

priests ; He was found " sitting in the midst of the Doctors " who were not associated with the Temple service. Indeed it is generally agreed that their discussions would be held outside the Court of Israel. Neither in the Hidden Life nor in the Public Life did our Lord identify Himself with the Levites or with the Priests of the Temple. The Presentation dedication did not include taking the part of a Levite in the Temple service nor His frequent presence in the Temple. It was a rededication to His Father's service at His Father's will. It was in the Father's service that He returned to Nazareth after the three days' service among the Doctors. The Presentation account therefore teaches us that the God-Man had no obligation to be attached to the Temple as a Levite. Rather His rededication on that occasion implies that at all costs He must be always engaged in His Father's interests.

To express " affairs," St. Luke could have employed the word $\rho\eta\mu\alpha$ which is found five times in his early chapters. This would be in accordance with his Biblical, Hebraic style (Hebrew *dābār*). As he does use this word in verse 51, perhaps the reason for its not appearing in verse 49 is the Evangelist's love of variety and change. For the ellipsis Dalman¹ supplies *bideabbā*, which he explains too narrowly as the Law and Scriptures. As the Son of God coming forth from the Father, Our Saviour was inseparably united with the Father's Will so that He was always occupied in the Father's interests. He carried out the Father's Will both in the Hidden Life and in the Public Ministry. The word and will of the Father were His meat. Already in His twelfth year He displayed in word and in work a sample of heroic dedication to the Father's interests.

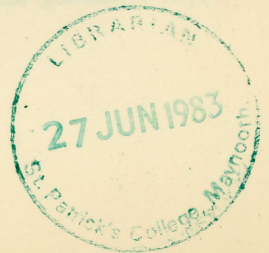
PATRICK J. TEMPLE

Irish History and the Papal Archives

The historian depends absolutely on his documents. He is able to reconstruct and interpret the past in so far, and only in so far, as it has left documentary traces. It can be said without any exaggeration : " no documents, no history," and the certainty and sureness of historical reconstruction depend strictly on the number and quality of the documents available.

In this country, the documents which record past events are probably scarcer than in any other country of Europe. There are a number of reasons why this should be so. It is probably true that as a people we never inclined towards documentation to the extent that others did.

¹ Unlike R. Ginns who writes " certainly " (*A Catholic Commentary on H. Scripture*, London, 1953, p. 944), R. Knox is cautious in using the word " probably " when he prefers the narrow signification of Our Lord's earliest saying, limiting it to the designation of " place " rather than pursuits or activities. (*Commentary on the Gospels*, New York, 1952, p. 129). His reference to Gen. 41 : 51 would seem to be on the side of activities.



Then, the Middle Ages in Ireland saw no growth of a centralized administration comparable to that of other countries. When the centralized administration did develop, it was imposed from outside on a conquered people, and in consequence its records give a quite inadequate picture of the life of the country. Finally, our disturbed history has led to the destruction of records on a great scale. The last and greatest of these blows was the destruction of the Public Record Office. While it is true that the records preserved there gave a very limited picture of the history of the country, the picture was nevertheless a full one within its limits. From it one could understand the history of Ireland from the point of view of the central administration—limited, but most valuable. The loss of this archive before it had been in any way adequately studied must be accounted the greatest single blow to historical studies in Ireland.

The Irish historian, then, is too often like a man who is trying to form an idea of a jig-saw puzzle from a very small number of the pieces. His sources are scattered and scrappy. It is very seldom that he can use any kind of continuous record. In his difficulty, he has often to turn to Irish documents which have been preserved in various archives in other countries. Here again, however, his material will often be of the same scrappy nature. Many Irishmen have left their mark on the history of Europe, but they remained wanderers, and in many cases their records afford only very incidental evidence for the development of the Irish nation.

There is, however, one foreign archive which is in a somewhat different class. It is the archive which contains the records of the papal administration of the universal Church. Here we have an archive which contains not merely documents concerning Irish people and affairs, but which is also the record of an administration continuous since the Middle Ages. Finally, this administration was concerned with a factor of crucial importance in the development of the Irish nation—the Catholic faith. From this it should be evident that the records of the Papal administration should prove well worth detailed and thorough investigation as one of the principal surviving sources of Irish history—and by no means exclusively ecclesiastical history.

Recently, I was privileged to spend some time working in the Papal archives, and was able to form some idea of their importance for us. It is, of course, impossible to get any really comprehensive idea of a collection which is so extensive, but one can get some general ideas. The following brief and most inadequate notes are offered as such.

From the point of view of the research worker, the material in the Papal archives may be divided into three sections: firstly, the Middle Ages, or more exactly from the thirteenth century to the Reformation; secondly, the sixteenth century, more exactly from about 1540, when the impact of the Reformation began to be felt in Ireland, to the foundation of the Congregation of Propaganda in 1622; and thirdly from 1622 to the present day.

VATICAN ARCHIVES: THE MIDDLE AGES

In this first section, the bulk of the material is of the usual mediaeval type, consisting almost exclusively of documents of a juridical nature.

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These are to be found in the four great registers—the Vatican Register, the Avignon Register, the Lateran Register, and the Registrum Supplicationum, together with the records of the Camera Apostolica or Papal treasury. The four registers for the most part supplement one another, and should be taken as a unit. Indeed, seeing that the order of entries is chronological, without any distinction by countries, there is *a priori* a great deal to be said for editing them as one unit, were the problem being approached from its beginnings. However, in view of the great amount of work which has already been done on a national basis, the only practicable step now is to work for a continuation of the various series already in hand. A special plea might perhaps be made for further attention to the Registrum Supplicationum, with a view to continuing the one volume of the *Calendar of Papal Petitions* so far issued.¹ While these supplications contain far fewer entries than the other registers, which deal with Papal grants, from their nature they may be expected to contain a recital of details of historical importance which are omitted in the grants.

The records of the Camera Apostolica have been fitly described as "among the most perplexing of the Papal records," both because of their intrinsic lack of organization and because of the way they have become disturbed in the course of their history. Work on them for Irish material will necessarily be slow and tortuous.² The Registers, however, are much more promising. The work to be done is reasonably clear-cut, the material is at hand, and there is every hope that the existing *Calendar of Papal Letters* and *Calendar of Papal Petitions* can be completed.

VATICAN ARCHIVES: FROM THE REFORMATION TO THE FOUNDATION OF PROPAGANDA

There are many reasons why it is to be expected that this section will prove particularly chaotic. A few of the more important suggest themselves immediately. Firstly, there is the general development of government and diplomatic procedure during this period, which led to a great increase in the number and type of documents drawn up and considered worth preserving. With this may be coupled the fact that institutions to deal with these documents developed more slowly. A radical reorganization of the Curia had to await the pontificate of Sixtus V (1585-90). In consequence there is for this period a great deal of "miscellaneous" material, all of which may contain documents of interest, but it is almost impossible to ascertain in advance how rich any particular vein is likely to be. It is true that many of the great modern series of the Vatican archives have their beginnings in this period, but these beginnings are usually of a scattered nature.

¹ *Calendar of Papal Petitions*, vol. I (1342-1419). London, Public Record Office, 1896. Twelve volumes of the *Calendar of Papal Letters* have been published, covering the years from 1198 to 1471 (London, Public Record Office, 1893-1933).

² The Catholic Record Society of Ireland hopes to resume shortly publication of the *Annals* for the remaining dioceses of Ireland. The *Annals* have been published for all the dioceses of the ecclesiastical province of Armagh, for the dioceses of Dublin, Kildare, Killaloe, Limerick, and Waterford and Lismore.

Secondly, we must remember the tendency to regard what is now classed as strictly archival material as family property. This has led to a great dispersal of documents. Some extensive collections have been recovered by the Vatican, such as the Fondo Barberini, the Fondo Borghese, the Fondo Chigi. But for this period in particular, and indeed for the seventeenth century, it seems likely that a great deal of material will have to be sought outside the Vatican archive proper, which, it should be remembered, owes its origin as an institution to Pope Paul V (1605-21).¹ Finally, the breakdown of previously existing relations between Rome and Ireland consequent on the Reformation must have affected to a considerable extent the Irish material preserved in the Vatican archives during this period.

There is nevertheless a great deal of material on which a reasonably fruitful beginning could be made at any time. The registers continue from the previous period, though they will probably prove of declining importance in view of the consideration mentioned at the end of the preceding paragraph. Many of the modern series, notably those of the Secretariate of State, have their beginnings in the sixteenth century. There is a very great amount of unclassified material, to which however, indexes of some kind, though usually of indifferent value, exist. Such great collections as the Archivio del Castello di Sant Angelo, the Miscellanea Politica, the Armarii del Archivio Segreto may be mentioned, as well as the great collections of family archives now restored to the Vatican. For this period also the manuscript collections of the Vatican Library will undoubtedly be worth consulting.

It is certain that this section contains a great amount of most valuable material, though its location, or at any rate its complete location, will take a long time. A very good idea of its quality and miscellaneous character may be seen in the published *Calendar of State Papers, Rome*.²

VATICAN ARCHIVES : AFTER THE FOUNDATION OF PROPAGANDA

This period is dominated by the importance of the archives of the Congregation of Propaganda. As far as Ireland is concerned, these are almost all-important for ecclesiastical history, very important also for general diplomatic history, in view of the fact that the normal channel of communication between Ireland and Rome was through the Congregation. While there is still a considerable amount of documentation on Irish affairs in the general archives of the Vatican, the more important material is in the archives of Propaganda, and Propaganda will usually contain the guiding line to the documents in the Vatican. The logical approach is through Propaganda to the Vatican.

Nevertheless, a number of circumstances might be enumerated in which Irish material may be expected in the Vatican after 1622, the more obvious of which are the following : firstly, documents concerning a matter which

¹ By bulls dated 1611 and 1613. Cf. Fish, *Guide to the materials for American history in Roman and other Italian archives*, p. 16.

² Two volumes, London, Public Record Office, 1916, 1926. They cover the years from 1558 to 1571.

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has passed outside the competence of the Congregation of Propaganda, and has been referred to another Congregation or Office—the Holy Office (of no practical interest from the point of view of the research worker, as these archives are not open to him), the Consistory, the Datary, the Secretariate of Briefs; secondly, any occasion on which Ireland came to occupy a position of importance in the international diplomatic field will be reflected in a great increase in the material of Irish interest in the archives of the Secretariate of State. Otherwise, the nunciature series, while never devoid of material of Irish interest, are inclined to be disappointing, as most of the nuncios' correspondence on Irish affairs was sent, not to the Secretary of State, but to the Secretary of Propaganda; and finally, there were a number of occasions on which Irish people, lay and cleric, made a direct approach to the Pope. While this occurred only in unusual circumstances, it occurred sufficiently often to make it worth while to search such series as Memoriali, Lettere di Vescovi, Lettere di Principi, Lettere di Particolari, Epistolae ad Principes, and others.

ARCHIVES OF THE CONGREGATION OF PROPAGANDA

The archives of the Congregation of Propaganda, which are housed separately in the building in the Piazza di Spagna, are of fundamental importance for the history of the Church in Ireland since 1622, in view of the fact that the Irish Church was immediately subject to the jurisdiction of the Congregation, which seems to have exercised over the Church in the areas under its sway a control much closer than that exercised by the other Congregations over the remainder of the Church.

It is true that these archives are not open to the research student on quite the same terms as the Vatican archives proper. The fact that microfilm apparatus cannot be used in Propaganda is one of the great limiting factors, but it nevertheless remains incomparably the richest source for our ecclesiastical history. Irish material can be located far more quickly here than in the Vatican. There are many volumes which consist altogether of Irish material, and a great number which can be approached with full confidence of finding a considerable amount of such material. On the other hand, an element of uncertainty arises from the fact that there is no real guide to the archives, and one is always wondering just what one may be missing. Neither is it easy to be certain of the exact procedure followed by the Congregation, knowledge of which is vital to an intelligent study of its records.

The developed procedure seems to have been that the documents on which a decision had to be taken were first studied by a group of officials of the Congregation, meeting in what was known as a *congresso*. If the matter were of lesser importance, or one on which a routine decision could be given—and as the Congregation stabilized its procedure, more and more matters could be so decided—a decision might be taken immediately. Otherwise, the officials forwarded their findings and the relevant documents to a meeting of the Cardinals of the Congregation, the *congregazione generale*. In particularly involved or important questions a sub-committee of Cardinals might be set up, a *congregazione particolare*. The



decision of the Congregation, provided a decision on the matter were within its competence, was embodied in the *Atti*. If outside its competence, as already noted, it passed to the competent Congregation or Office. Corresponding to this procedure we have the following principal classes of documents:

Atti della Sacra Congregazione, which usually provide the key to the other series. They are arranged chronologically.

Congregazioni generali: Scritture riferite e non riferite. These are arranged chronologically, and the key is provided by the *Atti*.

Congregazioni particolari. Arranged geographically.

Congressi. Also arranged geographically.

Lettere della Sacra Congregazione. For the most part the arrangement is chronological, though there are some few volumes where it is geographical.

As a word of warning, it may be added that the records are not in a good condition up to 1668. It seems certain that much has been lost, and there is often no clear order in their arrangement. After 1668, however, the situation improves considerably, and there seems to be a great degree of regularity and evidence that all records were carefully preserved.

In conclusion, it must be said that these great collections of source-material for the history of Ireland remain largely unexplored. Individual scholars have done heroic work, but the problem is too big for any individual. Again, the individual will be working with a specific problem in mind, usually against time, and will in consequence be tempted to pick and choose. He will often have difficulty in getting his work published. And, of course, the individual dies. How many transcripts are hidden in "Father So-and-so's papers," in which no one is interested any more? The problem calls for an organized effort.

It is very good news that such an effort has been begun as part of the general plan of the National Library to assemble on microfilm the materials for Irish history which exist abroad. The work has been going on in Rome for some years now, and already a considerable number of series have been examined. No work is being done in Propaganda because microfilm apparatus cannot be used there, but there is steady progress in the Vatican Archives. Here search has been completed in the *Nunziatura di Fiandra*, the *Nunziatura d'Inghilterra*, the *Instrumenta Miscellanea*, *Fondo Albani*, *Lettere di Particolari*, and in the *Fondo Barberini* and the *Fondo Borgiani* in the Vatican Library. Work has begun on the *Nunziatura di Germania* and on the *Registrum Supplicationum*, while the first thousand volumes of the Lateran Register have been searched.

This marks the beginning of a really comprehensive plan to explore the historical riches of the Papal archives, and as it advances will make available these great sources for the history of the Catholic Church in Ireland. It is to be hoped that it will be possible to supplement the search by the publication of short printed calendars of the material discovered,¹ for a document can be as effectively lost in the middle of a roll

¹ As for example has been done for the materials of Irish interest in the *Bibliothèque Nationale*, Paris, printed as an appendix to the report of the Council of Trustees of the National Library, 1949-50 (pp. 9-120). Dublin, Stationery Office, 1950.

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of microfilm as if it had never been extracted from the thousands of
 volumes in the Vatican. It should prove of great help also if it were
 possible to assemble some kind of hand-list of Irish material from the
 Vatican archives which is already in print. This task will be a heavy
 one, for much which is "in print" has gone out of print, and cannot
 easily be got.¹ Much has been published in a scattered way in journals
 and periodicals, sometimes with inexact or insufficient source-reference,
 sometimes with none at all. Nevertheless, such work would be invaluable,
 for it would help to renew the experience of the past as a help for the
 work which still remains to be done, in order that we may ultimately
 reach a full and co-ordinated knowledge of this rich source of our history.

PATRICK J. CORISH

¹ See for example the list of publications of Vatican archival material in Fink,
Das Vatikanische Archiv, ed. 2, pp. 167-80. It seems probable that only a very
 small number of these volumes are available in any library in Ireland.

