the Turkes of 1603. Later in the *Discourse*, the description of Loreto and its history draws on a work by Orazio Torsellino of 1597/8. Writing the *Discourse* in Ireland in 1603/5, Piers must have used Knolles and Torsellino there, because of their publication dates. After leaving Rome in October 1597, Piers set out for Spain, arriving at the English College, Valladolid as a guest on 7 January 1598, leaving on 21 January for Seville, which had a large English-speaking population. He entered the English College there in April 1898 as a convictor, to study metaphysics. On leaving there 'about mid September 1598' (p. 29), he returned by sea to Ireland. Though Brian Mac Cuarta SJ may have researched the archives and libraries of the English College, Valladolid (which also include the archives of the former college in Seville), there is no record of his having done so, although he has used Edwin Henson's 1930 Catholic Record Society edition of Valladolid archive material, Michael Williams' 1986 book on the college there and two books by Martin Murphy about the Seville College. Despite the *Discourse*'s partial reliance on others' published work, this text includes much material specific to itself, which will attract many an archivist and historian. Mac Cuarta is to be congratulated on his skill in providing the learned yet readable introduction and notes.

Nicholas Paxton

Jo Ann Hoeppner Moran Cruz (ed.), An Account of an Elizabethan Family: The Willoughbys of Wollaton by Cassandra Willoughby (1670-1735), Camden Fifth Series, Vol. 55 (Cambridge: Cambridge University Press for Royal Historical

The MS of which this is a critical edition is at Nottingham University and is headed 'Account of the Willoughbys of Wollaton' (MS Nottingham, University Library, Middleton Collection [Mi], LM 26). It gives material about Sir Francis Willoughby (1546/7-1596) and Elizabeth his wife, née Lyttleton (1546-1595) put together by their great-

great-granddaughter Cassandra Willoughby from family letters and household accounts from Wollaton Hall, near Nottingham. Cassandra's main topic is the treatment of the social (and particularly the married) life of the upper gentry, primarily from a female perspective, since eight of the main letter-writers were women. The editor's comment that 'Cassandra, for the most part, ignored the political, financial, economic and material aspects of the Elizabethan Willoughbys' (p. 20) surely needs re-examining: her use of household accounts is highly extensive and politics and litigation are periodically mentioned. Francis' and Elizabeth's marriage (in 1564) was in trouble, indeed acrimony, when Francis was knighted (1575); three years later, Elizabeth became deluded and apparently suicidal and their marriage broke down. She and Francis were finally reconciled in 1588. While Elizabeth rarely mentions religion, this may be because mention of Catholics and Catholic sympathizers was unwise at a time when Catholicism was not doing well in England and, conversely, not all Protestants favoured the Elizabethan religious settlement. However, religion is referred to by implication, as the notes in this edition confirm. Francis seems to have been a convinced Protestant as an adult, while the Willoughbys, whose connection to the Grey family included marriages in two generations, had supported Lady Jane Grey's candidacy for the English throne. Moreover, Francis' paternal aunt was married to Richard Topcliffe, though she seems to have separated from him before he became a terrible torturer of priests and others. On the other hand, Francis was connected with more than five important Catholic families. For instance, John Grey of Pirgo, a connection of the Willoughbys by marriage, was possibly spared execution – unlike his brothers – because of the influence at Mary I's court of his wife, Mary Browne of Cowdray, from an important Sussex recusant family. Also among Francis' connections were the Arundells. These were mostly Catholics, despite their son Matthew, who Francis' sister Margaret had married, having conformed to the Church of England. Matthew married Margaret despite having previously been engaged to Katherine Wriothesley, later

Cornwallis, who was to be a firm recusant later in Elizabeth I's reign. Furthermore, George Willoughby, Francis' illegitimate uncle, is listed in the Recusant Rolls for 1593-1595. Elizabeth's family, too, inclined towards Catholicism. John Lyttleton, her father, had been a successful courtier to Mary I. While he later conformed to the Elizabethan religious settlement, he seems to have used his position to diminish the force on his neighbours of anti-Catholic laws. Elizabeth's brother married into the important Coningsby recusant family. On the other hand, Elizabeth herself gives evidence of anti-Catholic sympathies in reaction to her daughter Margaret, who was involved in trying to negotiate her marriage to her relation Griffin Markham. A letter clarifies that Elizabeth's displeasure was to do with Catholicism, of which she justifiably suspected the Markhams: Mary Markham, Griffin's firmly Catholic mother, believed that Margaret's presence in her home 'would disturb her devotions' (p. 56, see also p. 233). Pages 221 to 227 cover a selection of love letters from Griffin to Margaret, though, eventually, the suit was broken off with a little help from Sir Francis (pp. 229-230). All in all, one can see how different members of one family could share different opinions. This book is a fine edition in terms of the introduction, the notes and the family tree on p. 5 to which repeated reference is essential.

Nicholas Paxton

D. Pearson, *Provenance research in book history: a handbook*, new and revised edition (Oxford: Bodleian Library; and New Castle DE: Oak Knoll Press, 2019), ISBN: 9781851245109, £55.00.

It is 25 years since the first edition of Pearson's *Provenance research in book history* came out and was quickly established as a core reference source for anyone with a professional – or otherwise – interest in the history of book ownership. In 1994, provenance was a relatively new research area in book history. It has since expanded into a thriving field

of enquiry encompassing the materiality of the book as a social object, library history and past reading practices. Institutional library catalogues increasingly make provenance data available in their records or have created separate databases with information about past ownership. The internet has opened up a vast wealth of data, reference sources and images to help researchers identify ownership or virtually recreate dispersed libraries. The rise of digital has shifted our focus from the words on the page to the context in which those words appear – texts can be found online, but each physical copy carrying those texts has its own unique history. As the author himself points out, it is in the nature of this kind of book that the information it contains is likely to be out of date as soon as it is published, particularly where internet sources are concerned. To issue a new and revised edition in paper format may perhaps be a risk. However, it is also in the nature of this kind of book that the information contained in it forms an immensely helpful starting point, covering in 10 chapters the different forms in which ownership information may be encountered, whilst offering a comprehensive bibliography for further research. The methodology employed here is similar to Pearson's work on English book bindings: the aim is to point out historical trends and fashions, but also to offer help on deciphering and dating the clues given in books (p. 1). A rather nice touch is that the reader/user is actively encouraged to make notes in the margins – kept wide for this purpose it seems – obviously assuming at the same time that the intended audience of the book will *own* a copy rather than borrow it from a library.

Danielle Westerhof

Barbara Jeffery RSM, *Living for the Church Before Everything Else – The Hardman Family Story* (Birmingham: St Mary's Convent, Handsworth, 2010), paperback, £6.50.

J. and L. Mullaney, *Reformation, Revolution and Rebirth, The Story of the*

Return of Catholicism to Reading and the founding of St James' Parish (Reading: Scallop Shell Press, 2012) paperback, ISBN 9780957277205, £10.00

Michael O'Neill, *A Brief History and Guide to the Church of St Vincent de Paul, Liverpool* (Leominster: Gracewing, 2013) paperback, ISBN 9780852447956, £7.99

These well-written and highly recommended books are varied in subject matter and approach, though they may be said to be linked in significant ways. Firstly, all deal in some way with the outworking of the revolution wrought in the aesthetics of the Catholic Church – and of wider British society – by the work of the great Gothic Revival architect and designer Augustus Pugin (1812-1852), and by his family and associates. None are what might be referred to as 'academic works', aimed mainly at a specialist audience or intending primarily to engage in scholarly debates: they are in form and presentation popular works aimed at a general audience. At the same time, they all evidence considerable knowledge of their area of study and are the products of extensive and well-presented research. They are each eminently readable by a general audience, but at the same time could be very profitably utilised by those who have a specialist interest in the subjects which they address. The attractively produced work by Sr Barbara Jeffery RSM, a former member of the Council of the Catholic Archives Society, may be said to come formally under the heading of 'family history', as is announced in its title. But its interest goes well beyond what may be anticipated in a well written and researched Victorian family saga, though it certainly fulfills that function admirably. Sr Barbara announces and the beginning of her book that her interest was stimulated by her work as onetime archivist for the Union Sisters of Mercy based at St Mary's Convent in Handsworth, Birmingham, particularly via her interest in Mother Juliana Hardman, who was the first superior of the convent. The close connection between the Pugin

and Hardman families is well documented by scholars, as is Pugin's revolutionary impact on the family firm in Birmingham which manufactured some of his finest designs, and this book certainly complements those accounts. The book is a testament to the thorough research carried out by Sr Barbara in a variety of archives and collections, including references to annals and letters from the very important archive of which she was the custodian, and lengthy quotations. The book is also beautifully illustrated with photographic plates well integrated with the text, and useful tabulations of genealogical and other information are placed at the ends of the chapters. Given the effort which Sr Barbara has taken in locating the names of members of the Hardman family who entered the religious life, the book certainly deserves a place also as a case study of how a particular well-to-do Catholic family contributed to the revival of the Catholic religious life. The book is perhaps too sparingly footnoted, and a larger bibliography would have been valuable, with fuller references to archival sources consulted. But that it no way detracts from the value of the book. In contrast, in the book by John and Lindsay Mullaney is focussed on a local parish community, though viewed from a very wide perspective. The book was produced in December 2012 to celebrate the 175th anniversary of the laying of the foundation of St James' Church in Reading, which is a very unusual early work of Augustus Pugin produced in a Romanesque style to harmonise with the abbey ruins amongst which it was erected. This book is anything but an 'occasional' work however. On the contrary, it is a very substantial piece of research which will certainly have lasting value to students of Reading, of Catholicism in the town -of which it must surely be considered the definitive work - and of the work of Augustus Pugin, as his church, its form and development, are analysed in fascinating and exhaustive detail. However, narrative is certainly not neglected, and the development of post-Reformation Catholicism in the town is told in great detail. The book is very clearly and logically structured, and there is a valuable collection of transcribed documents collected in an

appendix. There are no footnotes in the text, but there is a very thorough bibliography and list of sources, which bears witness to the extensive research carried out in a great variety of relevant archival collections. The book is well illustrated, though some of the images are a little too small for comfort. The lack of an index is certainly a flaw in a major piece of historical research such as this. I cannot end my comments on this book without commending the group which was established at St James' Church to catalogue and preserve the parish archives, a development which is mentioned in the book, and which is worthy of much wider emulation. The final work considered here does not have the broad scope or the narrative detail of the other works reviewed, as the core of the text is a quite brief 32 page summary of the history of the church and parish of St Vincent's in Liverpool, though the story is told with great clarity and judiciousness, including a detailed description of the building, which is an important and well-preserved work by Augustus Pugin's eldest son, a major architect in his own right, Edward Welby Pugin (1834-1875). But a great part of the value of the book lies in the appendices, which are evidently a product of extensive research – including information culled from the parish archives, and from contemporary published sources such as newspapers – in addition to facsimiles of documents and original architectural plans. However, it would, perhaps, have been worth paying more for the better quality which even black and white plates would have provided. Acknowledgements are made to the Liverpool and Lancashire Record Offices, and to the Liverpool Archdiocesan Archives – one assumes that the parish records referred to and generously reproduced in the book are housed in the latter institution, though this is not made explicit in the book. But this is a book whose scholarly text and careful organisation give it a value greatly beyond that of most church guidebooks. It would be of great value if the author were to make his next project a similar guide to the very fine church of Our Lady of Reconciliation in Liverpool, also a very important work of E. W. Pugin.
Paul Shaw

THE CATHOLIC ARCHIVES SOCIETY

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

Membership

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

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