

Around the Archives

The Archdiocese of Glasgow Archive

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On 4 March 1878, as one of the first acts of his pontificate, Pope Leo XIII issued the Letters Apostolic *Ex Supremo Apostolatus Apice* restoring a diocesan Catholic Hierarchy to Scotland after a lapse of more than three centuries.¹ The restored Archdiocese of Glasgow embraced the city of Glasgow, the counties of Dunbartonshire, Lanarkshire, Renfrewshire, and that part of Ayrshire (north of the Lugton Water, flowing into the River Garnock), together with East Kilpatrick and Baldernock in Stirlingshire, and the islands of Greater and Lesser Cumbrae.

The Archbishop's administration of his diocese and parishes forms the core of the archdiocesan archive, and the source of most of its papers. The Archbishop's office, or archdiocesan curia, has been located in various places over the years, including St Andrew's Cathedral in the nineteenth century, later at 160 Renfrew Street, St Joseph's, Woodside, and then at 18 and 19 Park Circus, all within the city of Glasgow. The archive has always moved with the Archbishop's office, the most recent move being in May 1988 from 18 Park Circus to its present location within the Archbishop's office at 196 Clyde Street, Glasgow. However, an archdiocesan curia does not fit neatly into the concept of a 'Head Office'. It performs some of those functions, but any parallel is by no means exact. In canon, or church, law, parishes have their own legal personality, and Catholic institutions and societies are largely independent with an increasing number being charities in their own right. The archive is not therefore primarily the archive of Catholic organisations or institutions, but its collecting policy is broad enough to permit the acquisition of other records if this can be done, and especially if such records might otherwise be at risk. For instance, the records of St Charles Certified Institution, Carstairs, came to the archive after its closure in 1983.²

The cataloguing system, adopted and developed since the 1980s, arranges the material as closely as possible to what appeared to be the original administrative divisions of the papers.

¹ The Reformation Parliament was held in Scotland in 1560. The last survivor of the medieval diocesan hierarchy, Archbishop James Beaton of Glasgow, died in Paris in 1603.

² The records of St Mary's Boys' Industrial School, which began in the Calton district of Glasgow and moved to the Archbishop Eyre Memorial Schools at Kenmure, Bishopbriggs in 1904, came initially to the archive in March 1986, and are now with the CORA Foundation at Bishopton (see 'Residential Schools', *Western Catholic Calendar* (2019), 292).

THE ARCHDIOCESE OF GLASGOW ARCHIVE

- BY – Bibliography.
- CD – Clerical and Ecclesiastical Discipline.
- CE – Clerical Education.
- CN – Converts.
- CS – Cemeteries.
- ED – Education Papers.
- FR – Financial Records, including Bank Statements, Life Assurance, and papers relating to meetings of the Finance Board.

- GC – General Correspondence.
- GD – Gifts and Deposits.
- HP – Hierarchy Papers.
- HS – Holy See, correspondence regarding, and with.

- IP – Individual Papers.
- LB – Wet Copy Letter Books.
- LM – Liturgical Books and Manuscripts.
- LO – Lay Organisations.
- MA – Memoranda, various.
- MY – Miscellany.
- PL – Plans.
- PP – Property Papers, including Titles to ownership and Factors' Statements.
- PR – Parish Returns, including Baptismal Returns.
- RI – Religious and Charitable Institutions.
- RO – Religious Orders.
- TS – Trusts, Funds and Bequests, including the Quota Fund/ Clerical Friendly Society.

- WD – Western District Papers.
- VC – Vatican Council(s).

The handwritten paper catalogues were prepared in the early 1980s, just at the time when the pace of technological change was increasing. The archive has always embraced these changes, initially using the Lotus Agenda freetext database. But computer packages can become obsolete, creating a risk to the accessibility of catalogues and, though Lotus Agenda can still be accessed on a stand-alone computer in the archive, no data is entered using that package. The archive now has the facility to access CALM, and also makes use of Sharepoint. As with other archives, the archdiocesan archive has experienced the growth in the use of email, and born-digital records, and therefore promotes to the office and the parishes an awareness of the need to preserve these elements of the archive of the future.

The archdiocesan archive has both an archival and a records management role, and informs current administration. It promotes the need for good record-keeping, including awareness of matters such as data protection. Sometimes,

the historical and modern contributions of the archive can overlap. Why, for example, does a Roman Catholic teacher in Scotland, employed by a local Council, still need a religious certificate of approval from the church authorities? The answer of course relates to preserving the Catholic ethos of Catholic schools in Scotland, which was specifically enshrined in the 1918 Education (Scotland) Act. One of the largest sub-fonds in the archive is the education papers, including minute books, tracing the efforts of the Catholic community in west central Scotland to maintain 'efficient' education prior to 1918. If HM Inspectors of Schools were not satisfied that 'efficient' education, in terms of building and staff, was being maintained then a school risked losing some, or all, of its Privy Council grant. Unexpectedly, the terms for the Privy Council grants were found set out in a Sasine (property deed) from 1857.

Catholic education has always remained an important concern. The first Archbishop of Glasgow in the hierarchy restored to the Catholic church in Scotland in 1878, and a man who left a lasting influence on the modern Archdiocese, was Charles Petre Eyre. Shortly after his arrival in 1869 as Apostolic Administrator of the then Western ecclesiastical District of Scotland, Eyre established both an Education Board and a Finance Board which continued into the twentieth century. The minute books of these two Boards are available in the archive. Another notable achievement of Eyre's episcopate was the establishment of a teacher-training college in Glasgow from 1894.

Charles Eyre was born in York on 17 November 1817, the third son of papal count John Lewis Eyre by his first wife, Sara Parker. He was ordained at Rome in 1842, being appointed to Newcastle in 1843 and to Wooler in 1849. Between 1850 and 1856 he was at Haggerston Castle near Berwick-upon-Tweed, before returning to Newcastle. However, having been appointed titular Archbishop of Anazarbus, and Vicar-Apostolic of the Western District of Scotland, he left Newcastle on 26 December 1868. His period at Wooler and Haggerston would exert a direct influence on the development of the Archdiocese of Glasgow. Apparently feeling threatened by the possibility of tuberculosis, Eyre was thereafter adamant that the Archdiocese of Glasgow must always have a rural hinterland and never be solely an urban diocese. When the creation of suffragan dioceses was proposed in 1922 and carried into effect on 4 April 1948, his insistence that the county of Dunbartonshire must remain with the Archdiocese was adhered to. By Papal Bulls of 1947, which came into effect on 4 April 1948, and as had been intended even in 1878, the Archdiocese of Glasgow, as it had been in medieval times, became a metropolitan Archdiocese with suffragan sees. These were the two dioceses of Paisley, which embraced the old county of Renfrew, and Motherwell, comprising the former county of Lanark. The area of Ayrshire, north of the Lugton Water, was transferred to the diocese of Galloway. Since 1948, the dioceses of Motherwell and Paisley have had responsibility for their own records. The texts of the Papal Bulls of 1947 are contained within the bound volumes in the archive of the *Actae Apostolicae Sedis* (Official Acts of the Holy See).

Archbishop Eyre (Plate 1) came from a wealthy English Catholic recusant family. From the Middle Ages, the Eyres had built up wealth from lead mining

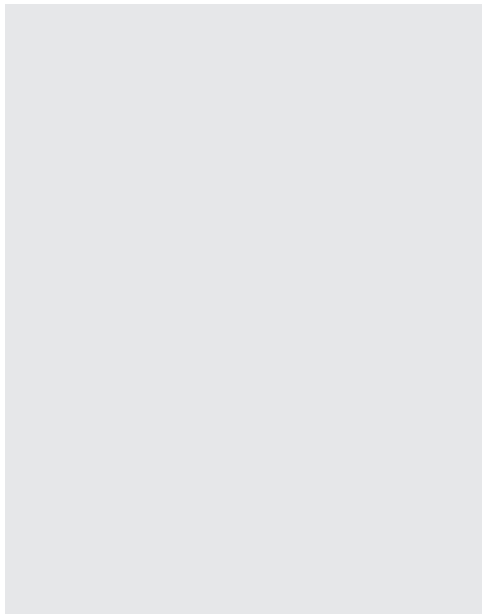


Plate 1 Archbishop Charles Eyre, from a framed photograph in the archive collection.

in the Derbyshire Peak District. The annual Catholic publications, the *Scottish Catholic Directory* and the *Western Catholic Calendar*, can be consulted in the archive. In the *Scottish Catholic Directory* for 1903, Archbishop Eyre's obituary describes him as one of 'nature's own nobility'.³ He was meticulous about both ecclesiastical administration and personal matters, and recorded in his notebook dates which had been important to him (see Plate 2). As well as his official correspondence, Eyre's personal and family papers are available under the reference IP-E. Eyre took a great interest in his family history and claimed a lineage back to Richard Le Eyr of Hope (see Plate 3).

In Tudor England, different branches of the Eyre family held Catholic enclaves at Hassop, Hope, at Dunston and Newbold near Chesterfield, and also at Hathersage. Though there seems to be no direct evidence linking the Eyres with the Brontës, it is probably no coincidence that Charlotte Brontë (writing as Currer Bell) used the name in her well-known novel, *Jane Eyre*, which is set in Derbyshire, Lancashire and Yorkshire. The Eyres had been local landlords for many generations.

The Eyres became investors in early nineteenth-century railways. Count John Lewis Eyre (1789–1880) was an entrepreneur and one of the founding

³ *Scottish Catholic Directory* (1903), 233.

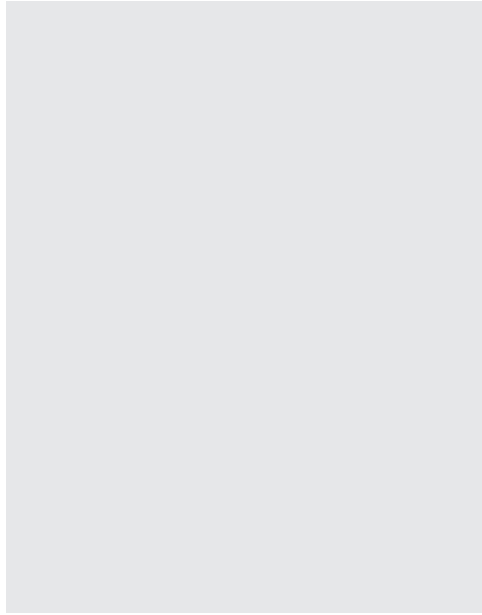


Plate 2 Dates from Archbishop Eyre's notebook, IP-E35/2.

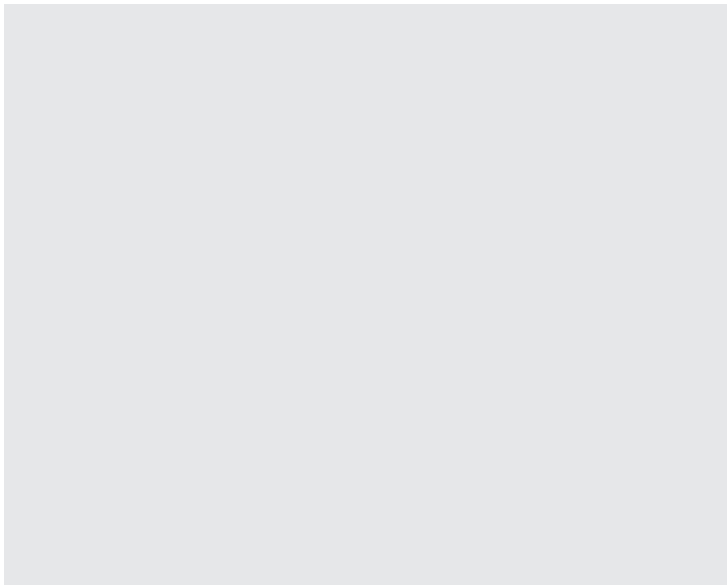


Plate 3 Eyre Lineage, IP-E37/6/1.

directors of the London and South Western Railway Company, for many years taking a leading part in its development. His son, Archbishop Eyre, promoted the building of the Eyre Mortuary Chapel in Bath, and correspondence and drawings relating to this chapel are available in the archive. Archbishop Eyre spoke in Newcastle (November 1865) and Glasgow (1871) on 'Eastern Travel' and the Holy Land which he had visited in 1865 (see Plate 4). In Glasgow, he continued his interest in archaeology, history and art, and contributed a chapter to the limited-edition *Book on Glasgow Cathedral* (1898), and was involved with the Glasgow Archaeological Society.

Though not necessarily typical of the community he led, it is important to recognise that, even in the nineteenth century, the Catholic community in the Archdiocese was not a social or economic monolith. Surviving records in the archive show various financial donors, and advertisements in the *Scottish Catholic Directory* also confirm the existence of a small, but increasing, group of Catholic businessmen and professionals. These variations had important

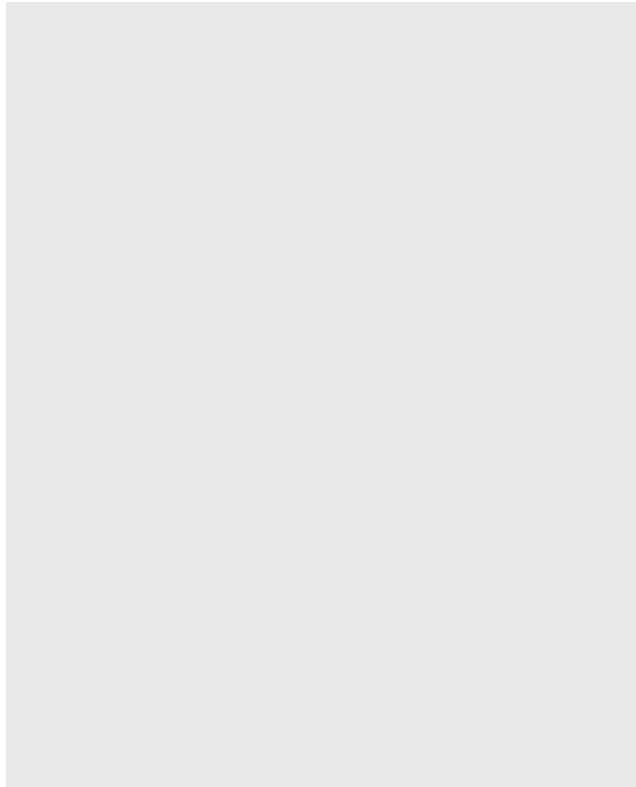


Plate 4 Archbishop Eyre's notebook 'I went to visit Calvary', IP-E30/9/11(2).

political consequences. In Scotland, political debate developed more along social and economic, rather than religious, lines. There were attempts, particularly by the Catholic Union in the School Board elections in the 1880s and 1890s, to organise Catholic candidates at elections, to encourage Catholic electors to register to vote and to use the cumulative voting system to ensure the election of the Catholic candidates. However, the steady extension of the franchise removed the Catholic Union's ability to organise a specifically Catholic vote. A substantial collection of material, including booklets containing statements of the objects, and Constitution, of the Union's Advisory Bureaux (local branches), and minutes of the meetings of these Bureaux, forms part of the archive. Its records and correspondence illuminate not only the Catholic Union's electoral activities, but also its attitude, and that of its officials, to the social and political issues of the day, like the Spanish Civil War. Though still active in the 1930s, the Catholic Union was becoming a shadow of its former self. By the mid-twentieth century also, the Scottish Catholic community was becoming more integrated into Scottish society. When it began publication in 1885, the *Scottish Catholic Observer* described itself as 'an Irish Catholic and Nationalist newspaper'. By the 1940s, it maintained that Catholics were Scots and should get on with the job of being Scots. The *Scottish Catholic Observer* has always been privately owned and published, and can be consulted in, for example, the Mitchell Library in Glasgow. A complete set of the archdiocesan newspaper, *Flourish*, which began publication in 1976 is available for consultation in the archive.

The year 1902 saw not only Archbishop Eyre's death (on 27 March 1902), but also that of Canon Michael Condon who served in west central Scotland from his ordination in 1845. A native of Craves, Coolcappa, Co. Limerick, Condon was a keen historian of his various parishes in the city of Glasgow and the old county of Argyll, and of Scotland generally. As well as writing on the history of his adopted country, Condon also wrote about his early life in pre-famine county Limerick. He could also be a controversialist, recording the mid-nineteenth-century tensions between the Scots-born and Irish-born clergy. Like so many, some of the Condon family emigrated to the USA. A visitor to the archdiocesan archives managed to link up Condon's written memoirs with evidence of the family's involvement in American history, having spotted the name of one of Canon Condon's relatives on the Gettysburg Memorial.

Among Eyre's greatest legacies to his Archdiocese were the foundation in 1874 of the archdiocesan seminary, St Peter's College, and the provision in 1892 at a cost of £40,000, from his own resources, of its new building at Bearsden (see Plate 5). To St Peter's, Eyre brought students and priests who had left Belgium and Germany, some during Otto von Bismarck's Kulturkampf, including Peter Evers, Peter Terken, Hubert van Stiphout, Octavius Claeyns, Joseph van Hecke, Emile and Louis de Backer, Peter Hilgers, Joseph Sieger, Gisbert Hartmann, William Orr (Hohr), Charles Haeger, and Aloysius Riefenrath. It was his successor, Archbishop Campbell's saddest loss in post, to see the seminary at Bearsden destroyed by fire in 1946 while undergoing refurbishment and repair. St Peter's moved thereafter to Cardross, and then to Newlands in 1979–80,

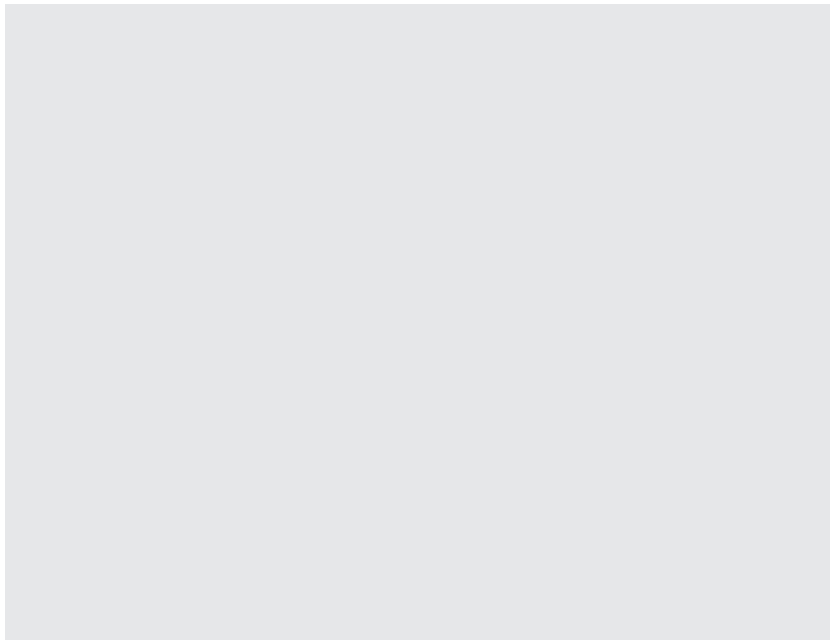


Plate 5 St Peter's College, Bearsden (New Kilpatrick).

before becoming subsumed into Chesters College, the Catholic inter-diocesan seminary, and then into Scotus College, the Catholic National Seminary in Scotland, which closed in 2009.

The presence of Belgian clergy such as Father Claeys meant that the Archdiocese during the First World War was acutely aware of the plight of Belgian refugees, and maintained contact with the National Committee for Relief in Belgium (GC47/1/1) and the Belgian Relief Committee Clothing Department (GC47/14/1). Claeys returned to Belgium during the First World War and served as a military chaplain. He was close by when Rev. Michael Gordon was killed in 1917 when a shell hit his billet. When he taught in the seminary after the war, Claeys would speak about the 'brutalising' effects of warfare, at a time when conditions like shell shock (then called neurasthenia) were not fully understood.

During the First World War, under the Defence of the Realm Act (GC47/2), and the Aliens Restriction Act (GC46/42), the German clergy's movements were restricted. If they broke the restrictions they could be, and were, deported back to Germany. In spite of many pleas, Rev. Gisbert Hartmann was never allowed to return to Britain, managing eventually to obtain a position as a hospital chaplain in Germany (GC51/59/2). Father P. Link commented about his own ability 'to make good use of [...] English among the Irish prisoners of war who were

working round about my place', [Osterspai am Rhein] (G51/60/1). Writing on 3 April 1919 from the 52nd Rifle Brigade, Rhine Army, Rev. George Galbraith, a military chaplain, noted that some of the German clergy – particularly Rev. Paul Pies and Canon Richen – believed that 'the protracting of the Peace Conference seems to be responsible for the revolutionary upheavals in Germany'. Galbraith added that Canon Richen 'bitterly resents the exclusion of Germany from the Peace Conference and the continuance of our blockade' (GC51/66/3).

Not surprisingly, the First World War contributed to a hiatus in the creation of parishes and the provision of church buildings which had been such features of Eyre's episcopate. One of Eyre's godchildren was Hubert Welby Pugin, son of Peter Paul Pugin. When Peter Paul Pugin died in 1904, the archdiocesan finance board recorded in its minute-book the many churches, presbyteries and schools built by him within the territory of the pre-1948 Archdiocese of Glasgow (see Plate 6).

The connection with the Pugin family continued until the late 1950s. Charles Henry Cuthbert Purcell (1874–1958) was the last partner of the Pugin & Pugin firm. The design of the church of St Ninian's, Knightswood (begun in 1956) and the supervision of the construction of St Robert Bellarmine (begun in

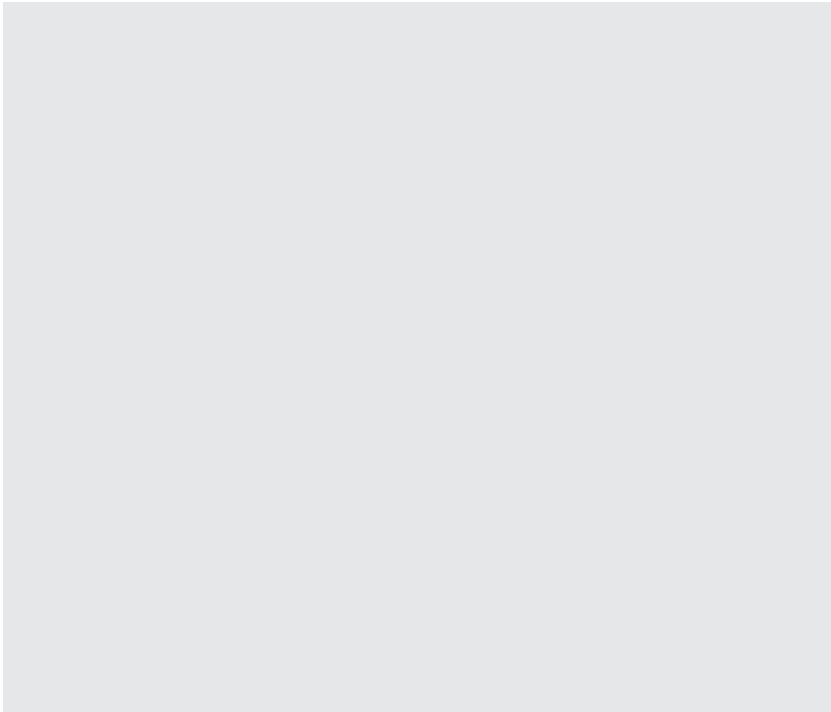


Plate 6 Finance Board Minute Book, FR1/4, 22 March 1904.

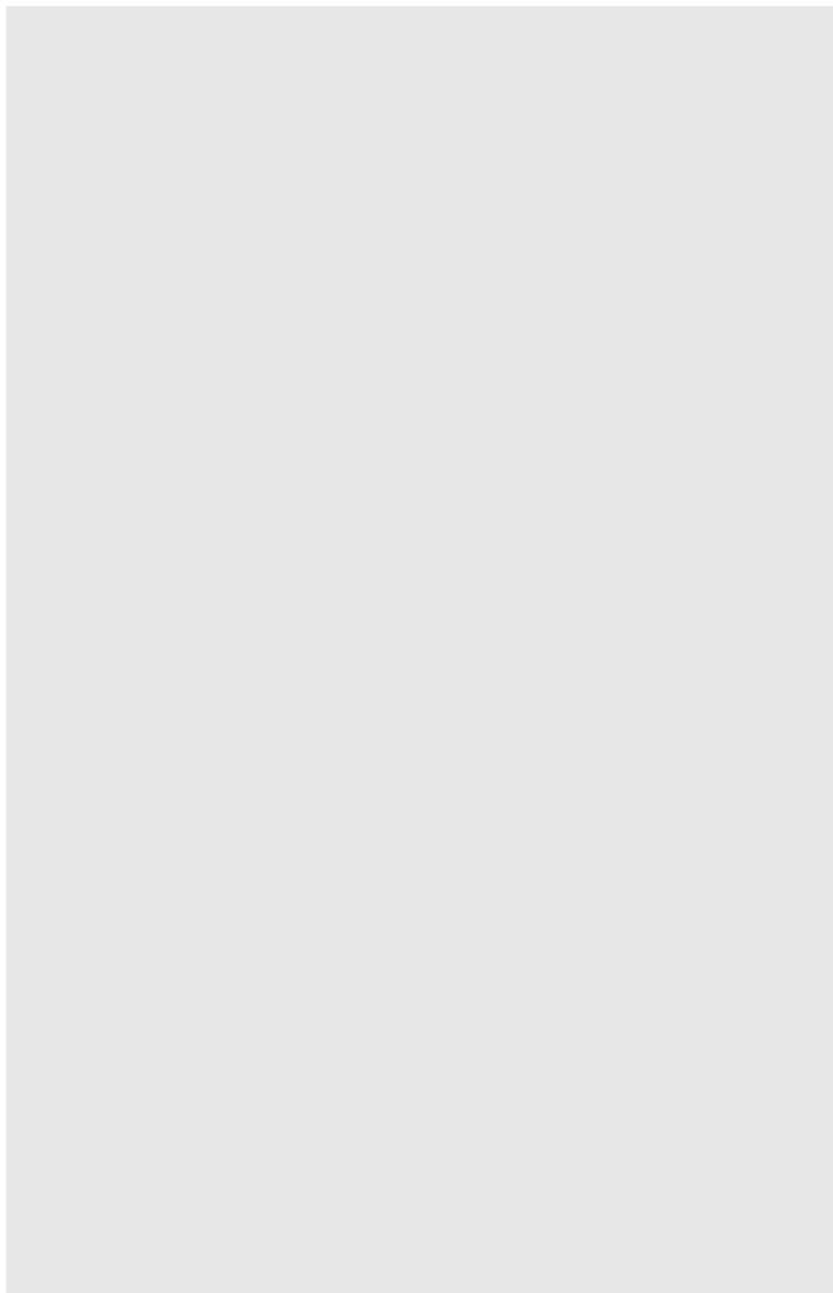


Plate 7 The Eyre Crozier.

1955) are both attributed to Purcell. For his church fittings, Pugin frequently used Hardman's of Birmingham. Another notable piece by Hardman, the Eyre Crozier, was presented to Charles Eyre by his parishioners in St Mary's, Newcastle, on his appointment in 1868 as titular Archbishop of Anazarbus and Apostolic Administrator of the Western District of Scotland (Plate 7).

Shortly before the First World War, a visit was made in 1911 to St Peter's College (Seminary) by Rev. John Fraser, a Scots Canadian from Toronto who, at that time was working as a missionary in the town of Ning-po in China. A young clerical student, Andrew McArdle consequently volunteered to work in China. Having been trained at the Missionary College of All Hallows, Dublin, and ordained on 29 June 1913, Father McArdle set off for China on 1 December 1913. By the end of January 1914, he was serving as a missionary at Hu-Chow in Che-Kiang province. He sent home reports of his work in China, which were published in *Claves Regni*, the magazine of St Peter's College, and which can be consulted in the archive. Rev. John Conway had been a friend of Andrew McArdle from their schooldays at St Mungo's Academy, a Higher grade school offering secondary education in Glasgow. Conway followed his friend McArdle to Hu-Chow, to the south-west of Shanghai, in 1925. A. J. Cronin's *The Keys of the Kingdom* is believed to be based on the lives of such clergy.

Eyre's long episcopate of thirty-three years became a benchmark against which subsequent developments in the Archdiocese of Glasgow could be measured, albeit within the context of their own time. Eyre in 1869–70 took part in the First Vatican Council; his successor, Archbishop James Donald Scanlan (1964–74) took part in the Second Vatican Council. Both had to carry the Councils into effect within their archdiocese. During the Second Vatican Council, the Bishops selected Rev. (later Cardinal) Thomas Joseph Winning as their Secretary, and being so close to the rulings of the Council shaped Winning's ministry. The episcopates of Maguire (1902–20) and Mackintosh (1922–43) saw the upheavals of two world wars.

By providing the primary sources, the archdiocesan archive is a valuable resource, not only for church history, but also for the investigation of other historical, social, and cross-community, issues. This is reflected in the range of topics which continue to bring readers to the archive, including jubilees of parishes and their churches, education, the role of women, the Irish migrant, the attitudes to both world wars and to the Spanish Civil War, and political developments within the Catholic community. Any reader wishing to consult material in the Glasgow archdiocesan archive is very welcome to make an appointment, and should email me at archives@rcag.org.uk. I look forward to meeting you, and introducing you to our rich and varied history and to the archive.