

Catholic Archives

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EDITORIAL NOTES

Last year the Society completed its tenth year and this is the tenth edition of *Catholic Archives*. Ten years pass only too quickly in personal experience, but it is surely remarkable that a society largely of clergy, religious and laymen mostly with numerous other duties to perform should have grown so fast in so short a time.

The Society's first concern remains the preservation of all archives registering the mission of the Church in every aspect of life. That archives are needed for a record of the work of each order, congregation, diocese, lay organisation and so on is well understood now, but the Society urges that such archives should also be used to make the Church's role in the world at large better known to those outside the Church. It is too soon for some archives to be opened for research, but this is another of the Society's aims.

Church archivists work very much in isolation and their archives, despite superficial similarities, are often quite distinctive. The Society, even after ten years, remains largely a self-help body. True, it offers the novice archivist the service of experienced archivists, it has suggested model classifications, and it arranges conferences and occasional training seminars. However, for anyone faced on their own with the unfamiliar task of dealing with archives the knowledge of how others have coped in similar circumstances can be invaluable. *Catholic Archives* has previously published many articles recording the experiences of archivists relatively new to the work, and this tenth edition includes similar articles. Not every action by church archivists may satisfy the purist, even less probably the archivists themselves in hindsight, but what is surely important is that action is taken to preserve the archives, arrange them sensibly, store them carefully, list them clearly, and let their contents be known.

The present edition contains a wide range of articles. Sr M. Gregory discusses the earlier records of the Bar Convent, Mr Bogan describes the history and present state of an important parish archive, and Fr Smith corrects a once prevalent notion that little had survived of the Plymouth diocesan archives. Dom Aidan Bellenger then shows the value of architectural drawings, and Sr Marguerite, our Secretary, records her work on the Prinknash archives, especially on the papers of Aelred Carlyle. There are also two contributions from the New World. Sr M.H. Muldrey of New Orleans writes about her research on the Mercy archives and Mother Austin Carroll, and Mr Foulkes reviews Church archives in Mexico and gives a valuable model for the arrangement of a modern religious archive. The Society itself and *Catholic Archives* is open to all Church archivists, not only Catholics, and it is pleasing to publish Mr Refausse's account of the archives of the Church of Ireland, and Mrs Seton's report on a meeting of archivists from all Churches in London in 1989 which will surely lead to fruitful co-operation in the future. Lastly, the Hon. Editor, conscious of the lack of reference to lay societies, offers a preliminary list of those active between 1870 and 1970.

All contributors are very warmly thanked for their articles. An index to Nos 1-10 is being compiled by Dom Richard Jones and will be circulated when ready.

R.M. Gard, *Honorary Editor*

THE 17th AND 18th CENTURY ARCHIVES
OF THE BAR CONVENT, YORK

Sister M. Gregory, IBVM

We are fortunate in our archives. The contents, rich in themselves, are further enriched by their ordering, for they were classified, catalogued and professionally arranged by the late Dr Norah Gurney, Director of the Borthwick Institute. The rather formidable array of uniform boxes with their non-committal labels (School, Community, Bills, Correspondence, etc.) suggests little of the wealth of human interest within. But the student or casual visitor, if armed with the Handlist and possessed of plenty of time, can peer into the past and build up a picture of a small, courageous community battling its way through years of poverty, persecution and chilling isolation.

Chronologically, the oldest item, and for the Community the most valuable is the *Breve Relation*, a bound manuscript life of Mary Ward, written in French shortly after her death in 1645, and almost certainly the work of Mary Poyntz, the youngest member of the first companions.

The origin of the Bar Convent is indicated by the letter, dated 1686, of Thomas Gascoigne to Frances Bedingfield, assigning money for the foundation of three houses, one to be in York. A small house with a garden was duly purchased for £450 and the community (some members recently released from prison on the accession of James II) moved in. But the reign of the Catholic king was very short, and the community soon found itself in trouble. One of the most poignant papers in the archives is the faded, damp-stained, almost illegible letter written by Frances Bedingfield from the Ousebridge Gaol in 1694, begging the Archbishop of York to procure the 'releasement' of herself and her niece Dorothy Paston-Bedingfield from their horrible imprisonment.

I know your Grace is full of mercie and pittie that you can't but think a prison must go hard with one who wants but 2 years of 80 years old, besides being so weak and infirms [she writes]. We have lived in this town at least 8 years, and I am sure none will say other but we have carried ourselves in quiet and civilly and always under great submission to the Lord Mair and Alderman . . .

The archives do not reveal how the 'releasement' took place, but it was almost certainly not through the intervention of Archbishop Sharp.

Though it survived the storms of persecution, the Bar Convent was not a legal entity and could not possess property. So we find a collection of wills by which each Superior bequeathed the property to her successor, thus ensuring continuity of possession to the Institute.

Of the personal life of each nun the archives tell virtually nothing for the first hundred years; only the yellowed sheets on which their vows were written and the brief necrologies compiled after their deaths indicate their lives of almost anonymous fidelity.

The account books, which abound in number, are perhaps the best source of information and human interest. The earliest dates from 1730, when Dorothy Paston-Bedingfield was Superior. She opens her accounting by detailing certain commitments, and writing below them 'All paid long agoe', with a proud flourish of the pen. The items faithfully recorded month by month illustrate much of the personal and social history of the period. The chimney-sweeps mentioned must surely have been, to our shame, little sweeping boys. Glaziers, coopers and 'bricklairs', who all received small wages, are easily identifiable. But who were the 'basket women' who were paid a pittance every month? Were they, perhaps, women who did the nuns' shopping? Turf was evidently the chief fuel, though 'cole' was very occasionally purchased. As to diet, there are some mentions of butcher's meat, and we find entries for ale, 'bear' and even (occasionally) 'coffey'; but the item 'split peas' appears so often as to suggest a very simple table. Very little seems to have been spent on the community's health. 'To ye apothecaries shopp' is a fairly uncommon entry, and 'for a pr of spectacles' is, I think, a unique item in Dorothy Paston-Bedingfield's accounts.

With these scant remarks, we hurry through the book to the years when Mother Hester Conyers was Superior, and financial instability clearly threatened the community, for 'spent above ye income . . .' appears at the bottom of many a page. But we note with pride that never a month passes without an entry 'To ye Poore', however small the sum may be. The disaster of crippling debt was averted, however, by the advent of Elizabeth Stanfield to the noviciate in 1727. Deeds of property attest to the modest fortune she brought to the convent, and illustrate also the tortuous methods resorted to by Catholics for securing an inheritance.

Times became more prosperous and we find more cheerful reading in the papers dealing with Mother Ann Aspinall's rebuilding of the property in the 1760s and subsequently. There is a licence for her to 'build a new front wall to her house' provided it has no bow windows, and a hand-written list gives the names of those who contributed to the project — above all, presumably, to the building and furnishing of the chapel, but that is not mentioned for security reasons, as penal laws still prevailed. The list of donors is headed by the names of the Catholic nobility and gentry -- Lord Petre, Lady Dowager Arundell, Lady Stourton, Lady Gerard and William Constable of Everingham. But contributions are also recorded from the widow of a York upholsterer and undertaker, a schoolmaster and a retired draper. It is clear that the chapel played a significant part in the life of the local Catholic community.

Unfortunately, no architect's plans have survived from this eighteenth-century activity, but there is a homely little note-book, covered in contemporary wallpaper, which records that Mother Aspinal 'took £300 out of the red purse' to pay Thomas Atkinson, the architect. With a copy of the 1791 Act of Parliament, repealing the penal laws against Catholic places of worship, and the licence granted to the chapel, for the sum of £1.12 in the same year, the history of the chapel in the eighteenth century ends on a happy note.

In the secular sphere, human touches are provided by a black exercise book misleadingly called 'Anecdotes of the Convent', begun by Mother Davies in 1735 and continued to 1777 by her successors in the office of procuratrix. It is really a bursar's journal of purchases, repairs, additions and adaptations. The torrent of entries provides a fragmented but vivid peep-show into community life two hundred and fifty years ago. Much care was lavished on the chapel, and we read of '2 little images for ye niches of ye Tabernacle', 'the Chapel candlesticks new gilt, 1741', 'a crimson cord and tassel for ye chapel lamp', and many other embellishments. For the nuns, economy is a dominant note. 'Madam Paston's chimney-board' is made into 'a table for ye day scholars', a screen is fashioned from an old pulpit at the cost of 6s6d, one of the old school benches becomes 'a cheese shelf', and a 'tynn case to put candle ends into' is provided. Chairs are constantly recovered or 'new-bottomed' and beds given 'new sacking bottoms'. The old tapestry taken from one room is made into 'carpits' for another. Bed quilts are made out of old gowns or 'vamp'd up old raggs'. The nearest thing to a new quilt is described as 'one side new check, the other old sheet'.

Very properly, the pupils fared better. For 'the misses rooms' there are purchases of new bed hangings, new bolsters, new testers and new ticks to be filled with feathers purchased from Lincolnshire at 9s6d a stone. There are chests of drawers for 'the high rooms' and 'a sett of peggs for ye Misses to hang their cloaths on'. In addition to 'muggs', Mother Davies bought the children new Delph tea-porringers at St Luke's fair, and there were teacups with handles and 'a China tea-pott' for them, although tea was an expensive luxury. For their recreation, there was a cribbage board, 'a swing to rock in', and a copy of *Robinson Crusoe*. The picture is rounded off by mention of '2 new books for ye Shepherdesses' and 'a new black bagg for ye King's hair', which seems to refer to school plays.

Visitors, quaintly described as 'strangers' are provided with a set of coffee cups and 'a mahoggany tea-tray'. A rather surprising entry is 'an ugly carpit in ye parlor'. Was this an unappreciated gift, or had Mother Davies not been consulted over so important a purchase? In the kitchen quarters the list of accessions includes a jack for the stove, '2 flatt irons, 5d', 'a Chocolat Mill', a new bucket for the well and innumerable 'tubbs' for the brewery, scullery and kitchen.

Out of doors, Mother Davies relates that the 'little garden' is turned into 'a garden of more profit than asparagus was'. The strawberry bed is dug up in 'ye great garden' and half of it is planted with raspberries. The garden walks are 'gravelled with rubble' and 'Rose Mary set against all ye Butteresses in ye Garden Wall'. The 'Dogg Kennell' is 'new roofed for ye young Whelp' and the 'Hogg sty' several times improved.

Second only to the 'Anecdotes' is a shabby little manuscript book which looks as if it had spent much of its active life on a corner of the kitchen table. It is dated 1753 and contains remedies for all sorts of ailments ('nervis pills', eye ointment and 'receipt for ye kings evil') mixed artlessly with recipes for ginger-bread, Shrewsbury cakes, orange pudding, seed cake and 'plumb' wine. The dog-eared pages evoke pictures of the kitchen sisters expending much time and energy in preparation for a feast, as 'beat em for about an hour' is the injunction following at least one list of ingredients.

It is disappointing that prior to 1800 the school is poorly documented. Perhaps this is partly explained by the fact that it was a criminal offence, severely punishable, to run a Catholic school. But immediately upon arrival the community established a boarding-school 'for young ladies of Roman Catholick families', and in 1699 a day-school for local girls was opened. A manuscript list of 'Young Ladies from 1710 to 1877' repays careful study. Since this was for long the only English school for Catholic girls, it is not surprising to find in its register the names of nearly all the Catholic gentry. There are Arundels, Bedingfields, Constables, Cliffords, Tempests, Scropes, Talbots, Welds, Vava-sours, and many others. Only towards the end of the eighteenth century are there entries that suggest an invasion by the daughters of rich middle-class merchants from Liverpool, Leeds, Sheffield and the West Indies. French girls coming over from Paris in the last decade of the century must surely have been sent by anxious parents seeking a refuge for their daughters from the French Revolution. The records give neither the age of each pupil upon entry, nor the date when she left. It is therefore impossible to build up a picture of age-range or an accurate assessment of numbers in the school at any one time. An interesting clue, however, is to be found in the early account book already mentioned. From 1736 monthly returns had to be made to the local authorities of the number of Catholics in every household, and so at the bottom of each page there is a note 'we are in family —'. Subtracting the total accounted for by the community, the one maid and old Lady Hungate (who seems to have been a 'parlour boarder') we are left with the probable number of children — usually between 28 and 30, up to about 1760.

There are no school reports belonging to this period, and no mention of the curriculum. A tiny glimpse is given us by a bill from Joseph Halfpenny for 'Attendance in drawing 1782—1783'. He had nineteen pupils and charged them at the rate of 10s6d for twelve lessons, with extra for materials. His bill

for 1782—3 amounted to £50.6.6½. For the rest of our information we have to turn to the bound volumes of 'Copies of the Young Ladies' Bills'. The earliest is dated 1761 to 1773. It tells us little of pedagogy but is full of personal and social information. Washing, music, drawing and dancing were extras, and so were such luxuries as 'a fire in her room' and 'sugar for breakfast'. Every imaginable garment is mentioned, from cotton mitts to tuckers, from clogs to muslin aprons. The ubiquity of 'stays' and 'stays a-mending' suggests that tight-lacing was common long before the Victorian era. That life had its lighter side we see from such entries as 'spending money', 'for a Valentine' and 'hire of a chair' which evoke a picture of a 'young lady' setting off in a sedan-chair for a concert — or even a dance — in the Assembly Rooms.

Most poignant is the bill for Mary Clifton of Lytham, Dec. 21st 1766 to May 29th 1767, where a whole sad story is spelt out in the laconic lines of a single page. The first entries are fairly standard, and even cheerful. She has 'cambrick for ruffles', 'hair cutting, pomatum and combd' and 'a scarlet cloak'. But 'a fire in her bed-chamber' together with 'tea, sugar, chocolate, wine and biskets' suggest special care. These entries are followed by the ominous 'To ye Doctor', 'To the Surgeon', 'The apothecaries bills' and 'To Mr Spencer for attendance'. Our worst fears are realised when we read the charges for wax candles, 'a fine crape burial suite', a coffin, church fees, 'under bearers' and a velvet pall. The illness must have been short as the final entry is 'for a nurse for a week's attendance and board'. The child was almost certainly buried in York as there is mention of 'wine and biskets for the funeral'. The Convent had no cemetery at that time, so perhaps the little girl was laid to rest in the chancel or churchyard of Holy Trinity, Micklegate, beside Mother Cecily Cornwallis and other nuns who had lived and died in the Bar Convent.

Thus a whole microcosm of human endeavour, with its strife and calm, joy and sorrow, life and death, is reflected in these archives.

The archives are available for consultation, by arrangement with the archivist.

THE ARCHIVAL HERITAGE OF DR MILNER
AND ARCHBISHOP KING OF ST PETER'S PARISH, WINCHESTER

Peter Paul Bogan

St Peter's, Winchester, claims to be one of the first post-Reformation parishes in England. It was founded by a layman, Roger Corham, in the late 1600s. Mass was said in a room of his house in St Peter Street where he installed a resident priest. Between 1733 and 1744, a growing congregation having become too large for the old Mass room, the Rev. Mr Shaw converted his garden shed into a makeshift and highly illegal chapel. In 1792, Dr John Milner replaced this with the first ecclesiastical building of the Gothic Revival. In the same year this chapel became the first Catholic church in England to be consecrated since the sixteenth century.

Dr Milner, later Bishop of Castabala and Vicar Apostolic of the Midland District, was the first of the two eminent scholars and historians who became bishops after serving Winchester as parish priest. The other was



Dr John Milner [1747-1826]

Archbishop John Henry King, Bishop of Portsmouth from 1941 until his death in 1965. John Henry King came to Winchester in 1923 to succeed the aged Provost Luke Gunning. Canon Gunning served the parish for fourteen years as curate, and forty-one as parish priest. In 1923 he had been bedridden for some time and he died the following year.

Fr King's Report in 1930

In 1930, the then Fr King wrote an account of his discoveries in his first year in Winchester. The following is extracted from this report.

It is not surprising that, with its history and age, the Mission of Winton should boast of some treasures. Some were known to all and sundry but others were

waiting to be discovered. Canon Gunning, no doubt, had known of them, but he, in his heyday, kept things to himself and when he broke down was incapable of handing on the knowledge of them.

During his lifetime I found a box under his bed which, upon examination, yielded up several articles for Service, a small silver thurible and boat, a ciborium, pyx, monstrance and an altar stone of slate set in a frame of wood. When shewn the thurible he began, 'Now let me see, at what bazaar did I buy that?' Upon being asked if the altar stone came from the same bazaar, he answered sharply that it was 'Dr Milner's' but would say no more. Three other altar stones in slate, but of a cruder design, were found on the floor of the Glory Hole, my irreverent name for the big room on the First Floor, facing the street, known to my predecessors as the Library and Drawing Room but which I found in the condition of a well stocked lumber room. Some carved oak panels in linenfold pattern were found in the loft over the Sacristy, Whence they came from no one knows.

The old XV century embroidery on a Green and Violet Vestment and some more on another reposing in the housekeeper's box has now been restored and mounted on new material so as to provide a full High Mass Set both in red and white and a cope. The question arises whether all or any of this work has any connection with the red cope mentioned as being in the Sacristy in Milner's time. This cope was intact in 1845 for it was exhibited in that year by Dr Picquot (P.P., 1845/48) at a Meeting of the British Association. The Processional Cross mentioned by Milner was in evidence but it was broken across the upright. We managed to patch it up for the stone laying (of the new Church, 1925) and then Mr Walters (F.A. Walters, the architect) took it in hand and had it thoroughly renovated. Milner's green paint was removed, missing side figures and other items replaced, and it was a worthy rival to Cardinal Bourne's cross on the opening day (the new church, 15 July 1926).

A number of manuscript sermons and other written documents were found in various parts of the Glory Hole, collected together and now repose in a Deed box in the Attic. Some of the more important have been transcribed, especially Milner's Account of the Establishment down to his own day, written in 1803. But the Glory Hole paled into insignificance for its finds when another Klondyke was found in the White House. (A Georgian House left to the Parish by William Meader, Milner's right hand man and a great benefactor. It now serves as the Convent of the Phillipini Sisters and is part of the Parish complex.) The tenants went abroad at the end of 1924. The room on the left of the front door, dining room then and now, (in 1989 it is the Sisters' Parlour) was reserved by the Canon. I knew it was full, but of what? Virginia creeper had overgrown the windows and one could not move about the room for broken furniture, boxes, etc. It was impossible to

make an investigation without annoyance to the tenants so nothing was done until they were ordered abroad for a change.

During the short, bleak days of January my investigation proceeded. After removing crowds of old vestments, boxes of clothes, books belonging to a former curate, school models, tables, old chairs, etc. during which an old skull wrapped in brown paper came to light, at length I came to the books, books everywhere. The walls and floor were literally papered with books. They were white with mildew and many soft as pulp. For many days I worked through them with my pipe of strong baccy constantly going to keep down the stench and oil stoves burning to help conquer the damp, unhealthy atmosphere. All were moved, partially cleaned — if they could stand it — and a rough catalogue in pencil made. Then I separated the more important ones and conveyed them to the Presbytery, to the utter despair of the household!

After a thorough examination of the owners' marks and names in the books, their history as a Collection began to dawn on me. See a full statement set out by me which proves, I think, without a doubt, that the Library began with the collected books of the Founder, Roger Corham, and his contemporary local priests (17 c.), was added to by successive priests of Winton and received, from time to time, large additions from other sources, e.g. Twyford School, Highbridge. There is still much to be done in identifying many names of original owners, beyond what I have done, as well as the task of discovering the authors of many anonymous books of the Penal Days. In so far as I have succeeded in this direction I have found the Catholic Record Society's Volumes and Gillow's History of English Catholics invaluable. I have made a complete Book Catalogue as well as a Card Index of these books besides sundry Note Books and jottings as my discoveries proceeded.

In 1925 the tenants gave up the lease of the White House. Father King then retrieved the furniture which included:

A beautiful Chippendale Hall Table, a Folding table of Spanish mahogany, in attic, unrepaired, a reclining chair and a Chippendale arm chair in a woeful state which afterwards sold for £29.

The Monument erected by the French priests in 1793 was also in the dining room, in fragments and warped. (This was erected in the King's House by the French clergy as a mark of their gratitude to George III and transferred to Milner's Chapel when they left. It is now in the North Porch of St Peter's.)

The Kitchen and Larder produced such strange food as : a Chippendale commode; Four heavily carved bed posts; a marble mantelpiece; a 'Shrine' of St Swithun, a lawn mower. Two heavy oak doors were found in the basement, probably from the old Peterhouse. These are



ARCHBISHOP JOHN HENRY KING, about 1960

now sold. (Peterhouse, built between 1670 and 1690, was pulled down and a still existing block built in 1826. No. 9 was the presbytery until 1924.)

Towards the end of 1927 the roof of the School required urgent attention. Over 31000 tiles had to be replaced. For this and other work a sum of nearly £600 had to be found. In view of the existing debt of £5780 on the Church it was inexpedient to appeal to the Congregation. Accordingly, and with episcopal consent, I had to part with some of the Presbytery valuables. To raise the money I parted with the furniture, the chief piece being the grand Chippendale bookcase, to the intense sorrow of us all, and from this source realised £220. Then I turned to the old books. I had previously, in March 1927, sold the illuminated Book of Hours for £375, which with the old chair mentioned above enabled me to wipe £400 off the debt. I now sent for the Purchaser of this MSS, Messrs Myers of Old Bond Street. The head of the Firm came down, went through all the books and finally gave me £250 for some 150 works. These were mainly books of general literature; the Penal Day works are still intact.

When Archbishop King died in 1965, the great library in the Presbytery in Jewry Street was sold. By then it included the Cahill/Virtue Collection rescued from the Cathedral at Portsmouth after the destruction of Bishop's House in the bombing.

The Restoration of Milner's Chapel and the Preservation of the Archives

In 1984, Fr Nicholas France, who had become parish priest the year before, invited me to become parish archivist. Like Archbishop King sixty years before, he was about to undertake a comprehensive rebuilding programme. I found a jumble of papers and assorted objects, most of them in what I believe to be the original tin box under Canon Gunning's bed. Being a very amateur archivist, I summoned help from professionals. Miss Gillian Rushton, the City Archivist, went through everything with me, sorting and labelling, and soon all our precious papers were safely housed in standard Hampshire Record Office boxes. They were then, somewhat less safely, lodged in a spare wardrobe in the presbytery. Soon, even this haven was threatened because the house was about to be turned into the Parish Centre and the new Peterhouse was nearing completion. Fearful of the fate of the archives in the imminent chaos, I lodged them all with the County Record Office. The archivists, who had been anxious to examine them for years, were delighted. They catalogued them and put everything of importance on to microfiche, made available to researchers.

In 1987, Fr France's programme was crowned by the painstaking restoration of Milner's Chapel. The former gallery behind the site of the altar became the parish archive room. I reclaimed the seventeen boxes from the County Record Office and moved in. It is not surprising, as Archbishop King

had said in 1930, that so historic a parish should boast of some treasures. What is astonishing is that so much has survived. St Peter's must possess one of the most complete archives of any Catholic parish in the country. For this we are deeply in debt to Archbishop King himself and to those who appreciated his immense contribution to the post-Reformation history of Hampshire, especially Mgr Provost Mullarkey, who was parish priest from 1941 until 1977, having previously been Bishop King's curate. His label with its fierce admonition that 'Under no circumstances allow any person to take a volume from this library' has become part of the archives and still stands guard over the books. Archbishop King was one of the Catholic Record Society's earliest members and contributors, and later he became President of the Society. It is not surprising that we have a complete set of CRS volumes, dating back to the first issue of 1905, which deals with the Winchester registers.

Surviving from the sale of the great library in the 1960s are works dealing with Catholic and local history, both medieval and post-Reformation. Milner's works are well represented but some of the books are in very poor condition. They may be among those rescued by Archbishop King from the 'Glory Hole'. There is a collection of breviaries and devotional works, some of which belonged to the French priest refugees in the late eighteenth century. But the two greatest treasures are not kept on the shelves. The first is one of the few known original copies of St Edmund Campion's *Decem Rationes*. In the *Ten Reasons*, published by the Catholic Library in 1914, it is stated that there were then only three copies known to exist at that time, 'two belonging to the late Marquis of Bute', one of which he had presented to Stonyhurst. 'Canon Gunning of Winchester is the happy owner of a third copy'. The second book is what appears to be a first edition of *De Ratione Conscribendi Epistolis*, by Erasmus.

The Archives

The papers are in their seventeen archive boxes, stored along the width of the gallery which has been ventilated to maintain an optimum temperature. I have examined them in detail and refined the Record Office catalogue. It is clear that many of the papers merit expert attention, especially the residue of the collection Archbishop King found in 1924. These include sermons -- not notes, but complete and lengthy sermons -- from 1726 to 1916, and theological and liturgical papers written by the French emigre clergy, volumes of notes on philosophy, logic, physics, ethics, etc., possibly from the same source, and a book of manuscript church music.

The parish records start with a small notebook in which the Rev. Mr Berry first registered baptisms, marriages and burials in 1721. It was a courageous act for those times and the book could easily be slipped inconspicuously among others in case of a search. One notable baptism recorded in 1721 is that

of the future Catholic historian, John Lingard, whose father was Dr Milner's clerk of works. The earliest confirmation lists are from 1749. Bishop Challoner's Visitation in 1741, when he was Coadjutor to Bishop Petre, is not recorded but we know from his notes that the dates were October 24th, 25th and 26th, that he confirmed 100, and that there was a congregation of 300 with 230 communicants. One wonders how they all fitted into the little converted garden shed.

From Milner's day we have his 'Account of the Establishment' to 1803, the year he became Bishop and left for the Midlands, his list of the parishioners, c.1800, Mass lists (some of these Masses are still said), his household accounts, details of the building and upkeep of his chapel, including wage sheets, and details concerning our pre-Reformation burial ground, St James, re-used for burials since Nicholas Tichborne in 1589, the freehold of which was obtained by the parish in 1800. There is also a letter written to Milner by William Cobbett in 1824.

There is a mass of correspondence relating to his parish property, leases, receipts, lists and notes. There is a letter on paper 'taken from his own desk' by St Pius X and written to Canon Gunning's sister, a nun, congratulating her on her golden jubilee in 1909, watermarked with a very good picture of a smiling Pope. Three copy medieval manuscripts in Latin have yet to be deciphered. They are in a fragile state. There are numerous pamphlets and copies of documents, including '*Condemnation d'Olivier Plunket, primat titulaire et archeve de Dublin . . . et de Edward Fitzharris, pour crime de haute traison a Westminster Hall 15/25 Juin, 1681*', from the Este Archives, Modena.

Fr Ignatius Collingridge, parish priest, with a short break when his brother, Canon Peter, stood in for him, from 1848 until 1883, was a noted controversialist, and there is much evidence of his efforts in this direction, as well as his tussles with the Prison Authorities (Winchester Prison) and with the Military. There are papers relating to the two communities of nuns who took refuge in the City in 1795: the Benedictines, who remained until 1857, and the Franciscan Poor Clares, who left for Taunton in 1808. The Record Office catalogue runs to twenty-six pages but does not cover all the material we have now collected together.

Archbishop King's Notes

Along with the Milner papers, the most valuable part of the whole archive may prove to be the boxes of Archbishop King's voluminous and precisely researched notes and manuscripts, including transcripts made by him or for him of such documents as the Sister Elizabeth Sanders letter, and the notes for his many papers, written or read, or lectures given by him at various times, including theological and historical papers. There is a bundle of manuscript notebooks of transcripts from the Milton House manuscripts, of the registers

of Hendred, and of the transfer of jurisdiction over the Channel Islands from Coutances to Salisbury and Winchester. Some of this material has been published, e.g. Volumes I and II of *Hampshire and the Faith*, but it will surely be a rich vein for Catholic historians for many years to come.

The Cemetery of St James

We have another archive in Winchester, one which Archbishop King thought so uniquely important that he started his history with it, the cemetery of St James, already mentioned. We have copies of his 'Sermons in Stone' describing this burial ground in which lie so many of our illustrious dead. Fr Paul Atkinson, the last priest to die in prison for the Faith, Nicholas and Gilbert Tichborne, Bernard Howard, ancestor of the Duke of Norfolk, the mothers of Bishop Challoner and Bishop Milner, the parents of Archbishop King and of Archbishop Worlock, Roger Coram, the founder of the parish, and Archbishop King himself. As a young priest, Archbishop King spent many hours deciphering the old gravestones. His meticulous list, starting from 1589 and 1636, has been invaluable in a current attempt to chart the graves.

I conclude with extracts from the rough notes of the sextons of St James, in which they recorded burials between 1807 and 1882. The spelling is idiosyncratic and they make amusing reading:

Mr Swift Rose and Crown. found hir own bairraers.

A pris from Southampton

Gargoni's child by the Vaulnut tree.

The Rt Revd Dr Milner died at Woolverhampton. May he rest in peast.

N.B. Burid at Woolverhampton.

These precious archives contribute enormously to our knowledge and understanding of our Catholic community in this historic City with its age-old Catholic traditions. They form a vital part of Winchester's archival heritage. For their preservation and conservation we must thank not only our two great priest historians but all those who have played a part over many years in caring for them and keeping them from being dispersed or lost, not least the present parish priest. Long may this happy state of affairs continue.

Summary List of the Records of St Peter's Parish, Winchester

Registers of baptisms, marriages and burials, 1721-1980. 18 vols

Register of confirmations, 1856-1925. 1 vol.

Notice books and registers of banns, 1912-1975. 23 vols

Account books (various), 1769-1862. 20 vols

Mass books, 1866-1957. 3 vols

Notes by Dr Milner: 'Winchester I' and 'Winchester II', 1798. 2 small vols

Miscellaneous historical, parish and school papers, 17c-19c. 1 box
Papers re property and endowment of Parish, 19c, 20c. 1 box
Papers re church fabric, 19c., 20c. 1 box
Miscellaneous papers, 19c. 1 box
Miscellaneous papers, 20c. 2 boxes
Printed material and illustrations. 1 box
Archbishop King's historical notes, incl. re *Hampshire and the Faith*. 3 boxes
Sermons and theological notes and books. 1 box

A detailed list (ref. T.D. 145) of the records catalogued in the Hampshire Record Office in 1985, is available in that Office, 20 Southgate Street, Winchester, SO23 9EF, and in St Peter's Parish, where the records are now kept.

continued from page 64

particularly evident at Sawston Hall about which the author says: 'The Gallery hide is by a man who could think in three dimensions and in curves (p.59). In a later age Owen and others like him might well have earned themselves a comfortable living carving those secret recesses for ladies' jewellery which became such a feature of our English furniture. And yet for all their skill and heroism there was still that jealousy between the Catholics which led to a duplication of effort which has so often bedevilled the work of the Church in this country. The 'elaborate duplication' of the facilities at Hindlip, only ten miles from Harvington, is a tragic illustration of this (p.97).

Michael Hodgetts is right to continue his story down to the eighteenth century and beyond. Rotha Mary Clay did the same in her authoritative *The Hermits and Anchorites of England (1914)* when she brought in many of the *pseuds* of later times. It gives a sense of completeness. The Mass generated both love and hatred in the hearts of our English forbears. Today we enjoy a religious freedom which for those who built and used the hides was but a dream. Is religious apathy the price we have paid?

This is a valuable contribution to a subject which, like ghosts, exercises an eternal fascination over the public mind. The book is well produced and has some fine photographs and sketch plans. It deserves well of the public and will help to give flesh and blood to an exciting period of our Catholic past.

J.A. Harding

THE ARCHIVES OF THE PLYMOUTH DIOCESE

The Rev. Christopher Smith

The story has often been told that the Archives of the Plymouth Diocese have been destroyed twice: in the Gordon Riots at Bath in 1780, Bishop Walmseley of the Western District was chased from the house by the mob; the house was burnt down together with all his belongings, including the papers of his District. And then, in the Plymouth blitz of 1941, one of the casualties has been said to have been the Plymouth Diocesan Archives kept at Vescourt (the Bishop's House) which suffered indirectly from a German landmine. To an enquirer, this story proved sufficient to explain the non-existence of any form of archive for the Plymouth Diocese!

However, I can report that the cellar, which stored whatever archives existed at Vescourt, might have been shaken by the bomb, a coating of dust might have been disturbed; but the box-files that made up the archives slumbered on in much the same state as they had for many a year. Since the last War, some papers had even been added to these box-files, and a number of large cardboard boxes had been filled with assorted papers.

This was the scene that greeted me when, three years ago, our new Bishop, Christopher Budd, asked me to become the first official archivist to his diocese. The greatest encouragement came from the Bishop's secretary at the time, Father Robert Plant, who had himself constructed in the cellars a handsome and practical archive room, and next to the diocesan photocopying room which could double as a search room in due course.

One difficulty that was immediately obvious was that I lived at Marnhull in Dorset — a mere 120 miles from Plymouth where the archives were situated. I was soon tagged as the archivist who lived furthest from his archives. In spite of the distance, during the past three years I have been able to begin the enormous task of sorting the huge mound of papers. My new car clocked up 40,000 miles in eighteen months, with archives work accounting for quite a proportion of this. In November 1989, I took up residence as parish priest in Dartmouth, a mere thirty miles from Plymouth; I hope 1990 will be seen as the year in which regular archives work began in the diocese.

THE ARCHIVES

What we do not have

Perhaps I should start by describing what we do not have. The Gordon Riots certainly destroyed all the papers of the Western District, and so we have nothing prior to 1780. Since that time, we have very little local material from our

Western District times. Bishop Burton of the Clifton Diocese did a magnificent and vast work in collecting the letters received by our Vicars Apostolic together in huge leather-bound volumes. This has certainly preserved these very valuable historical sources, and they may be researched in the Clifton diocesan archives at Bishop's House, St Ambrose's in Leigh Woods, Bristol. These papers, though, have their origins and tell the story of the old missions scattered throughout the whole Western District, which includes the present Clifton and Plymouth Dioceses and the whole of Wales. Should they be distributed to the dioceses of origin? It would take an iconoclast with a large, sharp knife to divide these volumes to allow for the distribution of the letters in their appropriate dioceses.

Another significant fact is that in the West Country, the strength of the great Catholic families continued longer than in many other parts of the country. This has resulted in much of our Catholic history being retained in private family archives, sometimes kept by the family themselves (as the papers of the Cliffords of Chudleigh), and others deposited in public record offices (as the Welds of Lulworth papers in the Dorset Record Office). Also in the Plymouth Diocese we have a number of convents (the Canonesses of St Augustine eventually at Abbotsleigh, the Benedictines at Teignmouth, the Carmelites at Lanherne, the Bridgettines at Syon Abbey, near South Brent, and the Cistercian Sisters at Stapehill) that settled here after a period of 'wandering' from and since Napoleonic times when they were exiled from their recusant homes in Europe. Their influence on the early days of our diocese was enormous and their archives, kept privately, contain much of diocesan interest. This scattering of papers of diocesan interest has been compounded recently, when some of these convents closed and their archives were sent to other houses of their order far away from Plymouth.

One other point should be made: we have no parish registers in the archives in Plymouth (there are a few volumes of the Bishops' personal registers, mainly for Confirmation); family historians should make note of this. We have no plans at the moment for bringing the older registers into our archives, so the small number of the older missions that possess the older registers (e.g. the Marnhull registers started in 1780) are kept in the respective parishes. This matter may well be reviewed in the future, but our priority at present is to organise what papers are already at hand.

I might also mention that we have very few bishops' letters or writings (with the exception of Bishop Graham — see later in this article). Our box-files marked with the names of our bishops are very light because, while we have thousands of letters written to them, there are very few of their replies.

The upshot of all this means that in our archives we have nothing at all prior to the 1780 Gordon Riots in Bath. We have very little material prior to the setting up of the Plymouth Diocese in 1850 (the occasional document has

somehow found its way in: e.g. from my old parish of Marnhull we have the costing for the building of the 'old presbytery' in 1726 by Father William Cornforth, and his will made shortly before he died in 1748; how they came to be here is a complete mystery). There are many papers concerning the Plymouth Diocese scattered far and wide in other archives: in private families, in convents and some in record offices.

Having been so negative, the obvious question must be 'is there anything at all in the Plymouth Archives?'

What we do have

I have already mentioned that I discovered the parish box-files on taking up my appointment as archivist. Almost the entire archive consisted of these. Each of the 'older' (i.e. prior to the First World War) mission/parishes had its own box-file. Some of these were very full; e.g. the Shaftesbury box was bulging because one of the priests was fond of taking his arguments to court, usually with little success. But others were almost empty; apparently nothing of importance ever happened for a great number of years in some places. Some of the parish boxes contained material that really was personal to the priest or concerned the convents, so a great deal of reclassification of such material is necessary.

In these box-files, most of the papers are letters from parish priests to their bishop, giving information, seeking permission, etc. We have very little knowledge of the bishop's replies, except by inference. There was a period in the 1950s when carbon copies of the bishop's correspondence were made, and these are in the box-files. In a few of the boxes there are other items concerning the parish: plans and financing of the building of churches and schools, an occasional sketch of the parish history, etc.

There were also a small number of other box-files dealing with such topics as chaplains to the services, hierarchy meetings, inspections of convents and schools, etc.

The dozen large cardboard boxes full of tons of paper proved to be a mine of excellent material. For over sixty years, papers from 'upstairs' have been stored, out of sight and out of mind, 'downstairs'. I have now sorted out all but two of these boxes, and they form the basis of completely new sections of the archives: Bishops' papers, diocesan organisation, individual priests and other persons, convents, schools, organisations, finance, etc. The list is growing each time I visit Plymouth.

I have another concern in the setting up of an 'Archives System'. We are constantly having old files and papers no longer current sent 'downstairs' from the diocesan offices 'upstairs' at Vescourt. A large proportion of our system 'downstairs' must reflect the filing system 'upstairs' (of course there

are some areas that are no longer in operation and so become a sort of 'dead' archive). I am not certain who is in the driving seat of our dual system! But at least we are talking and trying to find a common system.

In two areas we are very strong:

The Pastoral Letters of our first four Bishops (George Errington (1851-55), William Vaughan (1855-1902), Charles Graham (1902-11) and John Kelly (1911-28) have been bound into volumes and so we have the entire collection. I think we also have copies of most of the Pastoral Letters of the more recent bishops, but they are not bound; we have difficulties in post-war years, because they were printed, duplicated or photocopied in many different formats. It was the practice of Bishop Vaughan and Bishop Graham to use the Advent Pastoral Letter to give the people news of the dioceses, the development of new churches and schools, priests ordained and deceased, etc. This is an invaluable source of information on the diocese in those early days. The Lenten Pastoral Letter was always on a spiritual subject, many of them masterpieces that show the spirituality of the times. We had a meticulous recorder of the history of the early days of the diocese in the person of Bishop Charles Graham. He was appointed secretary by Bishop Vaughan in 1858, later had the task of treasurer of the diocese added; he was appointed auxiliary bishop to the ailing William Vaughan in 1891, and succeeded him in 1902 to be the Bishop of Plymouth until he retired in 1911. Thus he was in an excellent central position in the diocese to know everything of any importance that happened over a period of nearly sixty years. In 1872, Bishop Vaughan circularised his priests asking them to send to him what they knew of the history of their missions, schools and their own personal *curriculum vitae*. From these returns added to his own extensive personal knowledge, Charles Graham wrote his 'History of the Diocese of Plymouth' (never intended for publication). It is divided into two sections: 'The Missions of the Diocese' (with a general historical introduction from the Reformation) and 'The Clergy of the Diocese' (a potted biography of all the priests who have worked in the western counties from the times of the Reformation. We have five large volumes in his own handwriting; fortunately, because the legibility of his writing is an acquired taste, most of this was typed (and gathered into order) by a Miss Joy in the 1920s. There are also a number of manuscript books containing reports on his Visitation of Missions and Convents throughout the diocese covering the twenty years he was both auxiliary and diocesan bishop. In this body of manuscript books, we must be one of the best-covered dioceses in the country for detailed information on this period of early development.

You will see, then, that we are in the very early stages of setting up a Plymouth Diocesan Archives. It will take several years to sort out and catalogue what we have, and to take in what is constantly coming down to us from 'upstairs'.

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REPRESENTATIVE CHURCH BODY LIBRARY, DUBLIN

Raymond Refousse

The Representative Church Body Library is the Library of the Church of Ireland (the Anglican Church in Ireland) and is, *inter alia*, the Church's principal repository for its archives and related manuscripts. The Library was opened in 1932 and from 1939, when its work was amalgamated with that of the Ecclesiastical Records Committee of the General Synod (which had been collecting church records and manuscripts in a small way since 1925), has provided a home for church records which cannot be satisfactorily stored in local custody. In 1981 the Church of Ireland appointed its first archivist and in 1984 provided purpose-built strong-room accommodation at the Library for Church records, since when there has been a marked increase in the deposit of archives and manuscripts in the Library.

The archives of the Church of Ireland¹ — parochial, diocesan and cathedral records, and the records of the General Synod and the Representative Church Body — form the largest and most important group of material in the Library. In addition, there is a significant collection of miscellaneous manuscripts, mostly ecclesiastical in temper, and a growing bank of microfilms of church records which are in other custodies.

Parish records are the largest class of Church archives in the Library. Unlike the Church of England, the Church of Ireland has no regulations requiring the deposit of parish records in approved repositories and thus the deposit of records in the Library is to a large extent dependent on the inclinations of the local clergy. However, the development of the Library as a modern archival repository, the absence of a system of local authority archives in Ireland, and a growing awareness among the parochial clergy that they are no longer able to manage effectively the growing quantity of non-current parish records in their custody have combined to produce, in recent years, a greater incidence of deposit in the Library than heretofore. There is one major exception to this trend. Parish records in the Library relate only to parishes in the Republic of Ireland. Since the pre-civil registration registers are public records by Acts of Parliament in both Northern Ireland and the Republic of Ireland, they may not be transferred from one jurisdiction to the other. Therefore, in order to avoid splitting parish collections, the records of northern parishes either remain in local custody or are deposited in the Public Records Office of Northern Ireland in Belfast.

The Library presently holds records from 340 parishes in the Republic of Ireland. A small number of others are to be found in the National Archives,

the National Library and the Cork Archives Institute,² while the majority still remains in local custody. The Library's collection is dominated by records from the Dublin area and from the west of Ireland with sizeable aggregations of material also from Counties Cork, Clare, Meath and Kildare, Kilkenny and Carlow.

Inevitably, the records of the parishes in the city of Dublin are the most important. As the seat of English government in Ireland from the late twelfth century, the city was the most settled and prosperous part of the country and the most amenable to English influence: in such a situation, Anglicanism was adopted more enthusiastically than elsewhere. The records of all of the city parishes are now in the Library. Those for St Werburgh include the most significant body of medieval and early modern material (notably an important series of churchwardens' accounts 1484-1600, the survival of which is unique in the Church of Ireland), while those for St John have the earliest surviving parish registers beginning in 1619.³ The records of St James have a particular ecumenical appeal as the churchyard has a notably high incidence of Roman Catholic burials from the early eighteenth century onwards, all of which are recorded in the burial registers. In general, however, the records of most parishes survive only from the late 18th or 19th centuries and this profile is reflected in the collection in the Library. This in part is due to the destruction of much parish material in the fire in the Public Record Office of Ireland in 1922 but also reflects the historic position of the Church of Ireland as a poorly endowed minority Church. It may also owe something to the national characteristic in which the systematic keeping and preservation of records does not loom large.

The records of the dioceses and cathedrals have not survived well; but nonetheless contain the most important pre-Reformation archives which have survived in the custody of the Church. In preparation for the disestablishment of the Church of Ireland in 1869, most of the diocesan and chapter records were collected by the Irish Temporalities Commission and subsequently transferred to the Public Record Office in Dublin where they were destroyed in 1922. Only three significant diocesan collections have survived — that for Armagh is in the Public Record Office of Northern Ireland, while those for Tuam and Dublin are in the Library. The Tuam collection dates only from the seventeenth century, while the Dublin material, although also largely from the seventeenth century onwards, contains three important earlier manuscripts. Two are registers, the *Credi Mihi*⁴ dating from the thirteenth century and the *Liber Niger Alani*⁵ from the sixteenth century, while the third, the *Reperitorium Viride*⁶ is a roll of Dublin parishes dated 1533. There are records from a further twelve dioceses in the Library but they consist only of fragments of once substantial collections and none dates from before the late seventeenth century.

The profile of cathedral records is similar to that of diocesan records. Only two substantial collections survive. That for St Patrick's Cathedral, Dublin,

is still in local custody, while that for Christ Church Cathedral, Dublin, is in the Library. The Christ Church muniments contain a wealth of information on the administration of the cathedral and on the ownership and development of property, both in the city and county of Dublin where the cathedral chapter was a principal landlord. The chapter acts survive in an almost unbroken sequence from 1574, while for the earlier period the two medieval registers, the *Liber Niger* and *Liber Albus*,⁷ are supplemented by the *Registrum Novum*, a three-volume compilation of the cathedral's deeds from 1172, the originals of which were destroyed in the fire in the Public Record Office, and a miscellaneous quantity of loose papers dating from the thirteenth century which were arranged in guard books in the eighteenth century by the antiquarian John Lyon.⁸ The Library holds records from a further six cathedrals but with the exception of St Canice's Cathedral, Kilkenny, for which there are important series of deeds and minutes of the chapter and the vicars choral from the late seventeenth century, these are fragmentary.

The General Synod and the Representative Church Body (the trustee body which administers the temporalities of the Church of Ireland) were both created following the disestablishment of the Church in 1869 and the main series of their records are still current or semi-current and so held by the administration in Church of Ireland House, Dublin. However, the Library holds the records of a number of redundant committees and commissions which reported to both bodies. Their records cover topics such as state prayers, liturgical revision, education, supply of clergy, and communications.

The Library's collection of manuscripts is for the most part composed of the papers of bishops, clergy and laity, and of the records of organizations and institutions which are related to the Church of Ireland but not administratively part of it, whilst there is also a significant body of transcripts of, or extracts from, Church records, the originals of which no longer survive.

The papers of Irish prelates have not survived particularly well, but the Library does hold some significant episcopal collections, notably those relating to Lord John George Beresford (Archbishop of Armagh, 1822–62), Euseby Cleaver (Archbishop of Dublin, 1809–19) and Charles Graves (Bishop of Limerick, 1866–99), whilst of a more recent vintage but certainly of equal importance are the papers of Archbishop Henry McAdoo, as co-chairman of ARCI I, 1970–81.

Inevitably, many of the clerical collections relate more to the academic than the personal life of their subjects. Thus the papers of Henry Cotton (Archdeacon of Cashel, 1824–72), relate largely to his *Fasti Ecclesiae Hibernicae* and his work on the Douay Bible and Rheims Testament, while those of H.J. Lawlor (Dean of St Patrick's Cathedral, Dublin, 1922–33) principally reflect his interest in Celtic liturgical manuscripts, the lives of the Irish saints, and Old

Testament studies. Perhaps the most significant, certainly the most used, collection in this field is that of Canon J.B. Leslie (1865–1952), whose biographical succession lists contain a wealth of genealogical information about the clergy of the Church of Ireland.

Few of the collections of papers of non-clerical figures have other than a local significance. Among the exceptions are the letters to the Marquis of Townshend (Lord Lieutenant of Ireland, 1767–72) relating to ecclesiastical preferments in Ireland; the correspondence of the Stephen family, which includes some letters from Cardinal Newman to Sir James Stephen⁹ and his son Sir James Fitzjames Stephen,¹⁰ and the papers (1890–1906) of Col. P.D. Vigers, relating to an unpublished book on Irish Church plate.

At a less exalted level there are papers of many parish clergy and local laity which reflect an interest in their own church, parish or locality.

The Library provides a home too for the records of societies and organizations which although connected with the Church of Ireland are not officially part of it. The records of the Church Missionary Society Ireland (1814–1980), the Dublin University Mission to Chota Nagpur, India (1897–1969), and the Irish branches (or Hibernian Auxiliaries as they were quaintly styled) of the Church of England Zenana Missionary Society (1900–59) contain a wealth of information on missionary activity both at home and abroad, while the records of local clerical societies provide insights into the ways in which the clergy prepared themselves for their mission at home in the late nineteenth and early twentieth centuries. There is also much material on the involvement of the Church in education in the records of such agencies as the Association for the Promotion of Christian Knowledge (1792–1978) (the Irish equivalent of S.P.C.K.) and the Church Education Society (1839–1972), while the records of now redundant schools, such as the Irish Clergy Daughters School (1841–1971) or the Dublin Diocesan School for Girls (1902–77), detail the minutiae of educational activity in the Church of Ireland. The social concerns of the Church are chronicled in the records of such organizations as the Church of Ireland Temperance Society (1879–1975), the Prison Gate Mission (1883–1915), and the Sligo Protestant Orphan Society (1839–1984).

Following the destruction of so many Church records in the fire in the Public Record Office of Ireland in 1922, the Ecclesiastical Records Committee of the General Synod set about collecting transcripts of extracts from destroyed records and this material has been inherited by the Library. Thus parts of the 1766 religious census and copies of eighteenth-century marriage licences from the diocese of Ossory were purchased, transcripts of seventeenth- and eighteenth-century diocesan visitations were obtained from scholars, and copies of parish registers were solicited from clergy, local historians and antiquarians. Inevitably, this material is variable, both in quality and quantity, but of obvious importance in

the absence of the originals and especially so when used in conjunction with similar material in other repositories.

Inevitably as well, the manuscript collection contains a quantity of exotica which though interesting in itself has no discernible connection with the Church of Ireland. Items such as an early nineteenth-century register of intern patients in Tipperary County Infirmary, a translation by Thomas Miller, English Lector at the University of Gottingen, of *Heliard*, a ninth-century alliterative poem in Old Saxon, or Henry Herbert Morgan's diary of a voyage to Hong Kong and the Chinese islands in the 1840s, are obviously beyond the proper scope of the Library's accessions policy and would not today find a place in the collections.

In recent years the Library has begun to build up a collection of microfilms of Church records which are in other custodies. For the most part, the collection to date is of parish registers which are in clerical custody remote from the Library and especially from parishes in Counties Donegal, Cavan, Monaghan and Louth, with some material also from counties in Northern Ireland. It is hoped that in due course films will be obtained of records which in earlier years were alienated from the custody of the Church and which have been deposited in other Irish and in British repositories.

The Library has no modern published guide to its collection. J.B. Leslie's *Catalogue of Manuscripts in possession of the Representative Church Body . . . collected by the Ecclesiastical Records Committee*, (Dublin, 1938), lists in summary form the archives and manuscripts which formed the early core of the collections but it is now hopelessly out of date and should be used with caution. Entries for the Library's collection were included in R.J. Hayes (ed.), *Manuscript Sources for the History of Irish Civilization*, (Boston, 1965), and its Supplement, (Boston, 1979), but the descriptions pre-date the reorganization of the collections in the 1980s and again should be used cautiously.

Since 1981, lists of accessions of parish registers have been published biennially in the *Irish Genealogist* and detailed accession lists have appeared in the Report of the Library and Records Committee which is published annually in the *Journal of the General Synod of the Church of Ireland*. However, for the present, direct application to the Library is the surest way of obtaining accurate information on the collections.

NOTES

1. See R. Refaússe, 'The archives of the Church of Ireland: an introduction', *Irish Archives Bulletin*, Vol. II, 1981.
2. For introductory information on Irish repositories, see S. Helferty & R. Refaússé (eds.), *Directory of Irish Archives*, (Dublin, 1988).

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DOWNSIDE ABBEY ARCHITECTURAL DRAWINGS COLLECTION

Dom Aidan Bellenger, OSB and Dom Paul Eggleston, OSB

I. INTRODUCTION

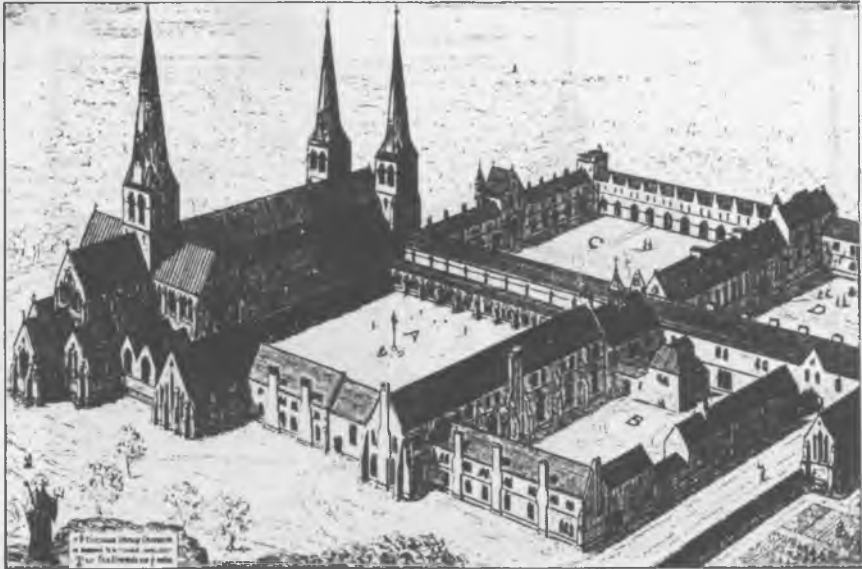
English Catholic historians have paid insufficient attention to buildings as a source of historical information. The developing character of architectural style, the growing scale and pretension of the buildings and the emergence of a characteristic English Catholic vernacular are all areas of study which need attention at both national and local level. For the historian or the archivist there is probably no more useful introduction to the study of buildings than architectural drawings. Many Catholic archives hold such drawings and at a time when many Catholic communities are vacating their buildings the time is right for a serious look at their conservation and listing.

The collection of drawings at Downside is a particularly rich one on account of its time-scale and the distinction of many of its architects. Its survival is to an extent accidental. The mass of the holding was kept by the Clerk of Works at Downside in what would be described as 'the current file'. Others were kept in the Abbot's Office or in the Abbey archives in the monastery library. The more important building schemes were described in the *Downside Review*, 33 (1914), pp.46-49, and at length, pp. 142-70, by Dom Roger Huddleston, but the drawings were more or less forgotten until 1981 when Dr Roderick O'Donnell drew attention to Pugin's plans for Downside in a contribution to the *Burlington Magazine* (April, pp.231-32). The drawings were moved at about this time into the monastery and were placed in two spacious map drawers. Preliminary sorting and identification was begun by Dr O'Donnell (formerly Fellow of Magdalene College, Cambridge and now of English Heritage) and continued by others including Mr Bryan Little, the Bristol-based architectural historian, Dom Aidan Bellenger, and Mr D.M. Collins of Peterhouse, Cambridge. In 1988-89 they were given a thorough listing by one of the novices, Brother Paul Eggleston.

II THE BUILDINGS

The Benedictine Community of St Gregory exiled from Douai in Northern France, acquired the Downside estate in 1814. The principal building of that property, now known as the Old House, a substantial farmhouse of c.1700, remains at the heart of the present complex of buildings. The first new building erected by the monks was a Gothic-style structure designed by H.E. Goodridge of Bath, made to appear externally like a full-scale church. In reality a fine

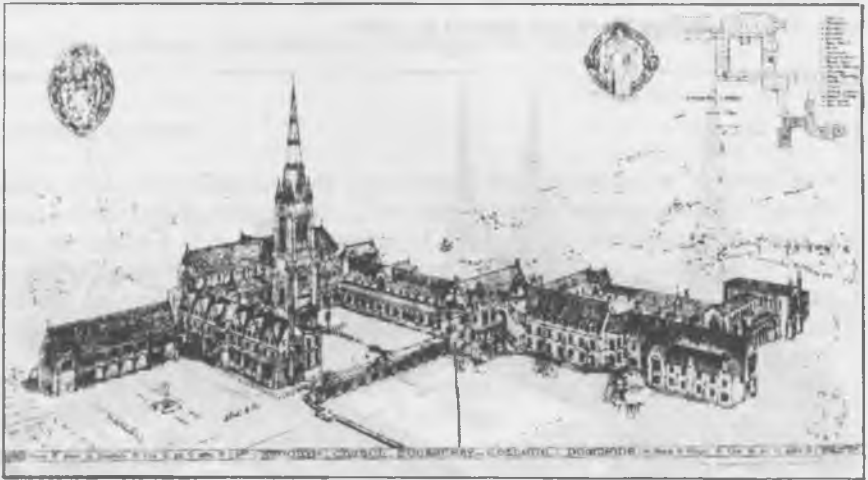
room with a groined plaster vault on the upper storey of the 'transept' of the building served as a chapel and the rest was divided between school and monastery. This Goodridge block was opened in 1823.



A.W. PUGIN'S DESIGN FOR DOWNSIDE, 1842

Subsequent buildings have tended to be in the Gothic taste and to have been divided in use between school and monastery. Pugin's grand schemes for a complete monastery came to nothing and the first substantial building after the 1823 *ensemble* was the L-shaped school range with its Germanic-looking belfry to the designs of Charles Hansom who also designed the parish church of St Benedict in Stratton-on-the-Fosse. These buildings, on a relatively modest scale, were under construction from 1853 to 1857.

In 1872 a new scheme was begun which had at its centre a great monastic church of similar grandeur to those of the medieval monasteries. The plans were drawn up by the Newcastle firm of Archibald Dunn and Edward Hansom, the latter a son of Charles and an old boy of Downside School. The principal school refectory, the main school dormitory, most of the present monastery and the Petre Cloister were built between 1873 and 1876. The transept of the new church was begun in 1873 and opened in 1882. The Lady Chapel and the chevet of chapels at the east end of the proposed building were completed by 1888.

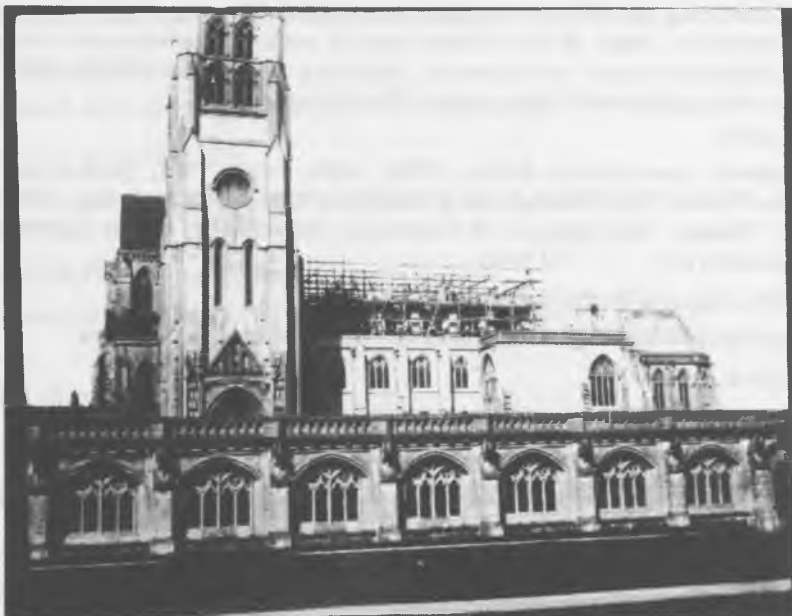


DOWNSIDE ABBEY AND SCHOOL
design by Dunn and Hansom, 1872



DOWNSIDE ABBEY AND SCHOOL, about 1900

The choir of the new church was built (1902–05) by Thomas Garner and he substituted a square end for the apse which Dunn & Hansom had planned.



DOWNSIDE CHURCH CHOIR,
designed by Thomas Garner, under construction, 1902–5

After Garner's death in 1906, F.A. Walters became architect and he was responsible for the Sacristy on the north side of the church opened in 1915. The nave was built by Sir Giles Gilbert Scott in 1922–25. He did further work in 1938 with the completion of the abbey church tower in the manner of the Somerset tradition. The west end of the church remains incomplete. The interior of the church is richly fitted out and has a particularly fine Lady Chapel decorated by Sir Ninian Comper.

The tower in the school quadrangle and the original buildings to the south were designed (in 1910) by Leonard Stokes, the first Catholic President of the Royal Institute of British Architects, and form part of his grand plan. Subsequent buildings in the school include Scott's Science Wing of 1932. The collection includes plans of extensions to the monastery which were never executed, and the present monastery library, designed by Francis Pollen, another old boy of Downside, was not completed until the early 1970s, along with a new monastery refectory, guest-wing and bursary.

III THE COLLECTION

What follows is merely a skeleton list of the collection. Brother Paul's detailed list, extending to twenty-seven pages, is available for reference, and enquiries are welcomed. Many of the schemes came to nothing. In architectural history, the 'might-have-beens' are almost as interesting as what was actually built. All plans refer to Downside Abbey unless otherwise specified.

PRE-1840

Elevations, ground-plans, details, 1799, 1800; lodge, 1827, ground-plan of Ushaw College, 1801; elevations, ground-plans of a school or college building, by J. Tasker, 1814; plans of St Edmund's, Douai, 1819, and St Lawrence's, Dieulouard, n.d. 11 items

PUGIN, Augustus Welby Northmore

Ground and floor plans, sections, details, 1839-1842. 10 items

PUGIN & PUGIN

Design for churchyard cross, Belmont, 1887. Single item

HANSOM, Charles

Ground-plan, 1846, elevation and details of School, 1851, 1853-54. 10 items

HANSOM, J & C

Elevation, plan, details of new parochial church, Stratton, 1857; designs for baptistry screen, library and guest rooms, 1857, 1858. 7 items

HANSOM, C.F.

Observatory, prefect's stall, 1859. 3 items

DUNN & HANSOM

Elevations, ground and floor plans, plans, sections, details of church, chapels, chapter house, etc., and of school, 1873-1900. c. 107 items

COMPER, Sir John Ninian

Designs, details for altars, screens, decoration, etc. of chapels, 1912-1927. 10 items.

SCOTT, Sir Giles Gilbert

Elevations, sections, designs, details, etc. for proposed new nave, etc., also additions to School, 1922-1947. c.52 items, some being copies of originals at the R.I.B.A.

WALTERS, Frederick Arthur

Perspective drawing, plans, elevations, designs, details, etc. for St Benedict's, Ealing, including presbytery, 1898-1930. 17 items

STOKES, Leonard A.S.

Ground-plans, elevations, details, etc. for additions to School, 1909–1920;
monastery library, west wing, 1914 (3 items only) 59 items

STOKES & DRYSDALE

Plans and sections for School and swimming pool, 1925. 5 items

OATLEY & LAURENCE

Ground and floor plans, elevations, sections of proposed extension, 1924,
1928–1931. 64 items

HUDDLESTON, Dom G. Roger

Proposed modification of Sir G. Oatley's scheme, 1928

IV SHORT BIBLIOGRAPHY

D.A. Bellenger, 'Models of Monasticism: churches and chapels of St Gregory's, Downside', *South Western Catholic History*, 6 (1988), pp. 5–12.

C. Fitzgerald-Lombard, *A Guide to the Church of St Gregory the Great — Downside Abbey*, (Downside, 1981).

P.A. Howell, 'The School Buildings at Downside', *The Raven*, 62 (1971), pp. 11–18.

R. Huddleston, 'Buildings', *Downside Review*, 33 (1914), pp.142–70.

A. James, *The Story of Downside Abbey Church*, (Downside, 1961).

B. Little, *Catholic Churches since 1623*, (London, 1966).

R. O'Donnell, 'Pugin's Designs for Downside Abbey', *Burlington Magazine*, 122 (1981), pp. 231–2; 'Benedictine Building in the Nineteenth Century', *EBC History Symposium*, 3 (1983), pp.38–48.

EXPERIENCES OF AN ASSISTANT ARCHIVIST

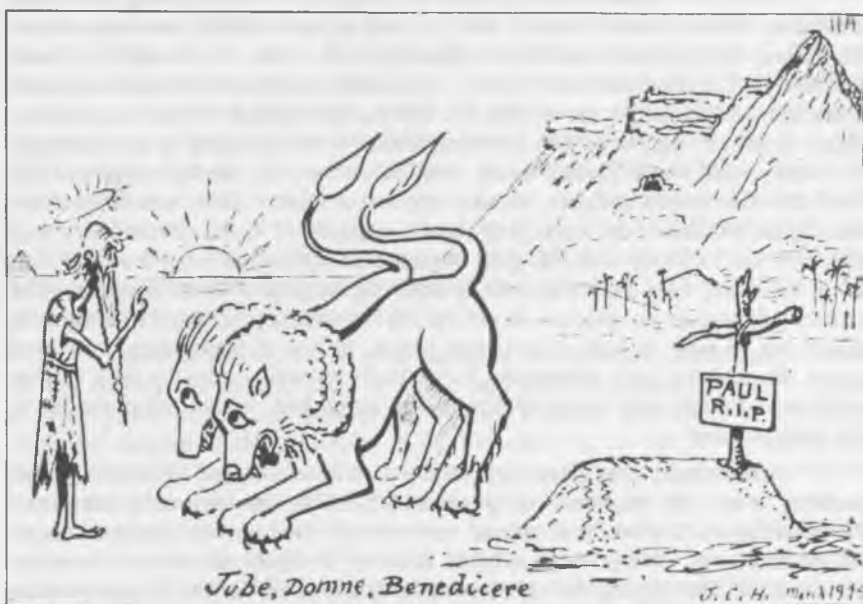
Sister Marguerite-Andrée Kuhn-Regnier

A great deal of archival material has already been collected and stored away in boxes at Prinknash. When plans were laid for me to reside at St Peter's Grange and begin work on a collection, the archivist decided that priority should be given to material which could be of use to researchers. In the interval between retiring as a cataloguer at the Bodleian and starting as an assistant archivist, I prepared by reading about the background and history of the Benedictines at Prinknash. *The Benedictines of Caldey*, by P.F. Anson, provided the best introduction.

One of the collections in the Prinknash archives is called 'Hanbury' (see *Catholic Archives No.5*, 1985, pp.16-18). Dom Michael Hanbury entered the community at Caldey in 1915, only two years after its conversion to the Roman Catholic Church and was therefore clothed and professed by Abbot Aelred Carlyle. He only died in 1982 and as editor of *PAX* had amassed piles of letters with well-known authors and literary critics. So my very first bundle came from this collection and consisted of the letters of Fra Jerome, whose biography Peter Anson sketched in *The Hermit of Cat Island*.

From early years as an Anglican, John Cyril Hawes, later to be known as Fra Jerome, felt a strong vocation for the eremitical life. He spent a short time in the Novitiate of the Anglican Benedictine community at Caldey under Abbot Aelred, in 1906/7. But the call to follow the poverty of St Francis of Assisi was strong even then. After becoming a Catholic in 1911, Hawes went to Rome to study for the priesthood at the Beda and then to work in Australia. He was a trained and gifted architect and continued to use these professional skills as a secular priest. Eventually at the age of sixty-two, with the permission of his bishop, he was allowed to adopt a solitary life, in a hermitage which he designed and built with his own hands on Cat Island, in the Bahamas. Sorting and calendaring this correspondence, then listing drawings, newspaper cuttings and photographs took me four weeks, working roughly five hours a day, Monday to Friday.

Many of the letters were still in envelopes. I began by taking them out and putting them into chronological order. Fra Jerome always put the date, including the year. Often the day was noted by the name of the saint of the liturgical feast or season. In such cases, my familiarity with the old Roman calendar of saints was a help. Breviaries provided dates for major liturgical events such as Ash Wednesday, Easter, Pentecost, Corpus Christi. There were eighty letters in all. The last few were written on the backs of envelopes or even a sheet of brown paper, such was the poverty of the former Monseignor.



The END OF A PERFECT DAY.

- A day of 113 years of the first hermit;
- An 8-hour day of healthy physical work combined with piety, for the lions;
- A day of edification for S. Antony.

THE BURIAL OF SAINT PAUL, THE FIRST HERMIT,
BY SAINT ANTONY AND TWO LIONS.

Drawn by the Hermit of Cat Island, J.C. Hawes

Many of the letters had architectural designs and comments within the text. Fra Jerome's delightful sense of humour comes over in his sketches, one or two of which could appear quite suitable in *Punch*! There are some good photographs of churches built by him and of the hermit himself. Newspaper cuttings range from commentaries on the progress of building a Benedictine monastery in the Bahamas to reports of the death of J.C. Hawes and accounts of his life. The collection also contains a short run of a Catholic periodical, *The Bahama Benedictine*, Winter 1947/48 — Summer 1956.

The next original bundles were arriving while I was finishing the Hawes collection. From these I learned how to arrange and calendar correspondence which was only partially dated and sometimes not at all. For example, a letter written on 'Tuesday' had been kept in its original envelope which had a readable postmark. This enabled me to give the letter a date which I wrote in pencil in square brackets. But very often several letters were packaged in one envelope for storage and the sequence could only be guessed by careful reading of the contents. One needs patience because important clues — facts and dates — are sometimes contained in apparently trivial material. I never throw away any envelope until a likely chronological sequence of letters has been reached. Nor, as an assistant, do I ever throw away anything original without consulting the archivist. It became my practice to use up old envelopes, cutting off neat corners, which can be used to hold 3 or 4 page letters, in lieu of paper clips — the ones which do not rust are expensive. It gradually became easier to read various hands and to sort out more quickly letters which had neither adequate dating nor page numbers.

Meanwhile, the temporary office had been changed. I found myself working in a lovely spacious sitting-room with a fine old-wood desk in a corner by the window. The archivist arrived one winter afternoon with a tin trunk, an old suitcase, and many more original bundles. We spent the rest of the afternoon on the floor, going through the various identifiable collections and putting them in piles. Much preliminary sorting had already been done, so that papers of each correspondent, or connected with one person, could be retrieved easily. Working on these bundles, I discovered the extravagant handwriting of John Cowper Powys, the elegant script of Algar Thorold, and the very feminine, rather untidy, hand of Gwen Greene, niece of Baron von Hugel. Researchers into the writings of the Powys family need to know that Prinknash archives contain letters from J.C. Powys, Littleton Powys, Rev. Fr L. Alfred Powys (one letter only) and background material on that family. I drew up a simple family tree and indexed each small collection.

Work on the Carlyle collection began in September 1985 and has occupied me ever since. There were twenty-one boxes in all. Not everyone who has heard of the founder of the Prinknash community realises that Fr Aelred Carlyle spent thirty years in Vancouver B.C. as a secular priest. My labours have covered those fruitful, apostolic years between 1921 and 1951.

First, I opened every box and looked quickly through the contents, to gain a preliminary, all-over view. Then I began sorting in earnest, gradually developing a memory for new names, new handwriting, and a new dimension as assistant archivist. In a very short time a subject pattern began to emerge and I could discern various categories of letters. A loose concertina file which I tackled had never been even roughly sorted. The archivist advised me to draft a

rough method for classifying these few papers. Thus I listed the different areas of concern met within that one file and came up with such headings as: Letters from Oakalla prison, where Fr Carlyle was chaplain, or from the B.C. Penitentiary (mostly referred to as 'The Pen'). There was correspondence with higher superiors, with prison authorities, with the police and with various government departments in British Columbia. Many letters were from close friends in the U.K. and in Canada, from the brethren at Caldey, from religious sisters in several different congregations, and priests who sought counsel. During those years in Vancouver, Fr Aelred was chaplain to St Vincent's Home which was run by the Grey Sisters for destitute old men. He was also Port Chaplain and edited *The British Columbia Catholic*. He was, however, relieved of the latter after only two years.

Towards the end of the year, much of the correspondence had returned to the twenty-one boxes, each of which was given a temporary label — single slips of paper with titles such as 'St Vincent's Home, Oakalla (2 or 3 boxes), Catholic seamen, AMIC, Friends U.K., Friends B.C. A—M, N—Z, and Single Letters. The last hours of sorting became really exciting as single sheets, various handwritings and unidentified matter began to match up and make sense. A happy example of this was related to the grandson of one of the original community who became a Catholic after leaving the Anglican set-up at Caldey early in the 1900s. This young gentleman from America visited Prinknash this summer. I was able to explain how 'F.B.', his grandfather, who also signed himself 'Bernard' or 'Francis Beverley', was identified eventually. Today, the photograph of another second generation Beverley, with a note apparently written by 'F.B.', has come to light. Perhaps this too pictures a grandchild of one of Aelred Carlyle's close friends.

A week before Christmas 1985, the archivist and I drew up a full classification scheme for the Carlyle collection, integrating any numbering already used by Carlyle himself. Four years later as I prepare this article for *Catholic Archives*, I still retain the first manuscript draft which listed the contents of an unsorted concertina file. Even so do we make and accumulate archives.

Classification of the Carlyle collection in the Prinknash Archives

CARLYLE COLLECTION

AC1	PERSONAL PAPERS		
	AC1/1 car	/3	health, diet
	/2 tax, investments	/4	bank
AC2	FAMILY HISTORY		
AC3	FAMILY CORRESPONDENCE		
	AC3/1 Frances Woodhouse	/ 7	Misc. letters to Frances W.
	/2 Sybil & Vincent Woodhouse	/ 8	Mary Allen
	/3 W.A. Mitchell	/ 9	Jolly
	/4 Fearnley	/10	Carlyle
	/5 Magee	/11	Fearnley Allen
	/6 Michael Woodhouse	/12	early letters to AFC
AC4	ROMAN QUESTION		
	AC4/1 Cantuar	/5	Denys Prideaux, Vasey, Abbot Aelred
	/2 Ebor		
	/3 Fond du Lac	/6	Bp Gore (Oxon)
	/4 Lord Halifax		
AC5	CONVERSION		
	AC5/1 Mostyn	/2	Marmion
AC6	AIDAN ANGLE		
AC7	P.F. ANSON		
AC8	FRIENDS		
	AC8/1 B. Burstall	/6	G. Young
	/2 S. Gurney	/7	M. Cunningham
	/3	/8	J. Bourne
	/4 Mme Castel-Branco	/9	M. Burlton
	/5 D. Low		
AC9	ORIGINAL COMMUNITY		
	AC9/1 Michael Cooke	/ 7	Henry Watts
	/2 Anselm Mardon	/ 8	George Chambers
	/3 Maurus Sutton	/ 9	Bernard Lawson
	/4 Denys Prideaux	/10	Bede Lloyd
	/5 D. Detheridge	/11	David Tugwell
	/6 H. Fear		
AC10	VISITATION/RESIGNATION		
AC11	BEAR CREEK		
	AC11/1 legal documents	/4	Acland
	/2 Maehara	/5	Turner
	/3 Kitson		

AC12	PRINCETON & MIRAFLORES			
AC13	CANADIAN HIERARCHY			
	AC13/1 Vancouver	/2	others	
AC14	ST VINCENT'S HOME			
	AC14/1 Grey Nuns	/3	Seals (Fund-raising)	
	/2 New Building	/4	Church Furnishing & supplies	
	/5			
	5/1 Joseph Hills	14/ 7	Social Agencies	
	5/2 J. Hoffman	14/ 8	children	
	5/3 John & Mary Glen	14/ 9		
	5/4	14/10	mental hospitals	
	5/5 general correspondence	14/11		
	14/6 homeless unemployed	14/12	estates of Glen, O'Donnell & O'Keefe	
AC15	B.C. CATHOLIC, CATHOLIC CHARITIES, APPEALS & DONATIONS			
AC16	PORT CHAPLAIN			
	AC16/1 A.M.I.C.	/2	Catholic Sailors' Club	
AC17	PRISON CHAPLAIN			
	AC17/1 John Howard Society	/ 6	B.C. Police	
	/2 Borstal & drugs	/ 7	Armed Forces	
	/3 prisoners	/ 8	Indians	
	/4 B.C. PENITENTIARY	/ 9	Remission Service	
	/5 prisoners' education & industrial school	/10	Government Departments	
AC18	BRETHREN			
	AC18/1 official letters to community	/ 7	Abbot Dyfrig Rushton	
	/2 Abbot Wilfrid Upson	/ 8	D. Bede Griffiths	
	/3 Norbert Cowin	/ 9		
	/4 D Leo Packer	/10	Silver Jubilee	
	/5 Michael Hanbury	/11		
	/6 D Benedict Steuart	/12	Brethren misc.	
AC19	BENEDICTINES IN NORTH AMERICA			
	AC19/1 D Eugene	/5	D Maurus	
	/2 New Westminster misc.	/6	D Luke	
	/3 Abb. Thomas, Mt Angel	/7	Mt Angel misc.	
	/4 D Cyril			
AC20	NUNS			
	AC20/1 D Brigid Allen	/5	D Monica Watts	
	/2 D Laurentia	/6	Abbess Flavia Garland	
	/3 D M. Magdalene Cunningham	/7	D Teresa Poett	
	/4 D Bede Foord			
AC21	RELIGIOUS SISTERS			
	AC21/1 Sr Cecilia Mary	/4		
	/2 Sr Mary Vianney	/9	Sr Veronica Wightman	
	/3 Sr Gertrude Ann Petty			

- AC22 PRIESTS IN NORTH AMERICA -- Small Collections
 AC22/1 Casey /5 Moreau
 /2 Hurley /6 Morrison
 /3 McCarthy /7 Oronoz
 /4 H. Meek /8 Reinhold
- AC23 PRIESTS IN NORTH AMERICA -- Individual letters
 AC23/1 Secular priests /3 Redemptorist
 /2 OMI /4 other religious
- AC24 REV. EDWARD GEISKOPF
- AC25 BENEDICTINES -- GENERAL
 AC25/1 D Cuthbert Formby, Belmont
 /2 D Aelred Watkin, Downside
 /3 D Aelred White, Warrington
 /4 D Hubert Van Zeller, Downside
 /5 St Andre
 /6 Dom G. Rahm, Maria Laach
 /7 Abbot G. Madelaine, Leffe (Dinant)
 /8 Maredsous
- AC26 OTHER PRIESTS & BROTHERS
 AC26/1 UK collections /5 India
 /2 UK individuals /6 Jamaica
 /3 Australia /7 Br Dunstan O'Neill
 /4 Ceylon
- AC27 Mgr VERNON JOHNSON
- AC28 Rev. ANTHONY WALSH
- AC29 POSSIBLE VOCATIONS
- AC30 RELATIONS WITH OTHER CHURCHES
- AC31 SECULARS
 AC31/1 Mrs Hodson
 /2 Norris /2/1 other professional advisers
- AC32 FRIENDS IN THE FORCES
 AC32/1 Secord /3 Belarger
 /2 Molley /4 Worobec
- AC33
 AC34
 AC35 OTHER CANADIAN ACTIVITIES
 AC36
 AC37
- AC38 CALDEY VISITS & CORRESPONDENCE

AC39 CONFERENCES

AC40 NOTEBOOKS & DIARIES

AC41 BEQUESTS

AC50 About AFC

Note

It is hoped to publish a biographical note about Aelred Carlyle, based on the Prinknash archives, in *Catholic Archives*, No.11, 1991. It is regretted that this archive is not open. If anyone should want further information, research and copying can be undertaken for a fee.

continued from page 25

3. Published as James Mills (ed.), *The registers of St John the Evangelist, Dublin 1619 to 1699*, (Dublin, 1906).
4. Published as J.T. Gilbert (ed.), *Crede Mihi. The most ancient register book of the Archbishops of Dublin before the Reformation*, (Dublin, 1897).
5. Published as Charles McNeill (ed.), *Calendar of Archbishop Alen's Register c.1172-1534*, (Dublin, 1950).
6. Published as N.B. White, 'The Repertorium Viride of John Alen, Archbishop of Dublin, 1533,' *Analecta Hibernica* No.10, July 1941.
7. Published as H.J. Lawlor, 'A calendar of the Liber Niger and Liber Albus of Christ Church, Dublin', *Proceedings of the Royal Irish Academy* Vol. XXVII, Sec. C., No.1, (Dublin, 1908).
8. See *D.N.B.*
9. do.
10. do.

continued from page 20

At this time we are unable to entertain searchers in the normal manner. But we are, from 1990, in a position to reply to enquirers to the degree we have reached in our work. Please do not hesitate to contact me: Rev. Christopher Smith, The Priest's House, 20 Newcomen Road, Dartmouth, Devon TQ6 9BN.

THE ARCHIVES OF THE SISTERS OF MERCY OF
THE BLESSED SACRAMENT :
A PROTOTYPE OF RELIGIOUS ARCHIVES IN MEXICO

George Herbert Foulkes

Catholic Archives published in its 1983 issue a short report about Catholic archives in Mexico. Since then, the National Archives have been re-structured (partly because of budget cuts), suppressing all archival activities dealing with non-governmental bodies.

The ecclesiastical archives programme is now sponsored by the Episcopate and the Association of Mexican Church Archivists with satisfactory results, particularly regarding diocesan and parish archives. In contrast, religious Institutes have not been very active in their archives since the programme was withdrawn from the National Archives, and not much had been done, because their holdings are far less important for national history than diocesan and parish records.

Most of the Orders that worked in Mexico during Spanish domination lost their colonial archives due to their suppression, the expulsion of Spanish clergymen in the 1820s and 1830s, the expropriation of Church property in the second half of the nineteenth century and, in more than one case, neglect. As far as I know, the only religious Order which has its archives more or less complete since colonial times, is the Augustinian Province of Saint Nicholas of Tolentino, but I have not seen the papers myself.

Two Franciscan Provinces (Jalisco and Michoacan) keep fragments of their colonial archives, but parts of these and also of the Province of Mexico can be found in the National Library, the Institute of Anthropology, the Public Library of Guadalajara, and other public institutions.

Dominicans, Carmelites, Fatebenefratelli, and the Order of Mercy have practically no nineteenth-century or earlier documents. What exists is scattered in various archives, libraries and universities throughout the world. The National Archives in Mexico City, located in the old prison of Lecumberri, has important collections referring to all the religious Orders that existed in Mexico before the mid-nineteenth century. Part of the Benedictine archives of Montserrat, the only monastery the Order had in New Spain, is still there.

The archives of the Oratory of Saint Philip Neri in Mexico City, whose history goes back to the mid-seventeenth century, are in the possession of a private collector in Guadalajara who refuses to return them. Other Oratorian

archives met with better luck, such as the one of San Miguel Allende, which is kept in the Oratory itself.

I remember having seen many papers from the archives of the Bethlemites, founded in Guatamala in 1600, in the Archdiocesan Archives of Puebla (probably the most important Catholic colonial archive in the American continent). Those of the Brothers of Charity, or at least some of them, are kept in the historical archives of the Ministry of Health, in downtown Mexico City. (Curiously, the Wellcome Institute in London has a few papers of these two Orders.)

The Jesuits, of course, have very good 19th and 20th century archives, but the earlier papers are in the National Archives of Mexico, the Institute of Anthropology, the National Library, and the Royal Academy of History in Madrid. They do have colonial materials, but only those collected by Fr Mariano Cuevas and other Jesuit historians.

The archives of monasteries of nuns did not suffer so much from the religious persecutions and the expropriations which the nuns experienced during the last century and a half. It is true that there are blanks and that much was either destroyed or is to be found in public and private hands, but usually papers in monasteries date back to their very beginning. Such is the case of most of the old establishments of Poor Clares, Augustinians, Dominicans, Capuchins, and Conceptionists. Another case is the Company of Mary, which became a Generalate in 1921, holding in its provincial house in Mexico City the documents that were found in the old autonomous convents.

Such is the fate of the archives of the first Orders that worked in Mexico. In this present epoch, when religious in general seem to be more conscious of the practical value of history and archives, efforts have been made towards the knowledge and diffusion of what exists. I find particularly praiseworthy the location and photo-reproduction programmes undertaken by the provincial superiors of the Carmelites, Brothers of Saint John of God, and the Company of Mary.

Since the second half of the nineteenth century, many Institutes from Europe and the U.S.A. have settled in Mexico; some have good archives, others lost theirs during religious persecutions or through carelessness (I know two congregations of French origin that in the last ten years sold parts of their archives and libraries to a paper mill!), but there is no need to comment on these, as they usually follow archival regulations given by major superiors.

The real problem or need today in Mexican religious archives, is within the local foundations, which have sprung up rapidly in the Church in Mexico, particularly since 1870 onwards. I do not know how many they are, but I know for sure it is a three digits number.

Most of these Institutes are fairly small, with very limited resources and, regarding archives, with hardly any awareness of the historical value of documents, or even of their importance for administrative purposes. One particular Congregation, founded in 1939 and now with approximately seventy Sisters, has no archives prior to 1985, because general superiors till then thought papers should go to the waste-paper basket! It is an extreme example, but there are perhaps others in similar conditions.

It is a fact that during the Revolution and in the 1920s and 1930s much was destroyed by persecutors of the Church, or had to be destroyed by religious as an extreme measure of wisdom, but nevertheless neglect has been our even worse harasser than political oppressors. There are certainly religious archives where things are not bad at all and most Institutes now seem to have assimilated their past faults and are now seeking ways to improve their access to information.

When the present Vicar for Religious in the Archdiocese of Mexico City was newly appointed, he immediately realized the gravity of the matter and looked for help to organize the records of the Vicariate, in order to discover the problems and needs of each Institute and, amongst other things, to suggest archival policies for religious within the jurisdiction.

In September 1985, the earthquake that shook Mexico City, seriously damaged the Chancery, a ten-storey building which it took four years to repair. The losses could have been worse: the historical records — dating back to the 1520s — and the press archives, with well over fifteen thousand newspaper cuttings that had taken two years to classify, were left in complete disorder, partly by devastation and partly by the unexpected and unplanned evacuation of the premises. The only irremediable loss was the collection of local Church censuses and statistics going back to the eighteenth century. Obviously all the archival programmes within the Chancery had to be stopped. The only feasible way left was to work inside the Institutes themselves.

At that time the Sisters of Mercy of the Blessed Sacrament were seeking advice on developing archival programmes. The opportunity was unique, a Mexican foundation, with pontifical approval but still with the General House in the Archdiocese, one which had suffered religious persecution and other events that cause damage to archives, one which had expanded to other countries and, above all, one with co-operative superiors who had clear views of what they wanted but were also open to new ideas.

The Sisters of Mercy of the Blessed Sacrament were founded in Mexico City by Refugio Aguilar y Torres, a middle-aged widow, mother of a child who in latter days became Superior General of the Congregation founded by her mother. Mother Aguilar had in mind to educate children in religion and science and to worship the Blessed Sacrament, as a means of forming committed

members in the Mystical Body of Christ, and therefore active and better Catholics for the world.

The Institute was first approved in 1922. In 1925 it became affiliated to the Order of Mercy and, in 1949, received the final approval from the Holy See. It spread rapidly from 1925 to several countries of Latin and North America and Europe, where it is still serving Christ and his Church.

In other words, it was the kind of institute which would give us enough experience to solve archival problems that could arise in minor Institutes.

The first steps adopted to develop the project were to collect in one single place all the papers belonging to the Institute's Central Archive. Boxes, trunks, bundles, were brought from bookshelves, cellars and other odd places, and then combined with the materials already in the General Secretariat and arranged chronologically, there being no previous order at all.

This done, the papers were sorted as historical, intermediate, or current, and then we began to form groups of sections and series, starting with the materials we had set apart for the 'historical archive'. The same groups were used in the 'intermediate' and 'current' archives. The main groups were GOVERNMENT, ECONOMY, and RESERVED or Secret (the few files referring to serious faults of religious kept for the time ordered in Canon Law). The next division reflects the hierarchical structure of the Institute, and again another division (the series) shows the actions of each exponent of the internal hierarchy.

Another group was formed with personal papers of sisters, collections of manuscripts given to the Institute, archives of extinct Provinces or houses, etc.

The papers in the ECONOMY group differ very much between Institutes and even more from one country to another, but those in the GOVERNMENT group proved to be more or less the same. The scheme for this latter group was:

FOUNDRESS

{ Family papers
Homages in her lifetime
Private correspondence
Spiritual writings
Testimonies of her life and virtues

GENERAL CHAPTERS

Agendas
Decrees
Deeds
Delegates
Elections
Letters of convocation
Manuals
Newsletters
Prayer books
Reports
Rules and Constitutions
Suggestions

**SUPERIOR GENERAL
AND HER COUNCIL**

Agendas
Correspondence
Deeds
Draft books
Newsletters

GENERAL ORGANISMS

Apostolic projects
Courses, meetings and congresses
Feasts and celebrations
Editions and other researches
Newsletters
Reports

PROVINCES

Apostolic projects
Canonical visitations
Chronicles
Correspondence
Courses, meetings and congresses
Deeds of Chapters
Editions
Feasts and celebrations
Manuals
Newsletters
Reports

LOCAL COMMUNITIES

Apostolic projects
Canonical visitations
Chronicles
Correspondence
Feasts and celebrations
Prospectus

RELIGIOUS

Correspondence
Deeds of professions
Necrologies
Nominations
Official documents
Registers

LAY ASSOCIATIONS

Correspondence
Newsletters
Manuals
Rules

Files were arranged alphabetically and documents within the files chronologically and then put into numbered de-acidified boxes kept on metal shelves. In a few days all the files in the 250 boxes of the 'historical archive' were listed, giving names, extreme dates, and main topics mentioned in them. We went on cataloguing, having up to now registered and described all individual items prior to 1949.

But the Superior General's (and her Council's) aim, was to master the archive as a means of enlivening and encouraging the religious life of the sisters, so new projects were visualized. Various researches of historical and apostolic interest, sponsored by the General Government, began using the Institute's Central Archive. It was thought that frequent use could, in due course, damage the papers, so all the items prior to 1937 (the year the Foundress died) were photocopied and transcribed, which, in any case, had to be done sooner or later for the beatification proceedings of Mother Aguilar.

Furthermore, the Secretary General and her assistants began locating and obtaining copies of documents relating to the Institute in public, diocesan, parish and other archives in various countries. They also started an oral history programme with the aid of young sisters and lay interviewers. Computers were introduced in the General House in 1987; much of the archival processing is already being done in soft ware, and the plans for the near future are to connect with the computers in all houses and schools the Institute has throughout the world. Annexed to the Central Archives are the Photo-archives, and a small reference library with a collection of all the books and pamphlets published by the Institute.

I must add that the General Secretariat extended the archival programmes to the whole Institute, by organizing courses for the training of provincial and local archivists, publishing handbooks, and supervising the archival work during visits.

This experience with the archives of the Sisters of Mercy of the Blessed Sacrament is an encouraging proof of what can be achieved when religious and lay archivists work together. It is also a hopeful sign of a more dignified future for Mexican religious archives as evidences of Christ's presence in the world.

MERCY ARCHIVES AND RESEARCH ON MOTHER AUSTIN CARROLL

Sister Mary Hermenia Muldrey, RSM

In the 1989 issue of *Catholic Archives*, the Editorial Notes opened with statements which have certainly proven their worth to this archivist/researcher in England, Ireland, and Rome. The editor mentioned the use of archives for historical research as one of the primary concerns of the Catholic Archives Society. Other points in the Notes urged religious archivists to be outward looking, to encourage research, swap lists of materials, and publish articles. The last of these suggestions is currently in progress and the others are included below.

The archives of several dozen Convents of Mercy in England and Ireland yielded pertinent data concerning the person and activities of a Mercy missionary to America in the last century. A native of County Tipperary, Mother Austin Carroll,¹ collected, edited, and published four volumes of the *Annals of the Sisters of Mercy*² after she had completed the extensive *Life of Catherine McAuley*.³ Because Carroll was serving in the United States at the time, she gathered her materials through transatlantic correspondence which took a month to reach its destination. Carroll sent her requests for data to the early Convents of Mercy and to the relatives and friends of the Mercy foundress. Thus, when this researcher needed information for a projected biography of Carroll, she hoped to locate a host of letters, as well as an occasional mention of Carroll's name in the annals of early Mercy convents.

Extant Carroll letters were few and far between, however, although a number had been copied into various convent annals, frequently termed chronicles, diaries or journals. These handwritten volumes proved to be invaluable in furnishing the date of a visit and in their convent critiques of Carroll's books. As the volumes of *Mercy Annals*, the biography of the foundress, or other Carroll publications reached the convents, chroniclers noted points of literary discussion. Although comments were largely positive, certain sections were considered too frank as Carroll portrayed both the frailty and the virtue of human nature. Several journals referred to Carroll as 'the American author'. As the Mercies learned when Carroll later visited them, she was especially proud of her Irish birthright and heritage. The descriptions of Carroll, like the opinions about her books, were gems gathered from the pages of the century-old volumes.

Treasured especially were the dates concerning the 1889 journey of Mother Austin Carroll and her Mercy companion from New Orleans. Although this was her first home-visit in thirty-four years, the primary aim of the trip was really research because Carroll needed to check on the historical accuracy of several facts she had received earlier. The task of this researcher was to learn the route and timetable of the visitors. The Mercy archival collection, particularly the guest-books and journals, not only revealed the itinerary but also provided a variety of other bits and pieces. There were descriptions of Carroll's friendliness and unassuming manner, nuns excited at the approach of the

'American author', and great surprise upon learning that nuns needed no special travel disguise in America. The cause of complaints in many convents was the brevity of the visit. The grateful travellers were often escorted to the next convent by two of the sisters. Carroll could not say enough about the generosity and enthusiasm with which she was received in one convent after another.

A century later, Carroll's gratitude was shared by this researcher as she was literally overwhelmed by the warmth of Mercy hospitality and graciousness. Further, this archivist appreciated the access so readily given to the archival materials and especially enjoyed the opportunity of seeing the same journals that Carroll had used so long ago. Archival instincts, or perhaps a nudge from kindred spirits, brought two of Catherine McAuley's original letters to the attention of this researcher. That 'find' was certainly one of the highpoints of the year dedicated to research for the Carroll biography. As a means of encouraging research, the incident is mentioned here in the hope that religious archivists, like historical researchers, might realize that another such discovery can occur at any time. It is certainly possible, for instance, that one of the earlier convents has a copy of the first edition of Catherine McAuley's catechetical booklet, *Cottage Controversy*,⁴ published in the 1830s. Several of the 1883 reprints exist, but an original copy awaits discovery by some twentieth-century researcher.

Lists of all the convents visited, of all the itinerary trodden, and of all the archival collections used are included in the biography, *Abounding in Mercy*.⁵ This life of Mother Austin Carroll, the early Mercy annalist and researcher, might be of interest to any religious archivist, researcher, or historian. Even with all these jobs, Carroll was also a leader who worked against injustice in the prison system, fought racism and opened schools for the blacks, aided single-parent families, and staffed free evening classes for newsboys and street waifs. Never doubting the ability of women to accomplish successfully any career they decided to pursue, Carroll encouraged the higher education of women. This archivist, who turned researcher and then biographer, thoroughly enjoyed using the archives which revealed the qualities and activities of such a gifted religious woman as Mother Austin Carroll.

NOTES

1. Margaret Ann Carroll (1835-1909), native of Clonmel, professed her Mercy vows in Cork with M.M. Josephine Warde, who missioned Carroll in 1856 to M.F. Xavier Warde in America, where Carroll was to spread convents and works of mercy across the South for forty years.
2. Carroll, Mary Austin, *Annals of the Sisters of Mercy*, 4 vols, N.Y.: Catholic Publication Society, 1891-1895.
3. Carroll, Mary Austin, *Life of Catherine McAuley*, N.Y.: D. & J. Sadlier, 1866.
4. McAuley, Mary Catherine, *Cottage Controversy in Six Conversations*, N.Y.: P. O'Shea, 1883.
5. Muldrey, Mary Hermania, *Abounding in Mercy, Mother Austin Carroll*, New Orleans: Habersham, 1988, pp452, illus. 2000 + notes, index, biblio. \$12 paper, \$24 cloth. This biography is available from the author at P.O. Box 19024, New Orleans, LA 70179.

CATHOLIC LAY SOCIETIES IN ENGLAND AND WALES,
1870—1970 : A PRELIMINARY LIST

Robin Gard

The following list of Catholic lay societies in England and Wales is derived primarily from entries in the *Catholic Directory of England and Wales* for the years 1870, 1880, 1890, 1900, 1910, 1920, 1925, 1930, 1939, 1950, 1960, 1965 and 1970. It was originally intended to restrict the list to the inter-War years but logic demanded a wider span and so it was decided to begin in 1870 and to conclude in 1970 so as to register the situation after the First and Second Vatican Councils. Many of the societies are of course still active, and others have been formed since 1970.

It was also the original intention to omit societies whose objects were wholly spiritual or vocational, those supporting missionaries, and also charitable bodies caring for the poor and others in institutions. However, several of these have in fact been included, and the compiler admits inconsistencies. In the list itself, the primary object of a society is given as stated in the directories, but no object is given where either the society's work is well known or its object self-evident from its title. Also, in a few instances, such as the Ladies of Charity, the object (and indeed the lay character also) are unclear from the directory entries.

Inclusion in the *Catholic Directory* does not necessarily imply official recognition, but most of the societies named have had the approval of the hierarchy, and some were founded by the bishops. Regarding the dates of the society (given in parenthesis), the initial date is the actual year of foundation when it differs from a sample year; otherwise, the dates are the first and last sample years in which the society is identified. It is possible, also, that a society may not be included in the directory for several years after its foundation and, occasionally, one suspects that a society has been omitted inadvertently. In only a few instances in fact do the directories give the actual date of foundation, but positive dates, as well as evidence of the existence of other societies, have emerged from papers among the Hexham and Newcastle diocesan archives. The names of these 'ex-directory' societies are given in italics.

The earliest society still in existence in 1970 is the Aged Poor Society, founded in 1708. Societies still active in 1970 which were founded in the nineteenth century include the Society of St Vincent de Paul (1844), the Catholic Poor-School Committee (1847) now the Catholic Education Council, the Association for the Propagation of the Faith (1870), the Guild of Ransom (1887), the Universities Catholic Education Board (1895) now the Oxford and Cambridge Education Board, the Catholic Needlework Guild (1890), and the Catholic Truth Society (1890).

The compilation of a thoroughly reliable and comprehensive list of lay societies would require extensive research, and the compiler is only too conscious that even the present list would have been more complete if he had taken the trouble to check more directories and to consult the archivists of existing societies and other sources. Even so, publication is excused on the grounds that if the preparation of a fuller list of these societies is worthwhile, then it is better to offer an interim list, however defective, in the hope that archivists and others with information will be prompted to contribute additional details.

It is hoped that a further list would also provide details of what archives of each society may survive, where they are held, and what access there may be to them. Indeed, a prime motive for publishing this list is to beg these questions. Here again, if archivists responsible for the records of societies still active, and anyone who has knowledge of the whereabouts of the records of defunct or superseded societies would care to send details or suggestions for further enquiries, the compiler would gladly receive them, with a view to preparing a 'directory of the archives of Catholic lay societies'. And, needless to say, if anyone feels that this is something worth doing and would like to collaborate, offers of help and suggestions would be welcomed. Hopefully, it should not be necessary to form a new society to do so!

- Achille Ratti Climbing Club (1970) (For Catholics having a love of mountains)
- Ad Lucem (1970) (For training and spiritual support for people working overseas)
- Aged Poor Society (1708–1970) (To provide pensions and accommodation for persons of limited means)
- Anglo-Polish Catholic Association (1950–1965)
- Apostleship of the Sea, National Board for England and Wales (1925–1970)
- Apostolate of the Sick (1970) (To help the sick to sanctify their suffering and so to take part in the Church's apostolate)
- Archconfraternity of Prayer for Israel (1907–1965) and Catholic Guild of Israel (1917–1950)
- Association for the Propagation of the Faith (1870–1970) (Mission aid society)
- Association of Blind Catholics (1965, 1970)
- Association of Catholic Teacher College Students (1965)
- Association of Catholic Trade Unionists of Great Britain, Federation of (1950–1970)
- Association of Perpetual Adoration and of Work for Poor Churches and Foreign Missions (1900–1970) (To provide vestments and altar requisites)
- Bellarmino Society (1939–1965) (To answer attacks on the Faith in the Press)
- Blessed Cuthbert Mayne Society (1970) (For convert clergy from the Anglican and Free Churches)

- Boy Scouts, see Catholic Scout Advisory Council
- Calix Society (1970) (For those with alcohol problems)
- Catenian Association (1920–1970)
- Catholic Action Girls' Association (c.1938–1950) (Comprising Young Christian Students and Young Christian Groups)
- Catholic Association (1900–1970) (To promote unity and fellowship among Catholics and to support Catholic organisations (1900) and to promote pilgrimages to Catholic shrines at home and abroad (1950))
- Catholic Association of Widows (1970)
- Catholic Biblical Association (1950–1970) (To promote knowledge and love of the Scripture)
- Catholic Busmen's Guilds* (London, 1928; Tyneside and Wearside, 1931)
- Catholic Care Committee Workers Association (1930, 1950) (For care of children in Catholic elementary schools)
- Catholic Central Library (1950, 1970) and Information Centre (1970)
- Catholic Child Welfare Council (1970)
- Catholic Citizens League* (Hexham and Newcastle, 1926)
- Catholic Committee for Overseas Students (1970)
- Catholic Committee for Refugees from Germany (1939, 1950)
- Catholic Confederation of England and Wales (1920–1930) (Westminster, Salford and Southwark only?)
- Catholic Council for British Overseas Settlement (1950, 1960) (Emigrates boys and girls, 5–15, to Australia)
- Catholic Council for Empire Settlement (c.1926)
- Catholic Council for International Relations (1925–1939) (Joint Committee of nineteen Catholic societies)
- Catholic Council for Polish Welfare (1946–1970) (To co-ordinate Catholic welfare for Poles in Great Britain and abroad)
- Catholic Defence League* (Hexham and Newcastle, 1906) (To oppose measures against Catholic schools)
- Catholic Drama League (1939); National Catholic Drama League (1950)
- Catholic Education Council for England and Wales (1905–1970) (Founded in 1905 to represent the Hierarchy in matters concerning Catholic education. Continued the work of the Catholic School Committee, formed in 1847, as necessitated by the 1902 Education Act and also the work of the Secondary Education Council, formed in 1904 to deal with Pupil Teacher Centres and Secondary Schools)

- Catholic Emigration Association (1930, 1939) (Emigrates girls, 14–17, and youths, 14–18, to the Colonies. Incorporating all Catholic Child Emigration Societies in Great Britain, 1939)
- Catholic Emigration Committee (1925) (S.V.P. committee for information and introductions to colonies)
- Catholic Emigration Society (1927–1939) (S.V.P. body for migration of Catholic families and men over 17, in consultation with the C.W.L.'s Emigration Committee (q.v.) and the Catholic Emigration Association (q.v.))
- Catholic Enquiry Centre (1965, 1970)
- Catholic Evidence Guild (1920–1970) (For the training of public speakers on the Catholic Faith)
- Catholic Federation (Westminster, 1907–1925) (For the promotion of Catholic organisations and for the representation of Catholic interests)
- Catholic Film Institute (1950–1970) (To promote good motion pictures by encouraging constructive film criticism and appreciation)
- Catholic Fund for Overseas Development (1970) (To assist Catholic projects designed to overcome hunger and poverty overseas)
- Catholic Girl Guide Advisory Council (1930), see Catholic Guide Advisory Council
- Catholic Guardians Association (1900–1939)
- Catholic Guide Advisory Council (1950–1970) (To promote Guiding among Catholics and to represent Catholic interests in matters connected with Guiding)
- Catholic Guild of Israel, see Archconfraternity of Prayer for Israel
- Catholic Handicapped Children's Fellowship (1960–1970) (For the welfare of Catholic mentally and physically handicapped young people)
- Catholic Holiday Guild (1940, 1960)
- Catholic Housing Aid Society (1965, 1970) (To assist families in housing difficulties, particularly by helping them to buy their own homes)
- Catholic Information Bureau (1920)
- Catholic Institute for International Relations (1970) (A Centre for information and education on international questions)
- Catholic Introduction Bureau (1950–1970) (To introduce Catholic men and women with the object of fostering Catholic marriages)
- Catholic Libraries for H.M. Forces (1950)
- Catholic Marriage Advisory Council (1950–1970) (To promote education for successful marriage and to advise and help where difficulties occur)
- Catholic Men's Society of Great Britain (1970)

- Catholic Missionary Society (1925–1970) (For the conversion of England and Wales)
- Catholic Musicians Guild (1950, 1960)
- Catholic Needlework Guild (1890–1970) (To provide clothing and assistance to the needy poor)
- Catholic Nurses Association (1920)
- Catholic Nurses Guild (1920) (Affiliated to the Catholic Nurses Association)
- Catholic Nurses' Guild of England and Wales (1950–1970) (To promote the spiritual, professional and social welfare of nurses). See also the Holy Cross Society for Trained Nurses.
- Catholic Overseas Appointments (1965, 1970) (For the recruitment of qualified personnel for developing countries overseas)
- Catholic Parents' and Electors' Association, Inter-Diocesan Council of (1960–1970) (To promote the interests of the Catholic family)
- Catholic People's Weeks (1965, 1970) (To organise courses of adult education)
- Catholic Pharmaceutical Guild (1932–1970) (For Catholics engaged in pharmacy)
- Catholic Police Guild (Metropolitan and City) (1925–1939)
- Catholic Police Officers' Guild (1920)
- Catholic Poor School Committee (1847–1890), see Catholic Education Council
- Catholic Press Agency (1928)
- Catholic Prisoners' Aid Society (1898–1960) (To advise and assist Catholic prisoners and their families)
- Catholic Psychology Group (1970) (For Catholics concerned in psychology)
- Catholic Radio and Television Guild (1960–1970) (For Catholics engaged in Radio and Television)
- Catholic Reading Guild (1910–1939) (For the diffusion of Catholic literature of all kinds)
- Catholic Record Society (1910–1970) (For research and publication in post-Reformation history)
- Catholic Re-Union Committee (Hexham and Newcastle, c.1922–1928)*
- Catholic Scout Advisory Council (1920–1970) (To promote Scouting among Catholics and to represent Catholic interests in matters connected with Scouting)
- Catholic Social Guild, Oxford (1920–1965) (To make known the teaching of the Church on social questions)
- Catholic Social Union (1900). Allied to Ladies of Charity (q.v.)
- Catholic Societies Education Committee (1930)

- Catholic Soldiers' Association (1910—1939), see also United Services Catholic Association
- Catholic Stage Guild (1920—1970) (For all artists on stage, principals and staff)
- Catholic Student Union (1970) (To unite students in further and higher education in the Church's mission in the world today)
- Catholic Study Circle for Animal Welfare (1942—1970)
- Catholic Teachers' Federation (1950—1970) (To unite Catholic teachers for the welfare of Catholic education)
- Catholic Transport Guilds, Federation of (1939—1970) (For Catholics in the Transport Industry)
- Catholic Truth Society (1890—1970) (To disseminate among Catholics low-priced devotional works, etc.)
- Catholic Union of Great Britain (1900—1970) (A representative body of the laity to watch over Catholic interests, especially concerning Government policy and legislation, and the activities of local authorities and other public bodies)
- Catholic Women's League (1910—1970) (A non-political national society of Catholic women to serve the Church, Family and State under the guidance of the Hierarchy)
- do. Emigration Society (1912—?)
- do. Christian Doctrine Association (1923)
- do. Nursing Association (1948)
- do. Relief and Refugee Committee (1970)
- do. Services Club Committee (1960, 1965) (For the spiritual and moral welfare of H.M. Forces and Allied NATO personnel in Germany)
- Catholic Women's Missionary League (1930) (To aid missionaries in Africa, India and the Indies)
- Catholic Young Men's Society of Great Britain (1925—1965)
- Catholic Youth Service Council (1970) (To co-ordinate work by Catholics among young people in youth clubs and elsewhere)
- Centre for Biblical and Jewish Studies (1970)
- Children of Mary, Confederation of (1939—1970)
- Christian Life Movement (1970) (To train men and women to infuse a Christian spirit in the communities in which they live)
- Church Music Association (1960—1970) (For those concerned with the performance of the music of the Church)
- Civil Service Catholic Guild (1933—1970)
- Confraternity of Catholic Soldiers (Southwark, 1890)

- Confraternity of St Peter (1870, 1900) (To restore Peter's Pence and to unite all Catholics in protecting the independence of the Holy See). Formerly St Peter's Pence Association (1859)
- Converts' Aid Society (1896–1970) (For convert clergymen from various Protestant bodies, and convert Anglican sisters)
- Correspondence Guild for Enquirers (1910) (For Protestants wishing to correspond with Catholics on matters of Church doctrine, faith, and practice)
- Crux (1970) (A movement engaging in the apostolate of the social milieu, using Celi techniques)
- Cyfeillion Cymru (1950–1970) (To help the Welsh clergy by prayer, alms, and the adoption of Welsh parishes)
- Dames of St Joan (1950) (An Order with similar aims as the Knights of St Columba for men)
- English League of Catholic Esperantists (1930)
- Family and Social Action (1970)
- Federation of Association of Catholic Trades Unionists of Great Britain, see Association of Catholic Trade Unionists of Great Britain
- Federation of Catholic Transport Guilds, see Catholic Transport Guilds
- Girl Guides, see Catholic Girl Guide Advisory Council and Catholic Guide Advisory Council
- Grail (1950–1970) (For the training of lay apostles)
- Guild of Catholic Artists and Craftsmen (1950–1965)
- Guild of Professional Social Workers (1950–1970)
- Guild of Our Lady of Ransom (The Church Extension Society) (1887–1970) (For the conversion of England and Wales)
- Guild of Our Lady of Walsingham (1970) (To promote devotion and pilgrimages to Our Lady of Walsingham)
- Guild of St Francis of Sales (1939–1965) (For Catholics engaged in journalism, writing, publishing and advertising)
- Guild of St Gregory and St Luke (1900–1920) (For the study of Christian Archaeology and Art)
- Guild of St Luke, SS Cosmas and Damian (1910–1970) (For Catholic members of the medical profession)
- Guild of St Michael for Aviators (1920)
- Handicapped Children's Pilgrimage Trust (1960–1970) (To take children to Lourdes)
- Historical Research Society (1900)
- Holy Cross Society for Trained Nurses (1900)

International Catholic Girls Society (1960--1970) (For the welfare of foreign girls working in the British Isles)
International Catholic Society for Befriending Girls (1910--1939), National Catholic Protection Council (1939)
International Scientific Congress (1900)
Knights of St Columba (1919--1970) (A fraternal Order for Catholic men)
Ladies of Charity and Catholic Social Union (1910--1970)
Latin Mass Society (1970) (Urges the preservation of the traditional Catholic liturgy)
Lay Apostolate Group (1960)
League for God (1938) (To combat Atheistic Materialism and to spread the knowledge of God)
League of Christ the King (1950--1970) (For the lay apostolate for young men of the student, professional and allied classes)
League of the Cross (1920)
Legion of Mary (1929--1970) (For the sanctification of its members, men and women, by prayer and active apostolic work)
Lingard Society (1925--1939)
Little Way Association (1970) (To help missionaries by prayer and active work)
Look-Listen Movement (1970) (To encourage Catholics to exercise Christian responsibility in judging radio and television programmes)
Marian Association (1970) (For young people, 15--25, choosing to live fully Christian lives with Mary as their guide)
National Board of Catholic Women (1950--1970) (To promote and co-ordinate Catholic Action among Catholic women of England and Wales)
National Catechetical Centre (1970) (To advise on matters concerning religious education and to co-ordinate work in dioceses)
National Catholic Drama League (1939, 1950)
National Catholic Federation (1933?) (To unite all Catholics in defence of faith and morals, justice for schools, etc.)
National Catholic Youth Association (1960--1970) (An advisory body comprising representatives of Catholic Youth associations)
National Council for the Lay Apostolate (England and Wales) (1970)
National Council of Catholic Youth Clubs (1965) (To co-ordinate and develop the work of Catholic Youth Clubs)
National Retreat Council (1970) (To promote the retreat movement in England, Wales and Scotland)

- Newman Association (1942–1970)** (Founded in 1942 as the graduate division of the University Catholic Federation, founded in 1920. An association of University Catholic men and women)
- Newman International Foundation (1950)** (A Trust Fund to support the international work of the Newman Association and to administer the Newman International Centre)
- Opus Dei (1965, 1970)** (For the sanctification of its members and for each to carry out the apostolate within his or her own work)
- Our Lady's Catechists (1970)** (For the instruction of children unable to attend Catholic schools)
- Our Lady's Missionary League (1950–1970)** (To provide vestments, altar requisites, medical needs and personal gifts to missionaries abroad)
- Oxford and Cambridge Catholic Education Board (1939–1970)** (Formerly the Universities Catholic Education Board, founded in 1895, to provide spiritual safeguards for Catholic undergraduates at Oxford and Cambridge)
- Pax Christi (1965, 1970)** (An international movement for peace)
- Parish Organisation Committee (1928)*
- Parochial Apostolic Union (1933–1950)** (For the conversion of friends and relatives by prayer, example and personal help)
- Police Court Mission (Hexham and Newcastle, 1926)*
- Printers Guild of St John (The Printing and Allied Trades' Guild of St John the Evangelist) (1950–1965)** (For Catholics in the printing and allied trades)
- Pueri Cantores (1970)** (An international organisation of boys' choirs)
- Rose Society (1970)** (For aid to individual missionary priests)
- Royal Naval Catholic Association (1920)**
- St Anselm's Society (1870–1910)** (For the dissemination of the best literature)
- St Cecilia's Guild of Catholic Braillists, or St Cecilia's Guild for the Catholic Blind (1950–1970)**
- St Christopher's Catholic Cycling Club (1960–1970)**
- St Dominic Savio Guild (1970)** (For youth counselling)
- St Francis Leper Guild (1930–1970)** (To collect funds for work among lepers)
- St Francis Xavier's Union (1930–1950)** (To promote better understanding between Catholics of Great Britain and Ireland and India and the East)
- St Hugh's Society (1950–1970)** (For the education of Catholic boys of the professional classes)
- St Joan's Social and Political Alliance (1950)**
- St Louise de Marillac Association (1960–1970)** (An association of young women to visit and assist poor and lonely old people)

- Serra International (1970)** (A voluntary organisation of Catholic laymen to further vocations for the priesthood and the religious life)
- Serra National Council for England and Wales (1970)** (Liaison body between Serra clubs and the Hierarchy and other national organisations)
- Society for the Maintenance of the Apostolic See (Westminster, 1926, 1930)**
- Society of Catholic Artists (1970)**
- Society of Our Lady of Good Counsel (1930–1965)** (To give free legal advice and assistance to the poor)
- Society of Our Lady of Lourdes (1912–1970)** (To promote devotion to Our Lady of Lourdes and to organise pilgrimages)
- Society of St Gregory (1930–1970)** (To promote active participation in the Sacred Liturgy)
- Society of St John Chrysostom (1970)** (To promote Christian unity and to make known the history, worship and spirituality of Eastern Christendom)
- Society of St Vincent de Paul (1844–1970)** (An international organisation of Catholic lay men and women to undertake active charitable works)
- Society of the Magnificat (1940–1970)** (To promote the recital of the Divine Office by the laity)
- Sword of the Spirit (1940–1965)** (To create an informed and active Catholic opinion on international questions)
- Union of Catholic Mothers (1938–1970)** (An organisation for Catholic married women for the preservation of the family and sanctification of the home)
- Union of Catholic Students (1942–1965)** (Founded in 1942 as the student division of the University Catholic Federation of Great Britain, founded in 1920. It unites Catholic student societies in British universities)
- United Services Catholic Association (1950–1970)** (For the welfare of Catholics in H.M. Forces), see also Catholic Soldiers' Association.
- Universities Catholic Education Board, see Oxford and Cambridge Catholic Education Board**
- University Catholic Federation of Great Britain, or University Catholic Societies Federation of Great Britain (1920–1970)** (A consultative body to discuss problems in university and higher education)
- Vernacular Society of Great Britain (1960, 1965)** (To promote the use of the vernacular in liturgical worship)
- Young Christian Students' Organisation (1960–1970)**
- Young Christian Workers (1950–1970)** (For wage-earning unmarried youth between 15 and 30)

THE ASSOCIATION OF RELIGIOUS ARCHIVISTS IN IRELAND

The last account of the above Association was carried in *Catholic Archives*, No.2, 1982. That article dealt with the origins of the Association, its links with the Conference of Major Religious Superiors and with the Archives Department of University College, Dublin. What follows is an update on the activities of ARAI since then.

Our first Newsletter appeared in time for Christmas, 1981. No.7 will appear this year. These letters have chronicled events during the 1980s. The AGM has been held each year after Easter with a regular attendance of over thirty. The papers read at these meetings have been circularized to the full membership. The Executive Committee elected at the AGM has met about four times each year. Some worthwhile initiatives have emerged from their deliberations: the organisation of workshops; the drawing up of a draft Directory of Irish Religious Archives; the holding of Beginners Courses arranged in conjunction with University College Dublin (U.C.D.); a year-long Diploma Course also arranged with U.C.D. The Executive has tried to maintain a balance between, on the one hand, workshops or lectures on the more practical aspects of archival management, and, on the other, papers of a more reflective nature dealing with the use made at present of archival collections belonging to religious.

This last point requires further elaboration. It would have to be said that, up till now, not an awful lot of use has been made of the archival collections attached to religious houses. The main reasons for this, apart from ignorance of their existence, are mainly two: (a) their inaccessibility and (b) the lack of catalogues or lists indicating the contents. As to the first point, it would have to be admitted that, even now, access to religious archives cannot be taken for granted. To balance that, however, let me quickly say that those research students who have had occasion to approach archivists appointed in religious houses have nothing but praise for the co-operation received. The problem seems to be more with the lack of preliminary work done on archival files, rather than their inaccessibility.

That brings me to the second point. Most religious archivists are part-timers and they tend to be senior citizens. The time available for work in the archives is limited, that is, the few hours each week that can be snatched when other 'more important' work has been finished. The wonder is that so much is done! But still there are many boxes unopened, many files untouched. There are very few religious archives with a full inventory of their contents. There are still fewer with descriptive lists. This is one of the main reasons for the reluctance of religious to open their archives. They themselves are ignorant of the contents. How could they make such files accessible to total strangers?

Much more could indeed be written about the two points raised above. I merely mention them here to highlight the need for more intensive listing, calendaring, cataloguing of religious archives around the country.

One of the objects of the Association is to promote the care and preservation of records and archives in order that they might be accessible for academic research and other cultural purposes. To promote this object it was decided by the Executive to approach three people known to have an interest in archival material relating to religious in this country. The first of these was the Professor of Modern Irish History at U.C.D., Professor Donal McCarthy. His paper 'The Historian and the Archivist' appeared in the 1989 edition of *Catholic Archives*. Next to be approached was Mary Peckham, an American research student. Her theme was 'Religious Archives: a Rich Source of Social History'. Finally, Catriona Clear spoke on 'The Archives of Religious Congregations, to what purpose?'. The purpose of these papers was to indicate the interest of academics in our collections, to emphasize the wealth of material contained therein and as a result to stimulate in our members the desire to make more of this material available to genuine researchers. It should perhaps be noted that the two ladies mentioned above are social historians. But interest in religious archives is not confined to social historians. There are large areas yet to be explored particularly in the two fields of education and foreign missions.

Another area that is coming in for attention in our Association just now is 'Archival Policy'. Until recently the work of the archivist was regarded as of little consequence in most of our Congregations. There is a greater need now to have the role of the archivist defined, to have that role recognized within the community, to have relations with the administration clarified, to have collections protected and made secure. We have at hand now a sample document of an Archival Policy for a particular Congregation. We hope eventually to adapt it for more general purposes.

Much work still remains to be done by ARAI. During the 1980s interest has been awakened and much work done to preserve our collections for posterity. During the 1990s this work will have to continue. With the better organisation of our archives and listing of their contents there should follow a better use of these resources both at the administrative and academic level.

L. Layden C.S.Sp.
January 1990

Note: Fr Leo Layden is Chairperson of ARAI. The Secretary is Sr Dominique Horgan OP, Dominican Convent, Sion Hill, Blackrock, co. Dublin.

RELIGIOUS ARCHIVES CONFERENCE, 1989

(The following account is based on the work of rapporteurs K. Cann, J. Fox and A. Peacock to whom the compiler is greatly indebted)

Thursday, 12 October 1989 may well prove to be a significant date in the annals of religious archivology. About fifty archivists, librarians, administrators, plus a sprinkling of academics gathered together in the Lecture Theatre of London University's School of Oriental and African Studies. (A list of the offices represented is given at the end.) It had long been felt that the archivists of churches and religious societies and organisations worked in some isolation and did not, in general, feel themselves to be well informed of each other's activities. Then, too, religious archives in the British Isles were very scattered, some remaining with their creating bodies while others had been deposited in local record offices or institutional libraries and repositories. Here, the staff who administered them often acquired a subject specialism and, so to speak, became 'religious archivists'. Both custodians and users found their information about the whereabouts of religious archives was sparse and elusive. The business of the day was to discuss these and other matters of common interest and to exchange news and information.

Father A.P. Dolan, Chairman of the Catholic Archives Society, was the first speaker. His paper concerned the development and growth of the Society since its formation in 1979. He outlined its academic and cultural purposes and described the ways in which both are advanced through publications and conferences. The next two speakers were academics who provided a user's view of religious archives. Professor Richard Gray of the School of Oriental and African Studies outlined the specific and wider importance of religious archives for research. Archives were essential for the study of church history, but were also of great use to secular scholarship, for example missionary records often acted as sources of information on industry and agriculture in developing nations. Religious archives could thus demonstrate the importance of the Churches' enterprise for the world, and might even overturn the stereotypes of the historian. Specific needs of researches included ease of access, clear guides to collections and sufficient back-up material. Dr Clyde Binfield of the University of Sheffield drew on personal experience in stressing the importance of ease of access and the provision of basic facilities, most of which he acknowledged were often beyond the archivist's control. More achievable goals were improved guides to collections and contextual resources, and increased cross-referencing with material in other repositories. He saw the archivist as subject specialist rather than administrator and suggested that readers could be used as allies in obtaining new material.

The emphasis of the afternoon papers was practical and to some extent technical. Rosemary Keen of the Church Missionary Society spoke about the problems of the divided archive based on her work with the Church Missionary Society. The Society's archives were situated in three different locations: on-site records at headquarters and an off-site storage repository, both in London, while the historical archives were on deposit in Birmingham University Library. She emphasised the importance of listing and cataloguing all records placed in the care of busy academic institutions and outlined her strategy for dealing with off-site records in London. Malcolm Thomas of the Society of Friends introduced the topic of thesaurus construction in religious archives. He provided sheets with examples, and discussion centred on the need for clarification of terminology. It was suggested that different denominations might wish to produce guides to their own special terms and that a comprehensive thesaurus might wish to build on these terms. Christopher Kitching of the Royal Commission on Historical Manuscripts spoke of the advisory and information services available from the Commission and particularly how these could help participants.

The papers generated lively discussion which greatly benefited from the variety and range of organisations represented. Phraseology had at times a distinctive flavour. There was reference, for example, to the 'theology of archives' which one speaker saw as the 'record of God at work in the community'. One participant wondered whether there were denominational differences in attitudes to religious archives. Points raised indicated a wealth of topics which could be dealt with in depth at future conferences. These included closure dates and confidentiality, the difficulties of access to ecclesiastical records; the temporary loan of records; weeding; the significance of religious ephemera; and the need for a directory of religious archives. One non-participant wrote in urging the pressing need of an archive of contemporary Church magazines. Several speakers hoped that a future forum would allow for the meeting of different interest groups. The presence among us of a member of the American Theological Library Association and an observer from the Anglo-Jewish Archives indicated other future themes.

All in all, it was felt that the day had been a great success and was worth repeating in another year's time. Not least had participants benefited from the opportunity to chat amongst themselves in the intervals of the formal sessions. The proceedings would be put together and published by the Society of Archivists Specialist Repositories Group. A steering group was set up and a register of interested persons and organisations would be maintained.

(For further information contact, in the first place, Rosemary Seton, The Library, School of Oriental and African Studies, Thornhaugh Street, Russell Square, London WC1H 0XG. Comments and suggestions would also be most welcome.

Rosemary Seton

LIST OF OFFICES REPRESENTED

Bar Convent, York; Borthwick Institute of Historical Research, York; British Council of Churches; British and Foreign Bible Society; Catholic Archives Society; Church of England Record Centre; Church Missionary Society; Daughters of Jesus, Rickmansworth; General Synod, Church of England; Ladywell Convent, Godalming; Lancashire Record Office; La Sainte Union Congregation; Leicestershire Record Office; Little Sisters of the Assumption; Methodist Archives, John Rylands Library; Methodist Church, Connexional Archives; Moravian Church Library; National Society; National Library of Wales; Order of St Augustine; Orthodox Church of British Isles Archives; Pusey House, Oxford; Regents Park College, Oxford, Angus Library; Royal Commission on Historical Manuscripts; Salvatorian Fathers; Selly Oak Colleges Library; School of Oriental and African Studies; Sisters of Mercy, Bermondsey; Society of Catholic Medical Missionaries; Society of Friends; Society of Holy Child, Jesus; Society of Jesus; Diocese (CE) of Southwark; United Bible Societies; United Society for the Propagation of the Gospel; University of Birmingham Library; University of Sheffield, Department of History; University Library, Edinburgh; Ursuline Convent, Greenwich; Ursulines of Roman Union; Wiltshire Record Office.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1989

The tenth annual conference, held at Upholland Northern Institute, on 30 May—1 June, was attended by *Bishop B.C. Foley* (President) and sixty members.

The conference, was opened on Tuesday evening, 30 May, by *Miss Judith Close* (Chairman). The evening talk was given by the *Hon. Georgina Stonor*, consultant archivist, who reviewed the many bodies concerned with research into Catholic history and strongly recommended the establishment of a Catholic history resource and information centre. The next morning, 31 May, *Dr Judith Champ* discussed the varied sources for the biography of Bishop Ullathorne on which she is presently engaged. This was followed by a talk with slides by *Laurence Bird* (Senior Conservationist of the Greater Manchester Record Office) in which he described the basic physical conditions for archive storage and gave other practical advice on conservation, as well as demonstrating conservation materials and equipment.

In the afternoon, instead of the usual outside visit, members viewed an exhibition on the history of the Sisters of Notre Dame de Namur prepared by *Sr Joan Bunn SND*, who also spoke about the provincial archives in her charge. Later, members explored the Gradwell Library, housed in the Institute, where *Mgr John Butchard* (Director of the Institute), and *Tony Hilton*, described the

resources of the Library. The evening of 31 May was taken up with discussion groups, including archives and research, 'looking to the future', and diocesan archives, in which group Bishop Rawsthorne took part.

Fr Anthony Dolan (Vice-Chairman) chaired the Open Forum on Thursday morning, 1 June, the two main items discussed being a questionnaire from the new Pontifical Commission for preserving the Patrimony of Art and History sent to the Society by the Bishops' Conference for comment, and a report by *Sr Marguerite-Andre Kuhn-Regnier* (Secretary) on her work since 1982 as the Society's representative for monastic and enclosed religious communities, in which she referred to arrangements made for the preservation of the archives of various houses on closure. Reports from the previous evening's discussion groups were received and several members raised research queries.

The Society's AGM completed the formal business. In this, *Miss Close* gave her Chairman's review of the year's activities and the officers in turn accounted, and were duly thanked, for their respective stewardships. The election of officers and members of Council for the coming year (as given on the inside front cover) were made, and, finally, *Sr Mary Campion McCarron FCJ* was warmly thanked for organising the conference.

A full report of the conference appears in *CAS Newsletter, Number 11, Autumn 1989*, available from the Secretary. The 1990 conference will be held at Damascus House, Mill Hill, London, on 29–31 May 1990.

ALBERT HOLLAENDER (1909–1989)

It is fitting that a tribute should be paid in the Society to the memory of Dr Albert Hollaender, former Keeper of Manuscripts at the Guildhall Library, who died on 3 May last year, for, had his age and commitments permitted, he would surely, as a Catholic archivist, have done much to promote its objects. Indeed, he had done this indirectly by counselling and encouraging many young archivists and researchers, among them members of our Society, whom he impressed not merely with his wide knowledge of sources but particularly with his deep respect for the value of archives and history as a fundamental aspect of civilization.

Albert Hollaender was born in Vienna on 28 October 1908. He took a doctorate in medieval and modern history at Vienna University and then a diploma in archive studies. His research led him into many libraries in Central Europe, but after Hitler's invasion of Austria in 1938 he was forced to leave the country and came to England in May 1939. He worked briefly on Catholic archives at Leeds but then joined the Army and, later on, served as an interpreter in the Intelligence Corps.

After the War, he joined the Guildhall Library as a temporary assistant and spent the whole of his professional life at the Library, retiring in 1973 as

Keeper of Manuscripts. As Keeper, he was very largely responsible for building up the Library's collections of ecclesiastical, civil and livery company records and for establishing the Library as the principal repository and place of research into all aspects of London history. He was an early member of the Society of Archivists and from 1950 to 1973 edited its *Journal*, which he changed from a cyclostyled bulletin into a periodical of international repute. He was a member of the Catholic Record Society and regularly attended general meetings in its Farm Street days.

Ever courteous, he could nevertheless be quite forceful and held strong convictions, none more firmly than that of the value of archives and the need to achieve the highest standards in their preservation for public use. A fuller appreciation of his contribution to archives is to be found in *Prisca Munimenta*, a selection of articles originally published in the *Journal* under his editorship, and published as a tribute to him by the Society of Archivists in 1973. Dr Hollaender's army discharge testimonial was of 'a tireless worker who never counts the hours'. He lived for archives and, had he been born later, he would surely have been a 'tireless worker' in the cause of Catholic archives.

BOOK REVIEW

Secret Hiding Places, Michael Hodgetts

Dublin, Veritas Publication, 270pp., illus, cased. £25.00

This is a book which is likely to prove to be the standard work on the subject for many years to come. Although for the most part an original work, it nevertheless makes proper use of pioneering work done by others. Both Allen Fea and Granville Squiers had written on the subject many years before, but the present author is right when he points to a serious defect in the latter's work:

Squiers aimed at a country gazetteer as complete as possible . . . the need to get several hundred houses into a book of reasonable length meant saying very little about the elaborate network of family relationships that linked them together . . . The recusant gentry who owned these houses and had priest-holes built in them knew one another well (p.i).

The chief merit of this book is that it places the history of so many of the hides within the context of these families. The account of such a living connection adds more to our understanding than a mere structural analysis — fascinating though this might be — could possibly achieve. Parallel with this is an emphasis on the geographical spread of these hiding-holes. Where there is doubt as to the secret hand which executed so much of this wooden wizardry, might one not suggest involving a computer as has already happened, for example, in identifying the guilds of stone masons responsible for so many of the church towers in Somerset?

Hodgetts rightly points to the sheer genius of Nicholas Owen. This is
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