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CARDINAL BASIL HUME R.I.P.
PATRON OF THE CATHOLIC ARCHIVES SOCIETY
1979-1999

EDITORIAL NOTES

*The Holy Year of the Millennium Jubilee has arrived, yet for the Catholic Archives Society the loss of its Patron and President within a few months of one another obliges us to begin with a request for prayers for the souls of Cardinal Hume and Bishop Foley. So much has appeared in the Catholic and secular press by way of tribute to the Cardinal, who was Patron of the Society from its foundation in 1979. The Society was represented at both the Requiem and Memorial Masses held at Westminster Cathedral. We honour the Cardinal's memory and thank God for the support he gave to the Catholic Archives Society. Bishop Foley was President of the Society from its very beginning and once again it was represented at his Requiem Mass in Lancaster Cathedral on 30 December 1999. As one concerned with the care and scholarly use of Catholic archives for more than sixty years, Bishop Foley's death marks the passing of an era in historical circles, and a full tribute to him appears in this edition of **Catholic Archives**.*

Bishop Foley was a great bridge-builder between Catholic and non-Catholic archival and historical agencies, and one cannot help feeling that he would have read with delight Andrea Tanner's article on the British Records Association. Likewise, he followed with interest the Society's concern to respond to the proposed National Survey of Catholic Archives. Anselm Nye's skilful treatment of a fictional congregation of religious sisters offers a very practical introduction to this challenge. The contributions from Sisters Ursula Clarke (Cork Ursulines) and Helen of Jesus (Check-List of Carmels) continue this theme, as does the late Brother Austin Chadwick's summary of the location of archival material for the De La Salle Brothers' foundations. Dom Aidan Bellenger reminds us of English-speaking Catholicism's important links with Flanders, and a talk given by the Editor to students at Womersley is followed by Sister Helen Forshaw's account of the archival material kept at that seminary. It was Bishop Foley who first suggested a 'Work in Progress' section in

this journal, and it is the Editor's hope that he would have approved of the present information received from the Wiltshire Record Office and the Catholic Women's League. On behalf of the Catholic Archives Society the Editor thanks all the contributors to this year's journal.

*We began with death, so we must end with life. Towards the end of his Apostolic Letter on the Jubilee Year 2000 (**Tertio Millennio Adveniente** n.59) Pope John Paul speaks of the future of the Church and the world as belonging to the younger generation, of whom Christ expects great things. Catholic and their fellow Christians working in the world of archives have much to offer to young people by encouraging them to reflect on the past and its heritage that the future may be one of Faith, Hope and Charity.*

Father Stewart Foster

BISHOP FOLEY: AN APPRECIATION

Father Stewart Foster

Brian Charles Foley was born at Ilford, Essex, on 25 May 1910, the eldest of nine children, two of whom died in infancy. He grew up in Ripley Road, Seven Kings, and his family were parishioners at SS. Peter & Paul, Ilford, where the Parish Priest, the legendary Canon Patrick Palmer, had once been described by Cardinal Vaughan as 'the most remarkable priest in my diocese'. It is estimated that one hundred vocations to the priesthood and religious life emerged from the Ilford parish during Canon Palmer's fifty-year incumbency (1896-1948), and Ripley Road must surely be unique in having produced a cardinal (Heenan), a bishop (Foley) and two priests (Fathers Francis Heenan, brother of Cardinal Heenan, and Alfred Bull, a convert who was ordained for the Diocese of Northampton) The Heenans were neighbours of the Foleys and the families were close friends.

Brian Foley's early education took place at SS. Peter and Paul Catholic School adjacent to the church in the Ilford High Road. His own vocation to the priesthood developed at an early age, and at fifteen he was sent to Ushaw College, Durham, to complete his secondary education as a church student. Ilford had been part of the Archdiocese of Westminster until 1917, when Essex and much of East London was detached to form the Diocese of Brentwood. Bishop Doubleday sent Brian Foley to Ushaw rather than to the nearby St Edmund's College, Ware, owing to a dispute between that seminary and the new diocese concerning the involvement of church students in the military cadet corps at the College. The row had erupted during the episcopate of Bernard Ward (1917-20), the first Bishop of Brentwood and curiously enough a former President of St Edmund's. Ward and Cardinal Bourne had fallen out over the issue, and it was not until after the Second World War that Brentwood sent its students to Ware. Hence Brian Foley, like John Heenan three years earlier, was despatched to the North.

Thereafter he won a scholarship to the Venerable English College, Rome, to complete his studies for the priesthood. He was ordained on 25 July 1937. Rome was to be an enduring passion in Brian Foley's life, a city of which he never tired and which he had last visited only a few months before his death.



THE RT. REV. BRIAN CHARLES FOLEY R.I.P.

Bishop Doubleday appointed the newly ordained Brian Foley as curate to Father William Toft at Shoeburyness, a widely-flung parish at the extreme eastern end of Southend-on-Sea, and taking in the Royal Artillery barracks at Shoebury Fort. Foley remained here throughout the Second World War, acting as chaplain to both German and Italian prisoners of war and to British servicemen in the locality.

Bishop Doubleday was Bishop of Brentwood for thirty-one years (1920-51). Although devoted to his flock and solicitous of the development of the diocese in the inter-war years, he became increasingly infirm and withdrew from much active responsibility for affairs. In 1948 Rome appointed as his coadjutor with right of succession the dynamic George Andrew Beck. When Bishop Beck succeeded Doubleday in 1951 he set about responding to the needs of a fast-expanding diocese, not least by ensuring that the London overspill estates and Essex new towns were provided with churches and schools. Brian Foley was to lead the way. In 1952 he was appointed to the Harold Hill estate on the edge of Romford to establish Holy Redeemer parish. Life began in a wooden hut used for Mass and a council house rented as a presbytery. The priest was as poor as most of his parishioners, and since his own boyhood home was not far from where many of them had come from he had an innate sympathy for them. Five years of zealous pastoral work saw a parish of six hundred practising Catholics, mostly of East End origin, by the time Father Foley was moved from Harold Hill in 1957.

His next appointment was to a new town, Harlow, built some twenty or more miles from London on the Essex-Hertfordshire border. Brian Foley began all over again: temporary church and presbytery, permanent buildings, a school, and within five years a parish (Holy Cross), one of five in Harlow, of one thousand Mass-goers. He was made a Canon of the diocese by Beck's successor, Bishop Wall. In his own autobiography Bishop Holland of Salford mentions how, when working for the Catholic Missionary Society, he came to value Brian Foley's pastoral zeal: '...from the lips of a priest with unique experience of New Towns I had learned the secret of pastoral success in that challenging environment. "Get them as soon as they arrive," was Father B.C.Foley's advice, backed by his own heroic example. We were campaigning in Essex New Towns – Basildon, Harlow and others. Brentwood diocese was honeycombed with them. We met many a priest committed to old time principles: 'Better to ring doorbells than churchbells.' "A house-going priest means a church-going people." Certainly England and

Wales owe much to these old timers.' Brian Foley, like many of his confreres in similar situations, led a very frugal existence, but with him there was a particularly ascetic quality, an austerity of life so rooted in personal prayer, spiritual reading, dutiful pastoral visiting that his self-effacing humility tempered by great gentleness and patience proved attractive to all manner of people. His curate at Harlow later recalled how in four years the Canon had only reprimanded him once, and how his own good example was always an encouragement to the younger priest. Known as 'holy Foley' by his parishioners, Brian Foley himself would be the first to point to the priestly example he had received from Canon Palmer as a boy. As an altar server at Ilford Foley had often heard Palmer instructing the boys on priestly duties 'so that you will know how to do it when you are ordained', and when after Christmas the many Ilford-born priests returned home for a holiday, the Canon would ensure not only that there were enough servers for all the private Masses, but that these boys got to know the young priests so that they might follow in their footsteps. As priest and bishop Brian Foley was a great encourager of vocations.

On 26 April 1962 Canon Foley was named Bishop of Lancaster by Pope John XXIII. The news was made public on 1 May and the consecration took place at Lancaster Cathedral on 13 June. The principal consecrator was none other than his boyhood friend and neighbour from Ripley Road, John Carmel Heenan, Archbishop of Liverpool. Indeed, for a few months in 1962-63 the entire North-West of England and much of Wales was governed by Brentwood bishops: Heenan in Liverpool, Foley in Lancaster, Petit in Menevia, and Beck (an Assumptionist, but formerly Bishop of Brentwood) in Salford. For a small and relatively new diocese this was a remarkable feat.

As Bishop of Lancaster Brian Foley soon threw himself into the daunting task that faced him. His diocese covered a vast area (Northern Lancashire, the Lake District and Cumbria) and required an expansion of parishes and schools akin to what he had left behind in Essex. Although no stranger to the North in that he had been educated at Ushaw as a junior seminarian, Brian Foley was very much a southerner, yet he soon won the trust and affection of his priests and people who recognised his pastoral and spiritual qualities.

From 1962-65 Bishop Foley attended all four sessions of the Second Vatican Council, and at the time of his death was the last survivor among the English bishops who had taken part in the Council.

He was acquainted with Pope John XXIII, and his interventions at the Council were concerned with the priestly ministry and especially the importance of pastoral visiting. For five years he served as a member of the Congregation of Propaganda Fide, while at home he was appointed to the Bishops' Commissions for Missions and Youth.

The active pastoral life of Brian Foley both as priest and bishop was complemented by equally dynamic intellectual activity. His contribution to the field of English Catholic historical studies, both locally (Essex and Lancashire) and nationally (his scholarship with regard to the English Martyrs) was quite outstanding. From the recusant period of the sixteenth and seventeenth centuries to the revival of Catholic fortunes in the nineteenth, Brian Foley's breadth and depth of knowledge and enthusiasm knew few rivals.

The roots of such historical interests were many: Ushaw and Rome, ordination into a diocese whose first bishop was Bernard Ward the historian; appointment to a parish where his next-door neighbour at Southend was Canon Joseph Whitfield, another enthusiast on the Martyrs, a student under Ward and Edwin Burton at St. Edmund's... Such were the influences which led Brian Foley to develop a deep and lasting interest in post-Reformation Catholic history. But it was at Shoeburyness as curate that he first found the opportunity to begin his many years of painstaking research and transcription of original documents. This was particularly true during the war years, for despite his many duties among the military, parish life was somewhat curtailed in that the Essex coast was a restricted zone (for fear of invasion) and many people were evacuated inland, thus reducing the overall number of parishioners. On a day off he would take a train to London and there immerse himself in the Westminster Diocesan Archives, or he would make for Chelmsford where F.G. Emmison presided over the newly-established Essex Record Office. Here the archives of the Petre family, Quarter Sessions Rolls and the like occupied him in hours of research for recusant material. Many discoveries were made, and when local Catholic history societies began their own investigations in the post-war years, it was often the case that Brian Foley 'had been there before' – although his own humility and genuine delight in others' scholarly labours would never issue in anything approaching academic one-upmanship. Indeed, Brian Foley was ever one to encourage the research of his fellow scholars.

Among the early results of Foley's labours was a series of articles on aspects of the history of Catholicism in the diocese which appeared in the **Brentwood Diocesan Year Book** from its first edition in 1951. Many of the missions and parishes warranted a closely-researched essay covering the recusant and post-Emancipation periods: Ingatestone, Colchester, Southend, Chelmsford, Romford, Stratford... 'Old Catholic Essex' became one of the most eagerly awaited aspects of the fledgling annual. It was hardly surprising, therefore, that in June 1958 Brian Foley, along with Mgr Dan Shanahan, John O'Leary (Librarian at Dagenham), Ted Worrall and others, was among the founders of the Essex Recusant Society. The Society met at the Ursuline Convent, Brentwood, and published the first number of its journal **Essex Recusant** in 1959. Canon Foley's article on the Hale family of Walthamstow appeared in that inaugural number, and to the first four volumes (1959-62) he was a regular contributor. It was here that Foley's transcripts came into their own, opening up new horizons in local recusant research. And when appointed Bishop of Lancaster Brian Foley brought with him to Lancashire a similar enthusiasm for local historical research: he was a founder of the North West Catholic History Society and in 1977 published **Anne Fenwick of Hornby**.

At the national level Bishop Foley played a leading part in promoting Catholic historical studies. He was President of the Catholic Record Society from 1964 to 1979, and President of the Catholic Archives Society from its foundation in 1979 until his death. Indeed, the present writer had asked him to supply a Foreword to **Catholic Archives 20**, and a few days before he died the bishop sent a Christmas card to the Editor enquiring by when the requested piece should be sent in. In the absence of that Foreword, it is well to recall Bishop Foley's words written by way of introduction to the first edition of **Catholic Archives** in 1981:

I warmly welcome this new publication... When I first learned of the founding of the Catholic Archives Society I felt a sense of deep relief... Every now and then one had heard of the irreparable loss of Catholic documents and wondered what future generations would think of us for allowing such things to happen... I offer congratulations to all those who have inspired and supported the new venture and the publication of **Catholic Archives**. It will be a notable addition to the scholarly volumes which the Catholic Record Society continues to issue annually to its members.

Bishop Foley was an untiring supporter of both societies.

It was, however, to the Catholic Martyrs of England and Wales that Brian Foley enjoyed particular devotion, spiritually and as a scholar. Canon Whitfield had many years before told the young curate at Shoeburyness of his desire to see published biographical studies of all the martyrs and confessors, and to this end Brian Foley devoted much of his life, adding to the list other prominent people from the Penal Days. **Blessed John Paine** (1961) was a pamphlet written as part of the vice-postulation of the Forty Martyrs canonised by Pope Paul VI in October 1970. Playing no small part in the movement to secure their canonisation, Brian Foley was an expert on the lives of the English Martyrs, but perhaps it was to John Paine, chaplain to Lady Petre at Ingatestone Hall and put to death at Chelmsford in 1582, that he looked in a special sense in terms of his own priestly inspiration: '... one of the glories of the secular priesthood of England' was how Foley described Paine. Much of the evidence for his research, and material used subsequently in the preparation of the cause itself, came from those hours of study at Westminster, Chelmsford and in the Public Record Office, where Foley discovered the original indictment of John Paine. In 1963 Bishop Foley produced two companion volumes detailing the lives of the martyrs and confessors of Essex, material largely pieced together from manuscript and archival sources, especially wills. Equally scholarly were his pamphlets written for the Catholic Truth Society: **The Eighty-Five Blessed Martyrs** (1987) and **Blessed Christopher Robinson** (1987). Robinson, a Cumbrian priest martyred at Carlisle in 1597, was among those beatified by Pope John Paul II in 1987.

His interest in biographical studies prompted Bishop Foley to lend great support to Father Godfrey Anstruther O.P. in the latter's ground-breaking research which resulted in the four-volume **The Seminary Priests**, the first volume of which (1968) was published to coincide with the fourth centenary of Cardinal Allen's foundation of the English College at Douai. Together with Mgr Dan Shanahan, who secured much of the financial backing for volumes 2-4, Bishop Foley did a great deal to promote Father Godfrey's access to the Roman archives, although not even he and Cardinal Heenan combined could manage to secure entry to the Holy Office. Bishop Foley and Mgr Shanahan told the story of how **The Seminary Priests** came to be written in the first essay in **Opening the Scrolls** (1987), a collection edited by Dom Aidan Bellenger to mark Father Anstruther's scholarly achievements. Three years

earlier Bishop Foley had himself been the recipient of a collection of essays (**Catholic Englishmen**, edited by J.A.Hilton) published to mark the diamond jubilee of the Diocese of Lancaster. The contributors managed to combine the three great geographical loves of the bishop's life: Essex, Lancashire and Rome.

Bishop Foley retired as Bishop of Lancaster on 22 May 1985. He went to live at Nazareth House in Lancaster, where the sisters and staff cared for him with great kindness, but from where he also maintained an active scholarly and pastoral life until the very end. In the early years of his retirement he was much sought after as a supply priest around the diocese, and eager to maintain the pastoral ministry to which he had devoted his priestly life, he was given an area of the Cathedral parish to visit. The Catholics of the Ridge Estate became familiar with the house calls of the retired bishop, just as those in Harold Hill and Harlow had welcomed Father Foley in the post-war years. Being based in Lancaster meant that the bishop was able to retain his links with the Lancashire Record Office at Preston, where he had done much to promote the care and preservation of Catholic archives, and he became a familiar figure in the University Library at Lancaster, where he was sought after for his historical knowledge and expertise by scholars of a younger generation. Dr Michael Mullett, Senior Lecturer in History at the University of Lancaster, published **Catholics in Britain and Ireland, 1558-1829** in 1998, and first among the acknowledgements to those involved in Catholic historical research in the North West is the name of Bishop Foley. Indeed, there could have been no better place for a recusant scholar to live than the City of Lancaster, and Bishop Foley took great delight in showing visitors the Castle where so many martyrs were tried and executed. The present writer recalls a trip to Lancaster a few years ago. The bishop was waiting at the railway station in his mini – he only learned to drive when appointed a bishop, and his skills on the road were self-confessedly limited – and the tour progressed towards the castle, driving somewhat nearer the middle of the road than allowed in the Highway Code, with some attention paid to the highway, but more to the castle walls and the exact spot of the martyrdoms.

In his years of retirement Bishop Foley published three further studies: **Some People of the Penal Times** and **Some Other People of the Penal Times** commemorated the bicentenary of the Second Catholic Relief Act in 1791. In many ways these volumes marked the achievement of what Canon Whitfield had long ago desired. In his Introduction

to the first volume, Cardinal Hume wrote: 'Throughout his busy pastoral life Bishop Foley has never lost his deep scholarly and devotional interest in our Catholic heritage. He has an intimate knowledge particularly of recusant history. Once again... he has placed us in his debt.' To mark the Holy Year of 2000 Bishop Foley produced a third volume, **The Story of the Jubilee Years 1300-1975** (1998). In the autumn of 1999 he paid his final visit to Rome, the last of many forays into the archival holdings and libraries of the Eternal City, and a time to reacquaint himself with the architecture and history of a place he loved so well.

A life spent in prayer, spiritual reading, study (he was more familiar with **The Catechism of the Catholic Church** than many of his fellow bishops, remarked Archbishop Kelly in his homily at Bishop Foley's Requiem Mass), scholarly research and pastoral work... such were the achievements of Bishop Foley when called from this life on the morning of 23 December 1999. At the Requiem Mass in Lancaster Cathedral on 30 December Archbishop Kelly of Liverpool, himself ordained a priest for the Diocese of Lancaster and once a curate at the Cathedral, spoke movingly of Bishop Foley's life. The Archbishop read a statement from Bishop Foley which he had directed be given at his funeral. After asking forgiveness for his failings, he commended the clergy, religious and laity of his two dioceses, Lancaster and Brentwood. His body was taken for burial in the cemetery behind Lancaster Cathedral to the strains of the 'Ushaw Salve', the hymn 'Hail Queen of Heaven'. That hymn had been written by a priest who laboured for forty years (1811-51) at nearby Hornby - John Lingard, another historian. R.I.P.

Andrea Tanner

In the archive community today, there are many societies, most of them small, which aim to protect and promote our written heritage. Compared to the contents of museums, archival collections are not, to use a favourite word of the Prime Minister's, 'sexy'. The delights of the parchment or paper record are not immediately obvious – it is in the reading and studying of the document that its richness is revealed. The almost secret nature of the importance of our archives makes it difficult to proselytise on their behalf; it is far easier to bang the drum on behalf of Canova's *Three Graces* or a Constable painting about to leave the country, than it is for the millions of written records of our ancestors. These may be as important, if not more so, than the works of art whose preservation gain all the publicity, but it is a difficult task to ensure that they are given their rightful prominence in these days of soundbites and photo-opportunities. One of the loudest voices in defence of Britain's archival heritage is the British Records Association. Founded in 1932, it has continued for nearly seventy years, 'to encourage and assist the preservation, care, use and publication of records'. It is unique, not so much in its longevity, but in its composition, for it is the only national organisation which brings together owners of archives, keepers of archives, and users of archives.

The BRA is a voluntary organisation, financed by membership subscription, the revenue from publications and conferences, voluntary donations, and contributions from repositories who receive archives through the Records Preservation Section. With a small, though dedicated staff, qualified archivist, Sarah Henning, and administrative assistant Fateha Khatun, most of its work is undertaken by the membership. The council of the BRA has representatives from bodies who keep archives, (both in the public and private sector) and from users of archives, both amateur and professional. In 1997, the BRA moved its base from (frankly) squalid surroundings into the London Metropolitan Archives in Clerkenwell, thereby ensuring that it was operating within the heart of the archival community.

The work of the BRA is multi-faceted. Its most public face is represented by its publications, in particular the journal *Archives*, which is produced twice a year. *Archives* is a scholarly publication,

with contributions from archivists and scholars all over the world. A recent issue included a fascinating study of an inventory of the archives of the Stuart Court at Saint-Germain-en-Laye between 1689-1718 by Edward Corps of the University of Paris. The article unravels the tortuous arrangements that were made to secure the private and official papers of James II, and the tragic destruction of many of them during the French Revolution. They included an undated manuscript entitled 'Advice to Converts', papers of devotion in the handwriting of Mary of Modena, and 'Bundles of Relations of Miracles by the late B. Kings Intercession'. This last was copied by David Nairne, the cartulary now residing in the Bodleian Library. Also twice yearly, and free to all members, is the Newsletter, which keeps members up to date with developments in archives, has features on less well-known archives, and news on the work of the Records Preservation Section. In addition, the BRA publishes a series of books under the general title of *Archives and the User*. These include Dorothy Owen's classic *Records of the Established Church of England*, and Roy Hunnisett's *Indexing for Editors*, which are 'must-haves' for many postgraduate students. Publications of particular interest to those researching Catholic history are Alice Prochaska's *Irish History from 1700: A Guide to Sources in the Public Record Office* and W. B. Stephens & R. W. Unwin, *Materials for the Local and Regional Study of Schooling*. In recent years, these traditional titles have been supplemented, to reflect the wider interests of archive users, the most recent title being Heather Creaton's *Sources for London History, 1939-1945*.

So much for the users of records, but the BRA also has a series of publications for keepers of archives. In line with the government's commitment to life-long learning, and greater openness, many institutions and organisations have realised that their records should be preserved, and there has been an enormous increase in awareness of the importance of the past as seen through the written record of organisations, both large and small. My own experience of just one organisation which has recently sought advice and guidance on what to do with their records could not reflect this better – a small reminiscence and community history group in Kensington's interest in local history has awakened the realisation among other organisations locally (including a public school mission and a housing trust) to the importance of their history. The mission records were rescued from a coal bunker under the Westway flyover and are currently undergoing conservation, and the

housing trust is arranging to place its collection on permanent loan with the local studies library. In order to assist those who need advice on how to preserve and catalogue their records, the BRA produces a series of leaflets, entitled *Guidelines*, which give practical advice on the care and management of records. The most popular title in the series, unsurprisingly, is *Care of Records: Notes for the Owner or Custodian*, a four-page leaflet which sets out in simple terms the principles of accommodating archives. The optimum conditions for storing, arranging and allowing for access to archives are set out clearly, with advice on how to look after documents which have been damaged either over a long time or as a result of flood or fire. The advice leaflets are free of charge to enquirers, whether members of the Association or not.

In recent times, St Mary's Convent in Brentford and a London Catholic parish have been in touch with regard to the care of their records. The convent needed more expert advice on the conversion of a building into a record store than we could provide, so the BRA put them in touch with the Historical Manuscripts Commission for further assistance. The principal of mutuality and co-operation is well established, and the BRA is an effective conduit to experts of all kinds in the archival world.

The BRA annual conference is a popular fixture in the archival calendar. Covering two days, it takes place in early December, and addresses a specific theme. The most recent conferences have been on the performing arts, childhood, women, ethnic minorities and law and order. The conference on childhood was one of the most colourful, and delegates enjoyed the opportunity not only to hear old songs and rhymes, but to handle an astonishing range of artefacts from the Boy Scout archive, including a boomerang. The pivot of the conference is the Maurice Bond memorial lecture, given by an invited speaker of national prominence, and generally chaired by our President, the Master of the Rolls. Recent speakers have included Mrs Sarah Tyacke, Keeper of the Public Records, and Mark Fisher, Parliamentary Under Secretary at the Department of Culture, Media and Sport.

In addition to the conference, workshops and seminars are held, generally in collaboration with other organisations. In 1996, for example, seminars were held in London and Glasgow, in conjunction with the Scottish Records Association, on the development of Information Technology and the archive user. Readers will be aware of the great strides being made in this field, and the seminars were a unique forum

in which archivists, IT specialists and readers could air their concerns, learn of the latest developments, and place on record their requirements for the future. In 1998, the HMC launched a major new enquiry to determine whether adequate provision was being made for the care and consultation of the nation's archives and manuscripts in the approach to the Millennium. The BRA has contributed to this review, and has put forward proposals to protect and make more accessible the immensely rich written record of our national heritage. The revolution in technology offers great challenges to archivists and readers, but also great opportunities. Perhaps in the near future it will be possible to discover through archival Internet gateways the whereabouts and nature of all the written records of religious orders, whose activities have crossed national boundaries for centuries. Who knows, the Holy Father's website might one day open up the unrivalled historical importance of the Vatican archive? The BRA, in facilitating contact between all members of the archival community, is in a unique position to assist in these exciting possibilities.

Publications, conferences and seminars are the stuff of voluntary organisations, but the BRA has one feature which is uniquely valuable to the national heritage, and is recognised as such by the HMC, which awards an annual discretionary grant to aid this aspect of the Association's work. This has been referred to above, and is known as the Records Preservation Section. The Section does exactly what its title suggests – it acts as a clearing house for unwanted archives, most particularly from the offices of London solicitors. In the past seventy years, more than a million documents have been received, processed and allocated to record repositories throughout the world. The range of records thus dealt with is extraordinary, from thousands of title deeds, to family papers and a warrant from Henry VIII ordering clothes for himself and his three children. This document, once identified, was placed with the Victoria and Albert Museum's manuscript collection, where researchers are able to study it.

The BRA archivist visits London solicitors who wish either to surrender records, or to have advice on how to preserve those in their custody. Once surrendered to the BRA, the archivist sorts through them, identifies the most appropriate place of deposit, and makes contact with the repository. With cuts in local government funding, and reductions in archival staff throughout the country, it is often no easy task to persuade repositories to accept such deposits, and imaginative

measures must often be used. The business papers of the thespian Sir Henry Irving recently came into the hands of the BRA, and were given to the Theatre Museum for safekeeping. These belong to Sir Henry's descendants, with whom the museum has a good relationship, and it looks as though they will be ultimately gifted to the Museum.

The BRA has dealt with papers from several denominations, most recently with duplicate Nonconformist registers. Records of interest to Catholic historians have also been recovered and redistributed. The Duke of Norfolk's archive at Arundel Castle now houses documents relating to the estate of Cardinal Edward Henry Howard, thanks to the RPS. While these late-nineteenth-century documents provide additional information on a prominent family member and cleric, other records which have been discovered, catalogued and for which a new home has been found, are of more ancient origin. These include a receipt book for the Manor of Bromfield in Shropshire, dating from c. 1541-1626. It is a rather intriguing document, as it probably relates to the estate that had belonged to the dissolved Bromfield Priory, a cell of St Peter's of Gloucester, which had been leased to Charles Foxe in 1541. There is a statement of account in the book from when the Priory was taken over by Foxe, the book itself being bound in two folios from a liturgical manuscript dating from the thirteenth century. It is likely that the manuscript had belonged to the Priory, but this cannot be proved.

The BRA plays a vital part, not only in preserving the national heritage, but in providing a unique forum for all sections of the archival community to meet and exchange views and information. Membership offers unrivalled opportunities to all archive holders, no matter how small, for advice, assistance, and co-operation. Further details may be obtained from : the BRA, 40 Northampton Road, London, EC1R OHB.

GETTING SORTED: THE ARCHIVES OF RELIGIOUS WOMEN & THE SURVEY

Anselm Nye

My own experience both as a researcher and an archivist has been concerned largely with the archives of religious women. What I have to say, however, may as easily be applied to institutes of men, clerical or otherwise. Like all the best stories the one I am going to present today is a mixture of fact and fiction. For this reason it is prudent to begin with a double caveat. The first part is the standard disclaimer with which you will be familiar from modern film and fiction; the second will be familiar to many of you from the biographies you doubtless read in your noviciate days, or heard read in the refectory when such was still the custom. [Appendix I]

A HYPOTHETICAL CASE

I don't know whether you know the Sisters of Our Lady on Saturday. The congregation was founded at Coblenz in Germany in 1852 and made its first foundation in Britain during the Kulturkampf of the 1870s. At the turn of the century they went on the missions to the German colonies in Africa and the Pacific in what are now Tanzania, Papua New Guinea and Samoa. After the Great War some of the European houses found themselves in Polish and Czech territory and the mission houses under British dominion. Between the Wars there was expansion into Slovenia and Brazil and in more recent years to Kenya and Paraguay. From the beginning their apostolate has been primary education – no boarding schools – and home nursing. They have also been involved in residential special education, institutional care of the terminally ill and relief centres for the homeless.

The congregation, like so many others, is undergoing numerical decline in Europe while the reverse is the case in the other areas where it is established. We will have a look at some of the problems the Sisters are facing in regard to record keeping and archives as they probably have much in common with situations you are facing or have faced in the recent past.

The general administration and the larger number of Sisters have, with a few recent exceptions, always been solidly Middle European. A thorough, systematic approach which might be said to be characteristic of the Germanic peoples, is much in evidence in the

administration and structures of the congregation. At times this can be just a little bit disconcerting for the British Province! The congregation's Directory is all encompassing, circulars emanate from the generalate on every conceivable subject. The fewer Sisters there are, in fact, the more paperwork there seems to be, and this is where the problem begins.

Every human organisation generates records and today's records are tomorrow's historical documents. There is a tendency to regard modern records as something distinct and separate from historic records and the constant danger that yesterday's records will be seen as old papers, no longer of value, taking up space. The Sisters of Our Lady on Saturday, like so many others, rely on a smaller number of women taking on a greater burden of administrative responsibility, often at an age when their contemporaries have long since taken early retirement.

The last General Chapter issued several ordinances directly related to archival matters. First of all, each province of the congregation has been asked to prepare a sound, critical history for the 150th anniversary of the foundation in 2002. As an aid to this undertaking the provinces have also been asked to submit an annotated list of its archival holdings to the General Archivist. Now, the archives at Coblenz are magnificent. A purpose built facility with a controlled environment was set up thirty years ago and there is also a well-appointed heritage room. The other European provinces, erected as recently as 1920, have their own small collections. It is generally recognised that the small vice-provinces in Africa and South America are too small and too new to do this on their own, as are the houses in the Pacific which are currently attached to the British Province. Much of the early material concerning these foundations is held in Europe and a twinning arrangement has been set up to make available to the non-European Sisters the resources in finance and personnel that the project will require.

As provincial, Marie Vianney, feels a keen responsibility for carrying out the project. In her own estimation Vianney was 'never much good at history' – despite being a born raconteuse with a fund of community anecdotes. She would very much like to ask one of the councillors to act as co-ordinator. Maureen is perhaps the best suited in terms of academic background but is both too valuable in her current role as co-ordinator of the Province's welfare works and admits to being more of a *here and now* person than a hoarder and despoiler of records.

After a period of animated discussion a consensus has been reached which will involve the youngest and oldest members of the team developing the project between them. Justina is the novice mistress as, after a gap of several years and a number of false starts, there are now four novices: two from England and two from Samoa. Justina feels there will be something in it for them. Akanesi is the first Samoan elected to office. Like all Polynesians she has a deep feeling for the past, which in her own culture is transmitted through the oral tradition. Polynesians can be rather laid back but Justina, who was Akanesi's novice mistress twenty-five years ago, is something of a stickler – they should make a good team. Their first concern is the Provincial Archive. We will see how they progress through their first tentative efforts at archival organisation.

St Gertrude's Convent has been the headquarters in Britain since 1888. The Peckham side of Camberwell will never be gentrified. Between what has been bombed and what has been pulled down there is not much of the historic fabric left in this part of South London. Perhaps this explains why the building has been Grade 2 listed by Southwark Council for it seems to lack any startling architectural merit. The house is difficult to maintain but impossible to pull down and not in the part of town where alternative uses could easily be found. No one would market luxury flats on the edge of the North Peckham Estate!

Although the Constitutions approved in 1922 make explicit mention of the general archives, they do not mention provincial ones. The 1987 revision does mention them and, to be honest, they have always existed. On the top floor of St Gertrude's, in a horrid little room too awful to be used for any other purpose, are the provincial archives. They are kept in an assortment of containers: metal trunks, shoe boxes, grocers' boxes and old sheet boxes acquired in great quantity when the Sisters were offered first pickings after a local draper closed his doors in the late 1970s: *reliable goods, reasonably priced, pleasantly sold!* The recent closure of four houses in an effort to consolidate local communities has seen further boxes somewhat unceremoniously manoeuvred into a space which already precludes anything but the most discreet sideways movement.

Your own situation may not be quite so dire as that of the Sisters of Our Lady on Saturday. It is surprising just how readily a horrid little room can be adapted for archival storage. It may not be possible,

particularly in the transitional phase, to offer archives accommodation in conformity with British Standard 5454. Some simple, common sense rules of thumb, however, will protect records from further deterioration. There are two trinities: the unholy three of damp, sunlight and excessive heat must be avoided. The holy trinity comprises reasonably constant temperature, reasonably constant humidity and adequate ventilation.

The best thing Akanesi and Justina can do to get to know the collection is to have a preliminary sort in order to ascertain what types of material the collection contains. This may differ substantially from one congregation or community to another with differences in history and structures. In sorting archives the question of provenance is the foremost professional concern as knowing how the material came together helps us understand the body which created it. But provenance is not always obvious especially when collections have been thrown together on an *ad hoc* basis. Here then, is the list of what our Sisters found. I have organised this list working from the most general to the most particular. This may demonstrate my professional training as a librarian imbued with the principles of scientific classification but I think it also reflects the organic structure of a religious congregation.

Justina and Akanesi also stumbled across a number of other odds and ends. They found two boxes of 1950s vocations promotion literature. There were four more boxes of letterhead from the Walsall house which closed in 1980; a bolt and a half of good quality linen formerly used for making guimpes and bandeaux; and dozens of reels of black tape which was once used to secure choir veils over house veils. You never know when things might come in handy!

THE PASTORAL USE OF ARCHIVES

Those of you who had the good fortune to attend the Conference at Upholland two years ago will recall how Archbishop Marchisano spoke to us with such feeling of the work of the Pontifical Commission for the Cultural Heritage of the Church. I am sure that those of you who have read the Commission's document *The Pastoral Function of Church Archives* will not mind if I emphasise several of its more salient points.

Our archives have no purpose if they are simply stored under lock and key. In his first address to the Commission the Pope made it quite clear that archives, as part of the Church's cultural heritage, are at the service of the Church. However, a dichotomy may be drawn



ARCHBISOP MARCHISANO AND DR CARLO STELLA
CAS CONFERENCE, UPHOLLAND, 1997

between the particular and the general. Although the archival deposits of religious communities may quite rightly be considered a part of the human heritage, they are primarily at the service of the community which created them. In other words their primary pastoral function is directed towards the members of the community themselves. They are the primary source for the renewal of religious life. I would contend that there can be no authentic renewal without reference to our archival deposits. Where else is the spirit of the founders so eloquently expressed as in the documents preserved there? Where else will you find the formative documents of the congregation; the chronicles of its early development and apostolate?

On several occasions in the recent past I have heard religious women say that, despite the efforts and good intentions of their provincial or general councils and chapters, they often find it difficult to 'own' the documentation these bodies produce. For no matter how carefully crafted the mission statements and circulars, they tend to have the air of committee formulations. They are often the fruit of compromise, perhaps more so in an international congregation where differences of language and culture must be taken into account.

I do not mean to denigrate such statements for they are both good and necessary and are proper matter for your archival collections! It should not be forgotten that in your archives there are other documents, which can much more easily be owned and internalised by your members. They can do this because they speak to the human condition directly, and in a manner that is accessible and easily comprehended. These documents include the personal witness and fidelity of so many Sisters over so many years. They can, in just the way the document *The Pastoral Function of Church Archives* suggests assist the sense of belonging. In addressing a group of archivists early in his pontificate that great pope, Paul VI spoke of the historical papers preserved in the archives as being part of the *transitus Domini* through human history, traces of the passage of the Lord Jesus in the world. They are the footprints of Christ. But they are not His alone.

They are the footprints of Mary Ward, Barbara Babthorpe, Winifred Wigmore and all the other *galloping* girls as they wend their way through England and the rest of Europe proving that women too can do great matters. They are the faithful footprints of Julie Guillemet setting up a network of schools from London to Lancashire in the very wake of Catholic Emancipation. They are the footprints of Thérèse

Emmanuel O'Neill coming from Paris to establish her community in remote North Yorkshire in the full heat of anti-Catholic fury following the Restoration of the Hierarchy in 1850. They are the footprints of Syncretica Smarius struggling with linguistic difficulties: a Dutch nun in North Wales having, on one occasion, to show a Danish diplomat over her orphanage and schools. They are the footprints of a Marie Chaätelain picking up abandoned babies as she laboured amongst the poor and rejected scourgings of inner London. They are the footprints of Mary Wilfrid Hibgame engaging an atheist intellectual in exegesis of the Greek text of St John's Gospel during her rounds of visitation in the Cotswolds – a true Dominican preaching in season and out of season.

The tread is not always light. There are the footprints of Emily Bowles struggling to realise grandiose plans for a training college built on a foundation of imprudent finances and seeing all collapse in recrimination and alienation from her foundress and community. There are the footprints of the Franciscan Sisters of the Holy Ghost – whose congregation collapsed in a welter of civil and ecclesiastical litigation – listing their way through the archives of the Dioceses of Salford, Menevia, Plymouth, Wrexham, Portsmouth and Nottingham in their search for a sympathetic Bishop and a safe resting place.

There are footprints heavy with a sense of personal loss such as those of Mary Laurence Kelly accompanying her former noviciate companion to the station after she has signed her dispensation. We find her sitting in the waiting room while Annie Arch talks of marrying a wealthy man and visits the hairdresser to have her hair bobbed and her neck shaved *à la mode*.

But there is also humour to be found as in the house chronicle from a Kerry convent relating the visit of a superior general from France. The parish priest, driving her in his trap, desperately searching for some long lost phrases in a bid to make the guest feel welcome, exclaims several times 'Mon âme magnifie le Seigneur!' Then, in an attempt to make the conversation less monotonous proceeds to inform the Good Mother in her own tongue just what it was that Tellemachus said to Ulysses!

In more serious vein the treasures in our archives can offer some uncomfortable challenges. How do our notions of radical poverty stand up against the witness of our forebears? 'We are living in the sacristy... this place is most awfully cold... when we are dressing in the morning

our clothes seem frozen and we ourselves frozen also... We have everything we want and are very happy.'

How does one's sense of obedience, mission or availability compare to that of Anne-Marie Javouhey's first Sisters dropped on an island in the middle of the Indian Ocean literally thousands of miles from the nearest women who shared their linguistic and cultural background? There they stayed without a visitor for six years. Or closer to our own time we hear the confident banter in the community room of a convent at Golders Green as a group of missionaries are fêted on the eve of their departure for Malawi. Teased with tales of meeting marauding natives and man-eating lions on the morrow the young Hélène Marie du Sacré-Coeur replies: 'I'm not afraid of what may befall me tomorrow!' And tomorrow? Tomorrow her ashes rest with those of her two companions in the wreck of the Spencer Airways Dakota, which crashed on takeoff from Croydon airport.

In all of your archives I am sure you can find the most inspiring statements of faith, however overlaid with the piety of other times and places, which demonstrate basic truths and simple, unaffected holiness. These also can be quite a challenge to our modern day sophistication.

Not long ago I heard a religious who had passed her golden jubilee say that, if she were a young woman now she would not enter religion. Not for a moment do I suppose that this Sister was repudiating the decision she had made in her own youth. Still the statement left me with a sense of sadness. It seemed to say that, in her estimation, the charism she shares, the charism of her founders, is no longer a dynamic or valid thing. I am convinced she would have thought otherwise had she been made more aware of the living proof through the historical material in her congregation's archives.

Authentic renewal, the refounding or revitalisation of religious institutes, depends to a great extent on the fruitful exploitation of archival holdings; of making their riches accessible to your Sisters and those who may chose to follow you. It is my personal opinion that if the lives and works of your Sisters were better known more women would feel the magnetism of their personalities and be attracted to their way of life. This is the other side of the pastoral function of our archives; the universal destination of our archival heritage.

At home I have a research library of over 2000 books dealing with the history of women religious of almost every tradition and almost every part of the globe. Every year good, solid, critical histories and biographies roll off the press in France, Québec, Spain, Italy, the Netherlands, the USA, and even Australia and New Zealand. Very recently comparable works have been appearing in Ireland. In some of these countries the story of women religious and their unique contribution is recognised in the historical mainstream. This could not have occurred without the disinterested openness, kind welcome and competent service that the document enjoins on religious archivists.

But in Britain we are sadly behind. Radegund Flaxman's biography of Cornelia Connelly and Dominic Savio Hamer's work on Elizabeth Prout – which formed the basis of her paper when we were last here at Ushaw – are the only significant books on women religious in the Roman Communion, published in Britain in the last twenty years. There have also been several excellent articles by Susan O'Brien and fine work on Anglican religious by Valerie Bonham – whom we have also heard speak – and Susan Mumm. Genuine interest is growing and there seems to be a much greater willingness on the part of women religious to encourage research by scholars who are neither members of their communities nor, in some instances, members of the same faith. All this is for the good, for it makes these countless thousands of women known, appreciated and respected.

A SURVEY OF CATHOLIC ARCHIVES

Where does the survey fit into all this? A comprehensive survey of Catholic archival holdings, followed by a descriptive catalogue, would be the best single means towards exploiting – in the very best sense of the word – the wonderful material we have preserved. It would also, I think, be an aid to preserving material in the future.

The 1966 *Catholic Directory* records 1249 religious houses of women in England & Wales. Can you guess how many of these are no longer recorded at the same address in the 1998 edition? Some 781 have either been closed or transferred from large institutional premises to smaller residences. Of these 39 were contemplative houses. I suspect strongly that this pattern has not assisted the preservation of archival material.

What has happened to the historical records of their apostolate in Britain of the 70 odd congregations who have worked here at some point since 1850 but do so no longer? Many of these were of foundations of fleeting duration, others laboured here for many years. How many of you have heard of the German Sisters of St Catherine Virgin & Martyr who assisted the German and Polish communities of Merseyside and taught in schools and cared for orphans in Liverpool, Wigan and Lancaster for more than 40 years. Or the Sacramentine Nuns whose lives of Perpetual Adoration in their monastery at Taunton from the 1860s until the 1930s have left not a trace in the archives of the Diocese of Clifton. A comprehensive survey would, ideally, need to be far ranging.

Already the preliminary sample we have sent out has shown that very few communities are assured of an annual budget, have a disaster plan or contacts with other professional bodies such as local County Record Offices. Very few consider their repositories to be better than adequate. The question of the future of religious archives, given the prevailing demographic structure of most communities, also gives rise to concern. Most international congregations will presumably send their archives to a generalate elsewhere in Europe should their local numbers no longer make a separate archive in Britain feasible. But what about small local congregations and autonomous houses? To perceive the problem – and a survey will help us to gauge its extent – is to begin solving it.

HAPPY ENDINGS

How have things developed for the Sisters of Our Lady on Saturday? Like so many other communities they have found 'doing the archives' can become a major task. Justina and Akanesi have made contact with Mechtildis, the general archivist in Coblenz. In January Vianney attended the COR meetings at Swanwick, met Mary Campion McCarren at the CAS stall in the market place and joined up. The Provincial Team has been to visit Judith's archive at Mill Hill and now the process of sorting and listing has begun. The novices are playing their part in this as well and have already been delighted by the personalities of many of their forebears as they spring to life from the paper.

A basic assault plan has been worked out. Justina calls it the *as soon as possible* plan and it is a very basic policy document on the

archive's function and future. Justina and Akanesi have also begun reading other congregational histories and have been amazed by both the differences and the common strands which link these stories to their own. A letter of enquiry from Winnie Wetbird, a doctoral student interested in communities coming to Britain from abroad last century, has elicited interest. A year before it might have been met with a certain incomprehension and caution. Her own enthusiasm and historical rigour have been caught by the whole team and even Maureen admits that the here and now owes much to what has gone on in the past. So, like all good stories this one ends happily.

APPENDIX I

Any resemblance between persons living or dead and persons depicted in this presentation is entirely coincidental

In conformity with the decree of Pope Urban VIII we thereby declare that only a mere human authority is attributed to the appellations contained in this presentation. Likewise in regard to facts and events herein recorded we declare that there is no intention of forestalling the judgements or decisions of the Sovereign Pontiff, to whom we submit wholeheartedly and unreservedly.

APPENDIX II: DRAFT SCHEME OF CLASSIFICATION

THE FOUNDERS

Correspondence of the founders - copies only, originals in Coblenz - later English translation in typescript.

Several published biographies of the founders in English and German.

Copy of the *Positio* of the founder (Italian) and the *Informative process* at diocesan level for the cause of the foundress (German).

THE CONGREGATION

Copies of the various revisions of the Constitutions, Directories and Ceremonials etc. in German and English

Copies of the proceedings and ordinations of General Chapters - typescript translations

Circular letters from the Mothers General and Members of Council - typescript translations

Newsletters from the Generalate

Inter-provincial newsletter

THE PROVINCE

Lists of delegates, proceedings and ordinances of Provincial Chapters

Minutes of meetings of the Provincial Council

Minutes of Formation Team

Proceedings of Provincial Assemblies

Reports of Provincial Visitation by the Generalate

Circular letters from the Provincials

Provincial newsletters

Community lists and copies of annual statistical returns to the Generalate [incomplete]

Manuscript histories of the Province 1911 & 1949

LOCAL HOUSES

There was not material of every type for every house. Some houses were short lived and the vagaries of accommodation and personal temperament determined, in some instances, what was kept and what discarded.

Correspondence re-foundation
House annals
Minutes of House Council
Records of community meetings
Manuscript histories & souvenir publications
News clippings
Sacristans' diaries
Visitors' books
Superiors' letters to the Provincial
Ecclesiastical correspondence
Legal and business correspondence
Correspondence with Local Authority & Central Government
Building plans
Cash books and summaries of local annual accounts
Sacramental registers
Registers of inmates in residential institutions
Institutional prospectae & other publications
Employees
Material relating to particular apostolates undertaken by the local community
Correspondence re-closure
Details of foundations proposed but not undertaken

PERSONAL FILES

Once again, not all the personal material was available for all members of the province. There were definite historic phases when material of a particular kind was kept.

Card index of members of the Province recording personal data and assignments
Necrology of the Province
Records of interments
Registers of Reception & Profession
Books of protestation

Postulants' outfit book
Individual files containing:
Civil, sacramental and educational certificates
Letters of application and recommendation
Reports of formation personnel before temporary and perpetual profession
Profession formulae
Personal correspondence and reports
Memoirs, remeniscences and other biographical material, news clippings
Wills
Obit notices
Indults of secularisation
LEGAL FILES
Property deeds [including properties owned which are not religious houses]
Trust deeds
Leases
Legal & business correspondence [some dealing with more than one property]
Documents relating to Charitable Status
FINANCE
Province Day Books
Annual accounts
Dowries
Investments
Benefactors and bequests
Ecclesiastical
Correspondence with the Holy See
Correspondence with Local Ordinaries
Correspondence with Vicars General & Vicars for Religious
Permissions for Reservation, Stations of the Cross, public chapels etc
Correspondence re-Sodalities etc
Chaplains, confessors etc
Authentication of relics

MEMORABILIA

Objects associated with or used by the founders during visits to the England

Sacred vessels & vestments brought from Germany or made here by the Sisters

Relics

Devotional books used by the Sisters in former days

Photographs - some annotated others not

Traditional and interim habits

Lace, beadwork and other handiwork made by early Sisters

Paintings both sacred & profane, some the work of Sister artists

Artefacts sent from the missions & books of anecdotes

A Assess

S Sort & list

A Acquire more!

P Plan for the future

EDITORIAL NOTE

This talk was given at the CAS Conference at Ushaw, 1999.

URSULINE CONVENT, BLACKROCK, CORK: ITS ARCHIVES AND A NOTE ON ITS HISTORY

Sister Ursula Clarke OSU

THE ARCHIVES

The archives of the Ursuline Convent, Blackrock, Cork, span the years from the late 1760s to the present day. Apart from the many printed books in the convent library – works of spiritual, pedagogical, academic and historical interest either written by or relevant to the Cork Ursuline community – what may be termed *the archives proper* comprise a number of handwritten books recording personal and community affairs and events in Cork Ursuline life. They are stored for reference in two separate places in the convent.

CONTENTS

Book recording details of Novitiate entrances from 1767 to date.

'Novices' Exam Book' records pre-clothing and pre-profession candidates' individual interviews with the bishop or his delegate.

Copy of the Deed of Foundation

Copy of the Apostolic Brief of Pope Clement XIV, 13 January 1773, confirming the erection of the Ursuline Monastery, Cork.

Visitations, from January 1775 and Triennial Elections from September 1775.

Two Profession Books: 1773 onwards.

The Community Annals: 1771 onwards (eight volumes).

ACCESS

All are located within the convent. Access is confined to those engaged in serious research. Such reading or study must be done on the convent premises.

CORK URSULINE HISTORY: A NOTE

The Cork Ursuline Convent traces its origins directly to the Company of St Ursula, founded in 1535 by St Angela Merici at Brescia, Northern Italy. Members of this Company lived in their own homes, met together for prayer, and taught Christian Doctrine locally to girls. They followed the Primitive Rule of Angela Merici. In 1592 this Rule was adopted as a way of religious life by Françoise de Bermond and her companions at Avignon, France. Soon they opted to live in community.

Thus came about the first Ursuline Congregation (congrégée). In 1608 de Bermond was invited by a group of aspirants to establish this Ursuline way of life in their house at the Rue St Jacques, Paris. She spent two years there and in 1612 the convent was erected into a monastery by Pope Paul V. In due course, the Cork convent became a filiation of the Rue St Jacques.

In 1767 Eleanor Fitzsimons of Dublin entered the Ursuline novitiate at the Rue St Jacques to prepare for a religious foundation in Cork. Two years later she was joined by two Cork ladies, Margaret Nagle and Elizabeth Coppinger, both having the same intention as Eleanor. The fourth postulant for Cork was Mary Kavanagh of Borris-in-Ossory who came in 1770.

All four, with a French Ursuline who was Irish-born as their superior, landed at Cobh on Ascension Day, 9 May 1771, under the escort of Father Francis Moylan, the Cork diocesan priest who was largely responsible for bringing the Ursulines to the city. Later he became Bishop of Cork. The French superior was Mother Margaret Kelly from the Ursuline Convent, Dieppe, who stayed with the new foundation until 1775 when she returned to her original convent.

Ireland in 1771 was a dangerous place for Catholics. The Church was still being persecuted under the Penal Laws. There were no Catholic schools and thus Catholic education was not available. Neither was there freedom to worship. However, a brave Corkwoman named Nano Nagle had defied the law by opening seven schools around the city for the education of poor Catholic children. She escaped censure because her venture was considered a piece of useful philanthropy which had cleared the streets of Cork of the gangs of children roaming them every day. But she needed permanency and continuity for her work and wished for a community of nuns who were educators. The Ursuline Constitutions oblige the sisters to teach *all* classes of children, poor and rich alike. Miss Nagle had built a house near to her own cottage at Cove Lane. This house was for the Ursulines. At once, they began to teach in the adjacent Poor School, which was within their enclosure. Because the Ursulines professed solemn vows and had Papal enclosure, pupils had to come to them for instruction. This was not at all what Nano Nagle had envisaged. She wanted teaching nuns who were not bound by cloister and who could work in various parts of the city as well as visit the sick and aged in their homes. The Ursulines flourished as numerous postulants offered themselves and gradually the penal

climate began to soften. These laws soon became irrelevant. In 1772 the Ursulines took in their first twelve boarders. Between then and 1790 they extended their premises by building on three new additions. In 1787 and Ursuline foundation began in Thurles, Co. Tipperary, another in Waterford (from Thurles) in 1816, and one in Sligo (from Waterford) in 1850. These convents in turn all founded other houses, which maintained their dependence on the mother-house. The four major houses were all autonomous. In 1978 they amalgamated as the Irish Ursuline Union.

MISSIONARY UNDERTAKINGS FROM CORK

- 1812-1815 Three Ursulines from Cove Lane opened a convent and school at Bloomingdale, New York, U.S.A.
- 1825 Ursuline community, numbering 42 sisters, and their boarders move to Blackrock, a few miles from Cove Lane. They open a school for the poor girls of Blackrock without delay. The convent at Cove Lane is taken back by the newly-founded Presentation Sisters for a small sum of money.
- 1834 Three Ursulines from Blackrock founded a convent and school in Charleston, South Carolina, on the invitation of Bishop John England. Thence they went to Cincinnati and from there to Springfield, Illinois.
- 1887 The Blackrock community responds to the request of Bishop O'Callaghan of Cork to open a Secondary Day School for Girls in the city. This becomes St Angela's College, St Patrick's Hill. It is still thriving.
- 1960-1997 Four Blackrock Ursulines open and staff a school in the newly-formed parish of Columbus, Georgia, U.S.A. They were forced to withdraw in 1997 due to lack of religious personnel. The school is now under lay principalship.

IMPACT OF THE CORK URSULINES

Present-day researchers believe that the Cork Ursulines led the revival of Catholicism in Ireland in the eighteenth and nineteenth centuries. Though relatively few in number, their influence was powerful. Among their achievements were:

1. The revitalising witness of their own lives of prayer and consecration, albeit in many ways an underground witness for some years from 1771.
2. The religious and academic excellence of the education they imparted. Many of their pupils themselves became religious educators in the Ursuline and other congregations.
3. Their writings. Nineteenth-century publications by Mothers Ursula Young, Borgia McCarthy and Gonzaga Kenneally, both spiritual and academic, were known throughout Ireland. The **Ursuline Manual** was distributed all over the world.
4. The fact that the Ursuline Rule and Constitutions, brought from the Rue St Jacques and confirmed for Cork by Pope Clement XIV, became the basis of the Constitutions drawn up by the emerging Irish religious congregations, e.g. Presentation, Mercy, Brigidine.

THE CARMELS OF GREAT BRITAIN: A CHECK-LIST

Sister Helen of Jesus ODC

The following is a list of all the Carmels founded in Great Britain since their establishment became possible in the period after the end of the Penal Laws and Catholic Emancipation.

A. I have checked all the available sources with regard to the details and what is given below would appear factual as to dates and locations. Of the forty-three Carmels listed, twenty-four now survive (**bold type**). There have been twelve dispersals (*italics*), leaving thirty-two Carmels, with a further seven amalgamations (CAPITALS). This disposes of eighteen of the original forty-three foundations.

B. There has been no policy about housing the archives of monasteries which have been closed: each makes its own arrangements, in contrast to a centralised religious congregation with a provincial structure. The Second Orders of contemplative nuns, belonging to the pre-Tridentine religious families (e.g. Benedictines, Augustinians, Franciscans, Dominicans, Servites and Carmelites) do not have a 'Mother General', and their relationship with the General Curia of their respective (male) First Orders is often tenuous. For the Discalced Carmelites it would be no exaggeration to say that such a link has been non-existent for some countries and for certain periods. The accepted legal autonomy of each monastery was, or developed into, a major force, and Canon Law could be something of a closed book unless the local bishop went to the trouble of informing the nuns of a particular ruling. Thus outstandingly holy women in all good faith often acted autonomously, and often to good purpose. It has been said that the superiors of enclosed monasteries actually had greater authority than bishops in certain areas. As a result, a Carmel might decide to disperse, having gained all the necessary canonical approval and fulfilling all financial, material and spiritual obligations, but without any idea about responsibility for archives. The chief reason for dispersals in recent times has been a depletion in numbers, old age and infirmity, and thus it is hardly surprising that mistakes have been made in disposing of such material.

C. Sister Mary of St Philip, the archivist at Notting Hill Carmel, is willing to give any help in the meantime. Material from most of the dispersed Notting Hill (NH) foundations has been deposited at Notting Hill, and although there is no way of knowing whether *all* such archival material has been received, contact can often be made with the former Prioresses and Bursars of dispersed monasteries. For amalgamated houses, information, if not records, will be available from their present location.

CARMEL	FOUNDED FROM	DATE	VIA	ALSO KNOWN AS	DISPERSED	AMALGAMATED	PRESENT LOCATION
1. Lanherne	Antwerp Holland	1619/1794					Lanherne
2. Darlington	Antwerp Holland	1648/1794	Lierre; St Helens 1804 Durham – 1830			1972	Darlington
3. CHICHESTER	Antwerp Holland	1678	Hoogstrate; Acton 1791; Wimborne; Normandy 1830			1994	(Sclerder 2)
4. WELLS	Lanherne	1864	Sclerder (1); Plymouth – 1875			1972	Darlington
5. Golders Green	Lyon	1865	Fulham; Isleworth – 1908	Hendon			Golders Green
6. Notting Hill	Paris	1878					Notting Hill
7. Upholland	Carcassone	1901	Orrell – 1917; Merged with N.H. Foundations 1927				Upholland
8. Liverpool	Notting Hill	1907		Knotty Ash			Liverpool
9. Sheffield	Notting Hill	1911		Kirk Edge			Sheffield
10. St Helens	Notting Hill	1914					St Helens
11. Preston	Notting Hill	1917					Preston

CARMEL	FOUNDED FROM	DATE	VIA	ALSO KNOWN AS	DISPERSED	AMALGAMATED	PRESENT LOCATION
24. Ware	Notting Hill	1925	Hatfield – 1938; Hitchin – 1958				Ware
25. <i>Edinburgh</i>	Notting Hill	1925			1983 (N.H.)		
26. MANSFIELD	Notting Hill	1926	Crawley 1954			1960	(Quidenham)
27. <i>Reading</i>	Notting Hill	1926			1998		
28. York	Notting Hill	1926	Exmouth – 1955				York
29. <i>Bournemouth</i>	Notting Hill	1927		Branksome	1992 (N.H.)		
30. <i>Saffron Walden</i>	Notting Hill	1928			1973 (N.H.)		
31. Dolgellau	Notting Hill	1929					Dolgellau
32. BRIDELL	Notting Hill	1930				1976	(Dolgellau)
33. Falkirk	Notting Hill	1931					Falkirk
34. Dysart	Notting Hill	1931					Dysart
35. BIRMIINGHAM	Notting Hill	1933		Yardley		1990	(Dolgellau)

CARMEL	FOUNDED FROM	DATE	VIA	ALSO KNOWN AS	DISPERSED	AMALGAMATED	PRESENT LOCATION
12. <i>Highbury</i>	Notting Hill	1918	Totteridge 1953		1967 (N.H.)		
13. Birkenhead	Notting Hill	1918					Birkenhead
14. Glasgow	Notting Hill	1918		Langside			Glasgow
15. <i>Plymouth</i>	Notting Hill	1919	Crawley 1954	Efford	1959 (N.H.)		
16. <i>Salford</i>	Notting Hill	1920		Manchester	1992 (S.D.A.)		
17. Quidenham	Notting Hill	1921	Woodbridge – 1939 Rushmere – 1948				Quidenham
18. Wolverhampton	Notting Hill	1922					Wolverhampton
19. <i>Tavistock</i>	Notting Hill	1922			1995 (N.H.)		
20. <i>Oxford</i>	Notting Hill				1987 (N.H.)		
21. CAMBRIDGE	Notting Hill		Waterbeach 1937			1973 (Chichester)	(Sclerder 2)
22. Oban	Notting Hill						Oban
23. GILLINGHAM	Notting Hill		Newbury 1945 Bramshott – 1953			1968	(Quidenham)

CARMEL	FOUNDED FROM	DATE	VIA	ALSO KNOWN AS	DISPERSED	AMALGAMATED	PRESENT LOCATION
36. <i>Dumfermline</i>	Notting Hill	1933			1971 (N.H.)		
37. Dumbarton	Notting Hill	1934					Dumbarton
38. <i>Llandoverly</i>	Notting Hill	1934			1980		
39. <i>Watford</i>	Notting Hill	1938	Berkhampstead 1942 Presteigne 1951		1989		
40. Kirkintilloch	Glasgow	1953					Kirkintilloch
41. Wood Hall	York	1969					Wood Hall
42. Sclerder (2)	Quidenham	1981					Sclerder (2)
43. Langham	Quidenham	1982		Walsingham			Langham

N.H. = Notting Hill Archives

S.D.A. = Salford Diocesan Archives

DE LA SALLE BROTHERS: HOUSES AND LOCATION OF ARCHIVES

Brother Austin Chadwick FSC

EDITOR'S NOTE: The late Brother Austin Chadwick sent the following list of houses of the De La Salle Brothers for publication in **Catholic Archives**. Some details have been added to his original notes. For further information see Brother Austin's article 'The Archives of the Great Britain Province of the DeLa Salle Brothers' in **Catholic Archives** 15 (1995), pp.25-28.

The De La Salle Provincialate Archives (140 Banbury Road, Oxford OX2 7BP) hold archival material relating to most of the communities (house histories, personnel lists etc.), but for the Home Office schools staffed by the Brothers – these schools were closed as a result of legislation from the 1970s onwards – records are kept either in local record offices or at the Home Office or Scottish Office. For some of the communities of Brothers, where material in the Provincialate Archives is thin, this can often be supplemented by the Generalate Archives in Rome, and likewise information on individuals.

The Provincialate Archives house a wealth of reports from Councils, Economic Councils and Chapters, as well as material relating to the eighty or more countries in which the Brothers have made foundations, necrologies, finance books, Institute bulletins, provincial newsletters etc. With the closure of houses fresh material is always arriving.

FOUNDATION

1. Altrincham (now St Anselm's)	wartime house	A few records at Oxford
2. Assington Hall	wartime house	
3. Basildon	closed 1999	
4. Beulah Hill (St Joseph's College)	still open	Extensive archives of its own and at Oxford.
5. Bishopbriggs & Springboig (Glasgow) closed		Approved schools: few community records.
6. Blackheath (St Joseph's Academy)	Brothers have left, but are still trustees. Community records at Oxford	
7. Bradford (St Bede's)	closed	A few records at Oxford
8. Brighton (school now St Augustine's, Hove)	closed	Records at Oxford

9. Cambridge (student house)	closed	A few records at Oxford
10. Cardiff (St Ilityd's College)	closed	Community records at Oxford. Archdiocese now school trustees
11. Coatbridge (Brothers' Residence)	still open	Records with community
12. Darlington	closed	A few records at Oxford
13. Dogmersfield (London Province novitiate)	closed	Good records at Oxford
14. Dover (Nantes Province novitiate)	closed	Good records at Oxford
15. Eccles (School of English)	still open	
16. Gartmore (Approved School)	closed	A few records at Oxford
17. Guernsey (Formation House)	closed	Some records at Oxford rest at Nantes
18. Hartlebury (Approved School)	closed	A few records at Oxford
19. Highgate	closed	A few community records at Oxford. Archdiocese now school trustees
20. Hopwood Hall (Teacher Training)	closed	Extensive records at Oxford. College now under LEA.
21. Ipswich (St Joseph's College)	closed	Fairly good records at Oxford. School (now mixed) retains own records).
22. Jersey	closed	A few records at Oxford Lay run school but Brothers still the trustees.
23. Kensington (English Provincialate)	closed	Records at Oxford.
24. Kintbury (St Cassian's Youth Centre)	still open	Most records with the community, some at Oxford.
25. Kintbury (St John's)	closed	Good records at Oxford
26. Liss (Retirement Home)	still open	A few records at Oxford rest with community
27. Liverpool (Industrial School & 10 Junior Schools)	closed 1880	Quite good records at Oxford and at Rome.
28. Liverpool (De La Salle College)	still open	Some records at Oxford rest with community.

29. London SE24 (Guest House)	still open	Records with community Very little at Oxford.
30. Longsight (Approved School transferred to Nantwich 1939)	closed	Abundant records of both communities at Oxford.
31. Manchlane (Approved School)	closed	Very few records at Oxford.
32. Middleton (Cardinal Langley School)	closed	A few records at Oxford
33. Oxford (Provincialate/Archives)	still open	Abundant records re- Province, community & refugee houses.
34. Plymouth	transferred to Christian Brothers	Very few records at Oxford.
35. St Helens (St John's: Retirement Home)	still open	Records with community
36. St Helens (West Park)	amalgamated with St John's	Records at Oxford.
37. Sheffield (De La Salle School)	closed	Records at Oxford.
38. Southbourne (St Peter's)	still open	Some community records at Oxford, rest with community.
39. Southsea (St John's)	still open	Some community records at Oxford, rest with community.
40. Stockton	closed	A few records at Oxford.
41. Strawberry Hill (Student brothers' residence)	closed	A few records at Oxford.
42. Tranent (Approved School)	closed	Some records at Oxford
43. Wokefield (Approved School)	closed	A few records at Oxford.
44. Yarmouth, I.O.W. (Approved School)	closed	A few records at Oxford.
45. York	closed	Records at Oxford.
46. Malta:	4 communities	Most records in Malta

In addition to the communities mentioned there is also a house at Pendleton (Salford). The existing community (whose records are at Oxford) was attached to De La Salle Grammar School, subsequently Sixth Form College and thereafter merged with Pendleton Sixth Form College. A new community was opened nearby (records with community).

Some important dates for the De La Salle Brothers in Britain:

- 1855 French Brothers opened St Joseph's College, Beulah Hill (then situated in Clapham).
- 1860 St Joseph's Academy opened in Kennington (now at Blackheath).
- 1867 Brothers in Liverpool: 10 Junior Schools & Industrial School/Orphanage.
- 1880 Brothers made first foundation in Ireland.

- 1880-1947 Many Irish Brothers working in England.
- 1881-1909 England part of Anglo-Irish Province.
 - 1909 St Joseph's, Beulah Hill transferred to Nantes Province
- 1909-1945 Schools founded at Southsea, Plymouth, Guernsey, Jersey, Southbourne, Ipswich (and later Basildon) by English section of Nantes Province.
 - 1945 English section of Nantes Province granted autonomy as London Province The Maltese houses were already part of this English Section.
 - 1947 Other British houses of the remaining Anglo-Irish Province separated from Ireland and formed the Province of England.
 - 1985 Provinces of London and England amalgamated to form the Province of Great Britain, Guernsey reverting to Nantes.

CATHOLIC FLANDERS REMEMBERED

Dom Aidan Bellenger OSB

Flanders, the borderland between present-day France and the Netherlands, has always played a crucial part in the history of the British Isles. The eightieth anniversary of the end of the Great War in 1998 renewed memories of the killing fields, and Brussels is never very far from the news. Its role was no less central in the formation of the English-speaking Catholic community. From the Reformation to the French Revolution numerous clergy, both secular and regular, and many members of the laity, were educated and formed in the cosmopolitan cities and towns of Flanders, Europe's melting-pot. Two recent exhibitions have highlighted both the debt owed to the area by the British Catholics and the rich cultural heritage in which they participated.

The first, in Douai, now in France but until the reign of Louis XIV under Spanish hegemony, was held from 8-30 November 1997 in the Halle-aux-Draps, the cloth hall, a handsome medieval chamber at the heart of the Hotel-de-Ville, dominated by its belfry, the most important visual feature of the town. Douai, with its Counter-Reformation university founded in 1562, had five English-speaking establishments: the English College established in 1568 by Cardinal William Allen, a cross between an Oxford college and a Tridentine seminary, and destined to become the most important of the English secular colleges; an Irish College; a Scots College; an English Benedictine priory, the first for men to be established since the Reformation and appropriately dedicated to St Gregory the Great; and an English Franciscan friary. All were founded before 1620. The establishments were suppressed at the Revolution, their properties dispersed, their buildings demolished, and forced repatriation making them the ancestors of several modern English colleges and communities. The name of the Franciscan friary survives in the church of St Jacques where the London-made tabernacle from the English College is to be found in a side-chapel. The late eighteenth-century buildings of the English Benedictine school are now used by the Lycée Corot. These premises were in the possession of the English Benedictine community of St Edmund from 1818 to 1903 (now at Douai Abbey, Berkshire) and kept the English presence alive until the last century. Their monastic church, designed by Pugin, and still intact, if rather battered, was opened in 1843.

The exhibition featured a show-case for each of the foundations and contextual material on the town and university. What was interesting from an archival point of view was the bringing together of English and continental material. The study of so many English Catholic institutions makes much more sense with reference to continental deposits. Despite revolution and war much survives. The bombardment of Arras in the 1914-18 war led to the loss of much important material on the English foundations (although calendars exist for some, and transcripts, notably those held at Downside Abbey, were made for others) but the Lille (Departmental) Archives, and the Municipal Library (BM, Douai) and Archives (AM, Douai) contain much rich and, from an English point-of-view, underrated material. Among items – taken at random – on display at the exhibition were *Lecons dictées par William Allen* (BM, Douai, MS 473), *Correspondance adressée au père Grant par les évêques d’Ecosse, 1771* (AM, Douai, G.G.Layette 180), *Homage and Permission accordée par le Magistrat aux bénédictins anglais d’établir une brassère dans leur jardin, registre aux mémoires, 16 juin 1779* (AM, Douai, B827 f 212v). There were many more.

With the exception of Allen’s college all the other English foundations were made possible by the benevolence and patronage of the Archduke Albert and Archduchess Isabella. Coming to power as semi-autonomous rulers of the Southern Netherlands in 1598 (the Protestant Northern Provinces had broken away from Catholic Spain), the height of their influence, the heyday of the Spanish baroque, was in the period of the Twelve Year Truce (1609-21), the years in which English Catholic Flanders reached its maturity.

The second exhibition, held from 17 September 1998 to 17 January 1999 at the Cinquartenaire Museum, Royal Museum for Art and History, Brussels, commemorated the reign of Albert and Isabella. It was a magnificent reflection of the period which set the Douai exhibition in its context. A handsome catalogue was printed, alongside a book of essays. These essays include one by Paul Arblaster of St Peter’s College, Oxford, on the key role played by Albert and Isabella and their court in Brussels in the northern Counter-Reformation strategy of re-catholicising Europe. From 1596 until the foundation of the Congregation for the Propagation of the Faith in 1622 England’s Catholics came under the Brussels nunciature. The influence of Flanders was not one-way. The English composer Peter Philips was one of the great luminaries of the musical life of the Brussels court.

European integration remains a controversial political debate, but these two recent exhibitions suggest that however Eurosceptic their politics, English archivists and historians cannot understand their heritage without reference to the mainland of Europe.

BIBLIOGRAPHICAL NOTE

The indispensable introduction to the English Catholic exiles in Europe remains P. Guilday, **The English Catholic Refugees on the Continent, 1558-1795** (London/New York, 1914). The Association William Allen published a pamphlet (1997) on the English in Douai, translated into English and appearing as Number Fifteen of **South Western Catholic History** in the same year. The Brussels exhibition issued in two volumes, a catalogue and a series of essays, both profusely illustrated, and both edited by Luc Duerbo and Werner Thomas (Brussels, 1998).

THE PRIEST AND ARCHIVES

Rev Stewart Foster

A SUMMARY OF A TALK GIVEN TO STUDENTS AT ST JOHN'S SEMINARY, WONERSH

The Pastoral Function of Church Archives, a document issued in 1997 by the Pontifical Commission for the Cultural Heritage of the Church and published by the Catholic Archives Society in the booklet **Church Archives**, places great emphasis on the role of archives as part of the Church's mission to *evangelise*. This may well come as a surprise to many of you. Perhaps you have always thought of archives, and indeed archivists, in terms of something rather erudite, even obscure, and if useful then in historical rather than pastoral terms. And yet for priests and for those training for the priesthood the heritage and cultural riches of Catholicism are an essential ingredient of one's theological and therefore pastoral education and experience. In his own life, and in the ministry he undertakes in the Church, the priest is a figure of *continuity*.

Archives – manuscript, printed, and audio-visual – are to be found at all levels within the Church: diocese, parish, personal and institutional. Priests will undoubtedly find themselves as custodians of archives, and sometimes archives of great importance, and for this reason it is important that seminarians should have some awareness and understanding of their value and significance before they find themselves appointed to their first parish as a curate, let alone as a parish priest with full responsibility for the archives and material patrimony of a parish.

Ecclesiastical archives can be categorised under two broad headings: historical and current. The first category includes written documents and manuscripts, printed material, parish and other pastoral records, and cannot (in the average parish situation) exclude both art and artefacts. Not only does a priest in a parish have the canonical responsibility of caring for the documents and other materials entrusted to him as part of his duties as pastor, he must also seek to liaise with the appropriate bodies (diocesan archivist, local record office etc.) whenever he finds himself with responsibility for particularly significant collections, or when advice is required regarding the preservation and conservation of archival holdings. Gone must be the days of 'lose it in the attic' or 'put it on the fire'. Horror stories abound, but there can be no excuse for them to continue.

Current archives are just what the term suggests: documents and other types of material (correspondence, records, photographs, tape recordings, software) which may be very much 'in use' but which will soon become the historical archives of the future. Parishes are increasingly aware of their traditions and history, and jubilees, centenaries etc. will more often than not generate the publication of books, pamphlets and other records. Such productions will falter without the relevant source material. The priest has a special duty (perhaps delegated to a parish secretary but not thereby abandoned) to ensure that his tenure of office is well documented. The diocesan archivist will always be only too happy to advise on what should be retained. Moreover, a growing number of professional academic studies (MA and PhD theses) rely upon local (parish) source material, and such students, together with the ever-increasing army of family historians, should also be given reasonable access to non-confidential material. Again the advice of the diocesan archivist is important.

I mentioned the specifically *priestly* responsibility for archival material in parishes. Sometimes curates with a sensitivity for such matters report 'horrors' effected by (no doubt well-meaning but nevertheless misguided) parish priests of the 'chuck that stuff on the fire' kind. That is where education, and especially a good knowledge of Canon Law as it concerns archives (cf. the second part of **Church Archives**) is essential. One is within one's rights to challenge illicit treatment of archives. But prevention is always the best policy, and yet again the diocesan archivist is the obvious and first port of call. It is also important that the priests of the future become aware of the existence of the various organizations working to promote both historical research and the care of archives within the Catholic community. In the British Isles the Catholic Archives Society and the Catholic Record Society, with their respective journals and other publications, together with workshops, conferences and meetings, seek to promote a healthy interest in and understanding of archival and historical matters.

The priest of tomorrow, like his confreres throughout history, will be faced with a great many challenges as he seeks to shepherd the Body of Christ. Each will have his own strengths and talents, and likewise his own blindspots. But archives are important, they have a relevance to the immediate task of evangelization, and whilst acting with prudence when unsure, and seeking advice of those with expertise, the priest should always be mindful of the great privilege which is his when entrusted with the care of a parish to ensure that 'Christ yesterday,

Christ today, Christ forever' is reflected in the way that the Church guards and values its archival heritage. I encourage you to develop an interest in the history of your parishes, dioceses, seminary... and please remember something of these few words in the years ahead.

DRAFT CLASSIFICATION SCHEME FOR CATHOLIC PARISH RECORDS

PARISH RECORDS - PASTORAL

REGISTERS

BAPTISMS

MARRIAGES

Notices of Marriages Books

Marriage Enquiry papers

BURIALS

CONFIRMATIONS

RECEPTIONS

SICK CALL BOOKS

NOTICE BOOKS

MASS INTENTIONS

CLERGY

ACCOUNTS/FINANCES

PARISH SOCIETIES AND SODALITIES

PARISH HISTORY

CORRESPONDENCE

FILES

PHOTOGRAPHS

NEWSLETTERS

CERTIFICATES OF REGISTRATION

REGISTRATION AS A PLACE OF WORSHIP

LICENCES TO SOLEMNISE MARRIAGES

PARISH RECORDS - CONTACT WITH DIOCESE

VISITATIONS

PASTORAL LETTERS

ANNUAL RETURNS

DEANERY

PARISH RECORDS - FABRIC

CHURCH

PRESBYTERY

CHURCH HALL

OTHER PREMISES

PARISH RECORDS - SCHOOLS

PRIMARY

SECONDARY

THE ARCHIVES OF ST JOHN'S SEMINARY, WONERSH

Sister Helen Forshaw SHCJ

St John's Seminary was solemnly opened on 8 September 1891, the last of the new, Tridentine seminaries to be founded after the Restoration of the Hierarchy in 1850, and the only one to have survived to celebrate its centenary. The seminary opened with junior students only. For the previous two years a number of boys who aspired to the priesthood had been prepared for this day, under the direction of Father (later Cardinal) Francis Bourne, in temporary accommodation at Henfield, West Sussex. So the Seminary's archives begin with documents from 1889 to 1891.

At the time of writing the Wonersh archives are being reorganised by the Student Archivist, Mr Tim Hunting, under the guidance of Abbot Geoffrey Scott of Douai, and with the encouragement of the Rector, Father Kevin Haggerty. In common with many ecclesiastical institutions (and especially religious communities), the seminary has come late to fully appreciating the importance of archival material and the need to have it adequately housed and catalogued. A particular difficulty has been that, in common with at least one other seminary, looking after the archives (apart from reserved confidential material concerned with the assessment of students for ordination) has been a 'house job' – a student responsibility. Student archivists may well be chosen and keen at the beginning of the tenure of office, but experience shows that, without a clear policy of identifying, categorising, storing and maintaining archival material to guide them, the task of creating and imposing a system and compiling a catalogue has proved impossible.

A further difficulty has been that the archives were stored in several places and have been moved from one room to another over the years. The current reorganisation includes a notable improvement in the housing of archival material. Pending the completion of this time-consuming task, this description of the Wonersh archives is necessarily rather brief and provisional. I have listed broad categories and indicated the kind of material to be found under those headings.

A INSTITUTIONAL RECORDS

1. *Academic*

This includes:

- (i) Documents from negotiations with various academic institutions concerning the acceptance of seminary courses for certificate, diploma or degree status, beginning with the Institut Catholique in the 1890s.
- (ii) Examination papers.
- (iii) Materials relating to the curriculum and syllabii in both Junior and Senior seminaries.
- (iv) Registers of internal and external examination results.

2. *Administrative*

This includes:

- (i) Material concerning the purchase of the property, the building, maintenance and development of the seminary, and the changing use and maintenance of the grounds (documents, plans and maps).
- (ii) Rectors' Diaries (appointment diaries) beginning 1889 and from 1924 to 1970 for the Junior Seminary at Mark Cross.
- (iii) Registers of ordinations (from 1896, the first ordinations to the priesthood).
- (iv) Registers of students: from 1899 and for Mark Cross from 1924 to 1970.

3. *Collegiate Life*

This includes:

- (i) Chronicles: daily records of events kept by the senior student in both the Junior and Senior Seminaries. The Junior Chronicle begins in 1889 and ends in 1970; the Senior Chronicle (also known as the Dean's Diary) begins in 1893 and continues to the present.
- (ii) Magazines: **The Eagle** March-October 1908, produced by the Juniors.
The Wonersh Magazine 1933-1950, revived 1997.
The Wonersh Mail 1917-1919, a fortnightly record of



WONERSH

events at St John's compiled by Father James Walters and sent to students conscripted into the armed forces during World War I.

- (iii) Minutes of Student House Meetings.
- (iv) Programmes of concerts and plays performed by students.
- (v) Records from student clubs and societies.
- (vi) Rules and Constitutions: successive revisions.
- (vii) Seminary Prayer Books: successive editions.

4. Financial Records

This includes:

records of student societies, book shop and tuck shop.

5. Liturgical Records

This includes:

- (i) Hymn Books.
- (ii) Ordination and feast-day booklets
- (iii) Sacristy Journals.
- (iv) Service Books: Liber Usualis, missals, office books etc.

6. Reserved

This includes:

- (i) Minutes of staff meetings.
- (ii) Records of assessment of students as part of the process of formation.

B PERSONAL RECORDS

This includes:

- (i) Material from the following individuals:-
Father Gordon Albion: notes, lectures, broadcast scripts.
Father (later Cardinal) Bourne: notes for Sodality talks.
Monsignor Philip Hallett: documents relating to the process of canonisation of SS John Fisher and Thomas More.
Father Thomas Hooley: album of press cuttings on the building and opening of Wonerish, 1890-92.

Canon James Walters: notebook compiled when he was Senior Student in 1904.

- (ii) Miscellaneous notebooks including a set of anonymous sermon notes and an anonymous student diary: there is still much to be done in sorting and identifying this material.

C AUDIO-VISUAL RECORDS

1. *Photographs*: includes albums and photographs (framed and loose).

2. *Slides*

3. *Audiotapes*

4. *Films and Videos*:

includes many made in the Seminary (e.g. on the sacraments for teaching purposes or to record ordinations, celebrations, plays etc.).

D. DIOCESAN RECORDS

Primarily from Southwark and Arundel & Brighton: includes ad clerum notices, diocesan newsletters, pastoral letters.

E. THE MUSEUM

Recently relocated and in process of being completely reorganised, it possesses some medieval MSS and religious artefacts, including sacred vessels and vestments, together with nineteenth- and twentieth-century items. There are also some sixteenth- and seventeenth-century printed books donated by Canon Daniel Rock and housed in the Library.

A final reminder: the above list is in no sense a comprehensive description of what is held at St John's Seminary, Womersley. We eagerly await the completion of the current effort to classify and catalogue this valuable archive illustrating the birth and development of the one nineteenth-century Tridentine seminary in England to have survived into the Third Millennium.

WORK IN PROGRESS

The following information has been received from the Wiltshire and Swindon Record Office regarding a section among the Arundell of Wardour Archives relating to Catholic affairs. The Archivist, S.Hobbs (Wiltshire & Swindon Record Office, Bythesea Road, Trowbridge, Wiltshire BA14 8BS), has contacted **Catholic Archives** to communicate the nature of these holdings, and to invite those working on this period (Catholic Committee, 1791 Relief Act etc) to make use of them for research purposes. The Editor would welcome contacts from other secular repositories, so that readers of the journal may be aware of the existence of material of Catholic interest elsewhere.

2667

Arundel of Wardour

Catalogue Number	Serial Number	Date	Description
2667	25		Catholic Papers
2667	25/1	1678,- 1682, 1876	Papers produced in the defence of Lord Arundell charged in the 'Titus Oates Conspiracy' with a financial account of the costs of his imprisonment and that of his fellow victims. Letters from Henry Foley, author of <i>Records of the English Province</i> including a transcript of a poem written in prison by Henry Lord Arundell (original in the British museum) 1876.
2667	25/2/1-10	1786- 1799	An extensive collection of correspondence to and from Lord Arundell principally concerning the movement of English Catholics leading to the passing of the Catholic Relief Act 1791 and other affairs, with several printed items. Correspondents include Butler, Clifford, Douglas, Eyre, Fermor, Lawson, Meynell, Petre, Plowden, Silvertop and Walmsley.
2667	25/3	18 th cent. - 1882	A notebook entitled English Catholic papers including at the front, transcripts of papers relating to a scheme to induce English Catholics to become loyal to the government, 1719. Letters by secretary J. Craggs and the Duke of Norfolk. At the back a list of portraits of English Catholics at Wardour together with a list of published material on English Catholics 1584-1737. Interleaved, a printed proposal to publish a collection of Catholic Sermons preached to James II with covering letter from Henry Foley, 1882.

2667	25/4	17 th c- 20 th c.	Papers relating to Oliver Plunkett primate of Ireland, including a letter signed J. C. late 17 th century, an undated letter by Plunkett, mid 17 th century and letters and leaflets, 20 th century.
2667	25/5	1837, late 19 th c	Copy of the will of the M. de l'Abbé J. F. Gossier, Raven, 1837. Undated petition for a change in the law relating to the marriage of Catholics, late 19 th century.

CATHOLIC WOMEN'S LEAGUE

Dr Marie Rowlands has sent this preliminary list of the League's archival holdings kept at Stockwell Road, S.E. London.

7th July 1999

National Organising Bodies

shelved	1907	1909	Minutes of executive committee
shelved	1909	1911	Minutes of executive committee
shelved	1924	1930	National Committee
shelved	1930	1939	National Committee
shelved	1948	1980	National Committee
shelved	1981	1989	Minutes of executive committee
shelved	1989	1997	Minutes of executive committee
shelved	1911	1913	Committee for Council
shelved	1912	1916	National Councils
shelved	1914	1924	Committees for Council
shelved	1919	1925	National Councils
shelved	1925	April 1905	National Councils
shelved	1937	1963	National Councils
shelved	1964	1984	National Councils

shelved	1937	1949	Bird in Bush
shelved	1942	1949	Minutes of the finance committee
shelved	1949	1974	Minute Book (Northern Province)

Southworth House

shelved			Minutes of management committee correspondence.
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Secretary and General

Box 10	1958	1990	Secretary's records
		1996	National council video
		n.d.	constitutions
		various	C.W.L Overseas
		1978/9	Flower Festival
		1938	UCM/CWL,
Box 8			Branch Reports
			Knights of St Columba
			Plater College
			Archbishop's House Westminster
			British Vigilance Association
			Hinsley House
			Laity Committee
			Mothers Union
			Union of Families

Finance

Box 5	1977	1987	correspondence: National Westminster Bank
	1984		Balance sheets
	1988		Balance sheets
	1987		Balance sheets
	1998		Balance sheets
	1985	1989	financial records
	1985	1989	audit papers

	1971	1977	cashbook
	1978	1980	cashbook
	1940	1949	insurance and property leases
	1948	1972	accounts
Box 6			Branch treasurers' annual statements
	1940	1949	Ledger
	1950	1958	Ledger
	1951	1977	Ledger
	1971	1979	Ledger
	1971	1979	cashbook
Box 7	1985		
	1985		Branch treasurers' annual statements
Box 8	1991	1995	Correspondence of treasurer
	1991	1994	Audited accounts of branches
	1992		Income
	1993		Income
	1994		Income
	1993		receipts
	1993		expenditure
	1993		expenditure
Legacies			
Box 9			H.A. Martew
			I.M. Quinn
			M. Smithhurst
			M. Shaw
			M. Horan
			D. Roper.
	1983	1987	E. Crossley
	1957		E. Davidson
	1974		Dr Daisy Smith

Social Work Committee

Box 9

1986

ad hoc committee

Old Services Club accounts

Hopkirk's Report

Housing associations

In Vitro and Warnock

Branch study days

National Council of Lay Apostolate

W.U.C.W.O. standing committee

Box 4

Newsletters

Relief and Refugee Standing Committee

Box4

1990

1996

Relief and refugee

Photos and cuttings

Hop picker's mission Southwark Branch

1906

1052

File of photos, cuttings, notes and reports.

Photographs

Box 1

Old Photos 1907-1998 unsorted.

Publications

Box 3

1908

1975

Catholic Women's League magazine.

Box 3

1910

1913

Crucible

Box3

CWL news

Box 2

1922

1932

annual reports full.

Box3

1909

1936

annual reports, brief

Box3a

CWL news

Annual reports

Relief and Refugee

Box 13

1943

1951

Minutebook

1951

1958

Minutebook

1958

1976

Minute Book

1977 1990 Minute Book
Pictures illustrating CWL work in
1917 1995 Europe
Middle East
White Russian Camp
P/copied letters relating to the above

Services Committee

Box 11 1939- 1981 ledgers
accounts
Canteens

Historical pamphlets

Box 12 Margaret Clitherow
Margaret Fletcher incl.
some of her writings
Histories of the CWL

Documents

Box 12 letters from Margaret Fletcher
bundle of letters unsorted

BOOK REVIEWS

English Catholics of Parish and Town 1558-1778 edited by Marie B. Rowlands (Catholic Record Society, 1999, pp.xvi + 400).

Produced jointly by the Catholic Record Society and Wolverhampton University, this volume examines various aspects of recusancy as experienced by Catholics from the middle and working classes. The study is divided into three parts, each containing a number of essays: Part I looks at Catholics in society, Part II has a regional flavour (Yorkshire, London, Westmorland, Shropshire and the North East), while Part III (by Dr Rowlands herself) examines the Catholic community in 1767.

Archivally speaking, there is much to commend this book, in that its contributors have delved widely into primary material housed in various holdings, Catholic and secular: in addition to national repositories such as the Public Record Office and the House of Lords Record Office, material has been researched in the Westminster and Birmingham Archdiocesan Archives, Ushaw College Archives, the Jesuit Archives at Farm Street, and the Record Offices at Carlisle, Chester, Derbyshire, Dorset, Hereford and Worcester, Kendal, Lincoln, Lichfield, Preston, Staffordshire, Shropshire and Sheffield. A number of the contributors give quite detailed treatment to the sources, and overall there is a balance between the different parts of the country examined. The adoption of a team approach, especially when working in various local record offices, has much to commend it.

The Catholic Record Society has also been closely involved in the publication of **From Without the Flaminian Gate: 150 Years of Roman Catholicism in England and Wales, 1850-2000** edited by V. Alan McClelland and Michael Hodgetts (Darton, Longman & Todd, London, 1999, pp.xvii + 406: £24.95). A commemoration of the 150th anniversary of the Restoration of the Catholic Hierarchy, this series of essays covers a number of features of the Church's history and its contribution to public life (clerical training, philosophy, religious life, the laity, family life and marriage, schools, politics, literature, culture). Some contributors summarise major trends and events, others make more direct use of archive material. Again one can detect references to both Catholic and secular collections. Susan O'Brien, writing on women's religious life, mentions the importance of the appointment of archivists (p.112) and pays tribute to the work of the Catholic Archives Society (p.137 n.26), quoting from articles appearing in this journal. Both Peter

Doyle ('Family and Marriage') and Maurice Whitehead (Catholic schools) make use of much primary material, especially the latter in relation to the Westminster and Salford Archives, and several of the contributors are members of the Catholic Archives Society.

One of the contributors to the collection of essays reviewed above is Father James Pereiro, author of **Cardinal Manning: An Intellectual Biography** (Clarendon Press, Oxford, 1998, pp.xii + 360: £45). The book traces Manning's intellectual development from his Anglican days through to his role at the First Vatican Council when Archbishop of Westminster. It is a seminal work, drawing together research undertaken in a wide variety of archives. Many Manning papers, and also the cardinal's library, are now housed at Pitts Theological Library, Emory University, Atlanta. Another important resource was the Westminster Diocesan Archive, and the Archivist, Father Ian Dickie, receives special acknowledgement. Following Professor McClelland's article on the Manning Archive in **Catholic Archives** No.19 (1999), it is worth recording Pereiro's complete listing of archival material used in this study: British Library, Gladstone Papers (Add.MSS 44247-50,44709); Bodleian Library, Manning Papers (MSS Eng.Lett. b.37,c.651-64,d.526-7; MSS Eng.Misc.c.873-6,d.1278-80,e.1393-9,g.355), Wilberforce Papers; Pusey House, Oxford, Pusey Papers, Copeland Papers; Ushaw College, Wiseman Papers, Wilberforce Papers, Gillow Papers; Westminster Diocesan Archive, Wiseman Papers, Manning Papers; Venerable English College, Rome, Talbot Papers; Birmingham Oratory Archive, Newman Papers (especially correspondence with Manning), Ryder Papers; Archives of Propaganda Fide, Scrittura Riferite nei Congressi, Anglia; Pitts Theology Library, Manning Papers (MSS 002, boxes 1-12); St Andrews University Library, Ward Papers (V. Miscellaneous papers, letters and notes; VI. Letters from Ward to different correspondents; VII. Letters to Ward). This volume acts as a worthy complement to McClelland's earlier study of Manning's involvement in social affairs.

Another Oxford convert about whom a major study has appeared within the last year is Frederick Oakeley, sometime Vicar of All Saints, Margaret Street, one of Newman's companions at Littlemore and thereafter Rector of St John's, Duncan Terrace and Canon of Westminster. **A Passionate Humility: Frederick Oakeley and the Oxford Movement** by Peter Galloway (Gracewing, Leominster, 1999, pp.xi + 316: £25) concentrates overwhelmingly on its subject's Anglican career (Oakeley was received as a Catholic in 1845, aged forty-three, and

died in 1880), while the author (p.218) remarks on the comparative paucity of primary material on Oakeley's life after 1845. Extensive use is made of Oakeley's extant autobiographical MSS (Balliol College), prize essays (Bodleian) and history of St John's, Duncan Terrace, Islington (Westminster Diocesan Archives), as well as the Manning Papers (Bodleian) and Newman Papers (Birmingham Oratory). The bulk of the archival research comes from Anglican sources, e.g. Blomfield Papers, Tait Papers and Court of Arches Records (Lambeth Palace Library). It would be interesting to see whether any more primary material from Catholic archival holdings might now come to light.

Public Spirit: Dissent in Witham and Essex 1500-1700 by Janet Gyford (available from the author at Blanfred, Chalks Road, Witham, Essex, CM8 2BT, 1999: £13.50) is an enterprising work by a local historian who has used one Essex town to offer an examination of religious dissent from the reign of Henry VIII to the end of the seventeenth century. This study, which is very well illustrated with sketches and line drawings, gives a clear guide to the main archival tools by which the author has conducted her research, and this principally at the Essex Record Office (visited by some members of the Catholic Archives Society during the 1998 Conference). Wills and will preambles, ecclesiastical court records, court rolls etc. have all been used as well Hearth Tax returns for the seventeenth century. The history of Catholic recusancy forms part of a wider picture of religious dissent in the Witham area. The book is to be recommended as a model of its kind, making the history of religious affiliations in a particular Essex market town accessible to a broad readership.

Although not strictly archival in content, **The Austin Friars** by Father Benedict Hackett OSA (Augustinian Press, Clare, 1998, pp.vi + 30: £3.50) is a succinct history of the Augustinians in Britain from their foundation in 1248 until the present day. From that point of view alone, this and other similar endeavours are a very useful resource for religious (and indeed secular) archivists, providing as they do a readable survey of the history, customs and development of a particular order or congregation. At its peak in 1350, the English Province of the Augustinians numbered 700-800 friars, but by 1500 the total had dropped to about 430. The Province suffered a widespread defection at the time of the Reformation, though it boasts one of the English Martyrs (St John Stone). The booklet charts the history of the English and Scots friars during the Penal Days and the expansion of the Order via Ireland. The

first permanent foundation in England since the Reformation was St Monica's Priory, Hoxton (1864), established in great measure out of Cardinal Wiseman's concern to meet the pastoral needs of the growing number of Irish immigrants in London. In 1953 the friars returned to Clare Priory, Suffolk, their very first English house founded in 1248, and in 1977 the present Anglo-Scottish Province was erected. Publications concerning other religious orders of a similar format and equally well-illustrated would be very welcome.

Robert Hugh Benson: Life and Works by Janet Grayson (University of America, Lanham MD, 1998, pp.xxvi + 231) is a well-crafted biographical study of one of the most distinguished twentieth-century clerical and literary converts to Catholicism. The preface reveals not only the author's own breadth of research, but also gives an indication of the variety of archival sources available for the study of a particular individual and, in the context of writing a biography of an *English* subject (who visited the United States on three occasions and whose works were very popular there), the extent to which American collections now account for so much of the relevant primary material. The Bodleian Library and Magdalene College, Cambridge (diaries of his brother, A.C.Benson) house significant collections, but the American repositories are especially important: the Harry Ransome Humanities Research Center at the University of Texas, Austin (Benson's Rome diary 1903-4); Berg Collection, New York Public Library; Universities of Notre Dame, Princeton and Pennsylvania; Boston College; Holy Cross College; Archdiocesan Archives of Boston, Chicago, New York and Philadelphia; and the Archives of Our Lady of Lourdes Church, New York, where Hugh Benson preached. The author also used Elizabeth Antice Baker's papers at the Dominican Historical Institute in Rome.

Finally, another collection of essays is worthy of mention in terms of its archival interest. **Walsingham: Pilgrimage and History** (R.C.National Shrine, Walsingham, 1999, pp.164) presents the papers given at the Centenary Historical Conference in March 1998. In addition to the use made by several contributors of the National Shrine's own archives (under the care of Anne Milton), Ethel Hostler's paper on Charlotte Boyd, the nineteenth-century restorer of the Slipper Chapel, reveals a wealth of archival research in national, local and ecclesiastical collections, including in the latter category Downside Abbey and the Diocese of East Anglia. The Downside connection is treated in full by Dom Aidan Bellenger's essay on Walsingham and the Benedictines.

S.F.

THE CATHOLIC ARCHIVES SOCIETY CONFERENCE, 1999

The twentieth annual conference of the Catholic Archives Society was held at Ushaw College, Durham, from 31 May to 2 June.

The theme of this year's conference was 'Looking at Ourselves', being a response to the proposed National Survey of Catholic Archives. The first speaker on the Monday evening was Tim McCann of the West Sussex Record Office. He gave a masterly survey of the uses and importance of parish records and presented a draft classification scheme for such records (see elsewhere in the present volume). Robin Gard's paper followed later that evening, and he took for his topic the National Survey as it affected the archives of Catholic lay societies, a field in which he has done much work himself. He laid particular emphasis on previous attempts at surveying the archives of such societies conducted by a Working Party of the CAS in 1992-93, and went on to argue for the need for a fresh survey undertaken in a more co-ordinated fashion.

Canon Marmion presented a most interesting account of the Shrewsbury Diocesan Archives, which are now housed in part of a school building in Birkenhead adapted for the purpose. He gave a brief history of how the archives were moved from the Curial Offices, and then offered a more detailed analysis of the contents of their holdings. The fourth main speaker at the conference was Anselm Nye. His paper on the archives of religious women and the National Survey is reproduced in the present volume. Needless to say, it was of great interest and delivered in a lively and humorous way.

A visit to Durham Cathedral Library was enjoyed by a number of the conference participants, and on the Tuesday evening various interest groups met to discuss the following topics: Diocesan Archives; Parish Records and Lay Societies; and Archives of Religious. Such smaller groups are always a very important aspect of the conference because they allow the exchange of information and ideas in a more informal setting. The Open Forum and Annual General Meeting took place on the Wednesday morning, and a full report of these, together with summaries of the papers at the conference, are to be found in **CAS Bulletin** 20/21.

The conference theme proved to be an excellent complement to that of the 1998 conference ('Looking Forward') inasmuch as it situated that wider consideration of the archival future within the Society's concern to press ahead with the National Survey. This year's conference will take place at the Leeds Diocesan Pastoral Centre, Leeds, from 29-31 May.