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With support from the Scott Kloeck-Jenson fellowship I spent three months in Ireland conducting research on behalf of my project on the modern Irish Catholic missionary movement. My project seeks to study the Irish missionary phenomenon of the first half of the twentieth century. During this critical period of political and social change in modern Ireland the Catholic Church dominated the cultural landscape and enjoyed an extraordinary degree of authority and loyalty among the majority of Irish men and women. While the religiosity of people in Western Europe has often been considered to be in a sharp decline in this period, the Catholic Church in Ireland was perhaps at its zenith in the realms of social, political, and spiritual influence. One manifestation of this power and allegiance was the extraordinary expansion of missionary enterprises. In what can only be viewed as a religious and social phenomenon, hundreds of Irish men and women chose to become Catholic missionaries to Africa, Asia, and Latin America. Whether as priests and nuns or lay men and women these missionaries sought to bring Catholicism from Ireland to the rest of the world and in the mission field Irish men and women, once considered uncivilized and backward by many in Britain, became the transmitters of conservative Western morals and Western science and technology. What the missionaries and their supporters at home attempted to create was nothing short of a spiritual and cultural empire emanating from their small island.

In my project I will examine why and how the missions were able to attain the support of the Irish Catholic public. In particular, I will explore the missionary phenomenon by focusing on those missionaries who served in Africa. For reasons that I hope to analyse in my project, missionary efforts in Africa in particular captured the Irish public's attention and backing. I will also examine how various missionary societies were able to demand successfully the many personal sacrifices of those who would become missionaries and of the families they left behind in Ireland in order to serve on the African missions.

Exploration of the many questions raised by the missionary project in Africa requires on site research in Irish archives. During my research trip I worked in the archives of several missionary organizations scattered throughout the country. The first month of my archival research took place at the St. Patrick's Missionary Society in rural Kiltegan, Co. Wicklow. The "Kiltegan Fathers," as they are often called, were officially established in 1932 with the purpose of conducting missionary work abroad. In its first three decades, the Society evangelized, established schools, and provided medical care in Nigeria and later in Kenya before expanding their missions beyond Africa. I arrived at the society after travel by bus to a town where I was collected by a Kiltegan Father and driven by car to their headquarters at Highpark Upper.

The Kiltegan Fathers were kind enough to provide me room and board during my stay. Their generosity allowed me to focus intently on my research, to share meals and conversations with current and retired missionary priests, and to have the unique experience of being a lay woman living in a community of priests. The opportunity to discuss the Irish missions with both active and retired missionaries was one of the greatest benefits of working in Kiltegan. While

the discussions were always informal, they presented me with a more personal understanding of the lives and work of a few Irish missionaries.

Research in the St. Patrick's Missionary Society's archives, facilitated by Father Thomas Kiggins, himself a Kiltegan Father and scholar, allowed me to access various documents relating to their internal organization and to their missions abroad. I was also able to study collections of correspondence between missionary priests in Africa and their colleagues in Ireland. The documents shed light on how the Kiltegan Fathers conducted missions abroad, how they funded their efforts, and to some of the challenges they faced as individuals and as an organization; all of which are matters that I will explore further in my dissertation research. Another source at Kiltegan have particular value to my project are collections of the missionary magazine, *Africa*. The Irish public's interest in African missions was fanned by highly popular magazines, such as *Africa*, which were produced by missionary societies as a means of promoting their work abroad and of educating young and old in Ireland about life in Africa as seen through the eyes of Irish Catholic missionaries. Due to the role of missionary magazines as propaganda and educational tools, they will receive special attention in my project.

The second month of my research took me to the city of Cork in the south-west of the country. Upon arrival by train, I quickly found accommodations near University College Cork and then set to work researching across town at the archives of the Society of African Missions (S.M.A.), which are located in the organization's well-known house on Blackrock Road. The S.M.A. originated in France in the mid-nineteenth century by Mgr. Melchior de Marion Brésillac and were founded in Ireland in 1878. The Irish Province of the S.M.A., established in 1912, has counted Nigeria, Liberia, Tanzania, South Africa, and Zambia among its African mission fields.

In Cork, the S.M.A. fathers were generous with the amount of time and access that they allowed for my research. Their generosity allowed me to access well organized material that included institutional correspondence, the society's missionary magazine, *African Missions*, and a number of autobiographies by S.M.A. missionary priests. In addition, I had the opportunity to benefit from the expertise of the archivist, Fr. Edmund M. Hogan, who has published scholarship on the missionary movement and who has extensive knowledge of the society's history in Ireland and abroad. Fr. Hogan was also generous in regards to aspects of my research that extended beyond the Society of African Missions. In particular, with his aid I was able to obtain permission to visit the archives of the female missionary order Our Lady of Apostles (O.L.A.).

The O.L.A. Sisters were founded by Fr. Augustine Planque in France in 1876 with the purpose of conducting missionary work in Africa and were established in Cork in the 1880s. Their archives are housed at Ardfoyle Convent and are located just down the road from the S.M.A. house, a proximity which underscores the close working relationship between the two orders as well as the contribution of Cork in the broader missionary phenomenon. The O.L.A. Sisters were kind and generous enough to allow me to visit Ardfoyle Convent and with the kind assistance of the archivist, Sister Colombiere O'Driscoll, I was able to gather documents relating to their medical and educational efforts in West Africa. Though I only had one day of access to the O.L.A. archives the information that I gathered there will be a valuable addition to my research as it enables me to include another female missionary order in my project (I have also

had the opportunity to visit the archives of the Medical Missionaries of Mary in Drogheda) and thereby more fully represent the efforts of Irish women in the missions.

Following my work in Cork, I boarded a train for Dublin where I would conduct my final month of research. I spent time working at the National Library of Ireland where I analyzed a small sample of Irish newspapers published during the years covered in my study. Study of the newspapers will allow me gain a broader understanding of the public's awareness of the missionary project and of how the missions were presented to the Irish in media that was not directly affiliated with missionary orders. When not at the National Library I had opportunities to research at the Dublin Diocesan Archives and at the archives of the Spiritans (formerly known as the Holy Ghost Fathers).

Due to the size and influence of the Archdiocese of Dublin the Dublin Diocesan Archives (DDA) hold a wealth of information related to the Catholic Church in Ireland. Research at the DDA allowed me to begin to uncover how the missions and the various missionary orders were received in Irish dioceses. With the very generous and knowledgeable aid of the archivist, Noelle Dowling, who at the time was very busily preparing for the International Eucharistic Congress in Dublin, I was able to examine documents that offer insight as to how several archbishops of Dublin responded to the many appeals by missionary orders for housing, for requests to attend medical courses in Dublin, and for opportunities to fundraise and recruit in the archdiocese. This information will help me to address the question of how the Irish Catholic hierarchy understood the missions and whether or not, and how much, support the missionary orders received from the church in Ireland.

The final archive I visited during my time in Ireland was that of the Spiritans. The Spiritans were founded in France in the eighteenth century and established themselves in Ireland in 1859. The congregation has a distinguished history of work in the fields of education and foreign missions, making admittance into their Irish archives a valuable asset to my project. While working in the archives my access to sources was limited, in part because the holdings were in the process of being moved to another location in Dublin. However, I was able to view the congregation's magazine, *Missionary Annals*, which will serve as one of the primary resources that I have regarding the Spiritan missions.

Throughout my time Dublin, I confronted the logistical problem of traveling to archives scattered throughout the Dublin area, including the city centre, Drumcondra, and Temple Park, from my lodgings near Kimmage Manor; this, when combined with limited days and hours of access to the sites, meant that my final month in the country was by far the most frenzied period of my research trip. However, I was able to gather valuable data that will help me to explore the questions raised in my project. Overall, I believe that the three months that I spent in Ireland were successful both in terms of the information that I was able to gather as well as in terms of the many valuable conversations that I had with the many priests, sisters, and lay men and women I met regarding clerical life, the missions, and life in Ireland today. I am grateful to have had the opportunity to return to Ireland and to been aided in this by the Scott Kloeck-Jensen Pre-Dissertation Travel Fellowship.