



ACAI NEWSLETTER

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ASSOCIATION OF CHURCH ARCHIVISTS IRELAND

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Gentle Readers,

Greetings! With the telescoping (so to speak) of St. Patrick's Day (for once we have had two St. Patrick's – as they always told us!!) and Easter, not to mention nearly losing St Joseph in the shuffling, we seem to be charging ahead towards Pentecost. There is no way of getting off this fast track!

Since our last Newsletter, David Kelly, OSA, Jacinta Prunty CHF (Maynooth College) and I attended a one-day Conference in St. Patrick's College, Thurles, Co. Tipperary on 9 January 2008. It was entitled *The Material Culture of Catholic Devotion c. 1850 – c.1950*. It was organised in conjunction with The European Network on the Instruments of Devotion (ENID). Basically it was devoted to popular piety in its various forms as experienced in Catholic communities. For example, pictures of piety; periodicals of the nineteenth century; the Redemptorist Order's contribution to popular piety; Marian apparitions; memorial cards; popular devotions to the Sacred Heart; Catholic devotional literature c1900 – 1960. Lecturers came from England, Bergen and Warsaw. It was truly amazing to learn of the widespread practice of similar devotions throughout Catholic Europe.

The highlight of the day was a visit to the Croke Library, where the Synod of Thurles gathered in 1850. Because of the poor health of Michael Slattery, Archbishop of Cashel, Thurles was chosen as the venue for the Synod. Paul Cullen was appointed Apostolic Delegate, as well as being Archbishop of Armagh, marking the loyalty of the Irish Church to Rome. There were two sessions of this Synod held in what is now the College Library, the first beginning on 22 August and the second on 29 August ending on 9 September 1850 with jubilant liturgical celebrations. The importance of the Synod lay not so much on the enactments and decisions that were arrived at as in the fact that it was taking place. It was a sign to the whole Church that the Catholic Church in Ireland was emerging from decades of intense persecution. It was said that the Synod was the most important assembly held since the time of St. Patrick. A wonderful experience.

Have you ever heard of the VIA FRANCIGENA? Well, this was a pilgrim route (like the Camino de Compostella) from London to Rome, running through Canterbury, across the Channel through France, over the Alps and through towns and villages of northern Italy to Rome. Pilgrims from the large cities and towns along the route joined from feeder paths. It was first mapped out c.990 and presently the Italian Government has initiated a cross-border effort to restore the pilgrim route. So polish your hiking boots – the Committee may well decide on it for our next "outing"!

Someday you might like to read about the theft of the Irish "Crown Jewels" by just typing *Theft of the Irish Crown Jewels* in the address bar.

Needless to say your Committee is working diligently on your behalf!

For now – Sincerely

Dominique Horgan op
Chairperson.

O.L.A. Centenary

The year 2006/'07 marked the 130th anniversary of our Founding and the Centenary of the death of Fr. Augustine Planque, S.M.A., our Founder. Born in 1826 in Wachemy, Flanders, France, Augustine grew up in a hard-working, thrifty, catholic family imbued with a strong faith. At the age of 13 he went to live with aunt Poupart, a deeply religious woman who had a profound influence on his life. Augustine had been considering the priesthood from an early age so when he went to a seminary the family was not surprised. After ordination in 1850 he taught in the seminary at Arras for five years but yearned for missionary life in darkest Africa. The opportunity presented itself when Monsignor Melchior de Marion Bresillac founded the SMA's in Lyons in 1856. Augustine was readily accepted into the new Society and became one of the founding members. A few years later the Founder departed for Freetown, Sierra Leone, with his missionary group of three. Within weeks of landing the pioneering group succumbed to yellow fever and died in June 1859. What a cross for the newly founded Society? Sustained by his deep faith and courage and convinced of his belief in mission, Augustine, aged 33, set about guiding the young Society and soon young SMA missionaries went to Quidah, Dahomey (now Republic of Benin) in 1861, Nigeria and other African countries.

Very soon Fr. Planque realised the need for women missionaries. *"If there aren't Sisters to train the girls, there will be no Christian families."* After several unsuccessful attempts to recruit women missionaries, Fr. Planque founded the OLA Sisters in 1876 in Lyons, France. An international group of women mainly from France, Italy, Holland, Switzerland and Ireland, formed the nucleus of the new foundation whose specific charism was mission, always mission and mission principally for Africa, with specific emphasis on the formation of women and children.

Among the first group of OLA's who went to St. Mary's, Lagos, Nigeria in 1877 were two Irish women, Margaret Riordan – Sr. Dominique from Cork, and Charlotte Kirwan, Sr. Felicite from Dublin. Both died after a few months. In 1878 Sisters went to the Republic of Benin, (Dahomey) and to Egypt in 1881. In 1883 Elly Howard – Sr. Ignatius from Limerick accompanied by Sr. Potamien (Swiss) went to Ghana where they opened the first OLA Convent in Elmina. Since then OLA have spread along the West Coast of Africa and inland through West, North Africa and the Middle East.

Like their European counterparts many Irish Sisters died of tropical diseases in their twenties and thirties in the early days. Yet despite the high casualty rate each ensuing year brought new volunteers for the missions. The first decade of the twentieth century brought new hope with the discovery of quinine. Of the 25 Irish who went to the West Coast of Africa between 1900 and 1909 twelve lived to their seventies. The Irish Sisters continued to live and work in international communities until 1932 when Ireland became a Province. From that time on the Sisters concentrated on Nigeria and Ghana for their mission ad extra. The OLA's have always tried to meet the greatest needs of the day, generally basic health care and schools where none existed and their special care was always for women, children and the family. Throughout the years the OLA missions have moved with the times trying to answer the needs arising at different historical moments – living through a lot of change and turmoil as the young African nations struggled for independence and its aftermath.

Augustine Planque wanted the Sisters to make God known and loved but first he himself knew and loved God with a conviction which came alive in the Bread of the Eucharist and the Word of Christ. He placed the congregation in the hands of Mary, under the title of Our Lady of the Apostles – expressing the ideal of being contemplative in action, in the Cenacle with Mary. Sisters would imbibe the spirit of prayer, which is waiting on God, listening for God's voice and then surrendering to the powerful influence of the Spirit enabling them to witness to the Risen Christ with a readiness to be sent to any of the 21 countries where 770 OLA Sisters are to be found today in 126 communities in eight different provinces – Ireland, France, Italy, Egypt, Nigeria, Ghana, French West Africa, Lebanon and the districts of Argentina and Algeria. Here in Ardfoy, Ireland, is the headquarters of the

Irish branch of the OLA's. For years Irish women have left from here to spread the Good News in other parts of the world. Today with the shortage of vocations in Europe, Ardfoyle provides accommodation for elderly and sick missionaries, also a welcoming home for Sisters on leave from mission lands etc.

The Centenary year was indeed one of deep spiritual and apostolic renewal for the whole Institute. Systematic study and reflection on our documents in relation to our Founder brought us back to drink from the wellsprings of our own resources and spiritual heritage. The year certainly gave us a deeper appreciation of this extraordinary man, who said and lived '*I live only for the Mission*' Hopefully we are enabled to live his vision of Mission more.

The opening mass in Ardfoyle on 20th August 2006 was an unforgettable experience. Each OLA had invited two family members so the chapel was packed to capacity. Bishop John Buckley was chief celebrant, with concelebrants including the homilist, Rev. Fachtna O'Driscoll, SMA Provincial. To make for a lively presentation of the history of Fr. A. Planque and the OLA's they related the history in the form of a Dialogue Homily which was competently delivered by Sr. Kathleen Costigan, home from Tanzania, and Fr. Fachtna. The Eucharist was followed by a celebratory meal for all present. Later the guests admired and appreciated the photographic collage of our missionary spirituality mounted along the corridors.

The following week former OLA's gathered from different parts of the world to be welcomed and to celebrate with us. After sharing at the Table of the Eucharist we gathered for a delicious meal where there was much sharing and reminiscing about life in former times. Many interesting and amusing episodes were good humouredly recounted. It was indeed a most satisfying and blessed day for all participants. During the year pilgrimages to Glendalough, Knock, Gougane Barra, and Chemy – the birthplace of our Founder – were features of our celebrations. August found us preparing for a trip to Gougane Barra where St. Finbar was born in the 7th Century. After some travels he returned to the seclusion of Gougane where he attracted disciples. Later he was directed to the mouth of the Lee where he established a monastery which became a centre of learning and formed the nucleus of the city of Cork. Blessed with a most beautiful day we soaked in the peace and tranquillity of the area before we retired to the chapel for Mass which was celebrated by Fr. M. O'Shea SMA who during the year had given us most inspiring and humorous talks on our Founder.

The second pilgrimage I would like to touch on is the Knock one – shared so generously with the SMA's. As the date coincided with the Feast of Our Lady of the Apostles and the eve of Pentecost, a beautiful booklet on the Stations of the Resurrection was distributed and used instead of the traditional Stations of the Cross. The homilist for the occasion – Sr. Kathleen McGarvey OLA was indisposed, in her place the SMA Provincial, Fr. Fachtna, as usual gave a most apt and touching homily.

The international pilgrimage to Chemy, marked the closing of our celebrations. Representatives of the different provinces converged on Chemy in August. Organised by the French Province it was an unforgettable experience. During the previous year the parish priest, Fr. Raymond Devroedt, had conscientized the parishioners and got school children involved in different projects on Mission, so it was a renewal for the parish as a whole. While there the Sisters were hosted by the parishioners and a special pilgrimage was made from his birthplace to the church where Augustine was baptised and attended mass. The Sisters were welcomed by the SMA's, the Bishop, some clergy of the diocese and parishioners including the Lady Mayoress. The Eucharist attended by over 50 OLA Sisters, some dressed in their native attire was indeed a colourful scene. To the beat of the drum the joyful celebration of the Eucharist took place. The call of Africa, the rhythm and vibrancy of her people were palpably present and remembered. Close relatives and descendants of the Planque family were present, proud of their family ancestor. Sr. Eileen Cummins, our Superior General, in her address, said "*Today we have come here from four continents, representing 19 countries where OLA's are present to celebrate the occasion with the people of Chemy. We have come back to his birthplace to say Thank You to the people who generously gave him to God and to us.*"

A Centenary would not be complete without acknowledging our departed. For our Remembrance Day in Ardfoy we were joined by families of our deceased to honour those who have preceded us into the Kingdom of Light. Luckily the afternoon was dry, so after holy mass we made our way to the cemetery where the graves of our departed were blessed and prayers were offered. As a special Centenary mark there was a planting ceremony in which our youngest member planted a lovely silver birch tree just outside the boundary.

Closure of the Centenary Celebrations on 19th August was another big occasion, attended by OLA lay staff, helpers, Doctors, Dentists and representatives of groups that use our premises regularly. As on the opening day the celebration took the form of a specially prepared Eucharist and a celebratory meal. The numbers were smaller than on opening day. The homilist, Fr. John Quinlan SMA, reflecting on the readings of the day skilfully wove them into the life of the Founder. He said *"We can detect a pattern in the lives of Jeremiah and Jesus regarding the Mission to which God called them – A three fold pattern: There is the vision – the hopes and ideals that inspire the word of God. There is the Cross – difficulties inherent in the Mission; difficulties arising from oneself; difficulties due to opposition and conflict. There is Vindication – a glorious resurrection; promises fulfilled; mission completed."*

The man who founded the OLA's in 1876, Fr. Augustine Planque knew the stories of Jeremiah and Jesus well. He knew not only the words, he lived the pattern of their experiences too.

Sr. Colombiere O'Driscoll. Archivist.

O.L.A. Archives

The Congregation has its main archives in the Headquarters in Rome. There is a certain amount of material connected with the Irish Province stored in Ardfoy.

Materials include the following:

- Documentation regarding Assemblies, Provincial Chapters, Plenary Councils General Chapters etc
- Letters of our Founder, Father Augustine Planque.
The translation from French into English of these is on-going.
- Copies of 'Tidings' a quarterly magazine begun 1948 and phased out in the eighties.
- Newsletters from the Generalate, Irish province and some other Provinces.
- A few school diaries from West Africa etc
- A variety of Books and Pamphlets dealing with West Africa.
- Unpublished Theses, Dissertations done by OLA's
- A brief history of our Foundations in different countries.
- Registers of Receptions, Professions dating back to 1878
- Short obituaries of deceased Sisters.
- Gleanings of our early Sisters and letters.
- A few oral interviews done at the request of Maynooth etc.
- A list of decorations received by Sisters.
- Variety of Artefacts and curios in show cases.
- Computerised Archives for about the past eight years
- About 60 albums of photographs – all captioned.

ACAI Spring Outing to Dublin Diocesan Archives

Over thirty members of ACAI gathered at Holy Cross College on Saturday 1 March for a visit to the Diocesan Archives. Noelle Dowling, Archivist, welcomed us and gave us an interesting overview of the Archives before taking us on a tour of the rooms where the various collections are stored.

The Archives preserves records documenting the history of the Archdiocese from as early as the fifteenth and sixteenth century. However, the bulk of the materials date from the eighteenth, nineteenth and twentieth centuries. The holdings comprise the records and papers of Archbishops and Bishops of Dublin, of priests and lay persons, and the records of Catholic colleges and lay organisations.

The two oldest items held in the Archives are vellum manuscripts (See Noelle's article). She is happy to have the oldest Bull of Appointment currently preserved in Ireland. The main body of collections consists of the papers of eight successive Archbishops of Dublin covering the period 1770 – 1972.

Noelle shared with us her surprise when she took up her appointment, that there was no special air conditioning or temperature control, that the main records were housed in the old college showers, and her alarm at the height of storage shelves to be accessed by precarious ladders! Consolation for some of us who may be at the mercy of 'others' who control just where our Archives will be situated.

Following our tour we viewed materials made available to us from collections of John Thomas Troy to John Charles McQuaid before taking refreshments and heading home.

During our tour Noelle shared with us the enthusiasm of Archbishop Diarmuid Martin who enjoys going into the Archives, when he has some spare time, and takes delight in sharing of his experiences of various people now recorded in some of the collections. I could identify with her experience as so often Sisters will drop in when I am working on various materials, and they will share stories that bring life to the record and memory of those people and events that have helped to shape our history, as well as encouragement to those of us who work to preserve them.

Marie Coyle fmdm

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### **Speakers for the AGM (2008)**

Mindful of the fact that ACAI is an ecumenical organisation, the committee invited Rev. Dr. Ireneu I. Craciun of the Greek Orthodox Church to be one of the speakers at this year's AGM. Unfortunately, Ireneu's wife was diagnosed with cancer just before Christmas and has been seriously ill since. For this reason and also because the date of Easter in the Orthodox Church occurs this year on 27 April 2008 (the day after the AGM), Ireneu is unable to be with us for the AGM. Your prayers are kindly requested for Mrs Craciun, Ireneu and their family at this time.

*David Kelly OSA*

## A Patrician Bicentenary 1808 to 2008

On the morning of 2<sup>nd</sup> February 1808 Bishop Daniel Delany brought four men together in his semi-derelict chapel at Tullow, Co. Carlow. They were James McMahon, a strolling scholar and hedge schoolmaster eking out a living a hundred miles from home: Ambrose Dawson, Richard Fitzpatrick and Maurice Cummins, local landless labourers; and the good Bishop envisaged them as the nucleus of a religious institute – calling them the Brotherhood of St. Patrick. Ambrose Dawson had tried religious life with the Trappists in England, but had returned to Tullow. The Ireland of the time was “a most distressful country” in which for most people life was a hand-to-mouth existence. One hoping to change the existing order would not have given any of the four a second glance.

For residence the earliest Patricians had the ramshackle structure which had previously been the parish chapel. Situated in a back lane behind Mill Street, it had served James McMahon as a schoolhouse. As the group was to be self-supporting Bro. John continued with his pay school, earning £10 or £12 in a year. Bros. Joseph Dawson, Bernard Fitzpatrick and John Evangelist Cummins sought out manual work and were paid in kind since Ireland’s rural economy operated on barter. The earliest Rule enacted:

*“It is a basic principle with the Institute that its members be self-supporting. No one is to be excused from manual labour except the old, the sick, and one or at most two, who shall be engaged in the Free School. Where numbers permit and the necessary skills are present each house shall establish those trades commonly practised in society.”*

The manufacture of combs represented a first attempt at regular paid employment. Initially the venture prospered, employing eight of the community’s ten members. Combs though, have never been items of daily purchase, nor was Tullow well-placed to exploit such market as existed. Bankruptcy and unemployment followed within the year. Their monastery’s decayed fabric and its position rendered it a trap for every fever and disorder in a town lacking elementary sanitary provision. Frequent illness, the failure in business, unemployment and his own inability to help moved the Bishop to suggest disbandment, but a majority were for holding on, prepared to work as labourers, quarrymen, stonebreakers, builders.

Bishop Delany then bethought himself of Mountrath, his home town and mensal parish, proposing that three or four Brothers should take up residence in a small house he owned in that town. Thus on 2<sup>nd</sup> February 1810 John Baptist, Joseph Dawson, Bernard Fitzpatrick and Dominic Phelan took the road to a Queen’s County village renowned for Orange and anti-Catholic prejudice. Of the original four John Evangelist Cummins remained at Tullow, with the later arrivals, Francis Woods from Armagh, Serenus Kelly from Leitrim and Paul Neil from Tankardstown, Tullow,

Francis and Serenus took evening classes in the town and oversaw Sunday Schools in the out-chapel at Ardattin. A second apostolate for all was supervision of wakes and funerals. Wakes were then attended by heavy drinking, card-playing and home-spun drama reflecting arrival in the other world. The task was to replace these with prayer, spiritual reading and more orderly behaviour. Provision of a free school for the children of the town was made possible only when the community was able to rent a cabin for the purpose. The pay school had always admitted a few pupils free of

charge, but there were limits to what could be done in that way and the Bishop did not encourage the practice. Even further removed was the hope for boarding schools at both convent and monastery. He often referred regretfully to the harm done to young souls at unsuitable boarding establishments.

Bishop Delany's health had deteriorated and in 1813 he went to reside at the Brigidine convent. The Corpus Christi procession of 1814 was to be his last appearance in public. It was plain that the end was at hand and death came in the early hours of 9<sup>th</sup> July 1814. His last message to his religious was: "**Tell them from me to love God and to love one another.**"

Through the charity of a local landlord a monastery and free school was opened at Kilcornan in south Co. Galway in 1823, leading to an invitation to undertake management of the Male Free School in Galway city three years later. Meanwhile new monasteries and classical boarding schools had appeared at Tullow and Mountrath, with elementary pay schools attached to each. A printed Rule appeared in 1826 with the sanction of Bishop James Doyle and was adopted in all the houses. At Tullow the Sisters and Brothers operated a boarding-out system for orphans sent by the Dublin Metropolitan Society, and at Galway the Orphans' Breakfast and Clothing Society was established in 1830 for the benefit of poor children attending the school there. During the worst years of the Great Famine this charity saved lives, sometimes giving from 800 to 1,000 children their only meal of the day. Also at Galway and from 1830 the Aloysian Society for senior boys and young men operated from the school and for seventy years was the only such sodality in the city. It proved to be a fruitful source of vocations to the priesthood and religious life, as did the boarding schools in the home diocese. Primary and classical schools were opened at Fethard and Mallow and were followed by overseas ventures at Madras in India and in four dioceses of New South Wales.

The Institute remained diocesan for eighty years, becoming self-governing in 1888 with the election of Laois born Bro. Alphonsus Delany as Superior General. Expansion to California came in 1948, to Kenya in 1962 and to Papua New Guinea in 1968. In the latter places the Brothers have expanded their traditional apostolate of education to take in nursing and work among the poor. The option for the marginalized and the least favoured in society has received particular emphasis in India where vernacular and village schools have multiplied, most bearing the name of St. Patrick or that of his follower, Daniel Delany. That Province has recently extended its interest to Africa with the establishment of a school in the diocese of Sunyani, Ghana.

Bro. Patrick Lovegrove, elected in 1980, was the first Australian-born Superior General and was given Indian-born Bro. V.P. Bernard as one of his assistants. Bro. Jerome Ellens of the Indian Province, elected at Kamagut, Kenya in 2004, leads the Congregation in this its bicentenary year. Bro. Peter Ryan in Papua New Guinea is Vicar General, and the General Executive is completed by Bros. Edward McCarthy, (Kenya) and James O'Rourke (Ireland). The General Secretariat is at Newbridge, Co. Kildare, in the home diocese.

**Bro. Linus Walker.**



## Christian Unity – A Hundred Years

Division has been part of Christianity from the beginning. Christ himself gave his life so that there would be “one flock, one Shepherd”, and he prayed in his last discourse “that they all may be one” (*John 17: 21*) But even in Jesus’ time, the Jews and Gentiles did not really interact, but Jesus illustrated wonderful tolerance in his attitude to the Samaritan woman at the well, and in the parable of the ‘Good Samaritan’ and towards the Samaritan leper who returned to give thanks.

In spite of that the question – “*What do you think of Christ?*” has been a cause of division between Christians and has given rise to heresies, particularly in the East, and even in the west we still have with us the divisions which originated in the Reformation. However, times vary in their needs and possibilities. Tolerance of others and their opinions may have grown over the years, but tolerance is not ecumenism. If we are agents of the Kingdom, then we all must work towards unity; for peace only comes from acknowledgement of fault on all sides.

One hundred years ago, two men in particular, had a profound sense and acknowledgement that the ecumenical movement could only flourish under the inspiration of the Holy Spirit. These two men were the pioneers – Fr. Paul Watson, an Englishman, and Abbé Couturier, a Frenchman. Paul Watson was a member of an Anglican community, which had a particular leaning towards reconciliation among all Christians, and it was that particular community that first requested the week of prayer which we now term Church Unity Octave.

The Abbé Couturier had a very gentle approach. For him Unity would be achieved in the way God wants, when God wants. When reflecting and considering what they did, we must also keep in mind the times and conditions in which they lived. There was a lot of polemical discussion but not a lot of desire for reconciliation and Christian churches were portrayed in a negative manner. These two men recognised that Christ’s prayer for unity as outlined in Chapter 17 of St. John’s Gospel, was not seen as something that Christ desired, but that other people made decisions that prevented communion.

So this year – 2008, as we consider one hundred years of effort at ecumenism, and the Christian churches are celebrating the 2,000 anniversary of the birth of St. Paul, perhaps we should first of all seek internal renewal, and then pray that human wisdom, guided by the Holy Spirit, will enable the churches to make progress on the road to unity.

May I be so bold as to quote Archbishop Desmond Tutu:

### ***God has a dream.....***

*All over this magnificent world God calls us to extend His kingdom of peace and wholeness, of justice, of goodness, of compassion, of caring, of sharing, of laughter, of joy and of reconciliation.*

*What can separate us from the love of God? Nothing. Absolutely nothing.*

*And as we share God’s love with our brothers and sisters,*

*God’s other children; there is no oppression that cannot be ended,*

*No hunger that cannot be fed, no wound that cannot be healed,*

*No hatred that cannot be turned to love,*

*No dream that cannot be fulfilled.*



**Roman Catholic Church Records in the Archdiocese of Dublin**  
**Noelle Dowling, Archivist.**

The archives of the Roman Catholic Church in Ireland are significant for a number of reasons. Their creation and preservation of records is an essential requirement of daily administration within the church and is covered by code of Canon Law; the Church, possessing a substantial, complex and countrywide administrative structure has for over a century been the largest single record-creating agency on this island outside the public sector; and since the destruction of the Custom House in 1921 and the Public record Office the following year, historians have been obliged to turn to institutions outside the State sector, for alternative archival sources.

The Dublin Diocesan Archives serves as the central repository for the historical records of the Archdiocese of Dublin and is located at Archbishop's House, Drumcondra. The house was erected in 1890 to serve as a permanent office and official residence for the Archbishop of Dublin. Thus, for over a century the 'Palace' at Drumcondra, has provided a secure home for the diocesan archives. The Archives is currently the custodian of papers of eleven successive Archbishops of Dublin spanning the period 1770 to 2003, eight of which are now open to researchers, from John Carpenter (1770- 1786) to John Charles McQuaid (1941-1972)

**The Collections:** The two oldest items in the holdings are vellum manuscripts. The first is a Foundation Charter of the Guild of St. Sythe given in 1476 under the seal of King Edward IV and the second is a Papal Bull dated 1555 from the pontificate of Pius IV providing Hugh Curwen to the See of Dublin. The Diocesan Archives Possesses a mere one hundred and fifty (150) items covering the reigns of twelve Archbishops from 1600 to 1770. Thus, the vast bulk of its holdings is confined to the nineteenth and twentieth centuries.

**Archiepiscopal Collections:**

**John Carpenter** was Archbishop from 1770 – 1786 and during his lifetime there were approximately 15 chapels in the city and three convents in the archdiocese. He chose the parish of St. Nicholas as his mensal parish, while living on Usher's Island. He was an excellent administrator and kept meticulous records and inventories and lived in an era when the Penal Laws were still enforced. He was instrumental in having the laws in relation to teaching by Catholics relaxed and ended harassment of the clergy. He was the first Archbishop who felt free to keep records. It is thanks to him that the earliest systematic records of the Diocese, namely those of the Metropolitan Chapter, survive. Upon his death, his papers passed into the hands of his relatives, the Lee family, as did the bulk of the correspondence of his successor, Troy. These papers were finally handed over to Archbishop Walsh. Unfortunately some losses occurred while these papers were in private hands and indeed no personal material on Carpenter survives.

**John Thomas Troy** was Archbishop from 1786 until 1823. In 1788 Troy undertook a full visitation of the diocese. In addition to this, the clergy were obliged to send in regular accounts of their parishes. These mainly focussed on the number of Catholic and Protestant families living there, estimates of communicants and converts, records of baptisms and marriages and any information regarding education. He issued pastoral instructions in relation to the behaviour of clergy and religious practices. Times of worship were regulated, midnight mass was forbidden and priests were instructed not to attend concerts, hunts or the races. Priests were also obliged to attend regular meetings and one-day seminars, absence from which meant the imposition of a fine. For the ordinary people, he oversaw the development of Confraternities and by the time of his death, each parish had at least one. Troy's last big achievement was the building of the Pro-Cathedral. The foundation stone was laid by Daniel Murray in 1815 but by 1821 it remained unfinished and funds were exhausted. Archbishop Troy died in 1823 and he was finally laid to rest in its vaults in 1824.

**Daniel Murray** was Archbishop from 1823 – 1852. During his episcopacy, Murray oversaw the building of over 90 churches, including St. Mary's, Haddington Road and St. James's. The number of priests in the diocese almost doubled, with the numbers attending religious services growing all the time. Sodalities became very popular and Archbishop Murray fostered devotion to Our Lady and the Rosary. He had a very keen interest in the area of education and was determined to find some means of educating the Catholic poor. With this in mind, Archbishop Murray aided the foundation of such orders as the Sisters of Charity, Loreto, and Sisters of Mercy and invited the Christian Brothers to establish a school for boys within the diocese. He also encouraged Fr. Hand to establish All Hallows College, Drumcondra, for the education of priests for missionary countries and welcomed the foundation of St. Vincent's Catholic Hospital in 1834, by Mother Aikenhead.

**Paul Cullen** was Archbishop from 1852 to 1874. He was the most influential and powerful Irish ecclesiastical figure of the nineteenth century. His position as an outstanding church figure was widely acknowledged in Rome and he set about reforming the Irish Church, unifying the hierarchy and reinforcing the authority of Rome. Cullen was a supporter of the National School issue and he proposed using the Board of Education to implement reforms to meet the requirements of Catholic children. He was eager to provide a Catholic alternative to the 'Queen's Colleges' and spent much time in developing the idea of a Catholic University. He was a very strong advocate for the relief of the poor and embarked on a policy of social, educational and medical relief. He had a strong dislike of secret societies and waged a public campaign against the Young Irelanders and Fenians. He saw them as enemies of Ireland and believed that constitutional means were the best way of having a 'free Ireland'.

Cullen wrote many pastorals and was very aware of his duties to his local diocese. He was also responsible for the purchase of the land at Clonliffe and stated: "*The site is most eligible – high, outside fog and smoke, and still quite close to the City. The new house would have a library, archives and rooms for a strange bishop and four or five priests. A fixed home for the Archbishop and for the archives would be most important*".

**Edward McCabe** was Archbishop from 1878 until 1885. He became Archbishop at a time of severe economic depression. AS a result a new agrarian movement, the Land League, came into being. Initially the Irish Catholic clergy supported the agitation and came to play a prominent role at local level. On Sunday 4 January 1880, a collection was made in aid of the distressed districts of Ireland at chapels in the Dublin Diocese. AS the movement grew in popularity, McCabe became increasingly hostile to it. He was well aware of the plight of the tenant-farmer and appalled by the wholesale evictions but he also had sympathy for the landlords who themselves faced economic ruin. He regularly condemned agrarian outrages and in October 1881 issued a pastoral letter denouncing in fierce terms the Land League's 'no rent' manifesto. He tried to keep priests out of politics and ended up isolating his fellow prelates and alienated himself from the generality of Irish nationalist opinion. So great was his unpopularity that his return from Rome in 1882 with the 'red hat' almost went un-noticed.

**William Walsh** was Archbishop from 1885 – 1921. His appointment was hailed as a triumph to Irish Nationalists. He was involved in the building of numerous churches and schools and increased the number of parishes from 64 to 76. His greatest achievements were in the area of education. He had particular successes in the areas of teacher training, intermediate education and university education, culminating with his appointment as first Chancellor of the National University of Ireland. He served on bodies such as the Senate of the Royal University of Ireland (1883-4), the Commission of National Education (1885-1901). Walsh's lifetime saw many developments in the area of modern Irish nationalism. He was an ardent advocate of Home Rule and agrarian reform. He supported the controversial 'Plan of Campaign' which earned him the displeasure of Rome and cost him the Cardinal's hat which went to Armagh rather than Dublin.

It fell to Archbishop William J. Walsh to fulfil Cullen's dream of a permanent archiepiscopal residence with the building of Archbishop's House at Drumcondra. In the event, Walsh, a keen bibliophile, was so distracted by the project to erect a fine library that he forgot entirely to make provision for the archives. In providing a remedy the Archbishop was persuaded by his more archivally aware architect, to erect a two storey extension to his new residence, the lower floor of which was devoted to housing the diocesan archives. The extension was built in 1891 and included a muniment room whose walls were lined with fire resistant bricks and afforded a space that was '*securely dry and free from condensation which is prejudicial to documents*'.

In 1905 Father Michael J. Curran was appointed secretary to Archbishop Walsh and served in that capacity until 1918. Curran, a keen historian and nationalist, became over time a close confidant of the archbishop. Significantly, he was the first member of staff at Archbishop's House to take an active interest in the archives. Curran, though entirely untrained as an archivist, took it upon himself to sort through what he termed the '*disjecta membra*' that had accumulated in the strong room. He began this work in 1909 and in the process imposed an arrangement or classification scheme that proved quite a successful template for later processing work undertaken in the archives.

**Edward J. Byrne** (1921-1940) was particularly interested in the spiritual well-being of his flock. He was very involved with the pastoral workings of the diocese and was extremely interested in the changing social conditions. He was involved in the provision of schools and churches to serve his people and was considered a wise and prudent ruler. Two major events can be seen as the highlights of his episcopacy, namely the Centenary of Catholic Emancipation in 1929 and the Eucharistic Congress of 1932.

**John Charles McQuaid** served as Archbishop from 1940-1971, resigning on 29 December of that year. His episcopacy saw the Catholic population of Dublin grow from approximately 630,000 to over 800,000 people. The number of clergy rose from 370 to 600 and religious from 500 – 800. He constituted 60 new parishes, built over 80 new churches and 250 primary schools and 100 secondary schools. He is especially remembered for his work in the area of charity. He oversaw the establishment of the Catholic Social Welfare Conference and the Catholic Social Welfare Bureau and had a personal interest in providing for people who suffered physically, mentally and spiritually. The appointment of the dynamic John Charles McQuaid heralded a period of much needed change for the archdiocese. McQuaid established a chancellery at Archbishop's House in 1945 to cope with the increased burden of diocesan administration and the '*urgent necessity of instituting Archives in the modern sense*'. The new Chancellor found himself saddled with the unwelcome additional role of diocesan archivist. The diocesan archives was still seen as essentially a private archives existing mainly to assist the work of the curia and was closed to all outside researchers with the exception of a very select few. The Chancellor was provided with no additional resources to develop the archives. Thus, though responsibility for the diocesan archives had now been allocated to an important office holder in the diocesan curia, the diocesan archives remained the bureaucratic '*Cinderella*' of Archbishop's House.

The construction of a new wing for Holy Cross College in the 1950's, however, afforded McQuaid the opportunity to make a significant contribution to the development of the diocesan archives. He ordained that a new purpose-built archival repository be erected as an attachment to end of the new Wing. This initiative was prompted by the fact that the existing strong room in Archbishop's House was then full to capacity. The new repository was provided with secure locks and a fire-proof door in conformity with the provisions of the Code of Canon Law. In the summer of 1957 the bulk of the non-current material was accordingly transferred across from Archbishop's House to the new and adjacent facility in Clonliffe. '*At last*', declared a proud McQuaid, '*I see the outcome to my desires to have a proper archives*'.

However, while quite reasonable arrangements were thus made for the preservation of the ever-growing body of records their active management, processing and accessibility remained problematical. Indeed, as Professor James Kelly has noted, the inaccessibility of the diocesan archives was proving to be one of the major obstacles in the way of research into the history of the archdiocese in the modern era. With the explosion of interest in history more and more researchers seeking access to the diocesan archives, McQuaid imposed a 100 year rule to reduce the number of requests for access.

The opening up of the Diocesan Archives in the proper sense began with the accession of Archbishop **Dermot Ryan**. Ryan, who was both sympathetic to the needs of scholarship and anxious that the archives of the Dublin archdiocese provide a more modern and accommodating service to researchers. To that end, he appointed Fr. Kevin Kennedy as Diocesan Archivist in 1972 and Miss Mary Purcell in 1975 as his part-time assistant. Mary Purcell, a distinguished writer and retired teacher, began the laborious but necessary process of cataloguing the collections – a huge task still on-going today. A full time lay diocesan archivist was appointed in 1984 and researchers were now accommodated in a dedicated reading room in Clonliffe College adjacent to the new storage area. In tandem with these appointments, Archbishop Ryan abolished the one-hundred year rule adopted by his predecessor, thus heralding an increasingly more liberal policy on access adopted by his successors. This process culminated in the release of the papers of Archbishop McQuaid starting in 1997. These initiatives, taken together, heralded the transformation of the Dublin Diocesan Archives from a private and benignly neglected appendage to diocesan administration to a more modern archives service increasingly open to all researchers.



## MA in Historical Archives

### **General Information**

This new programme aims to educate students to the principles, attitudes and skills that underpin the professional management of historical archives. It is particularly geared to the 'sole operator' who is entrusted with the care of archives in voluntary societies, religious institutions, historic houses and other small scale but important settings.

### **Further information**

Interested persons should contact the programme co-ordinator before submitting a formal application.

Dr. Jacinta Prunty, Department of History, NUI, Maynooth, Co. Kildare

Tel: 01 708 3485; Fax: 01 7083314; E mail jacintaprunty @nuim.ie

**Web:** <http://history.nuim.ie>

Application is made (after consultation with the programme co-ordinator, Dr. Prunty) Through the Postgraduate Applications Centre.

**Duration:** 2 years part-time; Thursday 6 - 8 p.m.; all day Friday.

**Fees:** See the University web page: <http://fees.nuim.ie>

**Closing date for applications: 31 May 2008**

See enclosed flier for further details