

A Guide to Documentary Editing suffers from one more serious flaw, one distressingly common in the world of documentary editing. Nowhere in this book is there a discussion of *who* should edit, *what* they should edit, or — of paramount importance — *why* they should edit. Few people agree about the purpose and goals of documentary editing. Why do people edit historical documents? To offer useful substitutes for inaccessible originals? To illustrate an historical theme or topic? To entertain a general public? To make their fame and fortune? In this age of micro-reproduction, photocopiers, couriers, and fax machines, who needs detailed, time-consuming, painstakingly prepared, multi-volumed documentary editions? Who uses them? Why? What about “one-off” editions: single volumes such as an explorer’s trip diary, a selection of a family’s correspondence, a collection of documents about a specific theme? Do these qualify as documentary editions? If so, are their editorial problems different from those discussed in this book?

The author also neglects to examine the nature of those people involved in documentary editing. For example, the chapter on initiating an editorial project paints a picture of an editor and his staff, funding in hand, office furniture in place, subject chosen, ready to slay any editorial dragon that crosses their path. However, we learn nothing about who these people are, or who they perhaps should be. The author need not offer a formula for the perfect editor, but she might have hinted at the kinds of people who inhabit this dusty world, or she might have described the vast array of education and experience found in the editorial community. What kinds of background or qualifications are common among documentary editors? What kind of staff is useful for what type of project? The author seems to have assumed that her readers know who they are and what they are about. Surely such a seminal publication ought to include some introspection and self-analysis, if only to provide the grist for later debates?

In spite of these comments, one must commend *A Guide to Documentary Editing* as an unprecedented repast. It gives us something where there was nothing. It is a tasty first course for famished documentary editors. Perhaps the more extensive treatment this reviewer craves can constitute a later course?

Laura Coles
Gibsons, British Columbia

Guide to the Holdings of the Archives of the Ecclesiastical Province and Dioceses of Rupert’s Land: Records of the Anglican Church of Canada. WILMA MacDONALD. Winnipeg, Manitoba: St. John’s College Press, 1986. vi, 216 p. ISBN 0-920291-01-5 \$12.50.

Masinahikan: Native Language Imprints in the Archives and Libraries of the Anglican Church of Canada. KAREN EVANS, compiler. Toronto: Anglican Book Centre, 1985. xxiii, 357 p. ISBN 0-919891-33-0 \$24.95.

Two oft-proclaimed goals of Canadian archivists are the development of archival networks and the formulation and implementation of descriptive standards. Creating networks to provide communication between, and support for, professionals, especially those sharing like jobs, is a less formidable task than developing a common

language to describe holdings. No one expects to reach these goals overnight, but the Anglican Church of Canada's publication of the *Guide to the Holdings of the Archives of Rupert's Land...* and *Masinahikan: Native Language Imprints in the Archives and Libraries of the Anglican Church of Canada* is a step in the right direction and illustrates both the desirability and difficulties inherent in the quest.

The Anglican Church in Canada is divided into thirty regions or dioceses. Of these, twenty-five have archives, some of which are housed in provincial or university archives. The archives of the General Synod, the national governing body, are at the national headquarters in Toronto. While General Synod archives have a fully professional staff, a 1988 survey of diocesan archives by the General Synod Archives Committee revealed that only one-third of diocesan archival staff are paid and fewer than half of the archives have their own budget.

This somewhat dreary picture should not, however, be taken as a measure of either the professional help or the enthusiasm with which the records are served. Thanks to strong leadership from the General Synod archives, not only are diocesan archivists meeting within larger regional groupings called Ecclesiastical Provinces, but also the awareness of archives, their use and, yes, their cost is increasing within the church itself.

In 1984 the Rupert's Land Archival Project was set up to survey and list the archival records of ten dioceses (and the larger unit, the Ecclesiastical Province) stretching from "the Bay to the Rockies." Under the direction of project archivist Wilma MacDonald, and with assistance from General Synod Archivist Terry Thompson and other colleagues, *Guide to the Holdings of Rupert's Land...* was published in 1986. It is a guide at the fonds level; in all, 1078 fonds are listed and described. The access point is geographical, both by diocese and within the diocese (excepting central administration records) by the smallest geographical unit, the parish. By providing parishes as focal points within the supervision of a diocese, the church fostered conditions conducive to regular records creation and keeping. The principal records kept in each parish, and a joy to genealogists, are the parish registers of baptisms, marriages, and burials. The keeping of these registers by the parish priest has been required by state and church law in England since 1538, the time of Henry VIII. The practice continued in North America where these registrations long predated the first civil registrations of vital statistics. In addition, church law required that church accounts be kept and made accessible to church members and that minutes of annual meetings of congregations be recorded. These three elements form the core of parish records and are listed with uniformity in the *Guide*. Parish histories and records of local groups are also listed. The measurements and outside dates for the records give an indication of the coverage.

The lack of standardization in terminology, and even in the categories of records kept, becomes apparent when the listing of the central office of the diocese is examined. What are described as property records in one diocese are listed as legal records in another; architectural plans are found in various places and financial records also have a wide definition. This is not to fault the *Guide* — its mandate was only to list records as described by the diocese — but standard terms are needed. Understandably, the range and title of committees vary from diocese to diocese and so do titles of diocesan officials.

The records of each diocese are listed separately and an introduction gives a brief history of the diocese. This is not only helpful but necessary; otherwise, who would know that the Diocese of Saskatchewan was organized in 1874 and reorganized in 1932 as the Diocese of Saskatoon? Also essential is information on access to the archives and the availability of finding aids.

Not all of the features of the *Guide* work well. Each fonds has a number, sequential from the first entry, which is used in the index rather than a page reference. However, the inclusion of location numbers, wherever they exist, is confusing because of their variation and random appearance.

Indexes cover geographical place names, not the name of the church. It would have been madness to index by church names given the number of St. Andrews and St. Marys for example. But one wonders when so much reliance is placed on geography, why there is not one map in the volume. There is an index of proper names for private papers, usually of senior officials such as bishops. In addition, there is a small section with their biographies, most helpful for researchers and a valuable contribution to a compendium of Anglican clergy in Canada. This listing also serves to point to gaps in holdings and raises questions that will lead to searches and ultimately acquisitions of materials lacking.

The *Guide to the Holdings of the Archives of Rupert's Land* is a tremendous and worthwhile effort. Volume two of the series, "Guide to the Holdings of the Ecclesiastical Province of Ontario," is already underway. This church region approximates the civil province without Keewatin (Kenora) and contains seven dioceses. Two project archivists are travelling to each diocese to list holdings, and a committee of diocesan archivists meets with them regularly. Like the first volume, this guide is supported by a Social Science and Humanities Research Council Research Tools grant. Neither volume was to have an on-line status, but the Ontario volume will result in a database that can be updated. Maps will be included and present plans also include a glossary of church terminology.

Masinahikan: Native Language Imprints in the Archives and Libraries of the Anglican Church of Canada, also published by the Anglican church, is in a different category. Compiled by competent bibliographer Karen Evans (now librarian of General Synod), it covers forty-four native language categories in Canada. However much one may question the disruption, and destruction, of native cultures brought about by church missions, they did facilitate communication by the creation of written language, printing of syllabics, and development of native grammars and dictionaries. The volume encompasses printed works and a few manuscripts in Canadian locations. The index of printers shows how widely the material is disseminated. Bibliographical entries are carefully done, and the range of indexes is impressive: authors, translators, and editors; printers and publishers; syllabic and non-standard Roman orthographies; native language titles; and subject and chronological indexes. Like the guides, this work depends on a network of participating institutions, archives, and libraries, whose efficient control of records helps to make them available. The result is a useful scholarly tool and, one hopes, increased awareness of a national resource.

It is encouraging that projects such as these were realized. Networking has raised consciousness and provided opportunities for co-operation. Attempts to provide

nationwide guides to holdings reveal the difficulties besetting such a goal. Shortcomings underline needs; the comments of the producers and users of these works will prove to be informative as the profession works towards descriptive standards.

Shirley Spragge
Anglican Diocese of Ontario

Resources for Canadian Mennonite Studies: An Inventory and Guide to Archival Holdings at the Mennonite Heritage Centre. LAWRENCE KLIPPENSTEIN, MARGARET FRANZ, and ADOLF ENS, eds. Winnipeg: The Mennonite Heritage Centre, 1988. 136 p. ISBN 0-921258-00-3 \$7.50.

Most archivists, regardless of their area of specialization, participate directly in replying to inquiries from the general public related to their own holdings. This activity requires, on the part of archivists, lightning-speed ability to find relevant information on any given subject, and insofar as possible, in the most concentrated form possible. Upon receiving many of these requests, archivists usually cry, "Ah, if only there were a comprehensive guide/inventory/bibliography on that subject to be consulted!"

Where Canadian Mennonite history is concerned, archivists have just such a tool in *Resources for Canadian Mennonite Studies*. It is the first published survey of the holdings of the Mennonite Heritage Centre (MHC) located in Winnipeg, Manitoba. A slim volume, it nonetheless contains a wealth of information on the holdings and activities of the Centre, as well as on its connections with other Canadian and international Mennonite study or research facilities.

Each of the four sections in this publication is designed to shed light on different aspects of Mennonite research. These are, respectively, a guide to the Mennonite Heritage Centre, an inventory of a selection of its archival holdings, a select bibliography, and an index. The first section offers a short general description of the institution and its holdings. This description is divided into eleven subheadings, nine dealing with types of records and two with the centre's facilities and outreach activities. Information that is usually available only after an initial visit to a repository is provided. For example, the subsection entitled "Archival Materials" identifies holdings from 1902 to the present relating to the first Mennonite organizations in existence in Canada: the Canadian Mennonite Board of Colonization, the Mennonite Central Committee, and the Conference on Mennonites in Canada. It is further indicated that material antedating such organizational records relates mainly to the eighty local congregations and individuals in various communities, leaders and members alike. Whenever possible throughout the volume, links between the material found at the MHC and the history of Mennonites in Canada, the United States, the Soviet Union, and South America are indicated. Curiously, this subsection does not include audio-visual materials, maps, newspapers, or photographs as archival. These are listed in separate categories. Whereas in the first section the term "Archival Materials" does not include microforms or a number of other types of documentation, the second section, the "Inventory of Selected Archival Collections," does include audiotapes as well as microfilm.