A COMPARATIVE STUDY OF THE RECORD KEEPING PRACTICES OF
THE ANGLICAN, BAPTIST AND UNITED CHURCHES IN BRITISH COLUMBIA.

By

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ABSTRACT

The report entitled Canadian Archives (1980) speaks of a future Canadian archival "system" in which archives of government, business, and institutions are to be bound together through networking. Although churches are to be a part of this system, the Report does not specify their role. Yet the professional world of both archivists and historians in Canada, the United States, and Britain, has been divided over the question of custody of religious archives. Whether the churches themselves are expected to care for their own archives or whether public archives are expected to take up systematic and regular acquisition of religious archives will seriously affect the role of churches in the future development of the Canadian archival system.

This thesis then addresses the question of how best to go about preserving religious archives by studying in detail the record keeping attitudes and practices of the Anglican, Baptist, and United Churches in British Columbia. Through a survey of church government and archival programmes, we delve into the nature of the relationships between creator and record. As well as examining the record keeping practices of the three churches, the survey touches upon the policies of secular, public archives in British Columbia towards church archives. The thesis then analyzes the backgrounds
of the churches in Europe and in early British Columbia in order to determine why discernible differences exist in the record keeping of the three denominations.

In conclusion, the thesis notes that the attitudes and practices of churches with regards to their records are affected by their theology and organization. On the one hand, such fundamental determinants, it is argued, are not easily overcome by public archives which set out to collect religious archives. On the other, those churches which have mounted archival programes demonstrate a networking capability that so far exceeds that of the secular archival world. In any case, church archives appear destined to play a vital role in any future systematization of Canadian archives.
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CHAPTER I
INTRODUCTION: CHURCH ARCHIVES
AND THE CANADIAN ARCHIVAL SYSTEM

Archival "networking," that is the concept of exchanging archival information, sharing archival technical knowledge and expertise, and rationalizing collection responsibilities, has become a by-word of the eighties for the archival profession in Canada. The Report of the Consultative Group on Canadian Archives (1980) gives networking a prominent place. The Report speaks of an archival "system"; one in which provincial archives figure as the key units, with the national repository, the Public Archives of Canada, acting as co-ordinator between the provincial archives and "other archives with national responsibilities - such as major church, business or union archives."¹ Church archives then, are to be included in this plan, but beyond touching upon possible funding problems national church archives may face in maintaining cross-country networks within their respective denominations, the Report does not consider church archives in any detail. Neither does the Report address the concerns of those churches in Canada which do not have national archives, nor those which have central repositories located in the United States. While this lapse is perfectly understandable in view of the broader aims of the Report,
the archival professional cannot afford to overlook the possible role churches will play in shaping the future of archival service in Canada. The churches are, in fact, major players in the networking game and as such will have to be given careful consideration. Just as the Consultative Group found a sad lack of concrete information on the current status of Canadian archives in general, however, so there is today a noticeable lack of statistical data, critical examination, and writing on church archives upon which to base any considerations. This thesis begins to compensate for this deficiency through the study of a microcosm of the church archives situation. Specifically, we will examine the record keeping practices of the Anglican, Baptist, and United Churches at the local, regional and national levels as these practices relate to records created in British Columbia.

The Anglican, Baptist, and United Churches are particularly suited to an in-depth study of this sort. All three have significant memberships in British Columbia, are Protestant denominations, and have sprung more or less from British soil, yet all have differing theologies and government. They have enough features in common to be compared, yet present enough differences to make effective contrasts. Time and circumstances dictated
the choice of British Columbia as the location in which to pursue this study. While physical isolation tends to set British Columbia apart from the rest of Canada, geographical determinism, which will be explored in this thesis, is only one of many influences affecting records retention, and similar instances of its effect can be found in the cases of the other provinces. A microcosm is useful in that its size allows one to explore it in detail and therefore yields more satisfying and hopefully more accurate results and conclusions than can be produced through a broad, general study.

We begin the thesis with a survey of current record keeping practices of each denomination. The Report on Canadian Archives states that "an archives mirrors the organization . . . which created it."\(^2\) The survey addresses the question of "how does it do so?" Does an archives mirror its parent organization only because of the type of records it keeps, or also by the manner in which it keeps the records? What are the intimate links between church government, for example, and record keeping? We will examine the results of the survey to determine if such links exist. Following the survey, we will study the influences and inherited traditions of each of the churches which explain their present practices in order to determine significant behavioural patterns. Concluding, we will extend our observations and apply them to the
remaining Canadian churches. In so doing, we will have a basis from which to predict the future role of Canadian churches in meeting the demands of an integrated archival network.

A presentation of current record keeping conditions and an explanation for them is a study of context, and as an extension of that, of provenance. From this study of provenance, we can determine certain characteristics which distinguish the actions of churches towards record keeping that allows us to make observations regarding their part in any future Canadian archival network. It also allows us to address the issue of who should keep religious records. The Report on Canadian Archives, states that "archival materials belong first and foremost in the hands of those who originated them, and are most likely to use them," and that "any particular set of records should remain, as far as possible, in the locale or milieu in which it was generated." These two statements embody the principles of institutionality and territoriality respectively and favour record keeping by the originator at appropriate levels as opposed to record collection by an outside central agency. The issue, however, has by no means been settled. In fact, although the Consultative Group sought the advice and professional opinions of archivists, researchers, administrators, and others from all across Canada, their statements do not represent the sentiments of a small but vocal dissenting body.
The attitude of this group and that of their opposition is effectively summed up in a series of articles appearing in the Canadian archival journal. The first article, written in 1975, is by James Lambert, former employee of the Public Archives of Canada. In it, Lambert claims that the churches have discouraged public repositories from taking an interest in their records by their "suspicious and even hostile reception," yet their archives have failed to meet the demands placed upon them. For example, he states: "A good archives should mirror social changes and be sensitive to trends in the research areas they are most required to serve." Yet, with the recent developments in theology and religious practice of secularism, pentecostalism, non-denominationalism and inter-denominationalism, Lambert feels the segregation of religious and secular records by their deposit in denominational and public repositories fails to adequately reflect social reality. Similarly, with recent historiographical trends towards the writing of social history stimulating interest and desire on the part of historians to chronicle religious history, a demand for sophisticated research services has arisen that the church archives are ill equipped to meet. Lambert notes a number of shortcomings in the churches' care of their records that interfere with service: the ineffectiveness and lack of archival knowledge of the church personnel in charge
of the records, the inaccessibility of the records due to the church's attitude towards "outsiders," the poor funding allocated to archives, the low priority given to records, and the increasing shortage of personnel to handle the records. Further, as noted by Canadian historian H. H. Walsh, the decentralization of records among local and regional church repositories actually impedes successful research.

That is not to say that Lambert is blind to either the claims of denominations to care for their own records or the advantages inherent in a programme of localized preservation. He admits that researchers interested in a certain denomination's records would naturally expect to find them located with that particular church. The research of local and regional history, both of which have found increasing favour with historians in recent years, is greatly facilitated through local collection. Thus, his solution tries to balance the research needs of the historians with the claims and the advantages of churches keeping their own records. He suggests a combination of increased networking between secular and extant religious repositories and the encouragement of public archives to collect the records of religious organizations. Public archives, he contends, are in a much better position to collect the records of inter-denominational and non-
denominational organizations and should take responsibility for the records of those denominations which are unwilling or unable to maintain their own archives. "This," he states, "will bring about a rapprochement of secular and religious records at once characteristic of social reality and useful to the researchers."^6

Possibly, had Lambert limited himself to this one article, he would have succeeded in evading the wrath of religious archivists in Canada. For, although his stress on the needs of secondary researchers at the expense of the needs of the creators is no doubt annoying and considerably shortsighted, his comments do not seriously pose any threat to church archives already in existence. In his following article in 1976, however, Lambert is emboldened to lean heavily on the side of the historians.^7 He first responds to the charges leveled by J. Hanrahan, former Professor of History at the University of British Columbia, at public repositories for their neglect of religious records. Although Hanrahan impartially lays the blame for this neglect at the doors of both public archives and denominations, he sees the major impetus for improvement of the situation being assumed by the public repositories, with local records of regional significance possibly housed in civic or provincial archives rather than sent to a central denominational archives, with the use of the Public Archives of Canada as the national
depository, and with community archivists lending their
knowledge and expertise to the establishment and maintenance
of co-ordination among levels of repositories.

Lambert agrees with Hanrahan that in the past the
Public Archives of Canada limited its acquisition of religious
records primarily to missionary records, producing an imbalanced
collection, although he sees its concentration on political
and military records as a proper response to research demands.
Given that the mandate of the Public Archives of Canada
is the collection of records of "national significance,"
and "as is often the case with unions, ethnic groups, businesses,
and so forth, religion in Canada constitutes an activity
of national importance and geographical extent," Lambert
believes that that the national archives should consider
religious records as included in its mandate. While he
holds that the public nature and importance of religious
records warrants their collection by the Public Archives
of Canada, however, he is cognizant of the fact that some
records have a natural affiliation and bond with their
local surroundings that collection by a central agency
would rend. Again, as in his first article, he tries to
be moderate in his remedy of the situation, counselling
the microfilming of local records and their deposit in
the Public Archives to facilitate research. Lambert is
fatally betrayed by his concern that split resources impede
research into carrying this remedy one step further to suggest that all religious archives be regrouped according to their local or national nature in provincial or federal archival institutions.

Unfortunately, but not surprisingly, this last suggestion has attracted the attention of the religious archival community somewhat in the manner of waving a red flag at a bull, so that the rest of Lambert's suggestions have not been given more weight. He counsels, for example, the exchange of inventories and finding aids on church records between the Public Archives of Canada and religious repositories. He recommends that the national archives resume its foreign copying programme. And finally, he suggests that the Public Archives lend assistance to religious archives in systematizing and regularizing the collection of their records, and profer advice on any aspect of archival work. While the archival community may find fault with Lambert's allocation of power and initiative to the Public Archives of Canada, there can be no doubt that bringing church archives into the Canadian network through inventory and finding aid exchange and standardizing archival service in Canada through the co-ordination by some central agency would greatly benefit both church archives and their existing and potential patrons.
Needless to say, the Canadian religious community did not give Lambert's solution of distributing religious records among public repositories their blessing. In a rebuttal to his articles written in 1977, former Anglican General Synod Archivist, Marion Beyea, voices "a serious concern that institutional archives are misunderstood, that their rights are not always acknowledged, and that they are seen as second-rate operations if they are considered at all." The picture is not as bleak as Lambert paints it, she argues, citing the archival programmes of the United and Anglican churches, as well as those of smaller groups such as the Mennonites, Lutherans, Grey Nuns, Ursalines, and Oblates as examples of the creditable results so far achieved by religious denominations. Further, she points out, institutionality is an archival principle based on the teachings of Muller, Feith, and Fruin, and Jenkinson. And finally, in her view, Lambert does not offer an attractive alternative to the situation of scattered and diffuse sources he claims exists among churches at the present. Carrying his recommendations to their natural conclusion would mean central warehouses gobbling up representative, static "collections" of archives.

Beyea maintains that churches should care for their own archives. An institution needs its records for administrative, fiscal and legal reasons. It can use historical
records for public relations and promotion. And in addition to the uses the creating body has for its records, they are its heritage and responsibility. In short, she believes that churches have a moral right and a moral obligation to keep their own records.

Lambert argues for the historian, Beyea for the church. In the United States, opinion is similarly divided, with Robert Warner, Assistant Director of the Michigan Historical Collection at the University of Michigan, championing state preservation of church archives, and Melvin Gingerich of the Mennonite Church and August Suelflow of the Lutheran Church supporting church record keeping. Warner finds justification for state collection of church archives in the mandate of the Michigan Historical Society, a state supported institution. Its mission is "to collect manuscripts and printed materials relating to Michigan, its people and its institutions." Warner interprets this statement quite broadly to mean that the archives' extensive collection would not be complete if church archives were excluded. Historians studying religious history would keenly feel the omission of church records, as would those studying American intellectual, social and cultural history, since those subjects are inextricably bound together.

Having established the right of secular institutions to gather church records to his own satisfaction, if to
no one else's, Warner discusses how such a programme of collection might be implemented successfully. He suggests that the archivist work through an influential person intimately connected with the denomination who can "persuade" them to give up their records. In the cases where the church cannot or will not release its records, microfilming is in order. The loan of church records to a state repository, he notes, is an attractive alternative to outright possession when the denomination does not wish to cede its rights to its records, since rarely, if ever, are the records removed by their owners. When a church deposits its records on loan with the Michigan Historical Collections, however, it must agree to open them for general research under the regular rules of the Historical Collections. If the church makes its donation a permanent gift, then it cannot remove its records to use them for historical display.

Warner admits to further drawbacks in state collection of religious records. At a public archives, the records would probably only receive a share of staff time and interest, and that interest would probably depend a lot on an individual archivist's personal preferences. Moreover, state archives might not have the space to house extensive holdings of church records, which could force them to either be selective in their acquisition programme or sample those records received.
Despite these difficulties, Warner still believes that the churches are better off depositing with a public repository. In state repositories the records receive proper care and increased use at virtually no cost to the churches. Churches within denominations which lack local repositories can keep their records close to home by depositing at the state level in a public archives.

To give Warner his due, at the time he was writing few denominations in Michigan had their own archives. He indicates that the Michigan Historical Collections was willing to co-operate rather than compete with any denominational archives that existed. Interestingly enough, however, Warner pinpoints the areas of greatest weakness in a state-run collection programme of religious records. For instance, although he states that the point of collecting church archives is to render good service to both donors and users, the emphasis is plainly on service to outside users such as historians. Furthermore, he reveals:

Many of us who collect historical manuscripts and records project our own research interests and specialties into our own collecting programs. This is quite natural and usually advantageous, for special knowledge allows us to know what kinds of records are most important and how to seek them out. 12

This is exactly what Gingerich, representing the churches, maintains: the archivist in charge of religious records must have a "thorough understanding of his denomination's history as well as familiarity with its organizational
structure as it now exists and as it was in the past." In his view, it is simply impractical for public repositories to develop the expertise to care for even a fraction of the many denominations in the United States. Gingerich also contends that personal interest makes the church archivist an eager hunter of records; state archivists might be no less eager but even with special interest and personal enthusiasm spurring their endeavours, they still would be working from the outside. This would undoubtedly make them less effective than the church archivist. Suelflow adds that the church archivist is in the best position, with her/his intimate connection to the church, to ensure a fully comprehensive collection is kept. As well, the church archivist can provide a far more detailed and effective service programme to church officials and researchers alike, given her/his background in the church.

The situation in England is slightly different from that in Canada and in the United States. The majority of the records of the Church of England at the local level, that is the records belonging to dioceses, archdeaconries, cathedral chapters and parishes, are deposited in local record offices throughout Britain. A survey conducted in 1974-75 for the Pilgrim and Radcliffe Trustees, however, exposed the fact that the records of central policy-making, administrative bodies of the Church of England, and those
of numerous Church societies and religious communities established to promote church causes were not being preserved by either state or church. The Survey Committee recommended that the Church set up a central repository under the management of a fully-trained archivist for these records. If this recommendation were not adopted, then the Committee suggested, as an alternative, that the Church deposit its records with the Public Record Office, retaining full legal possession of the records. It is interesting to note that at the time the Committee made this last recommendation the Public Record Act would have had to be amended to allow the Public Record Office to collect non-governmental records.

As a contrast to the record situation of the Church of England, the survey revealed that the Baptists, the Church of Ireland, the Church of Scotland, the Episcopal Church of Scotland, the Jews, the Methodists, the Roman Catholics, the Salvation Army, the Society of Friends and the United Reformed Church were preserving their records, although none had a full, central records management system.

Reverend John Purvis, commenting on the church archives scene in England, states that because of their highly specialized and private nature, church records should remain in the care of the church. Ultimately, he bases his argument on the vital link between the church and its records: "Personally, I deplore the separation of diocesan records
from their place of origin, and the breaking of associations which may be imponderable or even subtle, but are nevertheless strong and sometimes vital."

Thus we have the professional opinions in Canada, the United States, and England regarding who should collect religious records. There are, seemingly, problems in the sheer logistics of caring for the records for both churches and public repositories. On the one hand, the churches in general do not have the funding or the expertise to give professional care to their records. On the other hand, the public repositories do not have the personnel, time or the room to accommodate all the church archives daily being generated. Both sides admit to some difficulties. As in the Lambert-Beyea debate, however, the issue boils down to service; although each claims to argue for best service for both creators and users, those favouring state preservation of church archives want to serve the outside users first, and those leaning to the church's side want to serve the church's purposes first.

Archival theorists Hilary Jenkinson in Britain, and Theodore Schellenberg in the United States thought more in terms of preservation rather than service, but the outcome was similar. Jenkinson felt the records should be preserved first and foremost to serve the creator's needs. He stressed that archives are "preserved in their own custody for their
own information by the person or persons responsible for that transaction." He added a corollary: "Archives were not drawn up in the interest or for the information of Posterity." He was not unsympathetic to the historian's desire to use the administrator's records to write history. He merely observed that neither the historian nor the administrator would be best served if the records were to be preserved with the historian exclusively in mind.

Schellenberg was of a different opinion. He differentiated between "primary" and "secondary" value. He felt that records had to be preserved for some other reason than the primary one which they were created and accumulated for. He agreed with Jenkinson in that records created by a body were meant initially to serve that body, but he maintained that "they must be preserved for another reason to be archives, and this reason is a cultural one." This was his secondary value. He concluded: "It is quite obvious that modern archives are kept for the use of others than those that created them." 

Thus Jenkinson promotes serving the creator, Schellenberg, the user. With them divided on the matter, there can be no clear direction for the profession to take by following their lead. Through this thesis, however, we will be able to examine the issue in some detail from the church's side, and by determining how church archives will fit into the Canadian archival network, we will also be able to decide who should keep religious records.
NOTES FOR CHAPTER I

1 Canadian Archives, Report to the Social Sciences and Humanities Research Council of Canada by the Consultative Group on Canadian Archives, by Ian Wilson, Chairman (Ottawa: Information Division of the Social Science and Humanities Research Council of Canada, 1980), p.70.

2 Ibid., p.6.

3 Ibid., p.14, p.16.


5 Ibid., p.49.

6 Ibid., p.66.


12 Ibid.
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CHAPTER II
THE CONTEXT: A STUDY OF RECORD KEEPING

It is a fundamental theory of archival science that it is necessary for archival repositories to preserve the context of the record as well as the record itself in order to properly understand the information contained within the record. In practical terms, this means that archivists must be familiar with the administrative history of the creating agency that generated the record, including the bureaucratic structure, and the circumstances of creation and possible uses to which the record was put during the active stage of its life. There is an added dimension in considering the context of religious records because certain individual denominations have chosen to collect their records, and they do so for good and sufficient reason and in a particular and deliberate manner. In this chapter we will examine the bureaucratic infrastructures of each church and their record keeping practices in tandem in order to draw out any special relationships which exist. We shall probe the origins of the archival programmes and review the informal and formal guidelines which exist to aid in the development of these programmes. We will note the relative abilities of each church in meeting the conventional expectations we have of public archives in terms of access, accessibility of resources, and degree
of success in acquiring existing archival materials. In determining the last, we will study a survey that was sent to a selection of churches within each denomination. This survey will also afford us a glimpse of local attitudes towards church records. Finally, we will survey the collection policies of secular institutions to determine their part in the preservation of religious records generated in British Columbia.

We begin then with the Anglican Church. It has a synodical government, based upon a episcopacy. People often refer to the "hierarchical" nature of the resultant structure, but if we probe into the actual organization of the Anglican Church, we find a pattern that is subtly removed from a simple hierarchy. The primary unit of the Church is the parish, which can be made up of one or more churches. These parishes are grouped into deaneries, which usually follow regional boundaries. This arrangement allows parishes with similar concerns to meet informally to discuss their local needs.

The next organizational unit is the diocese. There are thirty dioceses in Canada, five in British Columbia: the Diocese of British Columbia, the Diocese of New Westminster, the Diocese of Kootenay, the Diocese of Cariboo, and the Diocese of Caledonia. The diocese is under the jurisdiction and pastoral care of the Bishop, although the governing body is the Diocesan Synod. The Bishop and a number of
clergy and lay delegates from the parishes within the diocese sit on the Synod. An elected Executive Council carries on the work of the church and the mandates of the Synod. A complementary body, the Diocesan Council, is made up of a number of standing committees such as the Administration and Finance Committee, and the Programme Committee. Each of these appoint units or task forces to address specific issues.

The dioceses are grouped into ecclesiastical provinces, the third level of organization. There are only four provinces in Canada. British Columbia is administered under the Ecclesiastical Province of British Columbia. The head of the province is the Metropolitan, or Archibishop, who is elected from among the diocesan bishops. As at the diocesan level, however, the governing body is the Provincial Synod. The Synod is made up of the Metropolitan, all the bishops, and four each of clergy and laity elected by each diocese. It meets every three years, and conducts its business through an elected council and through four standing committees and two which meet only when needed.

The patterns of organization established at the three previous levels are duplicated at the national level. There is the General Synod, which includes all bishops as well as representative numbers of elected clergy and lay people from each diocese, headed by the Primate. The Metropolitan
is the only representative from the level of Provincial Synod to officially sit on the General Synod.

Where do the Anglican archives fit into this arrangement? The archives follow three levels of church government: the diocesan level, the level of the ecclesiastical province, and the national level. Starting from the top at the national level, we find the General Synod Archives and Archivist. The central archives was established quite recently in 1955 at the national headquarters. Although the formal establishment was rather late in terms of the Church's history, early on a registrar was appointed to be responsible for records of a legal or canonical significance. Denominational historians maintained an interest in the records until their cumulative efforts resulted in the appointment of an archivist. Since then, the archives has fulfilled its role with increased vigour. In 1975, the need for records management caused the expansion of the original archives into a full-fledged programme. At this time as well, efforts were begun in earnest to develop liaisons with archivists at the diocesan level. In view of the ever-strengthening ties of co-operation, the central archives was able to begin a programme of microfilming vital records of dioceses to ensure the records' security, which included books of episcopal acts, birth, marriage and burial registers, and financial records.² In March 1978 the central archives
conducted an introductory training course for diocesan archivists, and is presently co-operating with them in publishing a manual on accessioning, arrangement and description.

The relationship of the General Synod Archivist with archivists at the provincial and regional levels was cemented in 1980 when it was stated that a primary function of the Archivist is "to co-ordinate and assist archival programs in the dioceses, ecclesiastical provinces, and related associations of the Anglican Church of Canada."\(^3\) As well, the General Synod Archivist is to encourage development and continual improvement of archival programmes at the lower levels "through information, advice, visits, training seminars, and joint projects such as microfilming."\(^4\) A canon and regulations to formally govern the central archives are being drawn up at the present time for the next meeting of the General Synod in 1986. They will augment the current Handbook which merely instructs the Registrar of the General Synod to "keep an authentic record of the consecration of all Bishops" and to keep "the Declaration of Principles, the Constitution of the Synod, the Rules of Order and Procedure, and all Canons."\(^5\)

Just at the time formal relationships between national and provincial archivists were being established, regulations for the operation of the B.C. Provincial Synod Archives
were approved by the Provincial Council. A canon adopted two years later, in 1982, formally established the archives. Because the archival records of the Ecclesiastical Province of British Columbia are physically located with those of the Diocese of New Westminster, a single archivist has assumed charge of both collections. In the role of archivist for the Ecclesiastical Province, this person has contributed to the co-ordination of the five diocesan archives, helping to establish a regional network.  

Each of the dioceses has made very good progress since the time that they began to concentrate on their archives. The Diocese of Kootenay began the trend when a member of the Diocese volunteered to investigate the state of archival records within the Diocese, and to make enquiries concerning possible archival programmes with a view to making recommendations to the Bishop and the Executive Committee, in 1978. With the help and advice of a representative of the Provincial Archives of British Columbia and the General Synod Archivist, a position description for Diocesan Archivist and a policy statement for the archives were drawn up and some valuable work done towards processing the material that had been gathered from various places within the Diocese. Both the position description and the policy were subsequently approved, and with the programme officially launched, the new Diocesan Archivist contacted all the parishes urging them to support the archival programme and to complete
a survey of their archival holdings. Since then, all but a few parishes have responded to the Archivist's request for records. The material has been housed since 1981 in the Diocesan Office, and the Archivist has been responding to an increasing number of enquiries for information. Microfilming of vital records has been carried out with the help of a grant, and the Archivist is currently engaged in arranging and describing the holdings.

The Diocese of British Columbia passed a canon relating to its archives based on the same document prepared for the Diocese of Kootenay in 1980. Although the Diocese did not have a firm policy of collecting individual parish records before this time, and had relied in the past on voluntary donations, still quite a lot of material had been gathered. It is now housed in a special building which provides secure and environmentally stable conditions. Researchers have an area to use in the adjoining chapel. Work has been carried out by volunteers, but government grants have recently secured outside help.

The Diocese of Cariboo followed the pattern established by the Dioceses of Kootenay and British Columbia. In March of 1982 the Diocesan Archives was dedicated and officially opened. Although no means of regular transfer of material from parishes has been developed as of yet, all parish/mission records prior to 1970 have been called for, and the material
so far acquired resides in a concrete vault of the diocesan cathedral for safekeeping. Requests from outside researchers for information are responded to.\textsuperscript{9}

Using the same policy statement as the other dioceses, the Diocese of New Westminster drafted and passed a canon and regulations for the operation of the Diocesan Archives in 1983. The Diocesan Archives is one of the oldest repositories, although its formal establishment came late. Located in the Vancouver School of Theology, the Archives houses mostly diocesan level records rather than records of individual parishes. The Diocesan Archivist, as has been noted before, also oversees the records of the Ecclesiastical Province of British Columbia. The archives is open and available to outside researchers on a regular basis.\textsuperscript{10}

The Diocese of Caledonia, which is relatively isolated in northern British Columbia, has a different background. The archives was established when the Bishop, discovering that a number of parish registers had gone missing because of long vacancies in some parishes, called for all completed registers to be sent in, in 1953. In 1955 the Secretary-Treasurer of the Diocese organized the registers and some of the accompanying material and has since taken care of the collection.\textsuperscript{11}

Thus with the help, advice and encouragement of the central archives, and the enthusiasm of few individuals,
the dioceses of the Ecclesiastical Province of British Columbia have made a very good start on a significant archival programme. They are acquiring archives, making them available for internal and external researchers, and ensuring the continuity of their endeavours by embodying their intentions in canons and regulations.

The next denomination to examine is the Baptist denomination. In British Columbia, the Baptist Church presents a strong contrast to the Anglican Church, for while the latter represents one unified body, the former actually represents five separate and distinct churches, as well as several small independent bodies.\textsuperscript{12} There is the B.C. Area of the Baptist Union of Western Canada, the Convention of Regular Baptist Churches of British Columbia, the B.C. Association of the North American Baptist Conference, the Columbia Conference of the Baptist General Conference of America, and the Capilano and Plateau Associations of the Southern Baptist Convention, also of America.

The first of these Baptist churches, the Baptist Union of Western Canada, has a fairly complex organization. Like the Anglican Church, the basic unit of organization is the church congregation. The similarity ends there, however, for while the church in the Anglican denomination is subject to the jurisdiction of the Diocesan Bishop, all Baptist organizations stress the local autonomy of
the church. Each church, therefore, is free to order its affairs as it sees fit. By mutual consent, however, each is affiliated with a larger body. The Baptist Union of Western Canada comprises churches in the three Prairie provinces, British Columbia, the Yukon and the Northwest Territories. The Baptist Union is administered by the Union board, which is responsible for formulating policy that will apply to the whole body. The Board consists of twenty-eight elected members under the guidance of a president. These members are divided into three Commissions: one on Congregational Life, a second on Union Programme, and a third on Ministry and Stewardship. These three commissions have a number of standing committees which further augment their work. In the intervals between Board meetings, the administrative functions of the Board are carried out by an executive. Denominational policy and programme planning developed by the Board are brought before the local congregational representatives for ratification during the Annual Assembly. The policies agreed upon are then given to regional bodies known as areas to administer and implement. British Columbia is administered under the B.C. Area.¹³

The organization of the area mirrors that of the Union Board. It is controlled through six officers, one of whom is the Area Minister, and an executive. These members are divided into the three commissions, and accountability to
the local churches is provided at the Annual Area Meetings. These members are also official representatives on the Board of Trustees of the Convention of Baptist Churches of British Columbia, a body which does a limited amount of business basically relating to its function of holding property.

Within the area further control is instituted by grouping congregations into regions. In British Columbia there are five regions: Northern British Columbia, the Okanagan, Kootenay, the Lower Mainland, and Vancouver Island. And finally, there is the Union Staff of ten members under an Executive Minister, to co-ordinate the Union, the Union Board and the Areas, as well as oversee the function of the Pastoral Settlement Advisory Committee.

Although the Baptist Union of Western Canada is not a nation-wide body, it is linked across Canada with other groups of a similar persuasion, including the Baptist Convention of Ontario and Quebec, the United Baptist Convention of the Atlantic Provinces, and the Union of French Baptist Churches in Canada, which all come together through the Baptist Federation of Canada. This affiliation allows the Baptist Union to contribute to a national voice, and allows it to undertake co-operative projects such as the Federation's World Relief outreach. The Baptist Federation of Canada is affiliated with the thirty-three million
member Baptist World Alliance.

Thus we see a church which is regional in character, which has a central body controlling policy and programme development, which has complementary bodies to expedite the policies, but which allows local congregations the ultimate authority to make final decisions concerning their future.

In contrast to this stress on local autonomy, formal archival policy centralizes the records of the constituent bodies of the Baptist Federation of Canada at the Baptist Archives of McMaster Divinity College, part of McMaster University in Hamilton, Ontario. The McMaster Archives is the earliest Canadian denominational archives to serve churches in British Columbia, being established under the auspices of the Canadian Baptist Historical Society in 1865. Although the archives was intended to only serve Ontario, the constitution of the Society stated that the archives was to collect and make available books, pamphlets, periodicals, manuscripts, and so on "pertaining to the history and present condition of the Baptist denomination generally." Today a general by-law of the Baptist Convention of Ontario and Quebec which established the Archives and History standing committee provides for the work of the Canadian Baptist Historical Society to be carried on.

Because the McMaster Archives has relied on voluntary transfers of material from congregations and other church
agencies, the holdings did not become extensive until the last twenty or thirty years. In light of the fact that the holdings are now substantial, one would not unnaturally expect that British Columbia provides its share of archival material. McMaster Archives, however, dashes any such expectation; as far as British Columbia is concerned, "many Baptist records from B.C. churches do not come here, as the churches elect to deposit their records in various libraries and colleges in B.C."\(^{16}\)

Is this true? Given that the next level of government within the Baptist Union of Western Canada, the Union Board, has a permanent office staff working out of Calgary, one might expect that some archives relating to the Board and to the denomination reside there. Such is not the case. "The fact of the matter is that we store no archival material at Calgary," the Executive Minister wrote.\(^{17}\) He indicated that archival material for the Baptist Union was kept at Carey Hall, the Baptist theological college at the University of British Columbia, and that a great amount was stored at the McMaster Archives in Hamilton. In fact, Carey Hall had been sent the headquarter's entire collection of yearbooks, dating from 1913 on, and some other "historical documentation." Carey Hall, when taxed, admitted to holding the yearbooks.\(^{18}\) This, then, would seem to support what McMaster Archives claimed. The Carey Hall representative also stated, how-
ever, that the school had sent duplicates of their limited historical material to McMaster "years ago" and that the central office in Calgary had a limited amount of material. The library of the University of British Columbia (although not the archives) was also quoted as a "significant resource" for information on Baptists in British Columbia. This leads one to suspect that there is considerable confusion rife in the field as regards to what constitutes an archives, of course, but the situation does not lead one to hope that this confusion merely masks a hidden goldmine of archival resources. With regards to access to the limited archival material which does exist, the Baptist/Anabaptist Library recently established at Regent College, an interdenominational body also affiliated with the University of British Columbia, will open the yearbooks to research.  

Continuing on to the next level of government, a representative of the B.C. Area office stated that minutes from each level of the church go to McMaster, a fact which is difficult to support in light of the reply given by McMaster Archives, although perhaps general denominational records may not have been included in their reply when they spoke of "church records."  

A final note on Baptist Union archives is provided by Reverend Gordon Pousett, a Baptist minister who has written a history of the British Columbia Baptists affiliated with
the Baptist Union of Western Canada. He admitted that it was difficult to locate Baptist records. The majority of Baptists, in his opinion, do not place much value on historical records because they are oriented towards present and practical concerns. And, although individual churches have the option of sending their records to McMaster Archives, many have not taken advantage of this service. Consequently, many of the older records have been irretrievably lost. This includes some of the Convention's Board minutes, and most of the minutes of its committees, he found. Individual church members managed to provide private sources of Baptist records for his history.

The second Baptist denomination in British Columbia is formed of churches which severed their connection with the Baptist Union of Western Canada in 1927 to form their own organization. Today that organization is called the Convention of Regular Churches of British Columbia. In this denomination the church is the basic unit as well. The denomination has a handbook which clearly delineates the church's view of the local congregation. While this handbook defines the "church" in terms similar to that of the Baptist Union, namely that the church is a "local assembly of regenerate believers in Christ, baptized upon profession of their faith, (and) organized according to the New Testament pattern," the Convention or Regular Baptists emphasize certain elements
in their handbook which should have some ramifications for their record keeping. The first element is "a recorded church membership," the second "a stated doctrinal position." The last is somewhat unusual because Baptist denominations have tended to emphasize that in view of the autonomy of the local congregation, they do not have any creeds or rigid doctrinal statements to follow. A review of the history of the church, however, provides one with an answer to this puzzle, and this will be addressed later on. The fact remains that the emphasis on the record as a basic element of the New Testament church might encourage one to conclude that archives play an important role in the life of the church. Before exploring the realities of record keeping practices, let us finish examining the organizational structure.

After the level of congregation is the association. The association primarily allows Baptist churches within a given geographical area or region to form ties which allow them greater power to tackle large projects beyond their church boundaries, such as bible camps, home mission causes, regional rallies, retreats and so on.

The third level of organization is also the level of direct administration of church affairs. This is the Convention. The Executive Board is the chief agency of the Convention, and consists of elected officers, referred to as the Executive Committee, and elected members, up to a
maximum of twenty. There are thirteen other agencies to co-ordinate the different concerns of the denomination, from overseas missionary service to building and property. These agencies are strictly responsible to the Convention, and are restricted to carrying out specific objectives of the Convention: "they are not elected to form any hierarchy or bureaucracy." Thus, all the churches in the Convention meet once a year to formulate mandates for future action, and to ratify work carried out by the agencies of the Executive Board.

While the convention is the administrative centre of the Convention of Regular Baptist Churches of British Columbia, like the Baptist Union of Western Canada, the Convention has voluntarily formed a co-operative national union, forming the Fellowship of Evangelical Baptist Churches in Canada with the Union of Regular Baptist Churches in Ontario and Quebec, the Fellowship of Independent Baptist Churches, and the Regular Baptist Missionary Fellowship of Alberta.

What provision is made for archives? In the handbook, by-laws contain strictures with regard to keeping essential records. Each church clerk is to "keep minutes of all business meetings of the church; take care of all correspondence in the name of the church; maintain an accurate record of all the members of the church." As well, "the clerk shall take charge of all records and valuable documents
and shall have custody of the church seal." There is also provision for the church clerk to file the current financial statement, list of elected officers, and "every extraordinary resolution, and every amendment to the constitution when adopted by the church."  

At the Convention level, records are kept in two places. Correspondence and minutes of the Convention dating from 1959 onwards are held in the Convention office. All other extant records reside at the library of the Northwest Baptist College in New Westminster. Some of the records were donated by Reverend Pousett, after he completed his history of the Convention of Regular Baptists in 1956. Many early records were lost when private individuals either destroyed them or simply disappeared with them. Other records, correspondence for example, were destroyed in a fire in the 1960s. The secretary, who had taken charge of the records, had fortunately placed the Convention minutes in the store safe. These escaped the conflagration, and thus make up part of the records at the College. The Library of the Northwest Baptist College also has a rather fine collection of early ephemeral material. Many early pamphlets, which are an important source for Baptist history in British Columbia, were bound by a member of the church. Publications such as the Regular Baptist newsletter, *The Fellowship Baptist*, have also survived.
There are no provisions in place for any sort of regular acquisition of archival material from local congregations, however, and no special emphasis for making those records which have been collected available to the general public.

The North American Baptist Conference, the third Baptist church in British Columbia, and the first of the ethnic Baptist churches, ministers to German-born and German-speaking Baptists and their descendents. It has maintained a separate identity even though the majority of the church population no longer speaks German and services have had to make accommodation accordingly. The ethnic character is partly supported through the relatively recent German immigration, through the maintenance of contact with European Baptists, and through the closely-knit fellowship which exists. In considering it among the many American Baptist denominations, Albert Wardin Jr. called it a "somewhat isolated body." It has some unusual features in its organization. The first noticeably different feature in this Baptist church is its separation of church administration and those bodies which control functions usually considered part of the church's administration. Thus, educational institutions and charitable works, for example, are independently controlled. The second feature which differentiates the North American Baptist Conference from the Union and the Regular Baptists is the American orientation of the
organization. The main organizational body, the General Conference, is made up of representatives from all churches in the denomination, both in Canada and the United States. This body meets triennially to formulate policies and goals for the Church. The main administrative body of the Church, the General Council, which transacts all the business decided upon by the Conference between the triennial meetings, is located in Oakbrook Terrace, Illinois. The Council conducts all legal business, handles all financial matters, and so on. There is only an address in Canada, in Calgary, which routes money, for instance, to the Oakbrook office. Thus, while the church is incorporated in both the United States and Canada, and while Canadian monies gathered for the denomination go towards Canadian projects, the main control rests in the United States.

The Council does include some Canadian input, however, in the Area Ministers. The Area Ministers are responsible for overseeing the spiritual welfare of their areas, and acting as liaison officers for their areas with the General Council. British Columbia makes up one of twenty areas in North America. For administrative purposes, there is the association. The association is responsible for handling the business of the churches in its care, which includes the budget for the association, the sponsorship of new churches, and so on.
At the next level, we find the district. The British Columbia Association is divided into three districts: the Lower Mainland, the Okanagan, and Prince George. Each of these districts has a Church Extension Committee made up of two laymen from each church and all the pastors of the district. This committee is responsible for planting new churches.

At the local congregational level, the sponsoring of churches makes up the third distinct feature of the North American Baptist Conference. The sponsorship follows a repeated pattern of expansion within a single church until the population can no longer be contained within a single unit. At this point the church will literally "split" into a mother and daughter church. The new born church will find a new location, and begin the process all over again, under the guidance of the parent church. Thus in the Lower Mainland, we have a "grandmother" church, Ebenezer in Vancouver, the "mother" church, Bethany in Vancouver, the "daughter" church, Immanuel in Vancouver, and Bethel Baptist Mission in Surrey.²⁷

Outside of the immediate denominational organization, the North American Baptist Conference belongs to the North American Baptist Fellowship, a continental organization under the umbrella of the Baptist World Alliance.
Thus we see a church characterized by three distinctive features: the separation of administrative and allied church works, the American orientation of control, and the strong emphasis on the growth of the church through the Conference level, the association level, the district committee level, and the local congregation level.

In some ways, this distinctiveness of the church is repeated with regards to the collection and keeping of archives. In many ways, however, we find patterns similar to those already established by the other two Baptist churches in British Columbia. Like both the Baptist Union of Western Canada and the Convention of Regular Baptist Churches of British Columbia, the provision for a central repository for archives was made with the seminary which serves the denomination. In this case, it is the North American Baptist Seminary in Edmonton. On closer examination, we also find the same distressing signs of confusion, lack of direction and intent that characterized the other Baptist churches' record keeping. For instance, for a time a librarian at the Seminary made himself responsible for the collection of the denomination's records in Canada. This individual has since left the Seminary's library. No finding aids exist for the material that he collected. Today the records occupy space in the seminary, but records that may have been collected from churches in British Columbia are
virtually impossible to locate. Currently, no policy exists for the acquisition of records by the Seminary library. Yet individuals in the church still direct outsiders to the Seminary as the repository for their denomination's archives.

The main archival repository of the church, in keeping with its American orientation, however, is in Sioux Falls, South Dakota. It is the policy of this repository to accept material from all churches within the North American Baptist Conference, in the United States and Canada. The archives has avoided active solicitation of records due to the inadequacy of present facilities. At the present time, in the light of the shortage of space, and despite the desire to centralize holdings, responsibility for archives keeping has devolved upon local officials. Thus the churches are responsible for keeping their own records, the Area Ministers are in charge of their area's records, and the central archives looks after the records of the Conference and those institutions not run by the churches but affiliated with the church: the seminaries, the missionary society, the homes for the aged, and so forth. With regards to those records which exist at the Association level, the Area Minister for British Columbia indicated that these were located at Ebenezer Church in Vancouver, the Association's central office. The Recording Secretary for the Association
presently holds a book of the Association's minutes from 1975 onwards.\textsuperscript{32}

The Baptist General Conference is the second ethnic Baptist church. It began to serve Swedish immigrants in the United States. It also has, therefore, an American orientation, just as the North American Baptist Conference. As in the other Baptist churches in British Columbia, the congregation is the highest source of authority. Each church has a constitution and works through church boards. Elected representatives from the churches form a local assembly within the Columbia Conference. The Columbia Conference includes four states, Washington, Oregon, Idaho, and Montana, as well as British Columbia.\textsuperscript{33} The district conferences, divided along geographical lines, are controlled through an Executive Board and a number of separate boards and committees which deal with specific issues.

Beyond the district conference is the national body, the General Conference. The national level has four departmental boards: one on home missions, one on foreign missions, one on education and one on publication. There are three subsidiary boards to deal with Bible school and young people's work, men's work, and women's work. Responsibility for the corporate and general affairs of the Conference is vested in a Board of Trustees which consists of representatives of the departmental and subsidiary boards. The Board operates
from the head office in Arlington Heights, Illinois.
Approximately two years ago, however, the sixteen district
conferences in Canada formed a Canadian head office in
Edmonton. Although this was the official beginning of
the Canadian enterprise, the office is still working to
establish itself. Beyond the national level, the Baptist
General Conference is part of the Baptist World Alliance.

With regards to archives, the General Baptist Con-
ference has a central archives at Bethel Theological
Seminary in St. Paul, Minnesota. This archives had an
early beginning. "As early as 1892 the General Conference
appointed a historical committee whose primary duty should
be to collect and arrange material pertaining to Swedish
Baptist history."34 The fine start did not produce the
expected results, however, until the committee was
"revitalized" in 1898. Then the work began in earnest, and
a large collection of denominational papers from 1871 onwards
was gathered. This archives only serves the conference level
of the Baptist General Conference. "Local churches retain
their own records," unless the church becomes defunct, in
which case the records are accepted by the national archives.
A few miscellaneous historical items have found their way
into the archives as well.35 The Columbia Conference looks
after its own records. The head office, located in Seattle,
Washington, has records relating to its office from the
beginning of the conference in the late 1800s. These records consist mainly of minutes of the Columbia district and the trustee board. There are a small number of files kept on local churches, covering such items as special events and anniversaries.\(^{36}\)

The fifth and final major Baptist denomination in British Columbia is the Southern Baptist Convention. Like the two ethnic churches, the Convention is oriented towards the United States. For example, the main operating body of the Convention is the Southern Baptist Convention. It is responsible for all major ministries, such as foreign missions, the seminaries, Christian life, and radio and television, to name a few. Local congregations have direct access to the convention level through representatives called "messengers." These messengers implement control of the Convention through their selection of trustees of the different agencies controlled by the Convention. Local churches also influence the Convention through their allocation of funds, a matter decided at the state level, whereby the financial goals are worked out with the majority, and the funds collected from the congregations are allocated accordingly, some going to the Convention, some remaining to support state programmes. Canadian churches, however, are not allowed to send messengers to the Convention, owing to restrictions outlined in the constitution which do not
allow for foreign representation in the Convention. Canada is treated as a regular foreign mission field, then, rather than an extension of a primarily American church. With regards to this unsatisfactory situation, Canada is presently working towards forming a Canadian Southern Baptist Convention, with a headquarters to be established in Calgary.

While Canadian participation in administration in the Southern Baptist Convention is excluded, the next level, the state convention, does allow for representation from Canadian churches within the governing body. British Columbian churches belong to the Northwest Baptist Convention. The convention meets annually, at which time all the churches within the convention, including those in Canada, send messengers. The messengers elect an executive board which is responsible for overseeing direct ministries relating to the state level, including church music ministry, stewardship, and benevolences.

The third level is the associational level. British Columbia has two associations, the Capilano Association covering the Lower Mainland and Victoria, and the Plateau Association, in the Interior. As of yet, British Columbia only has a Director of Missions. The two associations are moving towards establishing a joint head office. Meanwhile, the Association, drawing on all the pastors and elected representatives from all the churches, meets annually, and
elects an Executive Board. The Board meets three times a year to conduct the business of the annual meeting. The fourth, and basic level, is that of the congregation.

The Southern Baptist Convention has developed some distinctive record keeping practices. As can be expected, since there is no official headquarters for the Capilano Association, there is no official repository to handle the collection of archival material. Minutes of the Capilano Association from its inception to 1965, however, reside with the current Chairman of the Historical Committee for the Northwest Baptist Convention. This gentleman was the pastor from 1962-65 for the now defunct Kingcrest Church in Vancouver. Being personally very interested in history, he made a point of collecting the minutes of the Capilano Association, which he then took with him when he returned to the United States, although it is claimed that he only took his personal records from the church. Thus the Association's records are extant, although in private hands.

The state convention, which has its head office in Portland, Oregon, does not sponsor an official archives either, but has had an unofficial policy over the years of collecting and keeping archival materials that would maintain a historic record of the convention. Thus, materials relating to initial contacts made between the Convention and British Columbian churches still survive, although they rest
in the quiet obscurity that accompanies unorganized records. Annual Reports dating back to very early in the Convention's history have been kept and organized, however, and so prove to be an accessible resource. They contain both the contributions made by British Columbia messengers, and information on British Columbian churches in the form of statistics on giving done by congregations, aggregate membership, and so on. The state convention is working on the official establishment of an archives to handle this material and acquire other records.  

At the national level, there is quite an unusual split in archival responsibilities. The Sunday School Board is responsible for keeping all of its own records, and does so, using the premises of the Dargan/Carver Library in Nashville, Tennessee and the offices of an archivist. The Southern Baptist Historical Commission, on the other hand, is responsible for keeping manuscript material relating to the Southern Baptist Convention in general. It does not collect the records of individual congregations, and so does not have a very large collection of church archives. Two churches from British Columbia have sent their records to the Historical Commission for microfilming, however; Kingcrest Church of Vancouver (formerly Emmanuel), which sent records dating from 1911 to 1965, and Williams Lake First Baptist, which sent records covering a period from
1967 to 1972. The first church is now defunct, and the records either scattered, lost, or in private hands, which makes the microfilm the only complete copy. As for state records, the Commission's policy is that they remain at state level. It does microfilm state annuals, however, and has microfilms of both the Northwest Baptist Convention's newspaper, the Pacific Coast Baptist, which later became the Northwest Baptist Witness, and the lower mainland's newspaper, the Capilano Challenge.

While at the present time the Historical Commission and the Sunday School Board are quite separate in their collection policies, maintaining separate offices in the same building, in the near future the two will share premises and the Dargan/Carver will become both a library and an archives, creating a total resource.

Finally, we come to examine the United Church. The United Church in British Columbia is part of a nation-wide church which was created in Canada. It is the result of a number of mergers, the major one taking place in 1925, when the Methodist Church in Canada, the Congregational Church of Canada, and two-thirds of the Presbyterian Church in Canada combined to form one body. The resultant structure is accordingly a combination of church polities from each of the three churches. It is not highly complex as one might expect. From the Congregationalists the church inherited
its stress on congregational independence. Thus the basic unit of organization is the pastoral charge, which may consist of one or more local churches. Under the guidance of the minister, the congregation nevertheless has a number of different bodies which oversee different aspects of its affairs. A Committee of Stewards manages the church's temporal and financial affairs. The Session has oversight of the spiritual interests of the pastoral charge. These two, along with the minister and one representative each from a number of boards and committees, such as the Board of Trustees, the youth organization, and the United Church Women, for example, make up the Official Board.

Beyond the pastoral charge, there is the presbytery. The membership of the presbytery is a combination of members of the ministry, representatives from several committees, and lay representatives. The presbytery has a number of standing committees covering everything from stewardship to education, pastoral relations, and pension funds.

Representatives from the presbytery level make up part of the next level, the conference level. With the exception of the Peace River District which is included in the Alberta conference, British Columbia makes up its own conference. The conference appoints an executive council to oversee its affairs, with an elected president. There are divisions within the council covering finance and policy, missions,
ministry personnel and education, and communications. Finally, a similar structure, based on representatives from the presbyteries, forms the basis of the nation-wide General Council.

While the Congregational Church gave the United Church the strong independency of its local congregations, the Presbyterian Church in particular gave it its highly complex, bureaucratic record keeping principles embodied in the guide for the United Church, The Manual. The Manual details every aspect of church life. Studying it, one can glean much information concerning the record keeping practices which the church administration ideally wishes the congregations, presbyteries, and conferences to follow, and much information on the importance attached to certain records. For example, at the most basic level, great importance is placed on the membership roll, to determine who may vote on church matters. This is quite true for most denominations, although more emphasis is placed on the roll for reasons of determining church membership growth, possible future financial goals and expected input from the congregation, and so forth, rather than eligibility. Next, the Committee of Stewards is instructed by the manual to keep a strict record of all proceedings, and to preserve all documents. There is instruction to the ministers to keep registers of baptisms, marriages, and burials, and where the law places this
responsibility upon the minister, "he shall make an annual 
report of all entries in his register to the Session, and 
its clerk shall copy the same into the section of the record of proceedings provided for such purpose." 42 There is provision for records of proceedings to be taken by the Recording Steward for the purpose of annual review by the Presbytery. When a congregation ceases to exist, its records are to be taken into the possession of the Presbytery, which is then to forward the records to the Conference Archives. At the conference level, a Secretary is appointed who has custody of all documents and papers generated by the Conference, save those designated for care by the Committee on Archives. At the General Council level, the council is given full power "to determine the number and boundaries of the Conferences, have oversight of them, and review their records." 43

Thus we see the strict instruction and guidance given to each body of the church with regards to record keeping. What provision is made for archives? First of all, there is a Committee on Archives at the level of General Council. The Secretary of the Council is designated the official custodian of the records of the "General Council, its Executive and Sub-Executive and of other courts of the Church
and of the various Departments and Divisions of the Church. In addition, there is an Archivist-Historian who is considered to be an associate Archivist of the Church. Together, the Committee, which meets once a year, maintains and administers the archives relating to the denomination as a whole, as well as any conference archives where the conference has chosen to deposit their records with the central archives. A co-ordinating role is also given to the Committee so that they might ensure that proper record keeping is taking place at all levels of the church.

A similar archives committee structure also exists at the conference level, the only other level which actually maintains an archives. The archives committee is a standing committee of the Conference, and consists of a Chairman, who may be the Archivist, the Archives Convenors of the presbyteries within the conference, the Archives Convenor for the conference branch of the United Church Women, the Secretary of Conference and three other members. With this broad-based representation, the archives committee, in conjunction with the Church-wide Committee on Archives, has oversight of the conference archives. The archives is to be located, whenever possible, in a theological college, a church-affiliated university or school, or the Central Archives. The committee is responsible for appointing the conference archivist, presenting a budget for the work done through the archives,
co-ordinating the gathering of archival material, co-operating with the General Conference's Committee on Archives in compiling and maintaining a master index of the archives of the Church, appointing an historic sites sub-committee, promoting interest in the history of the churches, and encouraging the establishment of regional centres for studies in Canadian church history on an ecumenical basis.

That is the ideal situation on paper. What is the reality of the archival situation in the United Church? First of all, when the merger of 1925 occurred, the United Church became heir to both the archives and the archival traditions of all three churches. The Presbyterian Church was the first denomination to establish an official body to oversee the collection and care of its records. In 1917 an Historical Committee was appointed at the General Assembly. It collected a considerable amount of material that was deposited in the libraries of the eight Presbyterian theological colleges. Few records of congregations were collected. Next, the Methodist Historical Society which had been organized in the late 1800s was replaced by an official Archives Committee and Archivist appointed by the General Conference which met in 1918. At the same time, each conference was instructed to appoint a Conference Archivist. The material collected consisted principally of minutes of
district and conference meetings. Again, few records of local churches were collected. The records which were gathered were deposited, as in the case of the Presbyterian archives, in the libraries of the colleges of the denomination. The third denomination, the Congregational Union of Canada, did not have a central office until 1919, and only scattered records of the courts were ever collected and subsequently survived.

Immediately after the union of the three denominations, grandiose plans were made for a special archives building in Toronto and for the appointment of a regular staff. These plans were unfortunately never acted upon in face of the need for measures to counteract the severe financial problems brought on by the Depression in the thirties. In 1932, however, the General Council did evince some interest in the matter when it changed the name of the standing Committee on Historical Matters to "The Committee on Archives." In 1946, Dr. Lorne Pierce, Chairman of the Executive of the Committee on Archives, revived the idea of archives, and in 1953 the Committee on Archives set up a system of regional archives with the Committee acting as the central advisory and policy-making body. The Committee set up headquarters at Victoria College in Toronto. Pierce felt that "the work of the Central Archives will be largely one of correlation of all the regional archives."
Today the structure set up in 1953 is in place, and the situation envisioned by Pierce exists, although perhaps with less effectiveness than what he had hoped for. As for the regional B.C. Conference Archives, it enjoys a fair amount of success. Located in the Vancouver School of Theology, it services an increasing number of reference requests, which not only include baptism and marriage record searches, but requests for the use of other records and information. Its goal is to implement a records management programme in the Conference to regularize its acquisitions. Until such time as this occurs, however, it will be difficult to assess from the Archives' point of view whether the congregations follow the strict rules for record keeping set out in the manual.

We have seen what the organization of each denomination is, and how existing archives fit into that organization. Since the greatest part of each denomination is made up of the local churches, we must now examine their record creating and keeping practices to attain an accurate picture of the over-all denominational attitude to archives. To obtain this information, a survey was sent to individual ministers as representatives of their congregations. The survey asked the types of records created, whether any created were preserved and for how long, whether there was an official person in charge of the records, and whether the church transferred
its records to any type of archival repository, and if so, which one. Two further questions were added in order to determine whether the church in question was the result of some type of merger, and if so, whether the records from the former churches were preserved (see Appendix A). A representative number of churches were selected from 1983 membership lists provided by the denominations.\(^{48}\) The results are tabulated in table 1. Individual responses to the questions in the survey are tabulated in table 2.

This survey can only begin to suggest patterns of attitude and involvement of the local churches, of course. Even so, some interesting differences show up when one studies the survey in detail. On the whole, although the percentage of returns varies from denomination to denomination, the over-all response was quite high. Such enthusiasm on the parts of the respondents is notable; even ministers within the same denominations that responded were amazed at the number of returns. It is unfortunate perhaps that it was not within the scope of the survey to question the thoughts of the respondents with regards to archives in order to determine whether the response was through mere consideration or whether it stemmed from genuine interest. In any case, the results are not particularly surprising. The two denominations which have stable, bureaucratic administrative structures and central leadership also show the highest
<table>
<thead>
<tr>
<th>Denomination</th>
<th>Selected Sample</th>
<th>Population</th>
<th></th>
<th></th>
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<tbody>
<tr>
<td></td>
<td>Surveys sent out</td>
<td>Surveys returned</td>
<td>% returned</td>
<td>% of total # churches in denomination</td>
<td>Surveys sent out</td>
<td>Surveys returned</td>
</tr>
<tr>
<td>Anglican</td>
<td>29</td>
<td>17</td>
<td>58.62</td>
<td>9.71</td>
<td>175</td>
<td>27.01</td>
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<tr>
<td>Baptist General</td>
<td>5</td>
<td>5</td>
<td>100</td>
<td>25</td>
<td>20</td>
<td>3.09</td>
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<tr>
<td>Baptist Union</td>
<td>7</td>
<td>5</td>
<td>71.42</td>
<td>10.20</td>
<td>49</td>
<td>7.56</td>
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<tr>
<td>North American - German Speaking</td>
<td>5</td>
<td>3</td>
<td>60</td>
<td>60</td>
<td>5</td>
<td>.77</td>
</tr>
<tr>
<td>North American Baptist</td>
<td>5</td>
<td>3</td>
<td>60</td>
<td>18.75</td>
<td>16</td>
<td>2.47</td>
</tr>
<tr>
<td>Regular Baptist</td>
<td>8</td>
<td>5</td>
<td>62.50</td>
<td>7.81</td>
<td>64</td>
<td>9.88</td>
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<td>100</td>
<td>50</td>
<td>10</td>
<td>1.54</td>
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<td>United</td>
<td>34</td>
<td>16</td>
<td>47.05</td>
<td>5.18</td>
<td>309</td>
<td>47.68</td>
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<td><strong>Totals</strong></td>
<td><strong>98</strong></td>
<td><strong>59</strong></td>
<td></td>
<td></td>
<td><strong>648</strong></td>
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*rounded to nearest whole number
<table>
<thead>
<tr>
<th>Table 2</th>
<th>Results of Church Archives Survey - 1983</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Anglican</td>
</tr>
<tr>
<td>Total number of churches responding</td>
<td>17</td>
</tr>
<tr>
<td># with official in charge of records</td>
<td>11</td>
</tr>
<tr>
<td>% with official in charge of records</td>
<td>65*</td>
</tr>
<tr>
<td>church the result of a merger</td>
<td>3</td>
</tr>
<tr>
<td>records exist from previous bodies</td>
<td>3</td>
</tr>
<tr>
<td>% with records from previous bodies</td>
<td>100*</td>
</tr>
<tr>
<td>transfer records to official archives</td>
<td>14</td>
</tr>
<tr>
<td>% which transfer to official archives</td>
<td>82*</td>
</tr>
<tr>
<td>make alternate arrangements</td>
<td>1</td>
</tr>
<tr>
<td>% make alternate arrangements</td>
<td>6*</td>
</tr>
<tr>
<td>don't transfer records</td>
<td>2</td>
</tr>
<tr>
<td>% don't transfer records</td>
<td>12*</td>
</tr>
<tr>
<td># members/church</td>
<td>35-600</td>
</tr>
<tr>
<td>Average #/church</td>
<td>204</td>
</tr>
</tbody>
</table>

* rounded to nearest whole number
response to record keeping; over eighty percent of both the Anglican and United Churches make some conscious effort to preserve their archives. Given that the United Church began its official archival programme some thirty years before the Anglican Church began its programme (1946 as opposed to 1975), the slightly higher percentage of response from Anglican Churches which make some arrangement for their archives is puzzling. Also the United Church gave the poorest response to the questionnaire; again, one would have expected a higher response given the church's background. Not surprisingly, however, all the Baptist denominations show high percentages of churches which do not make special arrangements for their archives. Both ethnic denominations, which have their official archives located quite far from British Columbia in the United States understandably do not transfer their records.

From general observations we turn to the individual responses. First of all, there is an interesting inverse relationship between designated official in charge of records and transfer of records to an archival repository. The Anglican Church, for example, has the lowest percentage of churches that claim an official in charge of records at the parish level; it also has the highest percentage of churches that send their records to an official repository. All of the German, North American, and Southern Baptist churches
claim that someone looks after their records within the church, but with the exception of one Southern Baptist church which sends its historical material to the two official Southern Baptist repositories in the United States, none transfer their records to an archives. Whether those officials in charge of records retain archival material or not, these responses indicate a healthy awareness of records that is encouraging. It would seem that where there is no transfer of records to an outside agency, the individual church assumes the responsibility. An interesting note is provided by the Baptist Union churches. Fully sixty percent claim to send their records to an official archives. In view of the responses from Baptist Union officials regarding archives, one can only wonder where these local churches are sending their material.

Next, recipients of the survey were asked to indicate the types of records they created and the length of time they retained those records created. Eight types of records were offered in the survey: administrative records, marriage, birth and death registers, minutes and accounts of church boards and organizations, business and individual correspondence, and membership-related records. The varieties of responses are astonishing and unfortunately do not lend themselves to any comparisons. A few interesting facts can be distinguished, however, from the answers given. For example,
thirteen out of the seventeen Anglican churches which responded create all eight types of records. In addition, two of the thirteen noted that they also keep other types of records: those relating to the Banns, and to Confirmation. Only eight keep all the types of records they create. The record most often not retained is the correspondence, particularly the minister's to individuals. This is also true in the cases of the three churches which do not create a full complement of records. The correspondence is, in most cases, only saved on a selected basis, kept for short periods of time as needed or retained for a period of three to five years. Almost every Anglican church keeps their registers in their own church "forever," or transfers them to the diocesan archives when full. Many wrote that they keep membership records, but that the complete record changes as the membership changes. In other words, there is no established record, but a perpetually altered one. Finally, one respondent indicated that they keep all the records of services, including attendance figures, communicants, and offerings.

The first record which is noticeably absent from many of the surveys from Baptist respondents is, surprisingly, the baptismal register. It is not so difficult to understand, however, if one appreciates the stress put on adult baptism, unlike in the Anglican and United Churches which both encourage
infant baptism, and the condition that one must be baptized in order to belong to the church. The additional responses in the "other" category of records reported by the Baptist General Conference churches are quite interesting: annual reports, to be kept "indefinitely for History," church bulletins, which would allow the reader a glimpse of the type and range of church activities at the time, photos, and records of membership events. The Baptist Union churches, for the most part, indicated that they create most of the eight types of records with the noticeable absence of baptismal registers. They tend to keep most of their records indefinitely. One Union minister included records of donations and food contributions made to the church. The German-speaking North American Baptists tend to create fewer records, and to keep them only for specified lengths of time, such as ten or fifteen years. In sharp contrast, the English-speaking North American Baptist churches responded that they create most of the eight types of records, and firmly stated that all records are to be permanently preserved. Regular Baptists also stressed perpetuity in keeping those records which they create and preserve, with the exception of correspondence, which is varyingly weeded or destroyed within a two to five year span. For the Southern Baptist churches, death registers are noticeably absent from a number of surveys. The records they create are to be kept
indefinitely.

Surveys from the United Church showed that nine of the sixteen respondents create all eight types of records, with two also collecting pictures, newspaper clippings, monthly newsletters, and an architect's plans for a new church building. With the exception of correspondence, most records are to be kept for the life of the church. Two questions regarding the records of churches which resulted from mergers were originally inserted for the United churches in order to determine if those churches involved in the merger of 1925 brought their records with them. As it turns out, churches in the Anglican, Baptist General, Baptist Union, and Southern Baptist denominations are also the results of various mergers. It is significant to note that all churches resulting from such mergers still have the records of the previous bodies.

Thus we have a fairly extensive picture of the record keeping practices of the Anglican, Baptist, and United Churches. It would seem that with the exception of the Baptist Union of Western Canada, all the churches responses seem to support the claims of their official archives; if the archives state that they are not accepting records from churches in British Columbia, then the answers reflect this. The converse is also true. In the case of the Baptist Union, the churches seem to support a non-existent archives programme,
although with the responses from each level and from official agencies contradicting each other, one is led to believe that the records may exist somewhere, but no one is quite sure where that may be.

We have seen, then, what the denominations do with their records, and we have seen what the local churches do with their records; there only remains to view what the policies of major secular public archives and record keeping bodies are towards religious records. The central, national archives, the Public Archives of Canada, has sporadically collected church records in the past. In the Checklist of Parish Registers 1981 put out by the Manuscript Division of the Public Archives, however, the archives firmly states: "The preservation of parish registers is the responsibility of the parishes themselves, or of the denominational or provincial archives, rather than of the Public Archives of Canada." In 1982, a representative of the Manuscript Division indicated that all active acquisition of religious records had stopped; there would be no more acquisitions made while there existed a backlog of manuscripts to arrange and describe. As it was, approximately two hundred feet of material from the Canadian Council of Churches, the Religious Labour Council and the Ecumenical Forum, the majority deposited in 1975, would tie up the little time they had to devote to religious archives for several years into the
future.

Closer to home, the Provincial Archives of British Columbia stated that their policy was not to accept records from churches whose denomination had an official archives. They do hold some original parish registers of a few churches which were collected years ago, but no major collections. The Vancouver City Archives also has made a point in the last few years of not collecting religious archives, but has directed donors to the appropriate denominational archives. Occasionally church anniversary issues are added to the pamphlet collection. In 1975 the chief archivist of Vancouver City Archives microfilmed the records they did have, giving duplicates to interested churches. The University of British Columbia Special Collections holds very few records of any churches, and does not intend collecting any. What they do have is mostly on microfilm, or included in the manuscript collections of persons who donated the records with material relating to their personal lives.

One of the church's main functions in the past was to keep a record of baptisms, marriages, and burials. While the government has succeeded the church archives as the official repository for this information, and while these registers are only a small part of the total records of any church, they are still considered an important "vital" back-up source to government records and there are certain
legal obligations that denominations in British Columbia must meet. Beginning with "an Act respecting marriages in the Colony of Vancouver Island and its Dependencies 5th September 1859," the government took over the responsibility of keeping an official record of all marriages in the fledgling province. The separate colony of British Columbia came under an ordinance respecting marriage in 1865. The act of 11 April 1872, however, clearly delineates the responsibilities of the clergy: "Every Clergyman, minister, or other person authorized by law to celebrate marriages, shall be required to report each and every marriage he celebrates to the Registrar of the District within which such marriage is celebrated within 90 days from the date of such marriage." Today, the law states that between the first and second proclamation of the banns of marriage, the officiating clergy must send to the district registrar a certificate of publication of banns. Under the Marriage Act, every person solemnizing a marriage must observe the conditions as set out by the Vital Statistics Act. The act sets out the rules whereby registers or records of baptisms, marriages or burials placed on file in the office of the director, "shall be preserved and shall remain in the custody of the director as part of the records of his office." With regards to marriage, the clergy are obligated to file a duplicate of every record of marriage with the Department of Vital
Statistics in Victoria. The Department's records go back to 18 March 1873, the date the church first deposited a record of marriage with the office. In responding to the archives survey, several churches wrote that they send completed registers to Victoria, although because the minister must send a duplicate record in for every ceremony, it is not obligatory for churches to deposit their registers.

The public repositories in British Columbia, at least, have come to recognize that churches are beginning to assume control of the care of their records. There is, as we know from chapter one, contrary opinion of whether they should be doing so. In this chapter, our examination of current record keeping practices has revealed that some profound differences exist in the churches' approaches to record keeping. What causes these differences? Are they merely a result of external circumstances, or are there internal forces at work as well? Why are there small but observable differences in progress between the Anglican and United Churches? Why do so many archival records of the Southern Baptist Church still exist despite the church's obvious lack of bureaucracy in British Columbia? In order to begin to understand the denominations and their attitudes, we must probe the underlying theology and the historic development of each church before they reached British Columbia, and then as they developed on the West Coast.
NOTES FOR CHAPTER II

1
This thesis limits its examination to the Anglican Church within the geographical boundaries of British Columbia, not including the Yukon.

2

3

4
Ibid., p. 2.

5

6
"Suggested Regulations for the Operation of the B.C. Provincial Synod Archives," approved by the B.C. Provincial Synod Council, 4 October 1980; Canon 10. Archives, carried 19 September 1982; both obtained from the Archives of the Ecclesiastical Province of British Columbia, Vancouver; and interview with Garth Walker, Archivist, Diocese of New Westminster and the Ecclesiastical Province of British Columbia, 26 May and 7 July 1983.

7

8

69
9
Survey of Anglican Diocesan Archives, Diocese of Cariboo; Canon XIX; Unpublished documents obtained from Joan Newman, Archivist, Diocese of Cariboo, Kamloops.

10
Interview with Garth Walker, Archivist, Diocese of New Westminster and the Ecclesiastical Province of British Columbia, Vancouver, 26 May and 7 July 1983.

11
Personal correspondence with Eileen James, Secretary-Treasurer, Diocese of Caledonia, 22 March 1983.

12

13
The Peace River District is not included in the B.C. Area.

14
The official repository for the Maritime churches is located at Acadia University in Wolfville, Nova Scotia.

15
Canadian Baptist Archives, "From Baptist Beginnings Through the Present to the Future," 1983; pamphlet obtained from the Canadian Baptist Archives, Hamilton.

16
Personal correspondence with Judith Colwell, Librarian, Canadian Baptist Archives, 20 April 1983.

17
Personal correspondence with Doug Moffat, Executive Minister, the Baptist Union of Western Canada, 9 March 1983.

18
Interview with Philip Collins, Associate Professor in Applied Theology and Chairman of Campus Ministries, Carey Hall, Vancouver, 10 February, 1983.

19
Ibid.
NOTES con't

20 Interview with Muriel Crump, Administrator, B.C. Area office, Baptist Union of Western Canada, Vancouver, 19 January 1983.


23 Ibid., p. 37.

24 Ibid., p. 54; Ibid.,; Ibid., p. 55.


27 Interview with Rev. W. Korguletz, Pastor, Immanuel Baptist Church, Vancouver, March 1983.

28 Interview with Mrs. Walters, Librarian, North American Baptist Seminary, Edmonton, 21 March 1984.


30 Dr. G. Dunger, Archivist, North American Baptist Seminary, Sioux Falls, South Dakota, 21 March 1984.

31 Ibid.
NOTES con't


33 The prairies, on the other hand, have made up their own conferences.

34 Adolf Olson, A Centenary History as Related to the Baptist General Conference of America (New York: Arno Press, 1952), p. XI.


37 Interview with Rev. Sam Harvey, Minister, Calvary Baptist Church, and Chairman of the Historical Committee, Southern Baptist Convention, Seattle, Washington, 26 April 1984.

38 Interview with Steve Langston, Business Manager, Northwest Baptist Convention, Southern Baptist Convention, Portland, Oregon, 26 April 1984.


40 Interview with Ron Tonks, Associate Director of the Southern Baptist Historical Commission, Nashville, Tennessee, 11 April 1984.

41 In 1966 the General Council adopted the Plan of Union between the Canada Conference of the Evangelical United Brethren Church and the United Church of Canada. The Union took place January 1968.
NOTES con't


43 Ibid., p. 22.

44 Ibid., p. 128.

45 John Archer in his thesis on archives in Canada mentions that at the time of union, the Dominion Commission ruled on the disposition of church archives that "while the records of the Presbyterian Church or any of its bodies would remain in the custody of that church, the records would be open to inspection," by officers of the United Church, who would be allowed to make copies. Thus the records of the non-concurring churches remained with the Presbyterian Church. The records of those churches which joined the United Church, however, were transferred to the new body. (John H. Archer, "A Study of Archival Institutions in Canada," Ph.D. thesis, Queen's University, 1969, p. 517).


48 Selection of churches was done within parameters established by total number of churches in denomination and a given limit of one hundred surveys. The number of surveys sent to United churches is inordinately low due to an incorrect total (250 churches in British Columbia as opposed to the correct total of 309) which was obtained at the same time as members' addresses. A minimum of five was established for those churches whose allocation of surveys would have fallen below that number.

49 There was, perhaps, some confusion given the wording "for how long" does not specify whether the question wants past practice or intentions. The specific years quoted by German-speaking Baptists could refer to length of time that material has been held so far, which says nothing of intentions.
NOTES con't

50 Patricia Birkett, ed., The Checklist of Parish Registers (Ottawa: Minister of Supply and Services Canada, 1981), p. IX.

51 Interview with Pat Kennedy, Archivist, Manuscript Division, Public Archives of Canada, Ottawa, 26 May 1982.

52 Interview with Fran Gundry, Archivist, Provincial Archives of British Columbia, Victoria, 12 July 1983.

53 Interview with Sue Baptie, Archivist, Vancouver City Archives, Vancouver, 12 July 1983.

54 Interview with Laurenda Daniels, Archivist, Special Collections, University of British Columbia, Vancouver, July 1983.

55 The Consolidated Statutes of British Columbia 1877.

56 Ibid.

57 Ibid., p. 35.

58 The Revised Statutes of British Columbia 1979, vol. 5.

59 Ibid.

60 Ibid., p. 19.
CHAPTER III
THE BACKGROUND: EUROPEAN INFLUENCES ON RECORD KEEPING

At the joint Association of British Columbia Archivists/North-west Archivists meeting in May of 1984, United Church Archivist Bob Stewart said,

Much of what Sister Rita has said confirms the fact that the Sisters of Providence are deeply committed [sic] to preserving their heritage -- a commitment that seems so much stronger than in my own church. And I ask myself: WHY? Why do some churches and institutions have more passion in caring for their heritage than other churches do?

Stewart voices what we know through our examination in chapter two to be true: there are significant differences between churches in their approaches, and in the success of their approaches, to record keeping. But we should not be astonished that these differences exist. Each denomination owes its very existence to differences in theology and historical circumstance; surely these differences must profoundly affect their attitudes and actions. We have also detected a definite bond between church government and record keeping. Differences in church government, then, must likewise effect different patterns of record keeping. If we want to know why the Anglican Church has the greatest number of churches which arrange for formal care of their records, if we want to know why the Baptist churches on the whole do not see to the care of theirs, if we want
to know why the United Church is not further along in its archival programme, we must identify these significant differences in theology, government and historical circumstance which affect record keeping by examining the backgrounds of each denomination. We can extract from the theologies and histories of these denominations those characteristics which, when transplanted to the New World, fashioned the distinct and unique identities that in turn produced the record keeping practices we observe today. This is, again, a study of context, but a historical perspective is necessary to distinguish significant and distinctive characteristics of each denomination.

In studying the Protestant denominations which fostered the seven churches under examination, one can distinguish a single factor that seems to account for all differences in theology, organization, polity, worship, behaviour, and attitude, and that is the differing concept each denomination has of what it means to be a "church". Because each denomination has a different goal, they naturally have formulated different means of achieving their end. These differences did not always exist. For early Christians, for example, the "church" meant the unity of the whole people of God. There was, essentially, one church for one people, of which individual congregations were but representative, local manifestations of the whole. At
this time "Christians did not regard the Church as an institution." Rather the church was variously the Body, the Bride, the Handmaiden of Christ on earth, not the product of earthly endeavour. The governance of the church was designed to meet scriptural standards and to give a practical direction to worship. Leading the church was the elder, or bishop. Early in the second century A.D., however, a schism in the Church of Corinth caused Clement, chief elder of Christians in Rome, to declare that the elders in Corinth could not be deposed because they stood in direct line of succession from the Apostles. This was an event of some significance, for not only did it in a sense establish the apostolic succession but it also altered the perception of the church as simply a body of faithful gathered together in worship. The establishment of a precise leadership in effect institutionalized the church, and gave definition to its character. The exact definition of this character, however, would become increasingly difficult for church members to agree upon.

Augustine expanded this early concept of the church as institution. He taught that the historic church witnessed the divine truth in the gospel, and that its administration of the sacraments was an act of God. This notion underlies the mediaeval vision of the church and supports the position of authority of the Catholic papacy. The Catholic Church,
as an institution and the parent of the Protestant Church, was the first to display significant record keeping tendencies. Two rather divergent tendencies developed. The first developed out of the activities of the central administration of the church. Throughout the Middle Ages the Catholic Church worked on consolidating both its spiritual and temporal power. As part of this consolidation, the Church formulated an elaborate and intricate administration to cope with its ever increasing influence. A by-product of this machinery was an increase in bureaucracy, and hence an increase in records. The Pontificate of the Pope Innocent III (died 1216) was the first to see to the collection and preservation of the Church's records. It took nearly four hundred years before the affluence, stability and increased institutionality of the church led to the establishment of a central archives, but in 1612, under Pope Paul V, the archives and the library were officially divided. Henceforth, important administrative records were centralized in the archives. Owen Chadwick said of this event that "the creation of a central archive owned nothing to the notion of helping scholars to write history. It was a business transaction intended to make the administration more efficient." In contrast to this, the second record keeping tradition of the Catholic Church was established by the monasteries.
The monasteries grew up in reaction to the opulence and corruption visible in the organized church. They were the first signs within the Catholic Church of differing opinions of what the church really was supposed to be. Although each group of monks had a slightly different vision of the ideal of religious life, the monkish communities lived separate from the rest of the world, and in time many became centres of literacy and learning. It is to these centres that "we own the preservation of nearly all ancient classical and early medieval literature." The monks were intent on the preservation of scholarship and history. Their archival practices, accordingly, reflect this.

The monks remained with the Catholic Church, even though their churchly ideal differed from that of their parent. Luther in Germany was not allowed the same freedom. Like the monks, Luther was visibly distressed by the open signs of corruption in the Roman Catholic Church. Coupled with a personal sense of sinfulness, this distress was enough to make him decide to join a group of Augustinian hermits in 1505. Under the influence of individuals there and his own studies of the early scholastics, he gradually formulated a theology which eventually meant a break with the Roman Catholic Church, and which altered the peoples' vision of the Church and the Church's vision.
of itself. Luther said that Man is not saved by good works but by faith alone. Religious authority does not lie with the visible institution known as the Roman Church, but in the Word of God as contained in the Scriptures. He believed in the priesthood of all believers, where every man has the right and the ability to interpret the Scriptures for himself, and that the essence of Christian living is to serve God in both secular and clerical callings.  

Luther's doctrine of faith meant that the church as an institution had a less significant role to play in Man's salvation than was currently perceived. Salvation could only come through the individual's acceptance of the grace offered by God, and no amount of good works, homage or intercession of the church could change that. Luther's second belief that Scripture has absolute authority over tradition and any worldly body essentially denied the Catholic Church its special position. His belief in the priesthood of all believers and in the necessity of serving God in all capacities denied the Pope and clergy their privileged positions. Luther's beliefs were in effect a denial of the institutionality of the church, and a return to the old ideal. Luther's church was not a "divinely founded visible society, or ecclesia, with an ordered ministry, sacramental life, revealed faith, supernatural authority and organic unity," but
rather was congregations of believers gathered together to worship as the elect people of God.\(^8\)

Thus we have the ever increasing institutionality of the Roman Catholic Church, and the diffusion of institutionality of Luther's church representing differing conceptions of the "church." The Anglican, Baptist and United denominations represent variations of the one or the other of these views. Unlike the Lutheran Church, the Anglican church did not owe its creation to any perceived disenchantment with the Roman Catholic Church. Henry VIII established the Anglican Church in England when the Pope denied him his divorce from Catherine of Aragon. This act removed all vestiges of power the Pope had in that country but did little to effect any real changes in the church since Henry's own religious inclination was to Catholic orthodoxy. The confusion and disturbances that followed the establishment of the church, however, allowed the rise of a small Protestant party which influenced the growth of the Anglican church. From this point on, we see a completely new church; not the continuation of the Catholic Church in England, yet a church not quite Protestant as Luther or Calvin defined it. Arthur Pollard refers to the "via media" of Anglicanism.\(^9\) The new Church of England somehow fell between the former notion of the "ecclesia" and Luther's concept of elect congregations of believers.
Five distinct characteristics that influenced record keeping in the Anglican Church in British Columbia can be traced to the Church of England. The first distinguishing trait was the church's notion of the catholic, or universal church, and its relationship with the state. The second trait was the church's attitude towards church government. The third was the importance the church gave to tradition, and the fourth and fifth were the lack of militancy and the practicality bound up in the nature and the behaviour of the church. Part of the Nicene Creed of the 1559 Book of Common Prayer of the Church of England read, "and I believe one catholic and apostolic Church." To the Anglicans there was only one true church, and it was to serve all believers. This notion gave the Anglicans a sense of unity, of cohesiveness; the church was all things to all people. They did not feel that their position was in any sense compromised by having a close relationship with the state. Because of this, and because of the often fine line between the record responsibilities of the church and the state in England (particularly at the local level), the church felt obligated to retain records for both the people and the government. There was an added sense of accountability and responsibility that inhibited records destruction.

The second part of the sentence from the Nicene Creed
refers to the apostolic church. The authority of the bishops rested upon the church's claim that these men could trace their line of responsibility back to the Apostles. Their existence meant that regional levels of control were ensured; local parishes could not, therefore, follow the dictates of their own desires. Through meetings and exchanges the bishops could form standards to be carried out at the local level. Besides creating a certain amount of uniformity, the regional level control, translated to British Columbia, would mean smaller units of archival oversight, and therefore more efficient control of records.

The third and possibly most important characteristic of the Church of England was its observance of tradition in its history. At the Council of Trent in 1546 the bishops of the Catholic Church stated that the Scriptures of the Old and New Testaments would be equally venerated with the written and unwritten traditions of the Church. In commenting upon this, Stephen Neill claims that this veneration of tradition by the Catholics is the central point of division between the Roman Catholic Church and the Church of England. While it is true that the Church of England did not hold tradition as authoritative, tradition still played a very strong role in the life of the church. It did not bind the actions of the church; there was not
the rigid inflexibility towards change that existed in the Catholic Church. There was more a sense of tradition and an emphasis on continuity which prevented any rash changes from being made. Records which captured the traditions of the church were therefore considered important.

After Henry's break from the Roman Catholic Church, there was no turning back the tide of reform. The changes were made relatively peacefully, although there was a period of savage and bloody dissent while opposing factions tried to steer the country in one direction or another after Henry's death. There was secular and religious politicking, particularly since church and state were so closely allied, but there was a fundamental lack of militancy and dissent in the Church of England and a strong and cohesive stability that allowed the church to weather the storm intact. George Marsden credits this lack of aggression in the church to a strong tradition of theological latitude which must needs guide a state church, and a theological and intellectual conservatism based on the "sense of gradually developing tradition that appears characteristic of English thought generally." The significance of this peacable behaviour was that later quarrels between Evangelicals and Anglo-catholics in the church would not translate into dissension and disruption in Canada. Stability allowed the church to concentrate on the refinements of organization, such
as record keeping, instead of being continually forced to concentrate on organizing repeatedly anew.

Finally, the Church of England was characterized by its practical nature. One might try to attribute this practicality to the phlegmatic nature of English people generally, but the practicality which would not allow tradition to stand in the way of progress more likely stemmed from the origins of the church and the constant mediation between radical Protestant groups and staunch Anglo-Catholics. Practicality is inherent in good record keeping practices; it is difficult to establish regular, standard procedures without it. Practicality also helps to establish the stability necessary for record keeping.

The Anglican heritage of belief in the universal church, the close link with state, the stable church organization, combined with a general respect for tradition, was bequeathed to the Anglican Church in British Columbia through missionaries from such evangelical societies as the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts, and the Christian Missionary Society. These three organizations, particularly the last two, gave financial, physical and moral support to the foundling church. They also ensured a continuity of religious expression, and in doing so, subtly influenced the record keeping habits of the new Anglicans.
The Baptists present a striking contrast to the picture of Anglican heritage in their theology, values and attitudes, organization, and ultimately, their record keeping. Owen Chadwick refers to them as ones "freed from the restraints of a common and historical tradition." While some historians have tried to trace the Baptists through the various dissenting groups to practically the beginning of Christianity, it is perhaps more accurate to identify the Anabaptists as the forerunners to our modern day Baptists. This group first proclaimed their faith in the so-called Anabaptist Confession of Schleitheim in 1527. As they developed, four distinct groups appeared in Europe. There were the Swiss, the South Germans, the Hutterites in Moravia, and the Mennonites in the Netherlands and northern Germany. Of these four groups, the modern day Baptists seem only to have inherited the particular emphases of two: the Swiss, who insisted upon adult baptism by immersion rather than affusion, and the Mennonites, whose ultimate conviction was the belief that the church congregation was exclusively made up of a regenerate membership, a select society apart from the world.

Thus, the Baptists believed that the church only represented the select. It was not and should not try to be all things to all people. With this in mind, the Baptists
naturally developed a very different theology and a very different response to records and record keeping in comparison with the Anglicans. Their lack of common tradition and their inheritance of years of dissension and separation, their belief in the strict separation of church and state, their connectional form of independent congregationalism, their eschatology and consequent stress on evangelism, all contributed to a legacy that stretched across the Atlantic, first to the United States, and then to Canada.

The Baptists knew dissent amongst their ranks almost from the first. After organizing a friendly division in England in 1607, pastor John Smyth and pastor Richard Clyfton emigrated to Amsterdam the following year. Smyth's church eventually joined the Mennonites in 1615 after a small group separated and returned to England to establish the first General Baptist Church in London. Clyfton's church also suffered some changes before eventually emigrating to America and establishing the Congregational Church there. The group left behind in England underwent further changes itself as in 1638 part of the membership, being strict Calvinists and therefore believing in a predestined church membership, broke away from the General Baptists, who were Arminians and who therefore believed in free
will and a select membership drawn from the entire population. Thus were the Particular Baptists born. Over the next two centuries the two groups eventually found some common ground and united into one congregation in 1891, but a small number believing in close communion, whereby only those baptized by immersion could partake of the sacraments, formed a sect known as the Strict and Particular Baptists.

Undoubtedly the Baptists' lack of common heritage and relatively short history contributed to this lack of cohesiveness. Moreover, their practice of referring to the New Testament for guidance, rather than to any tradition, and their belief in the church being a select membership allowed them to easily justify separation when the alternative would mean a compromise of their strict principles. The New Testament was open to interpretation and being select meant emphasizing the differences, not the similarities. A certain inflexibility in their behaviour, a rigidity of thought arose as well from their conservative theology. Whatever the reasons for their tendency to separate, however, the results had a profound effect on the church. Continual disruption and reorganization meant that the Baptists had little time or inclination to concentrate on saving their history, and their organization could hardly reach the level of stability or
sophistication to warrant any record keeping procedures for administrative efficiency.

Perhaps because they were persecuted by the government, or perhaps because they believed that a church must stand apart from the civil establishment in order to truly stand apart from the secular world as a regenerate membership, the Baptists were insistent that church and state must be completely separate. This doctrine meant that Baptists would never feel any of the obligations or sense of responsibility towards anyone outside their local congregations that so influenced the Anglicans in their record keeping.

In terms of organization, the Baptists maintained a loose sort of connectional congregationalism. In other words, each congregation was free to worship and conduct its worship according to the wishes of its individual members without interference from a larger body. Unlike Congregationalists who held this practice in its strictest form, the Baptists believed that congregations should seek the support of other congregations. No machinery for a larger organization was ever effectively established, however, which only added to the instability of the church. The participatory units tended to be fairly large as well, which made the formulation of any concerted plans rather difficult. Congregations free to determine their own attitudes in relation to any subject, were
under no obligation to follow the dictates of a larger, centralized body. Such a loosely connected church, it may be presumed, would have great difficulty planning and implementing programmes for its archives.

Finally, Baptist eschatology, which developed early in the nineteenth century in England, contributed to the attitude Baptists held and continue to hold towards record keeping. Baptists felt a compelling and definite belief in the coming of the end of the world. The imperative to keep the collective memory and traditions of the church was supplanted by a different imperative as revealed by a passage in Revelation which states: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth, and to every nation, and kindred, and tongue and people." Baptists translate such passages into a vibrant evangelism which tends to blunt their concern for record keeping and looking backwards to the past.

There were further implications for record keeping contained in the eschatology of the Baptists. These can be best explained by closely examining the basis for Baptist eschatology, its strength and influence on Canadian Baptists in the formation of their eschatology, and the basic tenets of the belief. The Doomsday theory was formulated in England and brought to America by the
Plymouth Brethren. Once on the other side of the Atlantic, it enjoyed a healthy popularity among fundamentalist groups in the United States, as well as in British Columbia. Baptists are basically fundamentalists; they believe in the literal infallibility of the Scriptures, and place a great emphasis on the New Testament. Consequently, the premillennial dispensationalism brought to America by the Brethren offered a happy alternate view of history acceptable to Baptists. C.I. Scofield outlined the basic thesis of dispensationalism. This doctrine divided history into seven dispensations. Each period of time represented a change in the way God dealt with mankind. Each period of time would end with a test given by God that man would inevitably fail, thus ending in judgement and catastrophe. According to Scofield, man was in the sixth dispensation: man under Grace. This period would end with Rapture, during which time all of God's people would be born up into heaven, followed by Tribulation, during which the earth would be in terror and turmoil, then the return of the Lord to the earth in power and glory, and finally the Last Judgement. Millenial referred to the thousand year reign of Christ, and pre-millenial, to his appearance on earth before the millenium. Not all Baptists agreed to the order of those events, or the timing, but all shared a compelling vision of
the end. Thus not only was the end coming, but it was coming in the foreseeable future. The imperative to carefully prepare their records for future generations understandably dwindled in the face of this belief.

This and other influences on record keeping were carried to the New World, undergoing some modification before they reached British Columbia. If we follow the Baptists' progress in the United States, for example, we find some significant developments. Dissent continued to dog their steps. Although a union of General Baptists (established in 1652 on Providence, Rhode Island), Regular Baptists (also established on Rhode Island in 1638), and Separate Baptists (founded in New England in the 1740s) occurred in the late 1700s to form the United Baptists, the norm for Baptists in the United States was to separate. While the General Six Principle Baptists joined the union, for example, a splinter group calling themselves the Original Free Will Baptists established a new church. The major split in the Baptist ranks came when southern Baptists, in disagreement with their northern brethren over the slavery issue, decided to strike out on their own, forming the Southern Baptist Convention in 1845. The remaining Baptist churches eventually organized themselves into the American Baptist Churches in the U.S.A. in 1907.
Thus were the Southern Baptists born. Both the North American Baptist Conference and the Baptist General Conference stemmed from the American Baptists, the former establishing their organization in 1865, the latter in 1879. The Baptists of the North American Conference separated in order to better meet the needs of the German immigrants who were arriving in America. Likewise, the Baptists of the Baptist General Conference wished to administer to the specific needs of Swedish settlers. It was a way to buttress their ethnicity in a country referred to as the "melting pot." The North American Baptist Conference was theologically conservative, drawing its membership from a diminishing number of German immigrants. The Baptist General Conference lost its ethnic identity much quicker than the North American Baptists, but maintained a certain amount of stability in spite of it.

While both the North American Baptists and the General Conference Baptists managed to remain constant in keeping with the reasons for their separation, the Southern Baptists spent the years following their separation from the United Baptists weathering intense crises and growing into one of the most vital, dynamic denominations in the United States; numerically their strength far exceeds any of their Baptist brethren, and they constitute the largest Protestant denomination in America today. Their phenomenal
growth reflects their evangelical outlook which has carried them through such crises as Campbellism, Landmarkism, the publications controversy, the war period, and recurring financial weakness. Throughout their history the Southern Baptists developed and maintained a clear, strong identity which helped them through potentially crippling situations. Perhaps in the interest of preserving and strengthening this identity they have taken a deep interest in the history reflected in their records.

Baptists in British Columbia, then, inherited a legacy of conflict and separation, and three new denominations from Baptists in the United States. Baptist hostility towards any relationship between church and state was also reinforced by American Baptists. Having sailed away to the new land to escape the intolerance and persecution brought about by the situation in England, the Baptists were dismayed to find that they had traded one uncomfortable situation for another, for the Congregationalist Church had become the state church. Once more Baptists were left out in the cold, for they suffered "official disabilities of one sort or another" throughout parts of New England until the time of the American Revolution. The Baptists vowed that they would not have anything to do with government, so naturally that agency had little influence on their activities, and encouragement of record keeping through
a sense of public responsibility was non-existent.

In terms of organization, while the Union and Regular Baptists were not particularly influenced by American Baptists, the three Canadian Baptist churches having American links tended to depend on their American brethren for guidance, and so never developed a strong indigenous tradition or government.

In comparison with both the Anglican and the Baptist Churches, the influences of parent organizations on the record keeping activities of the United Church are far more difficult to discern. This difficulty derives from the nature of the United Church's composite make-up. The transformation of the Methodist, Presbyterian and Congregationlist Churches into a single body tended to blur the lines between the original denominations, and disguised the old under a new, evolving character. Some influences are apparent, however. From the Presbyterian Church of Scotland, the United Church inherited its love of learning, for both education and scholarship. From the Methodist Church the United Church received a great social concern. Both the Methodists and the Congregationalists were evangelically minded. Church polity was a mixture of all three churches. These characteristics were responsible for shaping the unique outlook of the United Church towards its records.
The Presbyterian Church began in Scotland. Early Protestant beginnings there were quashed, driving one preacher, John Knox, out of Scotland to eventually reside in the mid 1500s in Geneva. There, under the influence of one of Protestantism's greatest theologians, Calvin, he absorbed the teachings that he would later apply to the church in Scotland. Meanwhile in Scotland feelings of independence, resentment against the manipulations of the regent, Mary of Lorraine, coupled with the fear that the country would soon be annexed to France were preparing the way for change. Knox bided his time. When Mary died in 1552 and the treaty signed whereby French interference was withdrawn, Knox was there to share the triumph. By 1560 a Calvinistic confession of faith was adopted as the creed of the Scottish Presbyterians. From this time forward Knox and his associates spent time framing the intricate system of Presbyterian government (government by presbyters or elders, teachers, deacons and pastors). They included plans for a system of national education and relief for the poor. When Knox died, his work was assumed by Andrew Melville, the educational reformer of the Universities of Glasgow and St. Andrews, perfecter of the Presbyterian system in Scotland, and defender of the Protestant faith during the troubled reign of James VI.
Thus was the character of the Presbyterian Church set. Its full exposition came with the Westminster Confession, the creed and standard of both Scottish and American Presbyterianism which was adopted by the General Assembly of Scotland in 1647. The confession stresses the "elect" nature of the church, in keeping with the Calvinistic emphasis on the complete power of God. Calvin's teachings about church government and his predilection for an educated clergy deeply influenced the character of the Presbyterian Church in Scotland. The Presbyterian respect for and insistence upon scholarship directly affected the United Church's record keeping. Archives were designated centres of scholarship, most appropriately located in universities. The reasons for keeping records would be to advance the claims of history. This attitude has surprisingly survived rather strongly to the present day.

Methodism had very different beginnings from Presbyterianism. Two brothers, John and Charles Wesley, and a student named George Whitefield began the "Holy Club" at Oxford University. The club members were later nicknamed "the Methodists." Growing out of the spirit of evangelism that swept over England in reaction to the sterility of rationalism then gripping orthodox Anglicans, the club aimed at finding an answer to spiritual lethargy. The Wesleys and Whitefield travelled to America in missionary
endeavour. While the Wesleys' efforts were disappointingly ineffectual with the settlers, the eldest Wesley, John, benefited from his experiences on the journey back to England. A violent storm that occurred during the Atlantic crossing caused Wesley to fear for his life. He was made bitterly aware that his faith was inadequate to shield him from this fear, and was impressed by the faith of his travelling companions, the Moravians, who remained fearless throughout the voyage. Although his faith eventually diverged from that of the Moravians, Wesley continued to emphasize the sense of personal conversion and missionary endeavour so dominant in the German sect. The principal legacy of John Wesley's search for a personally meaningful religion may be found in the evangelical fervour which has characterized Methodism. With their itinerant preachers and their circuits, Methodists reached places and people that other religions either ignored or were unable to proselytize. This evangelism was combined with performing practical good works, ministering to the poor, the jobless, and the homeless, and getting involved in causes. United Church members in general have often been accused of interesting themselves in "current fads," as if they were trying to be current for the sake of popularity. Dealing with present issues, however, is part of the Methodist inheritance the United Church received upon
its formation. But, evangelism, good works, and causes take up a lot of time and extra energy. This means that there is generally less time devoted to administrative details including record keeping.

The Congregationalists were not a large group when they entered into union with the Methodists and the Presbyterians, hence their influence on the new church, although not insignificant, was not very great and even harder to discern than that of the other two denominations. In England they were a dissenting group. While the Puritans, like Wesley, wished to change the Church of England from the inside and therefore opposed separation, there was a small group unwilling to wait for New Testament practice to go into operation. These were the Separatists, or early Congregationalists. Robert Browne and Robert Harrison, advocates of Congregational principles, established the first church in Norwich in 1581. The Congregationalists believed that the only true church was composed of a local body of believers bonded together through a voluntary covenant with Christ as Head. They elected officers to rule them through laws set out in Scripture. This system was transplanted to American soil, and eventually to Canada. This form of organization combined with strong evangelistic tendencies represents the heritage of the Congregational Church. In terms of government,
of course, the independency of the local congregation promoted by the Congregationalists was offset by the complex, distributed nature of the Presbyterian government and the strongly centralized Methodist polity. The resultant structure tried to find a balance between systems of government that utilized three different levels of organization. Today, the United Church attempts to maintain this careful balance, with the result that, for archives, co-operation with the congregations is sustained at the conference level, but through the lack of a strong central authority there is a somewhat tenuous link between conferences.

Each church formulated a theology which guided its every activity consistent with its conception of what it meant to be a church. Record keeping, being a natural activity, was also guided by that theology, and that is why it is important to examine in detail the theological and historical underpinnings of each denomination. Having done so, it is easy to appreciate then why there are significant and consistent differences in each church's approach to record keeping. The influences we have identified in this chapter, however, underwent some modification upon reaching the Pacific coast. Thus, it is necessary to trace these influences through the histories of each church in British Columbia to the present day. We can
study the effects of stable organization and respect for tradition which facilitated and encouraged record keeping in the Anglican Church. We can note the effects of conflict and disruption on the organization of the Baptist Churches, and the consequences of the dissension and resulting separation for any regular record keeping within that denomination. Similarly, we can follow the progress of the three churches which entered upon union to create the United Church, and isolate those characteristics which affected record keeping practices. Thus we can advance from general profiles to more specific and concrete characterizations.
NOTES FOR CHAPTER III


3 Ibid.


5 Ibid.

6 Webster's New Twentieth Century Dictionary of the English Language (1950), s.v. "monastery."


14. Other Protestant denominations have been torn by separations. The Presbyterian Church in Scotland is a good example, having included at one time Presbyterians of the national church, Cameronians, Burghers, Anti-Burghers, Auld Lichts, New Lichts, Lifters, Anti-Lifters, and so on. The Presbyterians and the other Protestant groups have tended to unite after a period of separation, however, whereas the Baptists seem to form distinct bodies which remain separate.


17. These dates refer to the official establishment of the national bodies. Both denominations actually formed in the early 1850s.

18. The Southern Baptist Convention has a membership of 13,191,394 as of 1978, second only to the Roman Catholic Church. The National Baptist Convention, U.S.A., has less than half the number of Southern Baptists, although the membership was last reported in 1958, which makes comparison difficult. The North American Baptist Conference has 42,499 members, the Baptist General Conference has 131,000 members, and the American Baptist Churches in the U.S.A. has 1,316,760 as of 1978 and the latter's figures, 1977. Constant H. Jacquet, Jr., ed., *Yearbook of American and Canadian Churches, 1980* (Nashville: Abingdon, 1980).

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CHAPTER IV

CHURCH RECORD KEEPING IN BRITISH COLUMBIA:
A RETROSPECTIVE

As John Grant has pointed out, "those who planted the Church in Canada brought with them their inherited doctrinal standards and forms of church government."¹ They also carried with them those particular characteristics we have thus far identified which influenced the record keeping attitudes and practices of their parental organizations. Just as the denominations were modified to the demands of their new environment upon reaching British Columbia, however, so these characteristics were sharpened and defined by historical circumstance. We trace now the development of each church and how the new organizations which evolved translated those inherent characteristics into practice.

The Anglican Church in British Columbia owed its existence to the interests and efforts of British mercantile and governmental officials and the Church of England.² The Governor of the Hudson's Bay Company, George Simpson, set the train of events in motion with his letter to officials of the company in London requesting a missionary to be sent out to the fledgling territory. The Church of England responded by sending the Reverend Herbert Beaver. Beaver took over duties as company chaplain and
assumed control of the local school. His position was very much the creation of the company, however, and when he wore out the good-will of company officials, he was sent home, and the Anglican effort was allowed to languish for ten years.³

Despite this inauspicious beginning, British Colonial officials were cognizant of the important role the Church could play in the settlement of the New World and in the encouragement of British claims. Thus, when the Crown Colony of Vancouver Island was set up in 1849, Governor James Douglas made it clear that he looked favourably upon the missionary efforts of the Church of England. Backed by a private endowment and the donations of several missionary societies, Bishop George Hills of the Church of England arrived in British Columbia in 1859. It is interesting to note that at this point, when Bishop Hills could have capitalized on the favour of the government, he instead "was careful to emphasize the fact that the Church in the colony was quite separate from the State and was in no sense 'established'." ⁴

In avoiding the complications involved in becoming a state-supported body, however, Hills realized that he would have to see about the establishment of some diocesan organization to make up for the loss of government money that would supplement funds garnered from missionary societies
in England, pew rents, church collections, school fees and various miscellaneous sources. At a meeting in 1861, Hills addressed the topic of parochial and diocesan organization to meet the needs of this new Anglican cause. Choosing a system practically suited to the circumstances, Hills rejected the administrative system of the English diocese in favour of the American system of a select vestry. The diocese would operate through the efforts of an assembly of bishops, clergy, and lay delegates. A Church Society was formed at this time as well to help address any funding shortfalls.

As soon as these bodies were in place, Bishop Hills turned his attention to the administration of the entire area in his care. He realized the sheer vastness of the land defied the capabilities of a single individual to provide proper episcopal oversight. The establishment of a separate civil administration, the Crown Colony of British Columbia in 1858, suggested an appropriate division. A disagreement with a recalcitrant evangelical, William Duncan of Fort Simpson, caused Hills to revise his plan and bring a new suggestion for a further division of the diocese into three parts: the Diocese of British Columbia, the Diocese of New Westminster, and the Diocese of Caledonia.

Hills took the next step towards full organization by setting up a Diocesan Synod when financial support from
England began to be slowly withdrawn. The Synod would see to canvassing for needed funds and managing the money it gathered. In 1873 a provisional executive committee was set up, the first session of the Synod followed two years later, and the Synod was incorporated in 1889. Dioceses and diocesan synods continued to be set up in the intervening years as necessity dictated. The four dioceses existing in 1915 came together to form the Ecclesiastical Province of British Columbia.

On the national level, a General Synod met in 1893 to provide the opportunity for a much needed east-west dialogue between Anglican representatives across Canada, and for a more comprehensive approach to policy formulation on issues touching the entire church. It also allowed discussion to take place on how to fill the gaps left by the steady withdrawal of the missionary societies, since in the past the eastern churches had felt that support of Manitoban missions was sufficient charge on their home mission funds.

Having refined the administrative organization of the Anglican Church at both the regional and the national levels, the bishops were at liberty to devote their energies to their next concern, their outreach programmes. All such endeavours demanded the formation of some sort of administrative machinery. This usually took the form of a committee which
would take its place within the intricate matrix of diocesan administration. For example, one of the main concerns of the Anglican Church was education. Probably due to financial stringency, it had not opposed the establishment of common schools, but it complemented civil efforts on the one hand and supplemented them on the other. Angela College was established in Victoria in 1866 to provide secondary schooling. Bishop Hills aided the establishment of a provincial university when funds caused the college to lapse. Finally, Bishop Latimer College was opened in 1910 as the Church's religious educational institution. When the College proved to be run on low-church, evangelical lines, a rival high-church institution, St. Mark's College, was formed. At this time the bishops realized that the rival institutions were hurting each other more than helping, and so set up a Board of Governors to oversee a new college, the Anglican Theological College, while the two smaller institutions would be governed by an independent council. Thus was Anglican bureaucracy augmented in a practical manner which satisfied all parties involved, and the Anglican interest in education was met in a satisfactory manner.

Another example of Anglican evangelical effort that increased the church's organization was its ministry to Chinese and Japanese immigrants. By 1915 the missionary work was demanding enough to warrant the formation of a
composite Oriental Missions Committee. The committee had representatives from the Synod and from the Diocesan Board of the Women's Auxiliary. This committee was supplemented when the work became too wide-spread for it to handle efficiently, and an extra-diocesan agency known as the Provincial Board of Missions to Orientals was created in 1919.

In each of these cases practical considerations caused the bishops and the synods to implement another committee or board to handle the work-load. The dispersed nature of the organization which resulted ensured that the administration would not become unbalanced by a concentration of power and finances. Thus the church in British Columbia inherited its basic organization from its parent church, but its practical nature, also inherited from the Church of England, ensured that any administrative changes that were necessary were executed. The cohesion and stability of the Church of England gave the Anglican Church the ability to overcome differences in theological outlook, as in the case of the educational institutions, without damaging the fabric of the organization.

The Anglican Church in Canada recognized its special relationship with the Church of England in the Book of Common Prayer: "We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world." Bound up with this
notion of the universal church was a respect for the traditions
handed down by the Church of England:

We are determined by the help of God to hold and
maintain the Doctrine, Sacraments, and Discipline
of Christ as the Lord hath commanded in his Holy
Word, and as the Church of England hath received
and set forth the same in "The Book of Common Prayer"
...; and in the Thirty-nine Articles of Religion;
and to transmit the same unimpaired to our posterity. 7

Further, the Book stated that whosoever may break the traditions
and ceremonies of the church should be openly rebuked, for these
traditions and ceremonies constitute the "common order" of the
church. Thus, not only was a sense of continuity retained, but
with it an appreciation for the history of the church and
for the importance of imparting that history to the next
generation in order to keep the uniformity of worship estab-
lished by the Church of England.

While tradition guided the Anglican Church in British
Columbia, the adaptability of the Anglican Church organization
to new circumstances is demonstrated by the Diocese of
New Westminster's adoption of the Netten Report. Prepared
by Price Waterhouse and Company in 1967, the report stressed
the development of a "modern businesslike corporate system." 8
This same adaptability affected worship. The preface to
the Canadian revision of 1918 of the Book of Common Prayer
stated:

But through the lapse of some three hundred years
many changes have taken place in the life of the
Church and in its outlook upon the world. In the
judgement of the General Synod of 1911 these changes warranted adaptation and enrichment of the Book in order that it might meet more fully the needs of the Church in this land.9

Any alterations which did take place were to keep the spirit of the English Book of Common Prayer and be in accord with certain resolutions of the Lambeth Conference. Finally with regards to church law, the practicality of the church has led one diocesan archivist to note that canons codify successful practice.10 Thus the spirit of the church stays the same, but the execution of that spirit adapts to the time and circumstances.

The one departure from British custom, the separation of church and state, may be attributed to Bishop Hills' realization that the Anglican Church in British Columbia would have difficulty in maintaining such a position in light of the Church's failure to do so elsewhere in British North America, his anticipation of adverse criticism should the Church establish links with the state, and his appreciation of the altered role of the Church in a new society. In this case, as in many others, practical considerations counted a great deal with Church administrators.

All of these characteristics of the church affected its record keeping practices. The concern for tradition meant that records which supported the history and traditions of the church were important. The practicality that allowed the church to adopt efficient forms of administration meant
that as secular life became more complicated and intricate, and as demands on the church increased complexity, the church could meet these challenges with the bureaucracy needed. Increased bureaucracy affected the output of records and increased the Anglicans' awareness of keeping records for some other reason than simply for history's sake. The episcopal organization gave the church the advantage of smaller, more manageable units under the guidance of a strong figure. Once the idea of archival responsibility took hold, there was someone to promote involvement of the entire diocese. The practice of codifying actions which had already been well exercised meant that persons designated in charge of archives were more responsive to accepting the good advice of experienced secular archivists. The lack of divisiveness in the church meant that it could focus outwardly on changes in society rather than turning inward and concentrating on theological issues, as did the Baptist Church. Its inherent stability ultimately gave the church the freedom to concentrate on refining its organization and moving forward; archival management was part of this move. In terms of eschatology, while the Anglicans believed that the end would come, and that there would be a time of judgement ("from whence he shall come to judge the quick and the dead"), there was a sense of timelessness in the Anglican theology best reflected
in the final sentence of the Creed of Saint Athanasius: "As it was in the beginning, is now, and ever shall be, world without end." Their perspective on the future stemmed from a practical confidence that today's present is tomorrow's past, and thus any action taken to protect the records of beliefs and customs today would ensure that a legacy remained for future Anglicans to carry on the traditions of the church.

Baptist history in British Columbia provides a sharp contrast to that of the Anglican Church. While the historiography of Anglican work in British Columbia are tales of great men overcoming the adversity and the hardship of life in a new land, or stories of the conversions of natives and immigrants, Baptist history seems to be concerned with one overwhelming theme: interdenominational conflict. So while the Anglicans in British Columbia would weather the tensions of the Evangelical and Tracterian movements intact, and the majority of the Presbyterians, Methodists and Congregationalists would unite, the Baptists time and time again would enjoy several decades of peace only to be torn apart by conflict. In some ways, one might expect that the diversity of opinion that characterizes the Baptists would also cause them to pay particular attention to their record keeping to ensure that the "truth would out," but such has not been the case. Rather doctrinal conflict had
the effect of paralyzing efforts to develop an acceptable form of church organization, and separation into new sects robbed the churches of financial stability. In the resolution of the problems caused by separation, understandably little attention was given to records. A brief review of the histories of the five Baptist churches will reveal the differing developments of each denomination, and how each was affected by their inheritance of theology, attitude, and organization.

The Baptists began their life in British Columbia as a single band of pioneers looking to capture the majority of Protestant settlers for their cause. Their first conflict began with black/white racial tensions at First Baptist Church in Victoria in 1876. After several years of financial and pastoral difficulties, the black membership withdrew and First Baptist disbanded. These tensions were common in this period in Victoria, however, and had the matter rested there, then the conflict would not have been in any way unusual. When First Baptist disbanded in 1883, the remaining membership immediately set up Calvary Baptist Church under the Reverend F. T. Tapscott. Differences of opinion within the Calvary Baptist congregation culminated in the withdrawal of sixty members who established Central Baptist Church. Calvary itself withdrew from the larger body, the British Columbia Convention, which had been organized to unite individual churches. Calvary remained
isolated until 1908 when Reverend Tapscott resigned; then it rejoined the Convention after uniting with Central Baptist Church to create First Baptist Church. Those members of Calvary who agreed with Reverend Tapscott withdrew to form the Baptist Tabernacle Church. By 1920, Baptist Tabernacle decided to disband in favour of joining First Baptist Church at the advice of the Mission Board.

There are, of course, many factors at work here, not the least being the financial difficulties which bedevilled small congregations. Successive relocations, a high turnover of pastors, a fluctuating congregation, and no doubt differing internal organization and administrations would hardly allow the stability necessary for record keeping. The example of First Baptist is only an example of conflict at the local level. Similar conflicts were manifested at the provincial organizational level and beyond.

The early Baptists in British Columbia were almost completely isolated from the rest of Canada. Whereas a railway service linked British Columbia with the United States as early as 1869, a rail link with Eastern Canada did not come until 1885. As well, Baptists in Ontario and Quebec were doing their best just to include Manitoba in their missionary outreach, and so could not proffer help at this crucial time. Not surprisingly then, after co-operating for a number of years with their southern neighbours,
the Baptists of British Columbia joined the Northwest Baptist Convention, and worked with the Home Mission Society of the American Baptist Churches. When the American association could no longer keep pace with the rapid extension occurring in the Pacific northwest, it reluctantly withdrew its support, and the Baptists in British Columbia were once more left to their own devices. Still, their relationship with their brethren in the United States had a profound effect on their organization, for, when the Convention of Baptist Churches of British Columbia was formed in 1897, the Baptists "carried over into their own new body the interests and patterns of organization taken from their American sponsors."  

In their new organization, the membership was to be broad, including delegates from each church, and representatives from the women's group, the Sunday school group, and the young people's society. The Convention would be governed by an executive of four and a mission board to carry out its business between annual meetings. Altogether, the Convention would have a Home Mission, a Foreign Mission, Education, Publications and Women's Mission Boards, and standing committees on Programs, Sunday School, Literature, Temperance, and Resolutions. Despite this extensive administration, the Convention could not keep up to the demands of its expansion in the period from 1905 to 1913, and so was forced to accept a combined superintendency with the
Baptist Convention of Manitoba and the Northwest. This would prove "to be [its] first step toward becoming a participating unit of the Baptist Union of Western Canada." The British Columbia Convention would only become so with reluctance.

While the first tenuous ties began to be forged with other western Baptists, a certain noticeable tendency of organization began to emerge in the Convention which would eventually spell trouble in the years ahead. Although the constitution of the Convention was drawn up to ensure proper representation of all constituent members, more and more of the power began to be concentrated in the Vancouver and Victoria areas with their large, more prosperous churches. It was their people who manned the boards and committees that allocated funds and decided policy. Economically unstable and dependent upon the financial support given by the Convention, geographically isolated, and unable to spare church funds and members to send representatives to meetings, the small interior churches had little voice in the administration of their organization. The careful balance of connectional congregationalism so characteristic of Baptist organizations was upset by the circumstance of the British Columbia environment.

Meanwhile, continuing problems with the superintendency of missions caused British Columbia Baptists to join the Baptist Convention of Western Canada in 1907. They were immediately
asked to restructure their association similar to the Manitoban one. The British Columbia organization resisted. The situation manifested at the local church level in the province was now replicated at the inter-provincial level. The Baptists of the British Columbia Convention felt geographically cut off from the rest of the participants, considered that travelling to Manitoba for annual meetings was too expensive, and feared that they would soon lose control over their home missions programme. The Baptist Convention of Western Canada did allow them a few concessions, however, and so the British Columbia Convention continued to reorganize to fit into what became the Baptist Union of Western Canada.

After joining the Baptist Union, the British Columbia Convention went through a metamorphosis, emerging from the chrysalis much altered. The Convention became more liberal, and began to spread the teachings of the social gospel. This caused the fundamentalists in the Convention some alarm. Matters came to a head when a professor at Brandon College, whence came many of the Convention's pastors, began to teach liberal theology. Although the professor was exonerated of the charge of teaching liberal theology, fundamentalist Baptists in British Columbia for the most part were never satisfied with the outcome. From 1920 to 1927, when the fundamentalist and liberal Baptists in British Columbia parted ways, there were constant tensions.
The final separation of British Columbia Baptists was the resolution of polarized ideals and paralleled similar Canadian and American developments. \(^{14}\)

The next years were spent rebuilding the Convention. Regional associations were formed in an effort to satisfy the small churches of the interior and northern British Columbia. In the fifties and sixties, as opportunities for church extension lessened, attention was given to the development of Baptist institutions: camps, Carey Hall, the university student centre, and senior citizens housing.

The uneasy relationship the British Columbia Convention had with the Baptist Union of Western Canada was finally resolved in 1968 when the denomination's structure was reorganized to suit constitutional requirements. The Convention became a holding company for property and investments, and British Columbia became a provincial administrative area of the Baptist Union. Today the B.C. area has rebuilt its membership, but it remains an urban-oriented denomination concerned with evangelism.

Perhaps the single most important factor in the development of the Union Baptists of British Columbia was their lack of unifying tradition. This meant that they were vulnerable to various forces of disruption. For example, they inherited a loose connectional congregationalism, but no pattern of organization or administration to maintain
that structure. They tried, before the 1927 split, to create broad representation in the Convention, but geographical and fiscal determinants interfered, leaving the organization hopelessly overbalanced in favour of the urban and lower mainland churches. The Convention had no strength to combat the possibility of separation during the fundamentalist/modernist controversy, but was caught up in the tide that swept Canada and America alike. The Baptists in British Columbia inherited an eschatology, but the details of that belief had never been determined and agreed upon. Liberal-minded Baptists believed in a post-millenial eschatology which "readily embraced the basic concepts of social reform, missionary endeavour, and the prospect of social evolution toward a more enlightened, moral and just society."\textsuperscript{15} This followed thinking that came from such liberal schools of thought as the University of Chicago, Illinois. Thus the Union Baptists were concerned with female suffrage, temperance, and clean government. Fundamentalist Baptists, being for the most part pre-millenialists, did not share these concerns. With such profound differences in belief, and no unifying traditions, the factionalism was inevitable.

The fundamentalists who separated from the British Columbia Convention had a different vision of the church than that of the Union Baptists. They believed that the church should be a place for regenerate members who had
been baptized as adults by immersion, and believed that the church and state should remain separate. They upheld the doctrine of the priesthood of all believers, and so maintained the independence of the local congregation, but when it came to the belief of liberty of conscience, that all may believe as their consciences direct, and the characteristic Baptist abhorrence of creeds, they felt that it was the duty of the church to uphold certain doctrines against the encroachment of "liberalism." Thus member churches of the new organization formed after the split were required to confess their belief in the truth of the Scriptures. This belief in Scriptural inerrancy and premillenial dispensationalism, which denied the social aspects of churchly endeavour, were the basic differences between the two Baptist groups.

The first signs of dissension among the Baptists began over finances, specifically the control of monies for causes. This was quickly followed by an attack by the fundamentalists on the liberal religious education that fundamentalists thought the Convention was supporting. The Convention tried to appease fundamentalist members, and so the Religious Education Committee became the Christian Education Committee, with corresponding changes in mandate. Further, the Convention severed its ties with the interdenominational Religious Education Council of British Columbia. These changes could
hardly stem the tide. In 1925, the British Columbia Baptist Missionary Council was formed. It maintained that the Confession of Faith of the Baptist Bible Union of American should be subscribed to by all Baptists. Soon the Missionary Council had two auxiliary organizations concerned with women and young people, and began to publish its own newspaper. All the groundwork had been done; the basis for a new organization now existed. At the annual meeting of the Convention in July 1927, the fundamentalists proposed the addition of a statement of faith to the new constitution. When their proposal was defeated, the fundamentalists, representing one third of the membership, walked out of the meeting. The Missionary Council was incorporated as the "Convention of Regular Baptists of British Columbia," and a new Baptist organization was born.

After the split, the new Regular Baptists worked to increase their membership. In 1945, with the support of the Alberta Fellowship, they opened the Northwest Bible College. This became the Northwest Baptist Theological College in 1959 after it was granted the power to award theological degrees. Ties between Regular Baptists in British Columbia and Alberta tended to be slight, mainly because the Albertan membership favoured a denominational structure whereas the British Columbia Regulars favoured the independence of the local church. By 1964, however,
the British Columbia Regular Baptists joined the national Trans-Canada Fellowship of Evangelical Baptists Churches only three years after its formation. Like the Union Baptists, in times of slow growth the Regular Baptists strengthened their institutions by establishing three bible camps and two senior citizens housing developments.

The Regular Baptists split from the mainstream Baptists in repudiation of the liberalism they had come to associate with the practices of the Baptist Union of Western Canada. The first Southern Baptist Churches split from the Regular Baptists because they were dissatisfied with the organization of the Convention of Regular Baptists and saw that the Southern Baptist organization could offer them something closer to their ideal of the church. The history of the Southern Baptists in British Columbia is unremarkable except for two things: the prominent role individuals played in establishing the church, and the unusual relationship the churches in British Columbia shared with Southern Baptists in the United States.

Two Regular Baptist ministers, Ross MacPherson and Jim Yoder, first discovered the Southern Baptist faith through literature. Regular Baptists in British Columbia invited a spokesman for the Southern Baptists to their International Fellowship of Bible Believing Baptists Conference held in 1951 at the Northwest Bible College. Soon after, the Regular Baptists Executive Council appointed
a committee to attend the Southern Baptist Assembly in Portland, Oregon "to survey the Southern Baptist program to see if it would be possible and practicable for [local baptists] to affiliate with them". Ross MacPherson and Jim Yoder made up this delegation. The following two years saw many exchanges between the Regular Baptists and their Southern Baptist brethren, with an increasing interest on the part of several Canadian churches. When Ross MacPherson led his church into association with the Southern Baptists, however, and purchased property for his new church in 1954, the Baptist Federation of Canada lodged a protest with the Executive Committee of the Southern Baptist Convention. As a result, the national Convention ruled that salaries of missionaries of the Baptist General Convention of Oregon-Washington, which MacPherson's church had joined, could not go towards work in Canada. While the national body refused its support, the state body continued to render assistance, and so the Southern Baptist cause was begun in British Columbia.

Several attempts over the years made by the Canadian Southern Baptist churches for representation within the national Southern Baptist Convention always met with failure. While churches in British Columbia continued to organize, forming the Capilano Association on the coast and then the Plateau Association in the interior, started very strong
churches in the Chinese and Korean communities, established chaplaincies in two of the province's universities and provided for a prison ministry in the Vancouver-Fraser Valley area, they had to face the fact that, despite showing substantial growth, they would not be allowed to become part of the Southern Baptist Convention. When one considers that a great part of the attraction for the Canadian churches to the Southern Baptists was the Convention's extensive organization and foreign missions, then the deliberate and continued exclusion of the Canadian churches by the Convention strikes an ironic note. The churches in British Columbia today enjoy a very healthy relationship with the Northwest Baptist Convention, however, and have achieved a stability and strength which currently allows them to direct efforts at establishing a Canadian Southern Baptist Convention.

The Baptist General Conference in British Columbia has no official history. The centenary history of the Baptist General Conference of America virtually ignores work done in Canada and concentrates exclusively on Washington and Oregon. Bare outlines of Swedish Baptist beginnings in British Columbia do exist. As with the Southern Baptists, the first contact of the church with British Columbia was made by the American Baptists, although this was at the request of the Baptist Convention of Manitoba and the Northwest and Swedish Baptist churches already established on the Prairies. In 1905, then, the Reverend Frederick Palmborg
made a series of missionary visits. The first Swedish Baptist church was organized at Golden a year later. Several more contacts were made and churches established but the effort lacked the dynamism to carry the denomination through lean years, and it was not until after the second World War that the denomination made any real progress. By this point, the Swedish language was no longer an integral part of the church, nor did the church minister exclusively to the Swedish. In 1947 the Columbia Conference, the state level organization in the United States, sent a missionary to the coast of British Columbia. With this support, the Baptist General Conference slowly began to build its numbers. In 1957 the Conference purchased the Vancouver Bible College as a training base for young members of the church all over North America. The finances required to keep the educational centre going proved too onerous a burden, however, and in 1978 the school had to be closed. The numbers of the church in British Columbia continue to remain relatively small which retards any real organizational growth by absorbing energies to encourage congregational growth.

The German Baptists similarly do not figure prominently in any history of the North American Baptist Conference. The German Baptist Conference in the United States sent a missionary to western Canada on the invitation of the Baptist Convention of Manitoba and the Northwest to minister
to the German-speaking immigrants. A Northern Conference was organized as early as 1902, yet even with the support of German Baptists in the United States, progress and growth was very slow. Considering the church's initial small target group, this is not surprising. Today, however, the majority of churches in what is now the British Columbia Association of the North American Baptist Conference are English-speaking. Those churches which still administer to German-speaking peoples draw their memberships from large areas. The church is basically urban-oriented, with a camp and senior citizens complex as special projects.

Reviewing the histories of the Baptist churches in British Columbia, it becomes immediately apparent that despite their early starts and differing circumstances, all have had different factors at work interfering with the development of their organizations. Inheriting a long history of separation and a lack of common tradition, the Baptists were vulnerable to disruption. Differences in theology and lack of developed organizational structure ultimately led to the first break-up in the Baptists ranks, producing the Union and Regular Baptists. Congregational independence and the power and influence of individual ministers produced a further rift amongst Regular Baptists, creating the Southern Baptist ministry. In each case, the separations meant reduced numbers for all concerned, making organizational development all the
more difficult to accomplish. The two ethnic organizations, isolated from the mainstream of Baptist development, had to struggle with small numbers from the very start. Furthermore, for the three churches affiliated with American associations, the strength of the American organizations obviated the need to immediately produce independent, self-sufficient administrations. As we saw with the Anglican Church, however, such administrative organization and bureaucracy is needed in order for the church to see to the regular and orderly keeping of records, whether compelled by a respect for tradition, a concern for history, or a need to establish an identity. Only the Southern Baptist churches were influenced by their parent church's love of history to collect records of their past, yet they lacked the vehicle through which to promote regular collection amongst the various churches in the denomination.

Unlike the Anglican and Baptist churches, the United Church is essentially a Canadian creation, being the union of three churches which had roots in Britain. Certainly the Presbyterian, Methodist and Congregationalist Churches brought certain characteristics into union, but the combination of three different bodies succeeded in creating a new church that was quite unlike its separate components. A review of the history of the church, however, does reveal those characteristics we identified in the parent churches which
affected their attitudes to record keeping.

The Congregationalists were the first to arrive in what eventually became British Columbia. The Reverend Jonathan Smith Green came from Hawaii in 1829 to minister to native Indians. His impact was negligible as a hostile encounter with the Indians he met sent him scurrying back to Hawaii, and his recommendation that no mission work be done on the west coast successfully deterred Congregationalist ministers from returning for thirty years. Despite evangelical inclinations, the Congregationalists never had the financial resources or the organization to support extensive missionary efforts in the west. Except for a few large churches in the lower Mainland, the denomination hardly had any effect on a province which proved such a challenge to all churches. The independence of the congregation manifested itself in the formation of new churches whenever disagreements occurred, somewhat in the same manner as the Baptists. This independence of the local congregation was handed down to the United Church.

The Methodists were the next group to respond to the needs of the settlers in British Columbia. In response to a letter from Methodist John T. Pidwell, four Wesleyan Methodist ministers from Canada arrived in 1859 to begin what would prove to be a vigorous and spirited attack on the rampant secularism that accompanied the gold rush.

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Within ten years of the first Methodist Church being built in Victoria in 1860, there were churches and missions from Victoria to Barkerville. By 1872, there were Indian missions in Chilliwack, Nanaimo, and Victoria. With evangelism and missionary endeavour proceeding smoothly, the Methodists turned their heritage of strong central government to the task of organizing. In 1881, the Port Simpson District was formed with ten stations. Five years later, two new districts were formed with the split of Victoria and New Westminster, and with the addition of the Kamloops District the four created the new British Columbia Conference in 1887. Organization continued later as the need arose, but with the basic structure in place the Methodists could concentrate on the social projects that took up so much of their time and energy. The women organized into a missionary society, student probationers (candidates for ministry) began work under ministers or the District Chairman, Columbia Methodist College was established, Epworth Leagues for youths were formed, evangelism was extended to native Indians, and to Japanese and Chinese immigrants, and the isolated settlers on the coast were served by Thomas Crosby and his mission boat the "Glad Tidings." Social work included the establishment of medical services in isolated outposts. All this occurred before the turn of the century! The Methodists emphasized strong central government, social
activism and reform, all of which they passed onto the
United Church.

The first Presbyterian beginnings in British Columbia
were provided by missionaries from the Presbyterian Church
in Ireland, and later Scotland, not Canada as with the
Methodists and the Congregationalists. Early Presbyterian
efforts were not nearly as vigorous as those of the Methodists,
and they never attempted ministering to others besides
Presbyterians. Thus they grew more slowly than the Methodists,
but in 1886 the Presbytery of Columbia was organized.
This presbytery was augmented as the need arose until 1892
when the four presbyteries were joined under the mantle
of a synod. Despite a slow start, after the turn of the
century the Presbyterians equalled the Methodists in social
endeavour, although they emphasized education more. In
1907, for example, they opened Westminster Hall, a theological
seminary in the West End of Vancouver. A number of rather
famous personalities provided instruction, attracting students
and producing missionaries who affected the British Columbia
field considerably. A summer school in Elko, East Kootenay,
a school home in Prince George, and various residential
schools around the province completed their educational
roster. The Presbyterians also established Camp Fircom,
the Burnaby Home for Girls, the Burns Lake Hospital, the
"First Church Welfare Industries," and various marine missions.
Thus, the Presbyterians bequeathed their concern for education,
their social action, and their dispersed polity to the
United Church upon entering union in 1925.

After union in 1925, the new United Church tried carefully
to balance the contributions of the three participating
churches. Many years after the union they were consumed in
legal wrangles over property with the non-concurring Presbyterians
and over the amalgamations of the three churches into one
body. The church rallied to the demands of the Great Depression;
the majority of the membership actively engaged in social
assistance; and smaller groups became involved in the promotion
of the social gospel and in the Oxford Group Movement.
In the post-war period, the United Church expanded its
numbers substantially, established the Naramata Christian
Leadership Training School, and reopened its marine missions
on the coast. From 1965 to 1975 the church experienced
varying responses to society's needs: "Varieties of popular
theology came and went with the season."\(^{17}\) The New Curriculum,
developed for sunday schools and adult study programs,
and the Vancouver Inner City Service Project, established
to train students in a variety of social work skills, are
two examples of the radical approach that characterized
the United Church in this period.

Thus the United Church was characterized by a particularly
strong social motivation, evangelical zeal, concern for
education at all levels, and a polity which tried to balance
the congregational independence of the Congregationalists, the centralization of the Methodists, and the dispersed control of the Presbyterians. For the United Church today, the emphasis on scholarship and education has engendered a love of history that has encouraged record keeping. This impetus to collect records is offset by an organization which encourages congregational independency, although a strong identity knits the whole together. Although the United Church Manual details every aspect of church work within an intricate bureaucracy, this bureaucracy in reality does not exist. Instead, evangelism and social activism keeps the ministry away from administrative duties. Record keeping requires a certain level of administrative activity to support it. Thus the result is that the United Church collects a substantial amount of records, but is not as successful in regularizing that collection as one might expect from such a large organization.

Certain patterns emerge from our study of the history of the three denominations. We see the Anglican Church creating a sound and thorough organization which is based upon traditions inherited from England, and we see a practicality inherent in the denomination's character. The organization balances a central control which provides advice, guidance, and leadership with a regional control which ensures a measure of co-operation between participating parishes.
to create a healthy degree of uniformity. The strength of this type of organization with regards to record keeping is that its respect for tradition ensures an interest in records which keep those traditions alive for future generations, its practicality allows it to seek the advice and help of experienced secular archives and archivists, the central control gives leadership in archival matters, and the regional control means better administration of archival initiatives.

The Baptists' lack of common tradition and developed organization, factious behaviour, and emphasis on evangelism inhibited the development of either a sensitivity to records and record keeping or the organization to encourage record keeping. Still, having achieved stability and advanced organization, the Union and Regular Baptists are slowly coming to appreciate the vital role their records can play in their organization, although both conceive this role to be solely historical at present. They have the advantage of having educational centres with which to lodge their records. The Southern Baptists, having inherited a love of history from their parent body, have the impetus to collect but are still building their organization. Thus their records are extant but unexploited. The General Conference Baptists and the North American Baptists are still striving to reach the levels of organization of their Baptist brethren, and have only created inter-provincial
bodies very recently. Their appreciation of records is still very much in the undeveloped stage.

Union yielded the size and scope for a large organization to develop, but the United Church has had to balance polities which all emphasize control at a different level. Not surprisingly the resultant structure is intricate but the actual government is weak and not quite as suited to the formation of integrated archival programmes as that of the Anglican Church. The lack of developed bureaucracy does not impel regular and orderly record keeping. Moreover the Church's deep social concern keeps its ministry away from developing a more sophisticated bureaucracy. The Church's marvelous and enthusiastic appreciation for history, however, gives it an eager and fresh approach to the records which keep the memory of the denomination.

Thus the key to regular record keeping within a denomination is an impetus to collect and an organization which is suited for records collection to take place. Let us turn, finally, to consider what this means for future collection and keeping of religious records in Canada.
NOTES FOR CHAPTER IV


2 The Church of England in Canada changed its name to the Anglican Church of Canada in 1955.


4 Ibid., pp. 46-47.


7 Ibid.


9 Anglican Church, Book of Common Prayer, p. vii.

10 Interview with Garth Walker, Archivist, Diocese of New Westminster and the Ecclesiastical Province of British Columbia, 7 July 1983.

11 Anglican Church, Book of Common Prayer, pp. 697, 698.


13 Ibid., p. 56.
14. In the United States, Baptists formed the General Association of Regular Baptists (1932), the World Baptist Fellowship (1932), the Orthodox Baptists (1935), and the National Association of Free Will Baptists (1935).


CHAPTER V

CHURCH ARCHIVES: A NATURAL CONCLUSION

One of the main conclusions we can draw from our study of the Anglican, Baptist, and United denominations is that record keeping, if it takes place, is a natural phenomenon based on the very fundamentals of the religious institution: the members' definition of the "church," and their means of realizing that definition. In other words, their theological attitudes and their types of organization produce the conditions necessary for collection.

The first condition necessary for collection is a desire or an impetus of some kind to collect. The stimulus may be a love of scholarship, as in the United Church. It may be a respect for tradition or a dictation of an increasingly sophisticated bureaucracy, as is found in the case of the Anglican Church. It may be the desire to establish the unique qualities of one's identity, or a love of history, as in the early ethnic churches and the Southern Baptist Convention. Whatever the impetus to collect, however, it must be combined with an organizational structure and administration which naturally facilitate collection.

The optimum structure appears in the Anglican Church, which divides each ecclesiastical province into dioceses under the administrative oversight of the bishop and the diocesan synod. The units are small enough to facilitate
diocesan-wide collection of records, yet strong and independent enough to support that collection. With good central direction, these units are knit together into a cohesive working group. For the Church, these smaller units spread the financial burden and responsibility over a larger area, making it easier for the Church to support record keeping activities. With their emphasis on congregational independence, the Baptists labour under the most difficulty. Although the next level of organization beyond the congregation differs among the five Baptist churches (some have regional bodies, others have provincial or state-level administrations), none have intermediary bodies between the local congregations and the national bodies which are sufficiently strong enough or close enough to make collection easy. In this case, size plays an important role, for small organizations simply cannot support the administrative machinery needed to co-ordinate the collection of records from local churches, or to produce the nucleus of general organizational records.

Once a denomination begins regular collection, as we see in the Anglican and United Churches, there are natural levels at which collection occurs. There are, in fact, vital bonds between church government and archives even though the archives may collect materials beyond the level of government it is tied to. The Anglican diocesan archives, for instance, collects the records of the diocese
and the parishes within the diocese, and the United Church
Conference archives collects the records of both conference-
level organizations and pastoral charges. But record keeping,
as a natural outgrowth of administrative efficiency, must
take place at a level of government; it cannot be sustained
otherwise. In connection with this, the levels of deposit
cannot be too far away from the originating source, or likewise,
the records collection simply cannot be sustained. The
McMaster Archives in Hamilton, Ontario, for instance, collects
the records of churches belonging to the Baptist Union of
Western Canada, but churches in British Columbia have too
little contact or knowledge of the archives to feel comfort­
able in depositing their records in such a remote locale.
Likewise for the churches in British Columbia belonging
to the Southern Baptist Convention, the Baptist General
Conference, and the North American Baptist Conference,
the central archives, if the churches are even aware of
their existence, are so remote that it would have to be a
very conscientious, determined minister who would send her/
his church's records to such a distant destination.

Overall, it is not surprising to note that discernible
differences exist in the record keeping patterns in the
Anglican, Baptist and United Churches. It is interesting
to realize, however, that within the Baptist denomination
one can identify very distinct record keeping attitudes
and practices for each of the Baptist churches, although they exhibit similar tendencies on the surface. One cannot help but be aware then, that if such noticeable differences exist within a single denomination, how much more unlikely it is to anticipate the same responses from all churches, as the archival and particularly the historical world currently tend to expect. Rather, churches may exhibit similar tendencies, but one must study each church individually to predict its responses to record keeping.

These observations have important implications for the proper custody of religious archives and the role of religious institutions in a Canadian archival network. Let us return to the debate over archival custody. If we grant that all archives are working towards optimum records collection for maximum use, then we can examine the claims made for religious archives programmes in light of this goal. As we have seen, the debate is essentially between those who desire public archives to collect religious records and those who feel that the originating churches are the best keepers of their records. Although advocates of public collection of church archives such as James Lambert and T.J. Hanrahan propose the use of varying levels of public repositories, their main emphasis is on collection development by the Public Archives of Canada.¹ This issue of central collection by a single archives has long been
a thorny one in the archival world. Even as recently as 1982, a group of historians at York University submitted a brief to the Federal Cultural Policy Review Committee stating:

> we all see advantages in having one central depository for the bulk of government and political records, as well as the papers left by associations, businesses and individuals.²

Although it is not explicitly stated, one might accurately guess that church archives are to be included in this mammoth collection. Astonishingly enough, these words are almost an echo of Dominion Archivist Arthur Doughty's words in 1924: "The student of a period or episode in Canadian history has many advantages. The materials he requires for his work are all contained in one building."³ Archivists certainly hope that they have developed far beyond this stage. In the "rescue era," however, when there were few repositories to collect extant records, the total archives approach of the Public Archives of Canada was acceptable and even commendable. But the practice of centralization has long since ceased to be necessary or acceptable, as the responses by professional archivists in Canada to the Report of the Commission on Canadian Studies (1975), the Report by the Consultative Group on Canadian Archives (1980), and the Report of the Federal Cultural Policy Review Committee (1982) show.⁴ The official
response of the Association of Canadian Archivists to the Symons Report on Canadian Studies stressed that "sound development of archives should be based whenever possible in an institutional setting where valuable records are created." The Association's response to the Report on Canadian Archives was even more pointed: "the total archives mandate does not have to be fulfilled by exercising proprietary rights to records," but rather "governments, private institutions, and other corporate bodies should be encouraged to develop their own archives." And finally, in their briefs to the Federal Cultural Policy Review Committee, archivists from across Canada repeatedly spoke of the importance of decentralization. For example, "the members of the TAAG [Toronto Area Archivists Group] feel that decentralization would encourage more local awareness and interest in the heritage of the community." They also noted that more records could be collected if more institutions shared the responsibility for collection.

While the professional community in Canadian archives are convinced that institutionalism is the path to the future, historians remain largely unconvinced. The York University historians complained,"If regionalization took place, the net effect is that we and our colleagues all across the country would be forced to spend more time -- and more money -- travelling from regional archives
to archives." Others have feared that in-house management of archives by churches might result in restricted access to religious records for outside researchers. Thus, historians fear lack of access, and lack of accessibility.

The fear that collection of archives by churches will result in restricted access to religious records for outside researchers basically ignores the private nature of certain religious records. That nature will not change simply because historians wish to use the records immediately. At the Round Table at the Seminar on Religious Archives, participants discussed their concern that public archives, not understanding the confidential nature of their records, would inadvertently open them too early. Whether this concern is correct or incorrect, the result is more likely to be that churches would hold back their private records, or place a much heavier restriction upon them to compensate for their removal into a foreign environment. It is not simply a matter of the churches' lack of confidence in public archives, but also a matter of the church's superior understanding of their own records. As the creators, they know their records intimately. They can best judge which individual records are particularly sensitive, that need careful attention to access, and can therefore establish more realistic access restrictions. With the one-on-one contact with the researching public, the institutional archivist can give a better response
to requests than the public archivist who must constantly refer back to the donating party in the instances that restricted material is sought.

In answering the second fear of the possible lack of accessibility of religious records, one might consider that centralization unfairly limits the materials to those in the surrounding community, or those with the funds available to travel there. Also, as the Report on Canadian Archives noted, "new studies ... place considerable emphasis on regional or local archival resources." Historians have increasingly been turning their attention away from subjects requiring national coverage to the types of histories requiring more concentrated study which only regional records can satisfy. A study of historiographical trends, of course, warns one that regional studies may not hold the professional historian's attention for long. But history and archives have come to hold an interest for more persons than just historians, and most often their needs are best met by local and regional collection of archives. And, since archivists can never fully anticipate what records new historical studies will require, and because today archivists are collecting for the future, we return to the goal of optimum records collection for maximum use by everyone. The Report on Canadian Archives counselled: "Archival materials belong first and foremost in the hands of those who originated
them, best understand them, and are most likely to use them.\textsuperscript{11} If historians want to obtain accurate interpretations of the records they use, then they will benefit more from using the material in the context in which it was created, and where the creators, who best understand the records, are available to provide detailed information. Thus, outside users benefit from in-house care of records. If we accept that records are saved for their administrative, fiscal, legal, or historical value, then the creators benefit from keeping their records themselves because the accessibility will be greater in local and regional church repositories. The users are further benefitted because more fulsome record keeping naturally occurs when the church keeps records to meet its own needs rather than for an unknown user public. This is true even in the cases where the church or religious organization deposit these records with a public repository, since a certain amount of records retention must occur to build up a collection suitable for transfer. The onus is on the church to do the initial retention, and this is effected if they can collect for their own needs.

Ultimately, of course, the best argument against the centralization of church records in a secular repository is provided by the churches in our study. Those churches which have only central repositories to collect the records of their denomination that are remotely located, or located
outside the country, do not respond by sending their material. Certainly, for the three Baptist churches which have these repositories located in the United States, there is probably the added barrier of not wanting to send material out of the country. The more telling factor, however, is probably the distance and remoteness of the archives. There is simply no incentive for Baptist churches in British Columbia to send their records to the McMaster Archives in Ontario; such remote reference service would probably mean that they themselves would never see or use the records again. More than likely, pastors in British Columbia do not know anyone at the Archives, and have not had firsthand experience using the Archives. Thus there is no personal obligation compelling them to deposit records at McMaster. One may justifiably argue that what the denominations are unable to accomplish is hardly likely to be achieved by any secular central repository; the same barriers would exist.

In his arguments for public custody of religious records, Lambert suggests the alternative of churches lodging their records with different levels of public repositories, so that municipal, provincial and federal archives would house appropriate levels of records. Our study of the Anglican Church, however, has shown that very real and vital bonds exist between its levels of government and its archives; bonds that public archives would have a great deal of difficulty
in preserving. Strong ties exist between the different levels of religious archives that do not in fact exist at present between levels of public repositories. Lambert's solution is not very attractive in the face of this.

Outside of the lack of networking established between levels of public repositories, and the breaking of bonds between creating administration and archives, there is the consideration of the true ownership of the records. Throughout this study, archivists, ministers, church clerks and members all exhibited a pride in and sense of ownership of their records. Even if they were largely unaware of the interest the outside world had in their records, they still valued the records as a product of their endeavours. In many cases then, while individuals within churches might be receptive to donating their records, the majority in each church, given the opportunity to voice their opinion or to affect the outcome, would probably be unreceptive or perhaps even hostile to giving up their heritage, particularly to a secular repository.

Whether there is central or dispersed collection of religious archives by public agencies, the result is still the same. Because each denomination is made up of individual churches knit together by a similar pattern of belief, this belief will dictate a similar pattern of response. It will affect the churches' attitudes, their priorities,
and their organizational patterns, which all clearly affect
their record keeping. One might argue, then, that such
fundamental attitudes and practices which exist, formulated
as they were over time and under the influence of historical
circumstance, cannot be changed easily. For the most part,
it would be a fruitless and frustrating endeavour for any
outside agency to try to effect any regular and systematic
acquisition of archives of those religious organizations
which had not already made the decision to seek an outside
repository for their archives on their own account. Thus,
while outside agencies can encourage institutions to preserve
their records, the original stimulus, whatever it may be,
must come from within the church itself, as must the choice
of means. Any results otherwise would be hopelessly piece­
meal. While some may claim that piecemeal collection is
better than no collection at all, one would have to question
whether any public repository could justify placing the
records of a private institution above those of the government
and persons or organizations covered in its mandate.

All of this does not preclude the possibility of any
one church or organization lodging its records regularly
with a public repository. Various churches, for one reason
or another, have already begun depositing their records
with provincial, federal, or university archives across
Canada. It is well for those who would promote public
custody of religious records to remember that the results of such deposit arrangements have rarely been very successful. As well, the fact that the Baptist churches, for example, have not begun regular and systematic care of their archives at all levels does not preclude the possibility that, as circumstances change, they will gradually move in the direction of regular record keeping. They are currently enjoying a period of peace which has allowed them to pursue a more established form of administration. As we have seen, the more established and stable the form of church government, the more effective record keeping is likely to be.

So how will Canadian churches fit into a future archival network? The Report on Canadian Archives stated:

We have found that given the basic principle of archival methodology, the diversity of archives already established, and the exponential trend in the establishment of new archives, archival service across Canada is and will be broadly based, involving a complex system of repositories.¹²

The Anglican Church not only will fit in very well in any network which develops, but in fact already has much to contribute to the development of such a network. The sharing and co-operation visible between the archives of the dioceses in British Columbia, the ecclesiastical province, and the General Synod Archives in Toronto has ensured a remarkable degree of co-ordination, which any secular archives would do well to emulate. Similarly, although the United Church does not demonstrate the same degree of co-operation between
units, the structure and capability is there all the same. For those churches which have not begun collecting their records, we will either have to wait until stability and a mature church bureaucracy arrives, or accept a mixed archival economy, in which both the churches themselves and public repositories preserve religious records, and in the meantime concentrate on trying to knit up the different parts. This can be accomplished in a number of ways. T. R. Millman of the Anglican Church suggested that a historical records survey of churches be made. Exchanges of microfilms of material are another solution. There can be no doubt, however, that churches are a force to be reckoned with in the archival world; already they rival universities as the largest group of archives outside our federal and provincial government archives. As Terry Cook wisely noted in his editorial on networking:

Quite probably, there are many vehicles sufficiently roadworthy to travel along the vista to archival utopia, and perhaps the idea of loading everybody into one huge bus to make the trip together in perfect harmony is not desirable anyway. There is room on the road for our Cadillacs as well as our Volkswagens, our motorcycles as well as our family campers, even for our joggers, walkers, and the odd hitchhiker.

Churches will undoubtedly fashion their own archival destiny.
NOTES FOR CHAPTER V


5 Association of Canadian Archivists, "Canadian Archives," p.11.

6 Ibid., p. 15.


8 Ibid., p. 58.


10 "Myths of the Archival Profession," session held at the Society of American Archivists Conference, Minneapolis, Minnesota, 8 October 1983.


12 Ibid., p. 66.
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Canadian Archives, p. 66.

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CHURCH ARCHIVES SURVEY FOR BRITISH COLUMBIA

Denomination: ________________.

Please check the following:

Do you or any of your church officials
1. create any of the following:  2. if so, do you preserve any you've created:

   administrative records - ☐ ☐
   (for eg. land titles, tax-related documents)
   ☐ ☐
   marriage registers - ☐ ☐
   ☐ ☐
   death registers - ☐ ☐
   ☐ ☐
   baptismal registers - ☐ ☐
   ☐ ☐
   minutes and accounts of church boards and organizations - ☐ ☐
   ☐ ☐
   correspondence relating to the official business of your church - ☐ ☐
   ☐ ☐
   correspondence from minister to individuals, in his official capacity - ☐ ☐
   ☐ ☐
   membership-related records - ☐ ☐
   ☐ ☐
   others (specify) ________________ - ☐ ☐
   ☐ ☐

3. For how long?
   approx ————
   ————
   ————
   ————
   ————
   ————
   ————

4. Is there anyone in your church given official responsibility to maintain your records? yes no
5a. Is your church the result of an amalgamation/merger? yes no
   b. If so, do you have any records from the earlier church body? yes no
6. What is the size of your membership? Please specify ________________.
7. Do you transfer any of your records to an archives or repository? yes no
   If so, please specify ________________.