



No.20 May 1999

# ACAI Newsletter

Association of Church Archivists of Ireland

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Ms Mary Smyth, St John of God  
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Dublin.

## Special Thanks

*ACAI Newsletter* conveys sincere thanks to Marianne Cosgrave for her professional leadership in the Chair over the last three years. Good luck Marianne in your new role of Treasurer! Our thanks also to Sr M Baptist Meaney who held the office of Treasurer for so long. Enjoy a well earned rest, Sr Baptist!

## From the Chair..

It may surprise you to know that I thought of the ACAI more than once during my short visit to Trinidad. What has surprised me is that while I was there you thought of me, and went to so much trouble to nominate me to the Chair of the Association. I want to thank you for the very considerable honour you have done me, and to assure you that my thanks will be expressed not only in words, but in my efforts over the next few years to serve you to the best of my ability.

You have, in fact, elected a complete amateur, and we shall have to rely very heavily on the greater expertise of others in the preparation of the programme. However, I am consoled by the fact that it is the business of a Chairman to "occupy a Chair" and conduct business which others have prepared and will implement. That gives me the opportunity of paying my personal tribute to the spirit of the Committee as I have experienced it over the past few years. It has worked, and I believe will continue to work with great good humour and co-operation. It is a very happy and enthusiastic group to which to belong.

But let me return for a moment to Trinidad. If you feel envious of the excellent facilities in the National Archives, or the universities, let me console you. It is not necessarily so the world over. Trinidad has had more urgent claims on its revenue, and the archives are much closer to the conditions in which many of our members would work. Sadly some of those I was most anxious to see are literally crumbling with age, or have been so affected with damp as to be illegible. Nevertheless I greatly enjoyed my visit there, and found the people very delightful and friendly.

*Dudley A Levistone Cooney*

# The Association's AGM '99

## held at All Hallows College Dublin

I had often heard of All Hallows College and met a few of the alumni who were priests. I knew it was somewhere in the vicinity of Drumcondra but so was Croke Park. I know that place well from the year 1945 or so.

There was a map kindly provided with the programme of the day and bus connections. Unfortunately the bus had moved from Cathal Brugha Street to Abbey Street. But, bus found, I happily made my way and arrived refreshed and invigorated and ready for a cup of coffee. The map showed quite a walk to the assembly point but I enjoyed seeing the neatly kept gardens of Grace Park Road and entering the gate way of All Hallows I read the motto over the doorway of the Church: *'Docete omnes Gentes'*.

On entering the building I met the usual stalwarts and a few new faces and speakers. How Sister Baptist relieved us of our 'Tenners', registered our names and gave us circular tags with our names neatly written on with such gentleness and skill and courtesy. I heard the other day that cattle tags fall off and could lose a farmer thousands of pounds, but we all seem to have held on to our own. At least with tag we were 'paid up' and were entitled to get fed up, as we were indeed with a tasty lunch.

Now Sister Baptist's efficiency could be the envy of many a bursar because she ended up her years of service with our organisation 'in the black'. She resigned at the meeting in a blaze of glory.

The actual meeting, 'Marianne's last hurrah' was opened by Marianne Cosgrave who was president for three years and gave us a gentle, enlightened, courteous and efficient leadership with a winning smile and a youthful enthusiasm. The always approachable Marianne brought everyone along with her and was able to organise, with the help of her committees, educational seminars and many enjoyable and educational trips and adventures. The seminars etc. were most helpful to me as a new archivist knowing nothing and learning all I now know through this organisation. "Men (people) may come and (men) may go", but it looked as if Marianne would go on for ever. But she is wise. "Get going while the going is good" and let somebody else lead the team

along its merry way. We are fortunate in the successor chosen and wish the Rev. Dudley Levistone Cooney well in his role as chairperson.

A decision was made to visit Cobh after the minimum of discussion. I can hardly disagree with the wisdom of the decision because it is one of the most beautiful cities in our country and boasts of the finest architectural monuments in its Cathedral precipitously sitting on the big rock overlooking one of the most beautiful harbours in the world which at its dockside has the finest sea-heritage centre in the country recalling the sights, sounds and swells of the sea that brought our famine stricken citizens to far-away places. Then there was the Iarann Rud(dy) Train that ran through the house, i.e. museum a few years ago. It was pointed out that Bishop Magee, the famous secretary to Pope John XXIII might grant us an audience in addition to seeing the Diocesan Archives. Now that would be a good ending to a day's visit!

Shakespeare is worth quoting again and again: 'neither a borrower nor a lender be'. You all know the rest. The discussion turned around on loans and if you loan, beware. All in ACAI are reliable but there are many in Religious houses who do not realise the importance of holding on to and preserving items of the past and the value of archives as places and contents.

Privacy is one of our dearest possessions and it was good to hear all about this endangered species, lost by many, unappreciated by some and yet guarded assiduously by others. The talk given with the aid of an over-head projector was in no way overhead in content or presentation as Ms. Stapleton, who took the task at short notice, showed herself to be very well informed and able to present with clarity her subject which she seemed to enjoy very much. Since so many people seek information, seek corrections to their personal files, it is just as well there is a code covering the use, storage and dissemination of information. I can now see, amend, or add to whatever is on most files. This gives me a measure of control. Furthermore, the principle of avoiding injury through the 'violation of privacy' endangering the public interest gives us some guarantee of the proper use of our records. The need of training and of record management and organisational arrangements is of the greatest importance. Records need to be secured, available, and preserved. The Act (Freedom of Information Act 1998) applies to Public Information and Public Bodies and those who are employed in or run a service for the State. For us in religious institutes or organisations, we need to keep a separation between what is State and what has to do with our religious organisation. The penalty for violation of this Act is substantial, i.e. £1500 or

imprisonment. Behind all of this is the reason that the Government has a right to have information, but also the citizen has a right to know that the information is correct and not used for any ulterior purpose. The archivist has to follow a similar code in private matters.

Mr Joseph Dolan promoted his pet subject of the Irish and people of direct Irish descent in America and in particular of Irish religious people. We are all well aware of the contribution of our people to the founding and continued progress of that great nation. He gave assurances that objects, pictures, etc. loaned to his millennium exhibition on the contribution of Irish religious in America would be returned intact and guarantees would be honoured. I recall the great hesitation the Irish Government had in loaning the Collar of Gold and other golden treasures as well as the Book of Kells to a museum in San Francisco. Archival treasures, as such, need to be safeguarded.

Sister Dominique Horgan went on an official safari as representative of Our Holy Father, Pope John Paul II, to examine and photograph and learn about the beautiful architectural heritage of the Church and indeed of secular architecture in Belgium. She visited Brussels, Ghent and Flanders, and learned a lot during her course. My mother was a nurse in the First World War and Flanders is imprinted on a shell-case which she brought home somehow. It amazes me how so many buildings survived the terrible bombings of both world wars. I know that everyone was pleased with the effort Sister made and particularly, because the people she met had never encountered a Lady Envoy of the Holy See and wondered if she was some priestess. What we know is that she graced the occasion with her spiritual and natural elegance. The display of photographic slides headlined the need we have in Ireland to do something more in the way of preserving and reconstructing and displaying our architectural heritage.

We went from the sublime to the less ethereal and discussed things like smudge-free ink for rubber stamps. I do not think there is any such thing but if you find it let me know! Oh I forgot it but at last the penny has dropped. Penny Woods was elected to the Executive. On the above subject of smudging ink, Penny had some useful tips.

There was also a discussion on the treatment of fragile documents at the behest of Brother Hermes when it comes to microfilming and microfiche. Fr Fenning suggested that it would be better to copy by hand delicate material.

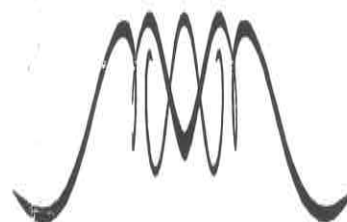
I was asked to do this article (particularly for the 90 or so members unable to attend the meeting) and I just

hope it will be taken lightly. I recommend anyone who has time to have a go at contributing to the *Newsletter*. It will give Fr Fenning fewer restless nights - as he worries about the task faced by the incumbent editor!

We ended, as we might well have done, with an ecumenical prayer reflection by Sr Teresa Delaney. We all left inspired by the Spirit in unity and love.

Oh yes, and I got a real good lift downtown afterwards so I did not have to foot it to the bus. See you in Cobh. Slan agus beannacht.

*Edward Stirling CSSp*



## Acknowledgements

We are grateful to those who contributed to the current issue and to those who regularly share their views, knowledge and experience with us.

We would encourage others to join them in contributing to the *Newsletter* so that it can continue to achieve its objectives of communication and support.

The next issue is due October 1999. Your articles, letters, reports, book reviews, comments and tips drawn from your own experience will be gratefully received by Mary Smyth, Co-ordinating Editor, Provincial Curia, St. John of God Brothers, 'Granada', Stillorgan, Co. Dublin.

# Findlater's Church – A Dublin Landmark

On 27 February members of the Association visited Findlater's Church on Parnell Square. The visit included a perusal of archival material: the plans of the church, baptismal and marriage registers and records of meetings of the Church Elders. Mr. Robert Poynton, who is both session clerk and an elder of the church, gave us a brief account of the history of the coming of the Presbyterians to Ireland and pointed out to us some significant features of the church. These included the Rose window; the First World War Memorial designed by Mr R Caulfield Orpen, relative of Sir William Orpen; and a memorial to Radio Officer John B Williamson who died in the foundering of the Titanic in April 1912.

The exhibition included some records dating from 1710 and three silver communion goblets; one of them dating from 1689; another dated 1 November 1816 was presented by Mary Taylor of Granby Row and the third goblet was presented in 1826 to the Union Chapel situated in Middle Abbey Street on the site of Veritas Bookshop.

The first Dublin Presbyterian church was founded in St. Mary's Abbey, Capel Street in 1660 following the arrival of Presbyterians from Northern Ireland. Originally they settled in that part of the country during the Ulster Plantation. Members of the Dublin congregation included French Huguenots who had fled to Ireland in 1690 following persecution in their homeland. A further influx of members occurred with the arrival of Presbyterians from Scotland to build Kingstown Harbour.

The church was relocated to its present site due to difficulty in gaining access to Mary's Abbey. Bective House on the corner of Rutland Square and Frederick Street was purchased for £2,000. Alexander Findlater, a grocery and wine merchant, funded the construction of the church which cost £12,000. The new church was built in Gothic style using Dalkey granite as the main stone. White Portland stone frames the windows, and Caen stone from France was used for the corbel shafts and carved heads over the windows. It was known as Rutland Square Presbyterian Church until the amalgamation of Union Chapel in Middle Abbey Street in December 1919 when the name was changed to Abbey Presbyterian Church in honour of the site of the original church in

Mary's Abbey. Amalgamation occurred following the burning of Union Chapel during the Easter Rising in 1916.

Findlater's Church was one of the first churches to install an organ to accompany singing at worship. Permission had to be obtained at the annual assembly for the installation of the original Hope-Jones organ. It was installed in 1900. In 1910 it was sent for major repairs to the factory of Peter Conacher of Huddersfield where it was burnt during a fire which completely destroyed the factory. By 1912 the factory was rebuilt and in that year the firm presented a brand new 3-manual organ to the church. This organ contains over 2,000 pipes and is one of the largest in Dublin.

It is interesting to note that there is a replica of Findlater's Church in the United States. It was built by Rev John Hall, the first minister of Findlater's Church. He left Ireland in 1867 to become minister of Fifth Avenue Presbyterian Church in New York.

Our thanks are due to Mr Poynton for his hospitality and for this very interesting, informative and enjoyable tour.

*Sr Sheila Lunney RSM*



## CAS Annual Conference 1999

The theme for this year's CAS Annual Conference 31 May-2 June at Ushaw College, Durham is *Looking at Ourselves – a national survey of Catholic archives*.

## Society of Archivists Annual Conference

The theme for the 1999 Conference to be held in Trinity College, Dublin 7-10 September is *Emergence Towards the Millennium*. For information and booking form contact: Destination Ireland, Parkside House, Main Street, Castletknock, Dublin 15.

We hope that ACAI members who attend these events will share something of the content with us in our October Newsletter.



## Lost Treasures

James Joyce's sister, Sr M Gertrude was a Sister of Mercy in New Zealand.

She asked on her deathbed to have all his letters to her destroyed.

*Sr Magdalena Frisby RSM*



## Living Archives

A purpose built archives room cum museum is the centre-piece of the new St. Xavier's Convent of the Sisters of Mercy in Ennis. It houses the treasures of our past and is the highlight of a tour of the premises. For twenty years previously I had been collecting and sorting these items. Finally in 1990 Marianne Cosgrave spent some weeks with me cataloguing our collection.

Down the years these archives have come alive for me as I became acquainted with the Sisters of the early years, journeyed with them to various foundations, sorrowed in their grief and engaged in dealings with landlords, bishops and builders. There is a human story behind every entry, be it in register, ledger or lease, behind every contract, photograph and artefact. These stories give an insight into the Sisters themselves and the social milieu in which they lived.

I become an arm-chair traveller as, through the diaries they wrote, I accompany the Sisters on a three month voyage to Singleton in Australia in 1875 and to Hokitika in New Zealand in 1878. I meet the passengers and crew, become familiarised with the ports of call, and sense their panic when they encounter stormy weather. While they never mention the pain of parting, a letter written some years later by one of these pioneers leaves me in no doubt as to their real feelings.

Three rather tattered looking pages could easily have been consigned to the waste paper basket in the organisation of the archives. A faint seal caught my attention and under a magnifying glass this proved to be a Vatican seal while the handwriting was in both Latin and Italian. The first was dated 1866 and was a permit for the re-election of the superior. The other two, dated 1875 and 1880 granted permission to receive Holy Communion at the Christmas Midnight Mass. These recall the strictures of the past and remind me of the vast changes which have taken place both in Church laws and in methods of communication.

A 1625 leather bound gilt edged Breviary is one of our precious possessions. It is inscribed - To M. Fogarty from W. T. Cosgrave and the cost, written in pencil on the fly-leaf, was 30 shillings or £1.50. It evokes memories, both political and ecclesiastical, firstly of a bishop who governed this diocese for over half a century and also of his friend, William T. Cosgrave who guided our country in its first difficult years of independence.

A Crucifix, Bible and presentation set of silver jug and bowl bring to mind the parish priest who, in 1854, brought the Sisters of Mercy to Ennis, Dean John Kenny. Throughout his long life he was our friend, benefactor and spiritual guide. To him I attribute the success of the foundation in a town where the Ursuline and Presentation Sisters had so recently failed.

The main staircase of St. Xavier's holds a special attraction for me. Displayed there are the illuminated works of the Sisters of the late 1800s. These encapsulate for me the story of the day to day lives of the Sisters as they depict the Horarium of 1894, excerpts from our Rule, days of Benediction and sayings of our Foundress. They are a living testament to their talent and a priceless cultural legacy, though unfortunately, not one of them is signed.

Even a short journey into our past encourages me and gives me a sense of hope as I feel I have walked with women of zeal whose whole trust was in Providence. I also come away with great appreciation of the Sisters who, in the intervening years, stored the documentation and artefacts which comprise our present archives.

*Sr. Pius O'Brien*

# Renaissance at Mount Melleray

Mount Melleray Seminary began in 1845 when the monks took over control of a small educational facility provided by a married couple. Initially provision was made to give the local children a rudimentary knowledge of the basics of learning, but very quickly it was found that many wished to go on and study for the priesthood.

In August of 1845 the foundation stone of a new school was laid by Abbot Vincent Ryan, to which many boys came even from a distance. The first President was Father Clement Smyth, destined to become Bishop of Dubuque in Iowa, and one of his assistants, Father James O Gorman, subsequently Vicar Apostolic of Nebraska. The second President of the seminary, Brother Xavier Melville saw the need of accommodation for the students from afar and persuaded the neighbours to provide this, giving financial assistance for the construction of extensions to their homes. Father Ignatius Foley, who followed him as President in 1863, was dissatisfied with this arrangement and set about the construction of living quarters for the boys on the monastery property. These new buildings, begun in 1867, called the "Boarding Houses", remained in use until 1974 when the Seminary was closed. This decision was taken in view of the dilapidated condition of the structure and also the fact that boarding schools were somewhat out of fashion.

The Boarding Houses were taken over by the Scouts, C.B.S.I., in 1976, with the obligation of maintenance resting on the tenants. Meanwhile the class-room block lay empty and unused. Architects and Engineers were of the opinion that conversion of the fabric would be too expensive. Late in 1995 some slates were blown off and a local builder was asked to restore the roof. He reported that the entire complex would have to be renewed, corrosion of nails being the problem. The community then discussed the utility of spending of £20,000 on this work and decided to have the building demolished instead. This was begun in 1996.

A problem then remained. The Souvenir Shop was now without a suitable premises and a large open space, of no apparent utility, remained. A neighbour, a landscaping expert was consulted. He drew up a plan for the area, which would incorporate a memorial of Mount Melleray Seminary. It is hoped that the contract will be completed in the next few weeks. For the Shop it was decided to restore one of the cowhouses dating from 1939. Below this two other rooms will find use as an audio-visual centre/conference room. A feature in these two rooms is the stone-walls and floors.

The five Ogham Stones, in the possession of Mount Melleray since 1907, and for the past few years in the care of Dúchas have been set up by an expert team from that government agency. Items connected with the history of Mount Melleray have been collected for possible incorporation in the exhibits, such as liturgical books, and photographs from the Lawrence Collection. It is to be hoped that the exhibition will be open for viewing this summer.

*Uinseann Ó Maidín OCSO*



## Ogham Stones

Over 300 Ogham stones are known in Ireland, more than half in Cork and Kerry, the rest mainly in Munster and Leinster. There are smaller numbers in Irish settlements in Scotland, the Isle of Man and Wales. And now five stones are safely back at Mount Melleray.

Due to the incompatibility of our computer systems, Fr Uinseann's best efforts with digital camera and e-mail weren't sufficient to get pictures of the stones at Mount Melleray to print stage. The pictures remain buried somewhere in my computer system. Perhaps by October I will have developed the skills to release them to view! Many thanks for your gallant efforts, Fr Uinseann.

*M.S.*

# *The Nuns' Story*

## A permanent exhibition at Cavan County Museum

*The Nuns' Story* exhibition, tracing the history of the Poor Clare sisters from their arrival in Ballyjamesduff in 1871 to the present day, was officially opened on 25 February 1999 by Dr Leo O'Reilly, Bishop of Kilmore.

Using period dress, habits and artefacts, the exhibition traces the life of a girl from entering the convent through to religious profession. Recognition is due to Cavan County Museum for their foresight in preserving so uniquely what may soon be a forgotten way of life. The exhibition continues on the theme of the contribution the sisters made in the industrial area through lace and crochet and perhaps more significantly, in the area of education. The educational aspect is well captured with a classroom scene from the turn of the century and in the many photographs on display from as far back as 1872.

In his opening address Dr O'Reilly acknowledged the significant contribution made by the sisters to life in Ballyjamesduff through their progressive approach to education, their care of the poor and by "ensuring a power-house of prayer" in the community.



Cavan County Museum

Cavan County Museum, formerly the Poor Clare Convent, was acquired by the County Council in 1996. In his address Brian Johnson, County Manager,

said it was essential to include a memory of the sisters in a repository of what is best in the County. And of course our own ACAI member, Sr Marie Feely, wasn't without mention as Sr Declan Callaghan, Regional Superior, acknowledged the significant contribution she made in researching material and liaising with Mary Hanley, Museum Curator and Eugene Markey who had taken particular interest in assembling the exhibition.

The opening was a great event attended by sisters from Belfast, Newry, Cavan, Keady and Dublin, County officials, clergy and practically all of Ballyjamesduff! We were entertained with music and verse by the sixth class girls and boys of St Clare's National School. And of course we had tea, an essential part of Cavan hospitality.

Sadly, the Poor Clare sisters will leave Ballyjamesduff this summer. It is fitting that the memory of their life and contribution to the area lives on in *The Nuns' Story* - an exhibition well worth visiting.

*Mary Smyth*

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Cavan County Museum  
Virginia Road Ballyjamesduff  
Tel: 049-44070  
is open:

Tuesday-Saturday 10 am-5 pm  
Sundays 2 pm-5 pm (June-September)  
Mondays - closed.

A small entrance fee applies

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# Research into the history of the Poor Clares in Ireland in 17<sup>th</sup> Century

The Poor Clares were founded in Assisi in Italy in the year 1212 A.D. From there they spread throughout Europe and seem to have had about three monasteries in Ireland between that time and the date of the dissolution of the monasteries in the 16<sup>th</sup> century.

A group of young Irish women who wished to establish a foundation in Ireland came here from the Low Countries, where they had entered the Poor Clares and made their religious profession. This was in the year 1629. The story of this group of sisters and of the Poor Clares in Ireland 1629-1929 has been told in the book of that name by Mrs. Helena Concannon (M.H. Gill, Dublin, 1929)

Following the edict of Cromwell in 1652 that "all nuns must marry or quit the kingdom", many Poor Clares went into exile, mostly to Spain. They scattered to many places there - Bilbao, Orduña, Málaga, Salamanca, Valladolid and Madrid. Some later returned to Ireland but many died in exile in Spain.

Those of us who are interested in our history, particularly in the 17<sup>th</sup> century, had been saying that someone ought to go to Spain and see if any evidence/records of these sisters could be found. I applied to the School of Irish Studies for a grant to help finance research in Spain and with the help of the grant received I twice visited Spain to do some detective work.

As a result of the attendance of one of our sisters at a Conference on St Clare in the summer of 1993, we had some contacts in Spain who would possibly be able to help us look in the right places.

Sr Pat Doyle and I set off in October 1995, to see if, during the course of 9 days, we could find anything or to see if it might be worth spending a longer time there.

We visited San Antonio del Retiro, Madrid, where the Franciscan Archives and historical material are kept.

Padre Cajetano Sanchez helped us here. What a wealth of material - ranging from documents of the Friars in Spain to lots of material on the Philippines, China and Japan.

Padre Cajetano produced "Breve Catalogo de los siervos de Dios asi Religiosos como Religiosas ... 1465-1687". This tome was anything but "breve", but we went through it from 1649 onwards. We found two Irish sisters, 1673 Sor Juana Eustachio de la Cruz and 1689 Sor Ana de San Joseph. Sor Juana had been "en el convento de Belen" - Bethlehem, the monastery near Athlone from which Galway was founded. The account also says Xenia or Kennia. Take away the "a" which often gets added to words in Spanish and we are left with Kenni - very likely Kilkenny west, the Parish or townland in which Bethlehem monastery was/is situated. This sister was in Toledo - which hitherto had not been on our list of places.

From the Franciscan Archives we proceeded to the Archivo Historico Nacional, (Public Records Office), Madrid to see what we could find. Unfortunately, it was too late in the day to get to see actual documents, but we were able to look at indices and catalogues and found that it would indeed be worth coming back here.

We went on to La Coruña, in Galicia. We know that refugees and travellers from Ireland used to arrive at this north west corner of Spain and travel on to/through Santiago de Compostella. Nothing written in La Coruña but in the Cathedral in Santiago de Compostella a record of O'Sullivan Beare, 1608! Of great interest to us was the minutes of the Cabildo for November 14<sup>th</sup> 1653 giving information about money to be given to "Irlandesas" to help them on their way through Spain. Unfortunately, the photocopier was broken so we couldn't get photocopies of these records.

When we returned to Madrid we went to Blasco de Garay Street to the Monastery of the Conceptionistas. Here is the body of one of our sisters, Sr Catherine Bernard Browne of Galway and we wanted to see her. After a long wait, while Mother Abbess contacted the necessary ecclesiastical persons for permission to go inside the enclosure, we go in. There in the sisters choir (chapel) was Sr. Catherine in her glass case, which we had seen in photographs. But just to see her made our history so real.

Apart from Sr Catherine's body, there were no records of any Irish sisters. We called at several monasteries and asked the same question "Have you any record of Irish sisters in 17<sup>th</sup> century?" We found the answer was "no" because during the Spanish Civil



war 1936 religious houses had been ransacked, destroyed and burned – including archives, records, etc. One exception to this was the monastery of Conceptionists in Valladolid where they had a record of five Irish nuns arriving there on July 1<sup>st</sup> 1656 – “because the English had destroyed their convent”. Add these five to the two in Madrid and we have seven sisters to show for our nine days in Spain.

Salamanca was out on its own – where we visited the vault where six of our sisters are buried. We had a variety of music and dancing here too – from Irish to Spanish and Spanish dancing to Ceilí dancing. It was hard to leave as we shared so much of the Community’s life over a few days. But it was time to go back to our base-community in Alcala de Henares, and thence to Ireland.

*Sr Máiréad Fearon*

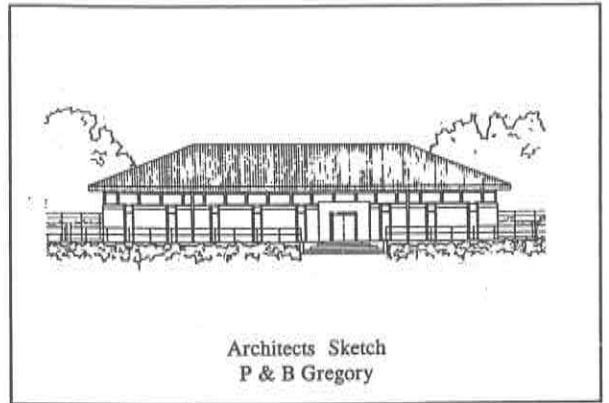
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## From CAS ‘Jottings’ 1999

“The Society of Archivists hopes to produce in 1999 guidelines on access to archives”.

This will be a welcome reference document.

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## Armagh’s New Library and Archive

The 8<sup>th</sup> of May was a great day for the archdiocese of Armagh. It witnessed the opening, after years of hard work, of the Cardinal Tomás Ó Fiaich Memorial Library and Archive. This completely new building, excellently designed, stands on the hilltop right behind the cathedral. It will house the rich library of the late cardinal, with the archives of the diocese, and there is every hope that it will grow ever more rich with books, periodicals and manuscripts on the history of the Irish church at home and abroad. One of our own members, Mgr Réamonn Ó Muirí, played a considerable part in this achievement; other members of the Association attended the opening where they met the great and the good of Church and State. Marjorie Mowlam was there, with Seamus Mallon and John Hume, who rather stole the limelight from the two archbishops. One of the addresses was given by Mrs Primrose Wilson, representing the Heritage Lottery Fund, the British institution which provided most of the money for the building.

Other dioceses in Ireland have custom-built archives, with due access to the qualified researcher. Usually they are kept in the bishop’s own house, which can make one feel an intruder, however warm the welcome. Besides, the student has no standard reference books to hand. What Armagh has done is to attach the archive to a public historical library in a free-standing building. This is definitely a step forward, an archival advance very much in line with what ACAI has been working towards since its foundation. Our congratulations to Armagh.

*Hugh Fenning OP*

# Críost 2000

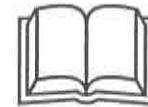
The Diocese of Kerry, in preparation for the millennium, has drawn up a pastoral plan which, it is hoped, will help the people to prepare for the occasion. As part of this initiative a seminar was held on Saturday, 15 May, treating of the apostolate of the religious orders in the Kerry Diocese. The sessions, under the chairmanship of Fr Tomás Ó Caoimh, were held in the Pastoral Centre attached to St Brendan's Parish, Tralee. This was but one item in the programme of the diocese in preparation for the millennium.

The seminar was officially opened by Fr Tomás at 10 a.m. representing the bishop who was absent in Fatima. Fr Colmán Ó Clabaigh, OSB of Glenstal delivered a far ranging talk, "The Religious Orders and their Background in Ireland". Mr Valentine Rice, of the Education Department, Trinity College, then spoke on "Kyrie eleison and the Cistercians". This proved to be a very enlightening exposé of the history of the Cistercian Abbey of Abbeydorney. Fr Hugh Fenning, OP then took the floor to speak about "The Dominicans in Kerry". A very thoughtful and thought provoking lecture on the contribution of his own order to the Diocese of Kerry. Patricia Dennehy, a graduate of Trinity but a native of the Tralee area, then gave us an exposé of her thesis "Ardfert and the Franciscans in Kerry". She drew on a wide range of material, illustrated with slides, and together with side excursions to Quin Abbey in County Clare, brought out the ups and downs of the contribution of the Friars. After lunch there was a talk "The Renaissance of Irish Cistercian Life" by the present writer. This underlined the importance of the temporary refuge in Rathmore 1832-1837. Sr Labouré Sheehy then followed on behalf of the Sisters of Mercy. Her talk ranged from Limerick to Kerry, outlining the vicissitudes of the various houses founded in the diocese. Sr Peter Fahy spoke of Bl Nicholas Barré the founder of the Sisters of the Infant Jesus (Drishane), his philosophy and how it affected the work of the Sisters in Drishane and Baile an Fhírtéirigh. Br L Nevin outlined the coming of the C.B.S. to the diocese, the downward trend in numbers in the Congregation resulting in gradual withdrawal from its schools and illustrating the work now undertaken, particularly in the Mission fields. The afternoon short interval was followed by an exposé of the Presentation Sisters in Kerry by Sr Pius O Farrell. The work of the Loreto Sisters was outlined by Sr Angelica Mulcahy. The remaining sisters have recently left the Killarney convent and moved to a new home in Muckcross. Br Justin Kelly closed the

session on behalf of the Presentation Brothers who have contributed much to the town of Killarney over the past century.

The programme, as one can see, was very full – perhaps a bit top heavy and as some speakers over stepped the time allotted to them the seminar did not finish until 5.40 p.m. instead of the expected 4.30 p.m. The attendance, mainly of lay people, was around thirty, one of whom spoke a few words of thanks at the close. It is hoped to have some of the papers published in the *Kerry Archeological Journal* in the near future.

*Uinseann Ó Maidín OCSO*



## Bookshelf

Alan Acheson, *A History of the Church of Ireland, 1691-1996*, (The Columba Press/APCK, Dublin 1997), 295pp, including illustrations

Dr. Alan Acheson's *History of the Church of Ireland* between 1691 and 1996 provides a useful summary of this Church's recent past. Divided chronologically, the book traces the history and heritage of the Church of Ireland – the established church in Ireland until 1870 – from 1691 onwards. Following the succinct introduction, which outlines recent attempts being made to provide a historiography of this Church, four main sections deal in turn with the era of archbishop King between 1691 and 1729; the Georgian Church 1730-1822; the Church in crisis 1822-70, which includes an extensive analysis of the mid-century evangelical revival; and the Independent Church 1871-1996. There is a comprehensive bibliography of primary and secondary source material, which should

provide useful direction for future scholarship and research.

*Susan Hood*

The diocese of Kildare and Leighlin marked a big day in its history last December with the launch of two books by Dr. Thomas McGrath on its most famous bishop, James Doyle (d. 1834), better known by his initials J.K.L. Both are substantial volumes, each running to more than 300 pages. The first is devoted to *Religious Renewal and Reform* in Dr. Doyle's pastoral ministry; the second to *Politics, Interdenominational Relations and Education* in his public ministry. They have been published by Four Courts Press at about £40 each. Those lucky or prudent enough to attend the launch at Maynooth got both volumes for the price of one!

During the long years of his research, Dr. McGrath drew on the resources of many archives, not least on the diocesan archives of Kildare and Leighlin which are under the care of our own Br. Linus Walker. Many other members of the Association, having helped him in his work, will be pleased to find their archival treasures put to such good use. Those interested in education, religious congregations, pastoral life or politics, will find here a lucid, thorough account which throws new and much needed light on the Church in that neglected period, 'Ireland before the Famine'.

The Franciscan journal *Collectanea Hibernica*, also appeared before Christmas in a double-number of 349 pages: Nos. 39 and 40 (1997-98). This carries material on Luke Wadding OFM, Achonry in the 16<sup>th</sup> century, Irishmen ordained at Prague, and a calendar of more Irish material (of about 1660) at Propaganda Fide. Other contributions provide clergy-lists for Tuam (1712-1809), print about twenty letters from Archbishop Troy of Dublin from the archives at Baltimore, list some papers of Henry Hughes OFM of Gibraltar (d. 1856), and give excellent accounts of parish missions conducted by Jesuits in Ireland (1863-76). Last, but I hope not least, is my own detailed list of books of Catholic interest printed at Dublin (1700-39). Since this catalogue is to be continued in later issues (to 1829), I should be glad to hear from anyone with old Catholic spiritual books which might make it more complete.

Fr. Daniel Gallogly has added to the small store of diocesan histories a fine survey entitled *The Diocese of Kilmore, 1800-1950*, published this year by the Breifne Historical Society. Since he has the gift of

covering a great deal of ground without unnecessary detail, the book is easy to read, particularly since it is in unusually large type. Our own members with houses in Leitrim and Cavan will find details on the Sisters of the Holy Rosary, the Presentation and the Atonement. Also on the Sisters of St Clare, with the Mercy and Loreto Sisters. The Canons of Premontre and the Marist Brothers also appear. The Christian Brothers were also in Kilmore, but said goodbye to Cavan in 1890. These groups, however, are incidental to the story which deals with the successive bishops and their problems. Two fine chapters on 'The Second Reformation in Kilmore' and on various pastoral reforms (1829-45), with a discussion of early Mass-houses and religious practice, counter-balance the noticeably political thrust of the book. One would prefer not to read, at least in such detail, how priests exercised a quasi-veto on candidates in local elections a hundred years ago. Even granting they were forced into it, they took to that role in style.

'Radical Clergy' must be coming into their own, for two books about them came out in 1998. Denis Carroll, in *Unusual Suspects: twelve radical clergy*, (Columba Press), studies Christian clergy of all traditions from James Coigly of 1798 to Stephen Hilliard who died as recently as 1990. Fr. John Kenyon and 'The Callan Curates', with the Presbyterian Isaac Nelson, represent the 19<sup>th</sup> century. The second book, edited by Gerard Moran, is entitled *Radical Irish Priests, 1660-1970*, (Four Courts Press). Nine contributors offer their findings on Liam Inglis the poet, Arthur O'Leary the pamphleteer, Nicholas Sheehy of Tipperary, and various other off-beat prophets of the 19<sup>th</sup> and 20<sup>th</sup> centuries. The mild Canon Sheehan finds strange company here with Fr. John Fahy, champion of the smallholder.

Kathleen Boner O.P. has written a substantial book, *Dominican Women: a Time to Speak*, (Cluster Publications, Pietermaritzburg) 1998, on the work of Dominican Sisters in South Africa from 1863 to the present day. They first went there from the separate Dublin convents of Cabra and Sion Hill and have long since made their mark in education, notably in the teaching of the deaf. This note is simply to announce the appearance of the book, not to review it. It is a very solid piece of scholarship written from a truly contemporary point-of-view by a deeply committed professional woman.

*Hugh Fenning OP*

# 'The Irish Palatines at Home'

## - a special weekend

"The Irish Palatines at Home" proved a most interesting and informative weekend April 30<sup>th</sup>-May 3<sup>rd</sup>, 1999. It was centred in the general area around Rathkeale, Co Limerick, where a considerable number of Palatine families put down their roots on the Southwell property after their flight from their homes in the German Palatinate in 1709. Sir Thomas Southwell, landlord at the time offered to settle a number of these families; he himself lived in Castle Matrix, which we visited.

The introductory talk from Rev D A Levistone Cooney, with later data from Mainicín Seoighe on history, local place names and myths, before and during our travels, got us readily into the setting.

Their skills in agricultural cultivation, developed by the Palatines in the Rhineland was gift to their newly found 'homeland'. Hemp and flax were cultivated by the 'husbandmen' as well as a variety of corn, fruit trees, and care of stock. Tradesmen were in good supply and surnames derived from these varied occupations still designate some of our Irish Palatines today - Miller, Moddler, Schumacher (Shoemaker), etc.

Court Matrix close to the Castle, originally formed a village of ten families around a rectangular space, with a meeting house in the centre. Similar settlements developed in Ballingrane, where John Wesley preached in 1756, as he did on other occasions at Court Matrix, Killohoon and Pallas. Our afternoon trip took us to Kilflynn, Glenosheen and Ballyrigan, all later developments from their original holdings. And en route we viewed Palatine Hill, Palatine Wood and Palatine Rock - further evidence of the significance attached to the forebears of our hosts through the years. Sunday afternoon offered a guided visit to their delightful Heritage Centre, with an exhibition, tea-room and gift selection relating to their story, especially to their significant contribution to Irish farming, world Methodism, and to pioneering days in the English speaking colonies. And in the evening we had *Palatine Praise* in Adare Methodist Church, when the hymn singing was added to by the augmented choir of Holy Trinity Abbey Church. Afterwards we shared refreshments and chatted in the adjoining hall with those present. This sharing and friendship helped maintain the identity and community of our Palatine people.

The excellent planning for our wellbeing on the part of Ms Lily Baker made this a memorable occasion for all who attended from a span of three continents!

*Sr Scholastica Stokes*

- The fuller story of the Irish Palatines is given in his book *People Make Places* by Patrick J O'Connor



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