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THE ARCHIVES OF THE CATHOLIC CHURCH IN SOUTH AFRICA

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Abstract

Roman Catholics have been present on the South African soil since the early 16th century and they have performed public worship since 1805. Today the Catholic Church is implanted throughout the country. Records documenting the activities of the church are kept in diocesan chanceries, religious congregations, university libraries and national and provincial archives repositories. This paper pursues two aims. The first is to give an overview of the Catholic archives currently available to researchers. Special attention will be given to the provenance of the records and their location. The second aim of the paper is to assess the policies governing archival management in the Catholic Church of South Africa and make recommendations on how to respond to the challenges Catholic archivists are facing. The paper argues that the dioceses and religious congregations would gain from entering into an agreement with university libraries, following the example of the Anglican, Methodist, Presbyterian and Congregational churches, for the preservation, cataloguing and public display of their archival collections. Alternatively, it may explore the idea of establishing one or several professionally managed central Catholic archives repositories.

Keywords: Archives, church archives, Catholic Church, South Africa

Introduction

In November 2016, at the initiative of Colin Barr, a historian of the Catholic Irish Diaspora, the Research Institute of Irish and Scottish Studies at the University of Aberdeen organised a meeting to explore the creation of a network to facilitate the identification, preservation and dissemination of the archival remains of the Roman Catholic Church in the English-speaking world. This forum gave archivists, librarians and historians from England, Scotland, Ireland, the United States, Canada, Australia, New Zealand and South Africa the opportunity to discuss the state of Catholic archives in their respective countries.

This article is a revised and expanded version of a report presented on this occasion. It pursues two aims. The first is to give an overview of the archives of the Catholic Church of South Africa that are currently available to researchers and the second is to assess the policies governing

archival management in the Catholic Church and to make recommendations on how to remedy what appears to be shortcomings in this area.

Similar surveys already exist for the records and archives of African Independent Churches in South Africa (Ngoepe & Ngulube 2014), the archives of the Anglican Diocese of Natal (Chisa & Hoskins 2014), the archives of the Lutheran Institute Library in Pietermaritzburg (Garaba & Zaverdinos 2014) and religious archives in the East and Southern Regional Branch of the International Council of Archives (Garaba 2014). This paper, which focuses on the Catholic Church of South Africa, will contribute to the growing interest among academics and archivists in religious archives.

The international context

The Roman Catholic Church's concern for record keeping goes back to the fourth century CE when Pope Julian II (337–352) constituted the *Scrinium* as a repository for literary and theological writings (Kosanke 2003). During the Middle Ages, the papacy built a sophisticated administrative system to centrally administer the operations of the church, laying the foundations of what is known today as the Vatican Archives. The Code of Canon Law of 1917 and its successor of 1983 devoted several articles to archival matters. In 1956, the Holy See spearheaded the creation of the Ecclesiastical Archivist Association, which is based in Rome and organises regular annual conferences. In 1988, Pope John Paul II instituted the Pontifical Commission for Preserving the Patrimony of Art and History, which was renamed Pontifical Commission for the Cultural Heritage of the Church in 1993 before becoming a component of the Pontifical Council for Culture in 2012.

In Europe and Northern America, one after the other, all the major churches set up national Catholic archivist associations: Germany (1953), Netherlands (1967), Spain (1971), France (1973), United States (1979), United Kingdom and Ireland (1979) and Canada (1982). These associations organise conferences, facilitate networking and training, and disseminate information through journals and newsletters.

Among the most active is the British-based Catholic Archive Society which has published the journal *Catholic Archive* since 1981 and which puts at the disposal of church archivists a series of very useful 'Archive Advice Leaflets' which would surely be of interest to archivists from other Christian churches (Catholic Archives Society n. d.). Also worthy of note is Columbia House, an

initiative of the Scottish Catholic Archives, which houses the archives of the six Scottish Catholic dioceses in a single location. Along the same lines, we can mention ‘Catholic Heritage’, the website of the Networking Archives and Libraries in the Catholic Church (NALCC) project. The NALCC is forging partnerships between diocesan archives, bishops’ conferences, seminaries, and religious orders in order to provide a single access point to an online collection of archive databases of value to students and researchers across the world (Catholic Heritage n. d.).

In 2010, the Catholic Archive Society took part in the Religious Archives Survey, a joint project of the National Archives of Britain, the Archives and Records Association UK & Ireland and the Religious Archives Group (National Archives 2010). This innovative initiative resulted in the development and implementation of a Religious Archives Support Plan in the United Kingdom. Along the same line, we can mention the Catholic Archive Survey which was conducted in 2017 by three researchers from the Catholic University of America and involved 154 Catholic archives from 38 American states (Choi, Nilson & Mazzenga 2017).

The Catholic Church of South Africa has limited resources at its disposal to manage its archives. Unlike in European and Northern American countries where national archives repositories preserve ecclesiastical records, especially for ancient periods, the National Archives of South Africa only keep church-related records of minor importance. This affects the Catholic Church, as well as other faith communities. The onus is on the church to preserve and inventory its records. An additional limitation is that South Africa does not have a national Catholic archivist association of the kind one finds in western countries. To date, no national gathering of South African Catholic archivists has ever taken place. The Southern African Catholic Bishops’ Conference (SACBC), based in Pretoria, takes care of its own archives, but is not involved, at least for the moment, in any networking or training activities regarding church archives.

This does not at all mean that nothing has been done. The most important dioceses and the longest established religious orders have long had a dedicated archivist, as Professor Joy Brain, author of several books on the history of the Catholic Church in South Africa and part-time archivist in the Durban Archdiocesan Archives, pointed out in a survey of the Catholic Church’s archives in South Africa in 1994 (Brain 1994). Yet, the situation was far from being satisfactory at the time. “It is difficult to persuade bishops and superiors that the efficient organisation of their archives should be a priority,” she lamented, “and that funds should be made available for trained staff, air-conditioning, strongrooms, computerization and so on. There is no doubt that

most Catholic archivists in South Africa are isolated from their fellows both here and abroad and tend to become discouraged” (Brain 1994:59). As we shall see, while better in some respects, the management of Catholic Archives of South Africa still faces the structural difficulties described by Joy Brain in 1994.

The following sections will describe the most important collections of Catholic archives in the country. By way of introduction, a brief survey of the history of the Catholic Church in South Africa will be given, together with a review of the historiographical production on this theme.

The historical development of the Catholic Church in South Africa

In 1488, the Portuguese navigator Bartolomeu Dias discovered the Cape of Good Hope. As a sign of allegiance to the Catholic faith and the Portuguese Crown, he erected a *padrão* (stone cross with the coat of arms of Portugal) near the mouth of the Bushman’s River in the Eastern Cape, the furthest point of his voyage. In 1506, another Portuguese navigator, Pero Coresma, found a hermitage built by a fellow citizen by the name of João da Nova five years earlier near Mossel Bay (Pero Coresma to the king of Portugal, 31 August 1506, in Theal 1898:51). Not destined to last, this building can be considered as the first Catholic church in South Africa. In 1685, the French Jesuit mathematician Guy Tachard and his companions, on a visit to the Cape, in the course of which they were received by Governor Simon van der Stel, met Catholics ‘*en assez grand nombre*’ (in fair numbers) who displayed rosaries and blessed medals. The Jesuits would have liked to say Mass for them, but they were prevented from doing so by the authorities (Tachard 1686:85-86).

A new era for the Catholics of South Africa started in 1804, during the short period of Batavian Republic rule, when Jacob Abraham de Mist, the commissioner general of the Cape, signed an ordonnance proclaiming religious freedom in the colony (Van der Merwe, 2014). Three Dutch Catholic priests arrived the following year, but they were expelled when the British took over the colony in 1806. They were followed in 1820 by Patrick Scully, an Irish priest sent by Rome to the Cape to assume duty as a chaplain to the Catholic community. The real founder of the Catholic Church of South Africa was Patrick Griffith, an Irish Dominican, who was consecrated bishop in 1837 and arrived at the Cape the following year (Denis 1998: 66-102). From then on, the Catholic presence never ceased to expand, with the creation of five new apostolic vicariates in the 19th century (Port Elizabeth, Durban, Pretoria, Bloemfontein and Kimberley) and many more in the 20th century.

Compared to the Protestant churches which started evangelisation work at the end of the 18th century, the Catholic Church of South Africa arrived relatively late on the missionary scene. For most of the 19th century, Catholic missionaries ministered essentially to white settlers. At first, the Oblates of Mary Immaculate, who arrived in 1852, had little success among black people, except in Lesotho. The breakthrough came in 1882 with the arrival of the German Trappists, led by Franz Pfanner, in Mariannhill near Durban (Denis 2013; Denis 2015). It was from their mission that the first black Catholic priest, Edward Mnganga, ordained in Rome in 1899, originated (Mukuka 2008).

More inroads were made after the appointment of Bernard Adriaan Gijlswijk as apostolic delegate (representative of the Holy See) in 1921. Under his impulse, German missionaries expelled from other parts of Africa after the First World War staffed new Catholic dioceses and, within a few decades, the Catholic missions started to equal, in numbers and influence, their Protestant counterparts. This bred the fear of the *Roomse gevaar* (Roman peril), especially in the Dutch Reformed Church. The first seminar for black candidates for the priesthood was established in Ixopo, Natal, in 1924. A Catholic hierarchy, with dioceses and archdioceses independent from the Congregation for the Propagation of the Faith in Rome, was established in 1951 and the first black bishop, Bonaventura Dlamini, was ordained in 1954.

The response of the English-speaking churches of South Africa to the apartheid ideology was marked by a profound ambiguity. As became apparent during the faith community hearings of the Truth and Reconciliation Commission, they were at the same time co-perpetrators, victims and opponents of apartheid (Cochrane, De Gruchy & Martin 1999). Catholics were no exception. They failed to take action when a brutal regime of racial segregation was enforced in 1948 and the following years under the name of apartheid. The most they did in those early years, was to condemn the government's policies in general terms, as in their statement on race relations in 1957. They resisted more vigorously than the Protestant churches, although unsuccessfully in the end, the take-over of their mission schools by the South African Government (Archival Platform 2013). In the 1970s, a new generation of anti-apartheid Catholic political activists, union leaders and university students appeared, while, within the church, black priests associated with the Black Consciousness Movement militated for a new balance of power between races. The number of Catholic activists considerably increased in the 1980s. Priests and nuns, including Smangaliso Mkhatswha, the general secretary of the SACBC, were detained and,

in 1987, the security forces instigated a bomb attack against Khanya House, the headquarters of the SACBC in Pretoria. The invitation made to Archbishop Denis Hurley, who chaired the SACBC during most of the 1980s, to lead the prayer with other church leaders at the National Service of Thanksgiving following the installation of the first democratic government led by Nelson Mandela in May 1994, was a sign of recognition for the Catholic Church's role in overthrowing the apartheid regime (Abraham 1989; Bate 1999).

Like the other mission churches, the Catholic Church of South Africa has been losing members, in relative terms, for some time, in contrast to the Pentecostal and African Independent Churches, which experience a steady growth. To date, there are reportedly 3,8 million Catholics in a population of more or less 57 million people (6 per cent).

South African Catholic historiography

The first historian of the Catholic Church in South Africa was James Davids Ricards, the third Catholic bishop of Port Elizabeth in the second half of the 19th century, who published, under the title *The Catholic Church and the Kaffir. A Brief Sketch of the Progress of Catholicism in South Africa* (1879), a book destined to attract vocations and funding for the mission to the Africans in his diocese. Another Catholic pioneer was Sydney Welch, a South African priest and editor ideologically close to the Portuguese colonial empire who published between 1935 and 1951 five volumes on the history of the Portuguese possessions in Africa (Welch 1935; Welch 1946; Welch 1949; Welch 1950; Welch 1951).

More significant from the point of view of the development of a South African Catholic historiography was John Brady, a British-born Oblate of Mary Immaculate (OMI) priest who arrived in the then Transvaal in 1930 and shared his time between parish work and history, writing until his death in 1997. An amateur historian, he published more than 30 journal articles, books and booklets on the history of the Catholic Church in South Africa between 1947 and 1993, including *Trekking for Souls*, a history of the Catholic Church of South Africa (Brady 1952. See Bate 2002:10-12). Brady, was not only a history writer, but also an archivist. In Pretoria, where he spent the first years of his ministry, and then in Johannesburg, where a dedicated location was put at his disposal by the Transvaal province of the Oblates in 1992, he established a 'Catholic History Bureau' that made available to the public a collection of books, brochures,

letters and photographs related to the history of the Catholic Church in South Africa (Brain 1994:58).

Unlike Brady, William Eric Brown, a priest of the archdiocese of Glasgow who spent the last 11 years of his life in South Africa, was a trained historian. He compiled a book entitled *The Catholic Church in South Africa. From its origins to the present day*, which was published in 1960, three years after his death. Brown only covered the period from the episcopate of Bishop Griffith to the establishment of the apostolic delegation to South Africa in 1922. The editor of the volume, Michael Derrick, posthumously added to the volume a survey of the earlier and later periods (Brown 1960).

Joy Brain, emeritus professor of history at the University of Durban-Westville (now part of the University of KwaZulu-Natal), can be described as the historian of the Catholic Church of South Africa *par excellence*. With great attention to details, she documented key events and personalities in nearly all South African Catholic ecclesiastical regions. Her first book, in 1975, dealt with the early years of the Natal Vicariate (Brain 1975). A second volume, published a few years later, covered the period 1886-1925 (Brain 1982). She subsequently wrote, at the request of the bishops, a history of the Catholic Church in the Transvaal (Brain 1991), in the Free State and Kimberley (Brain, 1996) and in the diocese of Umzimkulu (Brain 2004). She also wrote a book on Christian Indians in Natal (Brain 1983) and on St John Vianney's Catholic Seminary in Pretoria (Brain 2002).

The last 30 years have witnessed significant developments in South African Catholic historiography. Anthony Egan wrote on the National Catholic Federation of Students (1991), Annette Buschgerd on the Missionary Sisters of the Precious Blood (1990), Godfrey Sieber on the Benedictines of Inkamana (1996), Clement Langa on Bishop Mandlenkosi Zwane (1980), Garth Abraham on the Catholic Church and apartheid (1997), Philippe Denis on the Dominican friars (1998), on the first Catholic mission in Zululand (2010), on Abbot Pfanner (2013; 2015) +and on the theologian Albert Nolan (2016), Kathleen Boner on the Dominican Sisters of Cabra (1998), Paddy Kearney on Archbishop Denis Hurley (2008), George Mukuka on the first black Catholic priests (2008), Alan Henriques on seminary teaching on marriage (2010), Emmanuel Lafont on his experience as parish priest in Soweto under apartheid (Lafont & Cormier 2011) and Stuart Bate on the Young Christian Workers (2017).

In 1999, Joy Brain and Philippe Denis co-edited a collection of essays on the history of the Catholic Church of Southern Africa, which prolongs, in a certain way, William Eric Brown's book (Brain & Denis 1999). Some of the authors mentioned in the previous paragraph contributed to this book. The following edition of historical documents related to the history of the Catholic Church in South Africa should also be mentioned: the Trappists in the Eastern Cape (Weiswurm 1977), Bishop Patrick Griffith's diary (Brain 1988) and Archbishop Denis Hurley's writings (Denis 1997), memoirs (Hurley 2005; Hurley 2006) and correspondence (Denis, Kearney & Argall 2018).

The archives of the Catholic Church in South Africa

Like the Anglican church and the various Protestant churches, the Catholic Church of South Africa has long been a colonial church. The role of the Western missionaries in the evangelisation of the country was less important than the missionary records – which only mention in passing the crucial part played by indigenous agents, catechists and black ministers – claimed it was, but it struck the imagination because of the way it was publicised. To a point, the situation of missionary archives today reflects this colonial imbalance. Most missionary congregations – and the same applies to the missionary societies in the Protestant world – keep their archives in the metropole with the inconvenience that researchers from Africa are often unable to consult them for practical and financial reasons. Missionary archives are biased in two ways: by often being inaccessible to the members of the local church and in terms of content by underrating the role of African agents. Efforts were made, however, to preserve, classify and render accessible to the researchers a fair amount of Catholic archives in the country, especially for the most recent periods. They are presented here according to their provenance and their current location.

a) Portuguese sources

Few written texts document the essentially transient presence of Catholics on the soil of what was to become South Africa between the late 15th century and the declaration of religious freedom in 1804. Most of them are reproduced in the original language, usually Portuguese, and in English translation into the first, second and eight volumes of George McCall Theal's *Records of South-Eastern Africa*. There are of two kinds of documents. In the first volume, Theal published letters from Portuguese navigators having reached the South African coastline that he had found in the Arquivo Nacional de Torre de Tombo in Lisbon. In the rest of the first volume and in parts of the second and eight volumes, he published, also in both languages, manuscripts or

printed accounts of shipwrecks at the Cape of Good Hope, in the Eastern Cape or in Natal. These documents do not pertain to the history of the Catholic Church as such but they document, in various ways, the religious beliefs of the Portuguese navigators.

b) *Congregation for the Propagation of the Faith*

In 1622, the Holy See created a 'congregation' (administrative division) for missionary affairs called the Congregation for the Propagation of the Faith. Three collections of documents are of interest to the historians of the Catholic Church in South Africa. The 311 volumes of *Acta* (proceedings) record the Congregation's activities and decisions between 1622 and 1938. It is in this collection that one finds, for example, the decree creating in 1818 the first South African apostolic vicariate, which included the Cape but was based in Mauritius, or the one establishing, 19 years later, the apostolic vicariate of the Cape under the responsibility of Bishop Patrick Griffith.

Equally important are the 161 volumes of the *Scritture Originali referite nella Congregazioni Generali* (original writings discussed in the General Congregations) which contain documents used as a basis for discussion in the monthly meetings of the Congregation between 1622 and 1864. Lastly, we have the *Scritture riferite nei Congressi* (writings discussed in the conferences), documents which were not discussed in the monthly meetings of the Congregation – during which decisions were made – but only in the weekly meetings. They document various aspects of the life of the missionary churches. Eight volumes deal with '*Africa, isole dell'Oceano Australe, Capo di Buona Speranza*' (Africa, islands of the Austral Ocean, Cape of Good Hope). They cover the period 1643-1892 (The Propaganda Fide History Archives n.d.).

c) *Southern African Catholic Bishops' Conference*

The first meeting of Southern Catholic bishops took place in 1947 at the instigation of Archbishop Martin Lucas, the apostolic delegate to South Africa. Four years later, the Holy See established the Southern African hierarchy, which comprised, at the time, Zimbabwe, Lesotho and Namibia.¹ A permanent secretariat was established in 1952 (Brain 1999:48-49). Over the years, the SACBC became an important body with several departments, commissions and offices.

¹ Zimbabwe, Lesotho and Namibia formed their own bishops' conferences in 1969, 1972 and 1996, respectively. Today, the Southern African Catholic Bishops' Conference includes the bishops of South Africa, Botswana and Swaziland.

The SACBC recently moved to a new venue in Pretoria and, along with it, its archives. An archivist is employed on a full-time basis. Thanks to a team of Swiss volunteers from Fidesco International who spent three years between 2006 and 2008, classifying the SABC archives, there is now a rough inventory according to the spatial location of the archives. There is no particular policy governing the access to the archives. The SACBC Archives house approximately 3 000 boxes of documents. The main collection, which covers the period from 1941 to the present day, includes the minutes of the plenary sessions of the Conference and its various commissions, as well as related documents. The SACBC Archives also keep a collection of newsletters and printed documents accumulated over the years by the staff of the organisation.

The earliest document, the minutes of a meeting of the Commission for Christian Education, dates from 1928. The SACBC archives documents, for example, the efforts made by the bishops to maintain afloat the Catholic schools after the promulgation of the Bantu Education Act in 1954, their discussions with representatives of the labour unions FOSATU and COSATU in the 1980s or the relations of the Justice and Peace Commission with the anti-apartheid movement during the same period.

d) *Diocesan archives*

The SACBC comprises the bishops of 24 dioceses, all of whom, except those of Gaborone (Botswana) and Manzini (Swaziland), are based in South Africa. According to a rough survey, which may be incomplete, only the biggest dioceses, Cape Town, Port Elizabeth, Durban and Pretoria, have a full-time or part-time archivist and a reading room that is open to the public. At least some of the archives are inventoried. The smaller dioceses usually do not have a policy regarding archives.

The Cape Town Archdiocesan Archives are the oldest and the most professionally managed in the country. An inventory lists the contents of about half of the 1 200 boxes kept in the archives. The papers for the time of the first Catholic community in the 1820s to the episcopate of the third vicar apostolic (1820-1908) fill 62 boxes with diaries, correspondence, reports on various parishes and sodalities, registers, financial and statistical records. One of the most precious documents is the diary of Bishop Griffith, the first vicar apostolic, which started on 19 August 1837, a few days before his episcopal consecration in Dublin, and was kept until 16 February 1839. It describes a fascinating tour of the Eastern Cape during which Griffith encountered

several African chiefs (Brain 1988). In his 26 years in office, Bishop John Leonard (1878-1908) conducted a voluminous correspondence with his fellow bishops in South Africa and with colleagues overseas, as well as writing historical accounts of the Cape vicariate from the earliest times. Among the most recent documents, we can single out two boxes on the implementation of the Group Areas Act in Cape Town.

The archives of the diocese Port Elizabeth, which was separated from the then apostolic vicariate of the Cape of Good Hope in 1847, contain material relating to the history of the Eastern vicariate, the correspondence of the various bishops, the records of the parishes and the statistical returns. Much was done in recent times by John Reeks, a part-time archivist, today replaced by Helena Granville (a short history of the Archives of the Catholic Diocese of Port Elizabeth 2016).

Until recently, the Durban Archdiocesan Archives were under the care of Joy Brain, a seasoned church historian. Only five bishops administered the archdiocese since it had been established in 1852: three French Oblates: Jean-François Allard, Charles Jolivet and Henri Delalle; a South African Oblate, Denis Hurley; and a South African Franciscan, Wilfred Napier, the current archbishop. Jean-François Allard was good at keeping the records of his administration, but the originals are no longer in possession of the Durban Archdiocesan Archives. They were transferred to the OMI General Archives in Rome in the 1960s. Only photocopies are kept in Durban. The most important documents from this period are a letter book from 1851 to 1862, the memoirs of the Catholic mission from 1856 to 1869, the deliberations of the Council from 1854 to 1857 and the acts of a visitation in 1874. Henri Jolivet kept a diary (in French) which the Oblates are in the process of publishing in an English translation but, otherwise, he did not keep much apart from an incomplete set of draft correspondence, miscellaneous papers and statistical reports. Even more disappointing are the papers of the third vicar apostolic, Henri Delalle, who left a set of appointment books rather than diaries and a few files of letters. His practice was to read each letter and, turning it over, scribble his reply on the back of the letter itself. It was then posted and both letter and answer disappeared from the records (Brain 1994: 56-57).

In contrast, the archives of Archbishop Denis Hurley, who was a good administrator, are well furnished. In 1947, at the age of 31, he became the youngest bishop in the world. He resigned in 1992, having witnessed the transformation of the Catholic Church brought about by the Second Vatican Council and the birth, life and death of the apartheid regime (Kearney 2009). In 2016,

his correspondence, which fills 230 boxes, his diaries, his sermons and his addresses were transferred to the OMI Archives at St Joseph's Theological Institute, Cedara (Denis, Kearney & Argall 2018). The other documents generated during Hurley's 45-year-long episcopate remain in Durban. The archives from Cardinal Wilfred Napier's episcopate are not yet available to researchers.

The archives of the archdiocese of Pretoria, which have long been neglected, are currently being classified by Archbishop Emeritus George Daniel, the author of a memoir on his time as an Anglican layman, a Catholic convert, a priest and an archbishop (Daniel 2015). The Johannesburg diocesan records are few because the archives and library were destroyed in the 1920s when the bishop's house caught fire, making the secondary sources preserved in John Brady's Catholic History Bureau particularly valuable (Brain 1994:54).

e) *Religious congregations*

As Joy Brain wrote in 1994, "some congregations have trained archivists and are well organised, but the majority have not." In a few instances, archives are looked after by elderly retired religious people who often have no experience or interest in information retrieval and are placed in the post when they cannot continue with their usual occupations (Brain 1994:54). The situation has not fundamentally changed since the time of this report. Few religious congregations, male or female, have at their disposal a trained archivist and an adequate infrastructure.

As mentioned earlier, many religious congregations rely on their motherhouse in Europe for the preservation and classification of their archives. The Oblates of Mary Immaculate keep a significant part of their South African archives in Rome, the Mariannahill Missionaries in Rome as well, the Dominican friars in Rome, in England and in the Netherlands, the Benedictines of Inkamana in Germany, the Precious Blood Sisters in Rome, the Cabra Dominican Sisters in Ireland and the Newcastle Dominican Sisters in England.

This being said, promising developments are made in some religious congregations. In the mid-2000s, the Natal Province of the Oblates of Mary Immaculate, which is now part of a broader South African Oblate province, established, on the second floor of the Denis Hurley Library at St Joseph's Theological Institute, Cedara, an archives repository which complements, as far as the episcopates of Bishops Allard, Jolivet and Delalle and of Archbishop Hurley are concerned,

the collections of the Durban Archdiocesan Archives. They also keep collections of Oblate missionary magazines and files on individual Oblate priests. A part-time archivist is employed to look after these archives.

In a similar way, the South African branch of the Congregation of the Missionaries of Mariannhill (CMM), which separated from the Trappist Order in 1909, transferred its archival collections to a new location within the monastery where they occupy approximately 60 shelves. Of great interest are the missionary magazines, published in German or in English in Mariannhill or elsewhere since 1883, the chronicles and the diaries. Sixty boxes of letters, newspaper clippings and administrative documents concerning Abbot Franz Pfanner, the Austrian-born founder of the Mariannhill monastery, and the papers of Bernard Huss, the missionary and social reformer who founded the Catholic Africa Union (CAU) in 1928 to counter Clements Kadalie's more adversarial Industrial Commercial and Workers' Union of South Africa (ICU), are also kept in the Mariannhill Archives. As with the archdiocese of Pretoria, a retired bishop, Paul Khumalo, who had previously served as novice master, provincial superior and member of the General Curia of his congregation, fulfils the functions of archivist. There is a close cooperation between the Mariannhill Archives and the CMM Archives in the General Curia in Rome. Interestingly, they agreed in common accord that, as much as possible, the original documents would be kept in South Africa and only copies in Rome (Information provided by Archbishop Emeritus Paul Khumalo, Mariannhill on 15 March 2018).

Likewise, a certain number of female religious congregations, those with a long history of social and apostolic work in the country in particular, dedicate human and financial resources to the upkeep of their archives. In Johannesburg, some of them formed a network to share experiences and seek appropriate training. Among the most active are the King Williams Town Dominican Sisters, who have a well-run archive at St Vincent School for the Deaf in Melrose, and the South African Province of the Sisters of Mercy, an Irish congregation present in South Africa since the late 19th century, which erected a special building for their archives in their provincial house in Rosebank. The Sisters of Notre Dame de Namur, a Belgian congregation established in South Africa in 1899, used their archives for a book on the history of their congregation. Recently, a member of the regional leadership of the Dominican Sisters of Oakford took charge of the archives of the congregation and found documents which were thought to be lost.

f) *University libraries*

Several South African churches adopted the policy of depositing their archives in a university library. This is the case of the Methodist Church of Southern Africa, which has an agreement with the Cory Library at the University of Rhodes in Grahamstown. In a similar way, the Anglican Church of Southern Africa (formerly known as Church of the Province of Southern Africa) deposited a substantial part of its archives at the William Cullen Library at the University of Witwatersrand with the understanding that a dedicated archivist funded by the church would compile an inventory (Archibald 2006). The Presbyterian Church of Southern Africa and the United Congregational Church of Southern Africa also have an agreement with the William Cullen Library in terms of which the latter would preserve, classify and put at the disposal of the public 352 boxes covering the period 1880-1884 and 18 boxes covering the period 1883-1897, as part of a collection of original documents called Historical Papers (Historical Papers Archives 2017: 316; 326).

None of the Catholic dioceses of South Africa has a similar agreement with a university library. Given the difficulty to recruit and employ trained archivists and to preserve the archives of the church in the best possible conditions, this would go a long way towards improving the management of the archives of the Catholic Church of South Africa.

Despite the Catholic Church not having agreement with academic institutions, the current or past leaders of Catholic organisations or the heirs of prominent Catholics sometimes chose to deposit their archives in a university library. The Jagger Library at the University of Cape Town keeps the archives of the Kolbe Society, an association named after Monsignor Frederick Kolbe, an early 20th century prominent Catholic publicist and educationalist who organized meetings for lay Catholics with tertiary education on topics of Christian interest and Christian concerns in society until the 1970s (Jagger Library, University of Cape Town, ZA UCT BC927). The William Cullen Library at the University of the Witwatersrand keeps the archives of the Young Christian Students (YCS), an ecumenical Christian student movement operating in parishes, schools, seminaries and universities which took part in the struggle against apartheid in the 1970s and 1980s (Historical Papers, William Cullen Library, University of the Witwatersrand, AG3375). The Archives of the University of South Africa keep the papers of the Catholic Women's League from 1932 to 2002. They comprise the minutes of the meetings of the organisation's National Council and of 29 Diocesan Councils. Files on issues such as abortion, adoption or migrant labour are included in the collection (UNISA Archives, Accession 103). The Campbell

Collections of the University of KwaZulu-Natal, Durban, keep the papers of Alfred Bryant, a widely known Catholic missionary and Zulu scholar in the first half of the 20th century (Campbell Collections, University of KwaZulu-Natal, Durban, KCAL309296). The Alan Paton Centre and Struggle Archives at the University of KwaZulu-Natal, Pietermaritzburg, keep the papers of Colin Gardner, a prominent Catholic academic and activist who successively joined the Liberal Party, the United Democratic Front and the African National Congress (Alan Paton Centre and Struggle Archives, University of KwaZulu-Natal, Pietermaritzburg, PC145). In the same archives repository, one finds two collections of oral testimonies, the Oral History Project and the Sinomlando Centre's Oral History Collection, which contain oral history interviews of Catholic personalities such as Archbishop Denis Hurley, Colin Gardner, Chris Langefeld, an Oblate priest and political activist who ministered in Soweto, and Larry Kaufmann, a Redemptorist priest active in Mphophomeni near Howick during the period of political violence (Alan Paton Centre and Struggle Archives, University of KwaZulu-Natal, Pietermaritzburg: Oral History).

g) National and provincial archives repositories

According to the online catalogue of the National Archives and Records Service of South Africa (NARSSA) the National Archives Repository (in Pretoria) and the repositories of the former Transvaal Province (also in Pretoria), the former Cape Province (in Cape Town), the former Natal Province (in Pietermaritzburg) and the Free State (in Bloemfontein), contain 2 017 files with the keywords 'Catholic Church'. Most of them contain information on church sites, schools and graveyards belonging to the Catholic Church. The bulk of this documentation pertains to the first three decades of the apartheid era. The most ancient records date from the 19th century.

Conclusion and recommendations

This survey brings out two lessons. The first is that a fair amount of archives documenting the history of the Catholic Church of South Africa are available to researchers in libraries and archive repositories. The current development of Catholic historiography would not have been possible without these resources. The second lesson is that, despite the good will of a wide variety of bishops, priests, sisters and lay people working as archivists, the Catholic Church generally lacks expertise in the field of archival management. By and large, the observations made by Joy Brain in 1994 remain valid today. Most Catholic archivists are untrained. They do not see the importance, for example, of numbering the boxes of documents and compiling inventories. They do not have guidelines for the material preservation of old documents.

Another weakness is the lack of a well-informed and coherent archival policy of the dioceses and of the religious congregations at the level of the Southern African Catholic Bishops' Conference. This situation persists despite the injunctions of the Commission for the Cultural Heritage of the Church, now integrated into the Pontifical Commission for Culture. Several options exist to remedy this situation. The first would be to create, as in Europe or Northern America, a Catholic archivist association which would run annual conferences and incite Catholic archivists to develop common projects. The second would be to organise training workshops, with the assistance of professional archivists and historians, to assist church archivists in professionalising their archival practice. More use could be made of existing training manuals such as those produced by the Catholic Archive Society in the United Kingdom. Thirdly, the dioceses and religious congregations should be encouraged to enter into agreement with university libraries, following the example of the Anglican, Methodist, Presbyterian and Congregational churches, for the preservation, cataloguing and public display of their archival collections. At no or little cost this would ensure that their records would be accessible to their own members and to the public at large according to high standards of professionalism. Alternatively, they could develop joint archival repositories in Catholic training centres such as St Augustine's College in Johannesburg, St John Vianney Major Seminary in Pretoria or St Joseph's Theological Institute in Cedara. Cooperation and partnership in matters of archival management within and beyond the confines of the Catholic Church would be of great benefit to all people interested in the history of the Catholic tradition.

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