

The Archival Spirit

July 2020

From the Chair

Greetings!

I hope this message finds you well. The past few months have been a season of adjustments and changes. The global pandemic has presented some challenges to our work as archivists in religious collections while also providing opportunities to re-think how we accomplish our day to day tasks. Welcoming work modifications with grateful hearts reminds us of the special responsibility we share of documenting, preserving, and providing access to the records and manuscripts that comprise our faith traditions.

Our annual ARCS meeting will experience a modification this year as well. This year, the ARCS meeting, like the SAA annual meeting, will take place as a virtual gathering. The virtual ARCS meeting will be held via Zoom sometime the week of July 27. The section meeting will be free; additional details to come. Adam Winters is preparing an intriguing section program focused on how archivists assist researchers who proceed to publish based on research done through the collections (more on page 2 of this issue). Panelists on the program will provide insight into items such as successes or failures locating materials originally requested by patrons, recommending additional archival resources that may spark interest in a different field, navigating permissions for publication, and more. Watch for more information on the date and time of this year's ARCS meeting. We hope you will make plans to "attend" as our members share helpful ideas and strategies for this vital aspect of our work.

Taffey Hall
2019–2020 ARCS Chair
Director and Archivist
Southern Baptist Historical Library and Archives
Nashville, Tennessee

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Follow ARCS on SAA Connect! Follow ARCS on Facebook!

Call for Participation: “Remote” ARCS Open Panel

For **ARCHIVES*RECORDS 2020: The Virtual Joint Annual Meeting of CoSA and SAA**, we plan on doing a “remote” ARCS open panel focusing on how archivists were able to assist researchers who proceeded to publish based on the research done through collections. Members interested in participation should contact Adam Winters, ARCS vice chair / chair elect, at awinters@sbts.edu.

Deadline:
July 14

Reminder: Don’t forget to cast your vote for ARCS officers! All ARCS members should have received an election ballot with a unique link by email.

Worldwide Archives News – Archived from 2019

A collection of articles related to archives with religious collections. Cached stories compiled by the editor.

Episcopal Diocese of Egypt

- “Diocese of Egypt opens up documents dating back to early 1800s for public access,” *Christian Today*, May 16, 2019.

Gale Primary Sources

- Bennett Graff, “The Many Religions of America: A New Scholarly Experience in Researching America’s Religious Life,” Gale, Apr. 10, 2019.

Hill Museum and Manuscript Library,

Saint John’s University

- Jayson Casper, “How a Minnesota Monk Saves Middle East Manuscripts and Testifies to God’s Providence,” *Christianity Today*, Nov. 22, 2019.

University of Basel, Switzerland

- Aristos Georgiou, “Researcher Identifies ‘Oldest Handwriting of a Christian’ in Ancient Papyrus Letter from Roman Egypt,” *Newsweek*, Jul. 15, 2019.

Roman Catholic Archdiocese of Boston

- Aysha Khan, “Boston’s Catholic Diocese Expands Efforts to Digitize Archives,” *Religion News Service*, Aug. 12, 2019.

Roman Catholic Archdiocese of Kingston – Kingston, Ontario

- Tori Stafford, “Project to bring together religious archives at the Church of the Good Thief” *Kingstonist* (Kingston, Ont.), Oct. 21, 2019.

Jewish Heritage Centre of Western Canada (JHCWC)

- Janine Legal, “JHCWC launches major capital campaign,” *Winnipeg Free Press*, Dec. 9, 2019.

Vatican Apostolic Archives

- Elise Harris, “Vatican archive will no longer be ‘secret’ but apostolic,” *Crux*, Oct. 28, 2019.
- Philip Pullella, “‘Secret’ no more: Pope renames historic Vatican archives,” *Reuters*, Oct. 28, 2019.

Frederick Douglass, Cultural Competency, and a Global Archive

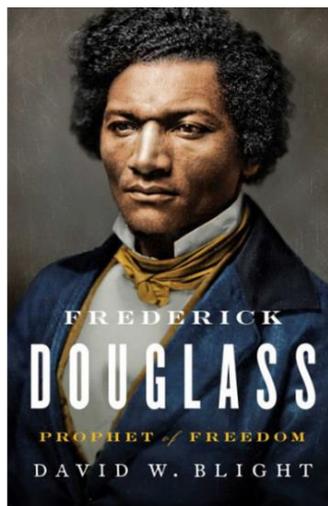
Tarienne Mitchell, C.A., Archivist
Church History Library
Salt Lake City, Utah

The Church History Department's archive documents the activities of the Church of Jesus Christ of Latter-day Saints and its membership. We have the distinct challenge and honor of serving and supporting a world-wide community that numbers over sixteen million and comes from every country, region, community, ethnicity, race, culture, and minority group. Our Church membership speaks almost every language and includes people of varying ability, age, gender identity, and sexual orientation. We struggle like most cultural institutions representing the broad experiences of our Church members. Currently, our department's demographics don't reflect the international community we serve. We are aware of this, and, concerned with how this influences our effectiveness, I embarked on a long journey, supported by many allies, to advocate for the creation of a cultural competency program for the department.

Even though our department's diversity does not reflect our community, the Church History Department is fortunate to benefit from our employees who studied in diverse places or are former missionaries who served in different parts of the world. Their missionary experiences have shaped their cultural awareness and it shows in their work. For example, many of us (including myself) are proficient in other languages and use those skills in our work. However, serving a mission or even spending time abroad doesn't always make someone an expert in a different culture, particularly because missionaries are required "to be in the world and not of it." Thus, we still struggle when it comes to representation and understanding. The department relies heavily on diverse and international volunteers, who also try educating us about their communities.

As one of the few people of color on staff, I often feel accountable in ensuring that my colleagues and I are doing our best for our community and their records. I often find myself, as the "other" in the room, advocating for the "others" who are not in the room. I decided that I needed to educate myself so I could become a better advocate. In 2018, I took a Society of American Archivist pre-conference

class hosted by Helen Wong Smith about cultural competency. Helen's class validated many of my concerns and empowered me to take my new knowledge back to the department. Armed with my new education charts, and vocabulary from *Information Services to Diverse Populations: Developing Culturally Competent Library Professionals* (a textbook I found in an Amazon search), my co-worker/ally, Liz Heath and I, created a proposal advocating for cultural competency classes for our department. In October 2019, we pitched our proposal to the department's Workplace Culture Committee who immediately embraced and approved our idea. With the committee's support the program was quickly created and approved by leadership with a plan to start training in 2020, and building cultural competence became one of our 2020 department goals.



After joining the Workforce Culture Committee, a subgroup and I created a program around *Frederick Douglass: Prophet of Freedom* by David W. Blight. This biography was not only chosen because of Blight's efforts to shed light on subjects left out of Douglass' three autobiographies (like his wives), but because we could use Douglass' experiences as a springboard for discussions on allyship, white supremacy,

religion, colonization, systematic oppression, culture, individualism, and misrepresentation. We will also reflect on the cultural competence of Blight's work and record keeping among marginalized populations. Although, we have currently postponed our meetings, in favor of in-person classes, my colleagues have continued to read and have expressed feeling a deeper connection to the material after witnessing the current Black Lives Matter movements worldwide. I have received many emails from people reflecting on the book and expressing their desire to discuss. I have also received many links to reading lists and videos about cultural competency and the black experience showing that in the absence of formal discussion some co-workers have begun their own educational quests. I feel that we are making great strides to better support our global Church membership and am enjoying seeing my own self-growth in myself as well as that of my colleagues. I feel that we are planting the seeds for our future.

Southeastern Seminary Archives' Response to COVID-19

Jonathan Lawler

Archivist and Digital Collections Manager
Southeastern Baptist Theological Seminary
Wake Forest, North Carolina

The devastating effects of the COVID-19 pandemic are felt across all communities and institutions. Archival repositories are no exception. Yet, the pandemic provided an opportunity for the Archives and Special Collections at Southeastern Baptist Theological Seminary (SEBTS) to consider how we might best serve others in the midst of crisis. During the COVID-19 pandemic, our department sought ways to serve during an unprecedented time. We focused on service to our staff, our researchers, and our institution.

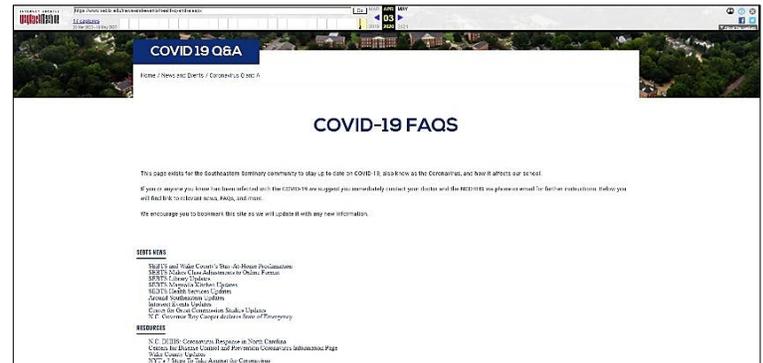
Service to Staff

The most important part of serving during the pandemic was mitigating our staff's potential exposure to the virus. Early in the pandemic, the Archives' staff implemented proper social distancing and sanitation practices. Upon closure of the library to the public, and in accordance with state guidance, our staff primarily worked from home for eight weeks. After exercising a certain level of creativity, we found this time offered us the chance to generate more robust metadata in our digital repository – particularly describing the Seminary's digitized chapel addresses (<https://archives.sebts.edu/collections/2801pg77q?locale=en>).

Upon reopening May 11, 2020 in accordance with North Carolina state guidelines, staff were trained on proper sanitization procedures and provided adequate personal protective equipment and cleaning supplies.

Service to Users

Throughout the pandemic, staff continued to provide access to our material including digitization on request. This enabled access to our material while our public reading room was closed. Our department also partnered with the reference department of our library to provide scans of published material to students. Such partnership was particularly important in serving the Seminary's students as the library remained closed to the public until just before the end of the semester.



Above: Capture of SEBTS COVID-19 FAQs webpage.

Service to the Institution

To serve the institution well, it quickly became clear that we needed to preserve the story of how SEBTS responded to this crisis. Toward this end, our department preserved institutional emails relating to Seminary policy. The Archivist also utilized the Internet Archive's "Wayback Machine" to preserve institutional websites related to COVID-19. This free tool, while requiring considerable manual data entry, allowed the Archives to preserve vital material. The Archivist entered the addresses of pertinent websites into the "Save Page Now" feature of the Wayback Machine twice per week (on Tuesdays and Fridays).



Above: Capture of SEBTS webpage regarding library services and policies.

These captures help tell the story of how the Seminary community responded to the COVID-19 pandemic. It was an honor to see that in each area of service, staff exhibited competence, creativity, and compassion – perhaps the key elements in an archival repository's response to any crisis.

Diocese of Brooklyn Archives in Midst of COVID-19 Lockdown

*Joseph Coen, C.A., Archivist
R. C. Diocese of Brooklyn
Brooklyn, New York*

It's been a busy time at the Diocese of Brooklyn Archives. We were sent to work from home on the Feast of St. Joseph (ironically it was NOT the Feast of St. Joseph the Worker, although that might have been a more appropriate feast.) Since then we have been as busy as if we were in the office or maybe busier. We hold an end of day wrap-up call to celebrate what we've accomplished, raise questions and share concerns regarding things on the horizon. We have bi-weekly access for one staff member to be in our building for a couple of hours to get mail, scan it, pull any transcripts or sacramental information and scan them and check conditions in on-site records storage areas. Gloves and face masks are worn in the building. We have temporary increased access to our building for a high-priority scanning project. Both building access rights have their pros and cons. The former greatly limits what we can do on-site but is less stressful. The latter can be very stressful and still limits our activity due to its very narrow focus. We have neither heard anything specific about plans for return to work, nor have we been asked to give input about our needs or concerns.

One of the first things we had to do was to take care of practical considerations, such as how we were going to create official documents such as sacramental certificates and transcripts. We found out that our diocese was not set up to create true digital. We worked with our Chancellor's office to come up with a procedure whereby we created image files of staff signatures and of our diocesan seal, which we then attach to a PDF version of the transcript or sacramental certificate we wish to produce, which has been placed in the digital version of our letterhead. We then save the PDF version as an image file, such as a JPEG file and use that to send to the person or organization which requested the document.

We also have a backlog of records in our Laserfiche records management system to correct or to pull into the system. Since we have access to our Laserfiche repository via

the cloud and to our network files via VPN, we can do this work even from home. We have been making good progress on this project.

The most interesting work we have been doing is documenting the diocese's response to the COVID-19 pandemic. We have access to all the messages that were and are being sent out to staff and pastors. We have reached out to the auxiliary organization that handles all the public-facing communications for our diocese, including our cable TV channel (NET TV), the newspaper (*The Tablet*), our website, Facebook page, and other social media channels. They were able to give us a list of parishes which were livestreaming Masses as of March 7, and we have been adding to it since then.

I have reached out to selected diocesan offices (such as Schools, Evangelization and Catechesis, and Vocations), and, through our Schools office, to principals with a questionnaire to document their response to the pandemic. We want to reach out to pastors, as well, but have been asked to wait.

My staff and I have researched using either Archive-It or Webrecorder to capture at least some of the content being created by these various offices and entities. We are trying to get our IT Office onboard with our efforts, but it is a hard sell at a time when they are doing much to facilitate diocesan, parish and school staff working remotely. If worst comes to worst, we may have to resort to screen shots or snipping of websites and to downloading copies of online bulletins and recordings of livestream Masses.

The roll out of Microsoft Outlook and Teams has led to my trying to advocate with the Chancellor's Office and the IT Office for a records management policy and procedures to govern what is being created using these new tools. This has also been a hard sell at a time when attention and effort is focused elsewhere.

Documenting Marian Devotion

*Kayla Harris, Librarian / Archivist
The Marian Library, University of Dayton
Dayton, Ohio*

The first six months of 2020 have been marked by upheaval and uncertainty and many individuals are relying on their faith to cope with stress. [The Marian Library](#) at the University of Dayton is a special library that serves as a center of scholarship on the Blessed Virgin Mary and also documents diverse expressions of popular Marian devotion. Common in the Marian Library's collections are materials and artifacts that illustrate appeals to Mary for intercession in healing and protection from danger. This includes pamphlets of prayers to various titles of Our Lady, vials of holy water from the Lourdes Shrine in France, or ex-votos left at Marian shrines to heal an illness. With the coronavirus pandemic, the Marian Library began a two-part project to collect these same types of materials that aligned with our mission to document Marian devotion.



The Marian Library has been utilizing [Archive-It](#), a subscription-based web-archiving tool, since 2015 to archive select websites and social media. Like all electronic content, content on the Internet is ephemeral and in danger of disappearing if someone does not actively work to archive it. In early March, an undergraduate class titled Narratives of Medicine, visited the Marian Library to learn about the connection between medicine and healing at the Lourdes Shrine in France. When discussing the baths that host thousands of visitors annually who seek healing, several students wondered what would happen to the baths in light of coronavirus. At the time it was not yet declared a pandemic and was only beginning to gain media attention in the United States. After the class, I discovered an article

that stated the baths were closed. The Lourdes Shrine website, however, still claimed that the "pilgrimage season is not in question." This page would later be updated and that notice removed as countries in Europe implemented lockdown measures. This makes sense as the shrine wants to provide the most timely information to its potential visitors, but it also means that when new content to the site is added, previous notices or headlines may be overwritten.

To find relevant web content to archive, I created a Google alert for "Virgin Mary and coronavirus" and "Virgin Mary and COVID-19." This sends daily digests to my email of content across the Internet featuring those keywords. I then select which content would fit within our collecting scope, and add the URL's to be captured in Archive-It. [The Marian Library Web Clippings collection](#) is a digital equivalent to a newspaper clipping file. Through this process we have learned the varied ways individuals and groups have expressed devotion to Mary, and added some of the findings to a dedicated [website](#). For example, several countries have flown statues of the Virgin Mary over their land in an effort to gain protection.

The second part of the Marian Library project asked community members to consider donating materials (both physical items when the library reopens, and electronic) that documented their Marian devotion during the coronavirus pandemic. A [post](#) was written for the Marian Library blog, and shared via a campus newsletter with faculty, staff, students, and alumni. It can be difficult for people to understand how things that may seem routine or mundane to them, may actually be a valuable resource for understanding Marian devotion. Several stories and images have been donated, including an image of face masks featuring Our Lady of Guadalupe that were made and donated to the Children's Hospital of Philadelphia.



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Many other institutions are collecting material about COVID-19 from their communities in similar ways. The Society of American Archivists Web Archiving Section [compiled a spreadsheet](#) of the ways that different archival organizations are archiving web content, and [Documenting the Now](#) started a [crowdsourced document](#) where institutions can add the ways they are documenting or collecting material.

Inside the Redemptorist Archives

*Patrick J. Hayes, Ph.D., Archivist
Redemptorist Archives
Philadelphia, Pennsylvania*

“Your work must be so interesting—all the history!” How many of us, at dinner parties or the corner bar (pre-COVID!), get this reaction from those we meet for the first time? These exclamations are certainly true of the Redemptorist Archives, which house both the Baltimore and Denver Province archives, conveniently located in Philadelphia.

The collections comprise a specialized library, including one of the largest holdings of material on the Shroud of Turin, as well as documents, artwork, film, photographs, textiles, and 3-D objects of various kinds—both sacred and profane. Redemptorists have been in the United States since 1832 and they have been collecting and storing items ever since. Beginning in December 2015, they have been housed in a Smithsonian-grade facility, with an ample reading room, and an exhibit area that allows us to highlight some of the “interesting history” from our collections. Assembled in anticipation of Archive Month Philly—the regions’ annual October celebration of all things archival—the present exhibit is titled “Pulling Back the Curtain: Portraits of Redemptorist Life,” which will be on display through 2020. It is a sampler of the formation experience, missionary activity, and specialized ministries of Redemptorists from the nineteenth century to the present. Among those featured in the exhibit is Brother William Roberts, who pioneered a ministry to gay clergy beginning in the 1970s.

Prior to their transfer to Philadelphia, the materials were divided between separate repositories for the two main American provinces – the Baltimore and Denver Provinces, which cover the Eastern and Western regions of the United States. By consolidating the archives under one roof, the Redemptorists were able to house the materials in state-of-the-art facilities and improve records management across the provinces.



Above: Redemptorist Archives exhibit room.

The archive’s library holdings—nearly 30,000 volumes—are now a special area of concern. There is no catalogue for it and we aim to fix that through the development of an online library management system. To that end, the archive has added Ms. Brittnee Worthy, a stand-out graduate from Simmons University, who began in June 2019, shortly after graduation. In addition to assuming responsibilities as the assistant archivist, her job has been to vet the vendors for the archives’ new system, which we hope will be compatible with a future archives management system as well. Our expectations for this project were severely curtailed by the advance of corona virus and the subsequent havoc it has played with the stock market. The Redemptorists’ endowment have been affected by this and so many elements of the project have been placed on hold. Eventually, the development of a catalog promises to make more accessible many of the items that are unique to the United States. The prospect of linking with the Catholic Research Resource Alliance is also part of our planning.

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At this archive, not only are we engaged with researchers from around the globe, we produce scholarship as well. In addition to regular research queries, our online *Redemptorist North American Historical Bulletin* is an open-source publication (<https://www.redemptorists.com/historical-institute/the-redemptorist-north-american-historical-bulletin/>). The latest edition is a special issue devoted to Redemptorists and the influenza epidemic of 1918.



Above: CSsR Cross in Redemptorist Archives.

Finally, our online presence is growing. We've added an Instagram account (www.instagram.com/redemptoristarchives) and a Facebook page (<https://www.facebook.com/Redemptorist-Archives-103649114447089/>).

This supplements our current web site, which is accessed through the Baltimore Province pages (<https://redemptorists.net/redemptorists/archives/>). Our collections are very rich in material supporting the nineteenth-century immigrant experience, as well as the impact of the Catholic Church on the development of the United States, particularly urban America. We are aiming to broaden our reach as much as possible in the coming year.

Recordings from the North Carolina Historical Baptist Collection Digitized

*Tanya Zanish-Belcher, Senior Librarian
Director, Special Collections & Archives
Z. Smith Reynolds Library
Wake Forest University
Winston-Salem, North Carolina*

In 2018, Special Collections & Archives (Wake Forest University) received \$50,000 in funds from the [Council on Library and Information Resources \(CLIR\) Recordings at Risk](#) regranting program. [George Blood, LP](#) reformatted and digitized approximately 1,500 at-risk and rare open-reel audio recordings belonging to the Baptist State Convention of North Carolina. The open-reel tapes document the American evangelical movement and contain presentations by prominent Southern Baptist pastors and church representatives at numerous evangelical conferences and annual meetings of the Convention. The speakers and programs on the tapes document the denomination's activities and subjects of discussion, 1957-1980, ranging from Baptist theology to broad cultural and societal issues.

As primary source material, the insight this material provides for the American evangelical movement through four decades is invaluable on many levels. The speakers include prominent Southern Baptist leaders, including such notables as Kenneth Chafin, Billy Graham, Dale Moody, Wayne Oates, and Stephen Olford. The subjects range widely, from internal Baptist concerns relating to baptism and dancing at Baptist colleges, the role of the church in an increasingly liberal society, missionaries working abroad, political involvement, and the role of women. Historians, researchers, scholars, and students, whether focusing on culture, the evangelical movement, gender, or religion, will gain new perspectives and understanding by having access to these previously unavailable materials.

The Baptist State Convention of North Carolina was established in Greenville on March 26, 1830. Wake Forest University (originally Wake Forest Institute, then Wake Forest College) was established by the Baptist State Convention in 1834. Its goal was to provide training for young ministers. Today, the BSCNC includes 78 associations and about 4,300 churches. Wake Forest remains the primary

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repository for Baptist records in the state of North Carolina, although no longer affiliated with the BSCNC, and maintains the historic records of the Baptist State Convention, among other Baptist collections.



Above: Open-Reel Audiocassette from Special Collections & Archives, Wake Forest University

We were able to successfully digitize the materials listed in our original grant which totaled 1,175 open-reel tapes. With a successful reallocation proposal, we were able to continue our digitizing efforts, and converted 152 additional cassettes, 3 motion picture films, and 9 phonograph records. The funds provided resulted in digitized 1,339 master and access copies, with basic metadata, MD5 checksums, and MP3 1 Audio Layer 3 (MP3).

This funding enabled us to digitize content which Wake Forest would never have been able to digitize on its own, due to the cost, time, labor, and effort needed. The sheer size of the collection made it prohibitively expensive. The open-reel tapes were also endangered due to their age, current storage conditions without appropriate ability to survey their condition, and because playback equipment for them was unavailable. CLIR funding enabled us to provide access to not only the reel-to-reel tapes, but additional cassettes as well.

The collection page includes access to all the digitized content, and we are currently working on expanding metadata for each item: <https://wakespace.lib.wfu.edu/handle/10339/92809>.

Given the number of Baptist collections at Wake Forest, we had long planned to create a new Baptist Portal to provide easier and more user-friendly access to our many collections. To accompany this grant, the Portal became available to researchers in the fall of 2018:

<https://zsr.wfu.edu/special/collections/nc-baptist/>.

For additional information, please do not hesitate to contact Tanya Zanish-Belcher, Director-Special Collections & Archives, Wake Forest University (zanisht@wfu.edu).

"Documenting the Evangelical Movement in the United States: Digitizing Baptist State Convention of North Carolina Open-Reel Audiocassettes, 1957-1980" is supported by a Recordings at Risk grant program, a national regrating program from the Council on Library and Information Resources (CLIR). The grant program is made possible by funding from The Andrew W. Mellon Foundation.



Council on
Library and
Information
Resources

New Publications from Rebecca Hankins

Aziz, Sahar, Cynthia Burress, and Rebecca Hankins. *Books Addressing Muslims or Islam in the United States (1965-2019)*. Updates: March 23, 2020; March 21, 2019.

This bibliography is available for FREE download at https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2734400.

Hankins, Rebecca. "Practicing Islam in the time of COVID-19." In eBook titled *Religion in Quarantine: The Future of Religion in a Post-Pandemic World. Texas: Digital Religion Publications* (2020).

Each essay considers what the future of religion might look like for different religious communities due to social changes brought on by the COVID-19 pandemic. The PDF version of the eBook is available for FREE download at <https://oaktrust.library.tamu.edu/handle/1969.1/188004>.

Online Exhibit of Methodist and Holiness Camp Meetings at Asbury Theological Seminary

Robert Danielson, Ph.D., C.A.

Scholarly Communications Librarian

Scholarly Communication and Special Collections
B.L. Fisher Library, Asbury Theological Seminary
Wilmore, Kentucky

The Archives and Special Collections of the B.L. Fisher Library of Asbury Theological Seminary in Wilmore, Kentucky recently completed an online exhibit of material related to Methodist and Holiness camp meetings, a major revivalist force in the United States in the 19th and early 20th centuries. The exhibit is entitled *Tenting by the Cross: The History and Development of the Methodist and Holiness Camp Meeting* and focuses on material pulled from several collections, but mostly the Christian Holiness Association Collection.

While the camp meeting tradition emerged from the field preaching of John Wesley, George Whitefield, and other Methodist itinerant preachers, the first major camp meeting experience came in August of 1801 with the Cane Ridge Revival near present-day Paris, Kentucky. While founded by Barton Stone, a Presbyterian, Baptists and Methodists also joined in the preaching with an estimated attendance of 20,000 to 30,000 people. Methodist leader, Francis Asbury visited an early camp meeting that emerged out of the Cane Ridge Revival and adopted and promoted the form for early Methodism. By 1802 there were around 1,600 camp meetings being held around the United States, primarily by Methodists.

These early camp meetings were wild events with religious experiences including shouting, praying, singing, and people falling down in spiritual ecstasy. It was also an opportunity for people from rural parts of the country to come together, trade, gossip, and exchange goods and news. Over time, these events became more established and “civilized,” developing into regular events on established campgrounds, and some became summer tourist destinations, such as Oak Bluffs on Martha’s Vineyard, Massachusetts, Old Orchard Beach, Maine, and Ocean Grove, New Jersey.

As the religious fervor was fading, the Holiness Movement adopted the format in 1866 to form the National Camp Meeting Association for the Promotion of Holiness. Their second national camp meeting in Manheim, Pennsylvania gathered an estimated 25,000 people in attendance. The social difference was obvious, as now the camp meeting was encouraging urban Christians to temporarily leave the cities for a revival in the woods, as opposed to the earlier Methodist camp meetings, which brought rural people together into temporary “towns.”



Above: Unknown Camp Meeting with Tents

While religious camp meetings became a standard activity from the 1920s and 1930s in rural America, the appeal of living in rough cabins and tents to attend religious services began to fade. In 1942, the National Holiness Association (the new name of the National Camp Meeting Association for the Promotion of Holiness) conducted its last camp meeting event. Some local churches and denominations continue to hold camp meetings and maintain campgrounds for these annual events, but the nostalgic appeal of these events continues to fade in a world of modern technology and globalization.

One major influence of the traditional camp meeting has been the emergence of traditional hymnody, which developed as African American camp meetings often influenced white camp meetings with new rhythms and forms of singing. Camp meetings also needed to have music that was easy to remember and sing, with lively tunes to reinforce their spiritual messages. Many of the traditional hymns we think of today emerged out of the camp meeting tradition.

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This exhibit also worked cooperatively to create oral history interviews from several people connected to the Holiness camp meetings, and their interviews are included in the exhibit, as well as examples of camp meeting music played on an historic collapsible organ from the period. Also working with Asbury Theological Seminary's First Fruits Press, several historic volumes on the camp meeting were republished for those interested in further research on the subject. While the historic period of the Methodist and Holiness camp meeting is fading, others are beginning to recognize its historical importance and significance in the understanding of religious movements in the United States.



Above: Camp Meeting at Camp Wofowag, near Moodus, CT

Asbury Theological Seminary focuses on collecting and preserving material from the Wesleyan Holiness Movement within the Christian Tradition. The Archives and Special Collections are working to increase digital collections and online access, and also work with First Fruits Press, an

open access press from the Seminary that operates from the library, to digitize books from the special collections that highlight the mission of Asbury Theological Seminary. For those interested in exploring the online exhibit and the accompanying material some links are included below.

Online Exhibit: <https://guides.asburyseminary.edu/c.php?g=898999&p=6477552>

Videos include oral history interviews with:

- Dr. John Oswalt, a Camp Meeting preacher and president:
<https://vimeo.com/307103739/b9aad58131>
- Dr. Bill Goold, a Camp Meeting music leader:
<https://vimeo.com/307103416/69dbb87457>
- Dr. Darius Salter, a Camp Meeting historian and preacher:
<https://vimeo.com/307103619/fdb2fa3e53>

A special video has Dr. Goold playing an historic collapsible organ from the Camp Meeting period:

<https://vimeo.com/312104368/b327d74979>

Exhibit Book: <https://place.asburyseminary.edu/firstfruitsbooks/16/>

Online Versions of Camp Meeting books from Asbury Theological Seminary:

- <https://place.asburyseminary.edu/firstfruitsheritage/material/127/>
- <https://place.asburyseminary.edu/firstfruitsheritage/material/134/>
- <https://place.asburyseminary.edu/firstfruitsheritage/material/178/>
- <https://place.asburyseminary.edu/firstfruitsheritage/material/142/>
- <https://place.asburyseminary.edu/firstfruitsheritage/material/137/>

Note: those interested in submitting articles or announcements for inclusion in the December 2020 issue of *The Archival Spirit* are encouraged to contact Thomas J. McCullough, newsletter editor, at tom@moravianchurcharchives.org.