

# The Archival Spirit

December 2018

## From the Chair

*November 28, 2018* — As a winter storm gently wages outside, I am working remotely from my home in the foothills of the Green Mountains. From my kitchen, I am able to edit metadata, upload photographs and finding aids and answer reference questions. I am even able to work on a delayed note to the section. This amazing state of things is pretty excellent for many reasons, (chief among them my slippers), but it also highlights one of the downsides for many in our corner of the archives world.

As a lone arranger, I spend most of my days isolated from professional colleagues. I interact with students, and my archives is located in a library so I do have some colleagues, but none are involved in the work of the archives. Additionally, I am the archivist for a religious order of men of which I am not a part. Although I have worked with their collection for many years, I still feel disconnected from the community—I am not male, a religious and I am from a different faith tradition.

Because of this disconnected work environment, I regularly reach out for professional connections when I can. And that is one of the ways that I find ARCS to be its most useful. I know that I can find other archivists of similar collections and in similar circumstances. And I know that there are other folks out there who are fully engaged who might offer a different

sort of assistance. While I may only physically interact with individuals during the annual meeting (And then only when I can actually attend) I remain connected from the community that plays itself out online. While we do not have a particularly active listserv, questions and answers are on point and answers are given with a spirit of collegiality. Even if we do not connect in that way, sometimes just knowing that there are others in the community provides a level of connection.

How else might we leverage the community of ARCS? For each of us it might be a bit different, and it might not be the same today as it will be in two months or in two years. Can we contribute in some manner? Perhaps we have had an experience that might make sense to share in the newsletter or during the section meeting at the annual meeting. Is it possible to arrange to meet with other ARCS members at a local or regional meeting? While I am not sure if an ARCS-like subgroup is possible in most regional organizations, maybe a coffee conversation or a meal shared might be. For those of us in more densely populated areas, perhaps engaging in some sort of educational workshop or endeavor might be both desirable and possible. There are many ways to engage, and the more of us who do so the stronger our connections—both in person and remote—become.

*Elizabeth B. Scott  
2018-2019 ARCS Chair  
Archivist, Saint Michael's College, Colchester, VT*



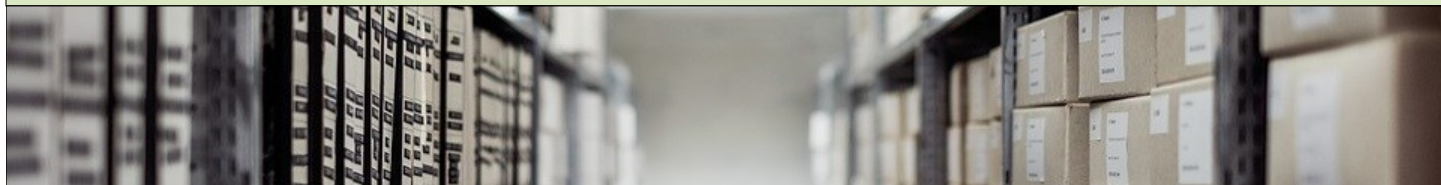
Archivists of Religious  
Collections Section, of the  
Society of American Archivists

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Join the ARCS Listserv and  
connect with us on Facebook!





## Seeking Nominations for the Sister M. Claude Lane, O.P., Memorial Award

*Submitted by Casey Bowser, Archivist  
Sisters of Charity of Seton Hill  
Greensburg, PA*

The Society of American Archivists' Awards Committee is seeking nominations for the Sister M. Claude Lane, O.P., Memorial Award. This award recognizes individuals who have made a significant contribution to the field of religious archives.

### Criteria for nomination include:

- \* Involvement and work in the Archivists of Religious Collections Section (ARCS) of the Society of American Archivists.
- \* Contributions to archival literature that relates to religious archives.
- \* Participation and leadership in religious archives organizations.
- \* Evidence of leadership in specific religious archives.

Only individual archivists are eligible for nomination. The award is sponsored by the Society of Southwest Archivists, in conjunction with Society of American Archivists. It is named in honor of Sister M. Claude Lane, the first professionally trained archivist at the Catholic Archives of Texas in Austin, who served there from 1960 until her death in 1974. The award finalist is recognized with a certificate from SAA and a \$300 cash prize provided by the Society of Southwest Archivists at the annual Society of American Archivists meeting.

For more information on the Lane Award, including past winners, see: [www2.archivists.org/governance/handbook/section12-lane](http://www2.archivists.org/governance/handbook/section12-lane).

To nominate an archivist for the Lane Award please follow the guidelines provided in the Nomination Form via the link on that page.

All nominations shall be submitted to the Awards Committee by February 28, 2019.

## Archon Users Collaborative

*Submitted by Joan Sweeney  
Viatorian Community Archivist  
Clerics of St. Viator  
Arlington Heights, IL*

Are you an archivist or records manager of religious collections that is using Archon for content management? The Archon Users Collaborative wants to inform archivists in every region, including those managing religious collections, of our past work and our ongoing commitment to keeping Archon viable until a product is developed that meets the needs of Archon users. "Archon Day 2018" was held at Denison University in Granville, Ohio, on June 29 with participants from institutions in Illinois, Minnesota, Kansas, and Ohio. Next year we hope to enable participation from Archon users outside the Midwest by hosting a virtual meeting. Archon users hail from New York, Massachusetts, Rhode Island, and other states from the West and the South.

The purpose of the meeting was to discuss the future viability of Archon, the availability of alternative tools; their utility for Archon users in particular; and the Archon Users Collaborative future work in 3-5 years.

The group formed teams focusing on research, code development, and user community communication. Each team has specific objectives and welcomes new team members.

Ideas that were generated include:

- ⇒ Explore updating Archon code to work with PHP 7, building off what Calvin College has already completed.
- ⇒ Hold Archon Day 2019 virtually and work on communication to get others outside of the Midwest actively involved.
- ⇒ Create a comprehensive directory of Archon users to include international institutions for posting on our website.
- ⇒ Find partners and look for funding for future development.

For the full meeting report and for more information, visit <http://archonusers.blogspot.com>.

## New Jersey *Jewish News* Now Digitized!

*Submitted by Jill A. Hershorin, Archivist  
Jewish Historical Society of NJ  
Whippany, NJ*

The Jewish Historical Society of New Jersey is pleased to announce the public launch of its *Jewish News* digitization project. The newspaper is available for viewing on our website at <https://jhsnj-archives.org/>. This project provides online access to over 200,000 pages of the newspaper which spans 70 years. The new site is designed to provide quick and direct access to these resources for all audiences and was converted by Hudson Archival.



Additional content will be made available online as the digitization project proceeds toward completion. Please take the opportunity to visit our website and view this incredible collection of our community's history. Online visitors to the site will now be able to:

- ⇒ Conduct full-text searching of the collection along with item-level metadata searches.
- ⇒ Search items by subject, time period, geographic location, genre, and by name.
- ⇒ View these resources with the click of a button anywhere, at any time, without the need for an onsite microfilm reader.
- ⇒ Access materials with zooming functionality; hit-term highlighting; browse-navigation from page to page and allow users to create private lists.

### *About the Jewish Historical Society of New Jersey*

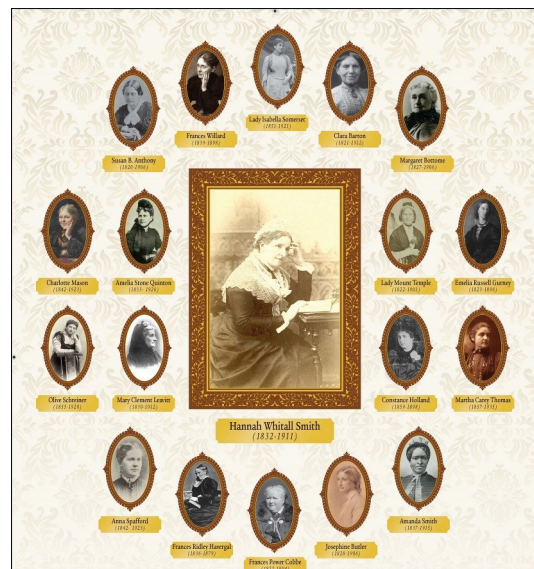


As the principal Jewish historical society in the state, our mission is to serve as the archival repository of the Greater MetroWest region. The Jewish Historical Society of New Jersey collects, preserves, maintains and makes available to the public, records of religious, business, communal organizations and activities, as well as historical artifacts, books, photos as well as oral histories and extensive manuscript collections. The Society also serves the Jewish and general communities as a research center, exhibition center, producer of public forums, and is a publisher of books and papers on topics of historical and current Jewish interest.

## Online Exhibit of the Papers of Hannah Whitall Smith at Asbury Theological Seminary

*Robert Danielson, Ph.D., C.A.  
Scholarly Communications Librarian  
B.L. Fisher Library  
Asbury Theological Seminary  
Wilmore, KY*

The Archives and Special Collections of the B.L. Fisher Library of Asbury Theological Seminary recently completed an online exhibit of material from the Papers of Hannah Whitall Smith. The exhibit is entitled, *Hannah Whitall Smith: The Feminist Connections of a Holiness Icon* and focuses on her correspondence with other women leaders of the time. Hannah Whitall Smith (Feb. 7, 1832 – May 1, 1911) was born a Quaker, however both she and her husband, Robert Pearsall Smith, had a sanctification experience and became major public speakers advocating the Holiness Movement in the United States and the Keswick Movement in Great Britain in the last half of the 19th century.



### The Papers of Hannah Whitall Smith: The Feminist Connections of a Holiness Icon

Archives and Special Collections of B.L. Fisher Library  
Asbury Theological Seminary

Pictured: Exhibit poster for *Hannah Whitall Smith: The Feminist Connections of a Holiness Icon*. Image courtesy of B.L. Fisher Library, Asbury Theological Seminary

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Whitall Smith is perhaps best known for her classic book, *The Christian's Secret of a Happy Life* (1875), but she was also one of the founders of the Women's Christian Temperance Union with Frances Willard and Lady Henry Somerset. In addition she corresponded with many important women of her day, including Susan B. Anthony, Josephine Butler, Frances Power Cobb, and others. In 1889 she met with other women leaders in Washington, D.C. to help form the International Council of Women, the first international women's organization.



Pictured: Hannah Whitall Smith, September 1886. Image courtesy of B.L. Fisher Library, Asbury Theological Seminary.

While many of the issues important to the women Hannah corresponded with cannot be considered "holiness" issues, her moral authority through the impact of *The Christian's Secret to a Happy Life* seems to have made a major impression. Many of the women were not part of the Holiness Movement, and Hannah did not mind moving in very different circles. Yet, her empowerment to speak as a sanctified Quaker in both the issues of temperance and suffrage, helped empower other generations of women outside of the Holiness Movement to speak for a wide variety of social and political causes.

While Hannah has been criticized by some in the Holiness Movement for some of her theological views on Christian Universalism, and what is sometimes seen as a rejection of her sanctification experience, others see this more as a growth in her understanding of holiness and how it impacts people. She is also seen as returning in some fashion to her Quaker roots. Her interest in "fanaticism," or people who expressed a sanctification experience but took its teachings in unorthodox directions, made her an almost scientific scholar of the subject as expressed in her "fanaticism files." However her legacy may be interpreted, Hannah Whitall Smith remains a pivotal figure for understanding the role of women in the Holiness Movement in both the United States and England.

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 works 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, the links are included below.

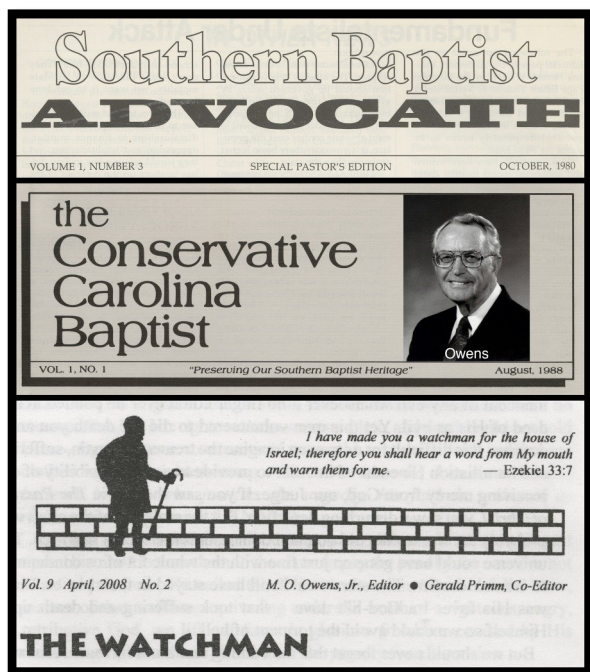
#### Explore the online exhibit!

- ⇒ Online Exhibit: <https://guides.asburyseminary.edu/hannahwhitallsmith>
- ⇒ Video: ["Five Letters to Hannah"](#)
- ⇒ Exhibit Book: [Hannah Whitall Smith: The feminist connections of a holiness icon](#)
- ⇒ Online Versions of Whitall Smith's books from Asbury Theological Seminary:
  - ⇒ [Bible readings...](#)
  - ⇒ [The Christian's secret...](#)
  - ⇒ [The God of all comfort...](#)
  - ⇒ [The unselfishness of God...](#)
  - ⇒ [The Christian's secret... \(Spanish\)](#)

## Acquisition for Southeastern Baptist Theological Seminary

*Submitted by Jonathan Lawler  
Archivist and Digital Collections Manager  
Southeastern Baptist Theological Seminary  
Wake Forest, NC*

The Archives and Special Collections of Southeastern Baptist Theological Seminary (SEBTS) recently acquired a substantial addition to the M. O. Owens papers. These papers will serve scholars studying the shift from moderate to conservative that occurred within the Southern Baptist Convention (SBC) during the 1970s-1990s. During this period, the denomination moved in a conservative direction principally on the issues of Biblical inerrancy and the role of women in ordained ministry. Owens was a leader of the conservative position in North and South Carolina.



Pictured: Collage of M.O. Owens, Jr. materials.  
Image courtesy of Southeastern Baptist Theological Seminary.

The October 2018 addition to the papers consists of 20 cubic feet and is comprised largely of Owens' sermon manuscripts, outlines, notes and research material. This material covers the 1930s-2010s and provides insight into his theological positions through his exegesis of Scripture. It also enables one to study his ministry as a local church pastor and religious radio broadcaster.

The newly accessioned material includes addresses Owens delivered concerning theology and biblical studies on WGAS, a local radio station in North Carolina. In addition to his preaching in the local church and over the radio, Owens also served in various denominational leadership capacities. He was a member of the General Board of the North Carolina Baptist State Convention, a member of the Sunday School Board (SBC), a North Carolina Director on the Home Mission Board, a trustee of Gardner-Webb College, and a faculty member at Fruitland Baptist Bible Institute.

Processing the addition began in October 2018 and staff will complete processing and creation of a DACS compliant finding aid in early 2019. Previously processed material includes the periodicals, *The Conservative Carolina Baptist*, *Southern Baptist Advocate* and *The Watchman*, in all of which he took active leadership roles.

The Archives and Special Collections at SEBTS are immensely grateful to the Owens family for this donation. It joins other collections at the institution documenting the "Conservative Resurgence" of the Southern Baptist Convention as well as North Carolina Baptist history. The archival collections at SEBTS focus on preserving the history of the institution and documenting the "Conservative Resurgence," Christian Missions, Christian Apologetics, and under-documented Baptist groups such as Primitive Baptists.

If interested in the 5 cubic feet of the M. O. Owens papers previously processed, please see the finding aid on the Archives' website: <http://library.sebts.edu/archives/owens>

## Guadalcanal Rosary

*Submitted by Brother Andrew Kosmowski, S.M.  
Librarian, Marian Library  
University of Dayton  
Dayton, OH*

The Marian Library has many items longing to tell their stories. One such item is a rosary we received some time ago. It was made of cowrie shells and paper clips in 1943, given by a Chap. F. A. Evans to a Sister Jeanne D'Arc. Chaplain Evans asks her to pray for him as on the cross is the phrase, "Ora pro me," Latin for, "Pray for me." The joining medal and cross are of mother-of-pearl from an undetermined mollusk. Still, we want to know more of the story. Who are these people? How do they know each other?



Pictured: Guadalcanal Rosary. Image courtesy of Marian Library, University of Dayton.

The rosary was sent to Marion, Ohio, as we have the original packing canister that Chaplain Evans used to send it to Sr. Jeanne D'Arc on October 20, 1943. This parish is in the Diocese of Columbus. Using the diocesan website, we found the site for the Church of Saint Mary in Marion. At this parish's history page, we learned that its school had Sisters of Charity serving it. We called the order's Cincinnati archives and spoke with Veronica Buchanan, the archivist. She told us that Sr. Jeanne D'Arc was principal of St. Mary's School in Marion during World War II and that she was originally Josephine Evans, born in Fayetteville, Ohio, where she met the Sisters of Charity as a student in Saint Patrick's School. A possible connection: two people with the same last name. Could they be related? If so, how?

Veronica Buchanan continued the sleuthing in the records at the archives of the Sisters of Charity in Cincinnati. In the obituary notices of Sr. Jeanne D'Arc, she found that the sister was survived by, among others, a brother, Msgr. F. A. Evans. We seemed to be on the trail, but needed to ensure that Chap. F. A. Evans and Msgr. F. A. Evans were indeed the same person. We suspected, but verification is important.



Pictured: Sister Jeanne D'Arc, 1967. Image courtesy of Archives of the Sisters of Charity of Cincinnati.



Pictured: Chaplain / Monsignor F. A. Evans, ca. 1941. Image courtesy of the Archives of the Archdiocese of Cincinnati.

She continued digging and found an obituary for a Monsignor Ferdinand Evans who died in Venice, Florida, and was buried in Saint Patrick's Cemetery in Fayetteville, Ohio. Msgr. Evans' and Sr. Evans' obituaries listed as a survivor Julia Dolph. For us, this is enough evidence to believe that the two Evans are brother and sister.

With the connection established, we are still left with other questions. The obvious one, answered further, is, "Who are these people?" Other questions include whether any rosaries from this time are still extant and if the owners would be willing to share images and their family stories about them to us. We hope the readers of this article can help us with this latter question.

Still, who are these people? Monsignor Evans was born in Fayetteville, Ohio, and also completed primary school at Saint Patrick's School there. After attending the local public high school, he entered Mount Saint Mary Seminary and was ordained on May 26, 1934. He became a military chaplain in 1940 for the Northern Division of the Ohio National Guard. This division was stationed throughout the South Pacific, including Guadalcanal. In 1945, they liberated the Philippines. Father Evans stayed here to assist the Archdiocese of Manila, where he received the title Monsignor. After World War II, he continued serving the military ordinariate, including in Korea, until he retired with the rank of colonel in 1966. He returned to the Archdiocese of Cincinnati, where he was named pastor of the Church of Saint Matthew in Norwood. As pastor, he inspired the vocation of at least one priest for the archdiocese. He retired to Englewood, Florida, in 1978, where his sister Julia Dolph lived, and there he died in 1998. He lived a long life, nearly 91 years.<sup>1</sup>

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Veronica Buchanan, the archivist of the Sisters of Charity in Cincinnati, was able to provide information on Sister Jeanne D'Arc (nee Josephine) Evans, SC. She was born in 1901 in Fayetteville, Ohio. There she met the Sisters of Charity. In 1928 professed her first vows for the Sisters of Charity, and in 1934 she professed her final vows. Her teaching took her to many places, one of which was Saint Mary's School in Marion, Ohio, where she received this rosary from her brother. She returned to the Archdiocese of Cincinnati in 1968, after serving in other dioceses, and taught at three schools where she was remembered as a "tremendous teacher" who "demanded and expected her students to reach their highest potential." She completed her degrees at the College of Mount Saint Joseph and the University of Cincinnati. In 1974, at the age of 73, she retired from teaching and moved to Mother Margaret Hall, the infirmary of the Sisters of Charity of Cincinnati, on the grounds of the College of Mount Saint Joseph, which is where she died in 1991.<sup>2</sup>

#### Sources:

<sup>1</sup> *Englewood (FL) Sun*, November 10, 1998.

<sup>2</sup> Archives of the Sisters of Charity of Cincinnati. Also, *Cincinnati Enquirer*, January 16, 1991.

## Preserving *Decision for Happiness*

*Submitted by Jenny Lukomski, Archivist  
Congregation of Sisters of St. Agnes (CSA)  
Fond du Lac, WI*

While working on my initial inventory after being hired as the archivist for the Congregation of Sisters of St. Agnes (CSA) in Fond du Lac, Wisconsin, I came across some beat up film cans that were labeled *Decision for Happiness*. I thought, "Hmm, I'll have to look at those some time." A short time later I found a video cassette with the same title and popped it in the VCR. I was transported back to the late 1950s and watched a young woman make the decision to enter the convent and go through the religious formation process. I was impressed with the quality of the film and knew it had to be shared with a wider audience.

I received a grant from the National Film Preservation Foundation to remaster the film. The application itself was straightforward and the NFPP staff were helpful in assisting me with crafting a narrative that would appeal to the decision makers. Colorlab, Inc. spent nearly a year cleaning, splicing, and repairing the well-used original prints in order to create a new 16mm preservation print and digital access copies.

*Decision for Happiness* was produced as part of the 1958-1959 centennial celebration of the founding of CSA and shown in high schools throughout the country where the Sisters of St. Agnes taught. It is narrated as if the audience was listening to the young woman's thought process as she searches for a purpose after her high school graduation. She seeks advice from her parents and parish priest before requesting permission from the general superior to join the congregation.



Pictured: Screenshots from *Decision for Happiness*

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After her proud parents drop her off at the convent she describes the adjustments she must make as she goes through her daily routine of prayer, chores, and instruction; but we also see her and her fellow candidates enjoying a cookout and recreational activities like tennis and roller skating.



Pictured: Screenshots from *Decision for Happiness*



Investiture and profession ceremonies are shown and explained as she advances through the candidature and the novitiate. Other scenes portray the preparation sisters received in nursing or education, the primary ministries of CSA at the time. The film ends with our heroine ready to begin her first mission assignment.

While somewhat idealized, the film nonetheless demystifies the process of becoming a religious. It shows a time when CSA's membership was at its peak and provides a hopeful and inspiring message to young women who may have felt they had a religious vocation but had questions about pursuing it.

In addition to its use as a recruitment tool, the film is also an important artifact showing interiors and exteriors of the convent and larger campus, which were demolished in 1975, as well as scenes from the Fond du Lac area.

The film is also notable for the professional work done in post-production. It was directed and edited by Larry Heath, a Hollywood editor and producer whose wife was an alumna of St. Mary's Springs Academy, the Fond du Lac high school operated by CSA. Heath volunteered his time and was able to secure the cooperation of an MGM music editor, RCA sound technicians, and the optical laboratories of Pathé Studios to complete the film.

After having a premiere for sisters at the CSA motherhouse on November 30, the film is now available for viewing through our website at <http://www.csasisters.org/resources/videos.cfm>. There are also plans to have a public showing as part of National Catholic Sisters Week in March 2019.

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## Religious Archives Through the Lens of *Leadership*

*Submitted by Deanna Marie Carr, BVM  
Mount Carmel Archives  
Sisters of Charity of the Blessed Virgin Mary  
Dubuque, IA*

November plays a solemn role in the liturgical year of the Catholic Church. Under seasonally gray skies Catholics remember, light candles and toll bells in memory of those who have gone before us in the light of faith. As archivists serving in religious archives, each day of the year can herald a November of the soul as we browse through the files of the deceased, brace ourselves to lift down a box rich in the accomplishments of those upon whose shoulders many now build, and bring to the table the correspondence, journals and minutes documenting the complex leadership strategies of decades and centuries past.

November provides a reminder to those who serve in religious archives that some of our most gifted, charismatic, articulate, experienced women and men have died. And while we hear their voices in our times of prayer and appeal to them to intercede on our behalf as we face life's challenges we often long to sit knee to knee with them once again and to hear first-hand their observations about the exigencies of the times.

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American historian Doris Kearns Goodwin calls all of this to mind with the publication of her most recent book, *Leadership in Turbulent Times* (Simon & Schuster, 9-8-2018). While she is drawing on the vast store of her research over decades, and sharing insights into specific presidencies (Lincoln, two Roosevelts and a Johnson), archivists of religious communities of women and men might well find in her work a model for rewarding research into their own denominational leadership. Surely *ours*, too, often rank as “turbulent times.”

Pictured: Doris Kearns Goodwin discussing *Leadership in Turbulent Times* at the LBJ Presidential Library. Photograph by Jay Godwin, 25 September 2018. ©



***What can the times teach us about the character of those charged with governance in religious bodies across the spectrum -- yesterday, today, tomorrow?***

In a recent television interview Goodwin was asked whether, in her study, she had been able to identify any striking characteristics of leaders who proved themselves particularly adept at negotiating the turbulent shoals of American history. She mentioned four qualities: empathy, humility, communication skills and a certain sturdiness under pressure.

**Empathy** ♦ Those who become effective leaders are rarely remote. Our archival collections will reveal leaders who identify with the feelings, the values, the hopes and fears of others. Empathetic leaders are present and attentive. They read others accurately, take note of the feelings and passions that stir and motivate colleagues, friends, rivals.

**Humility** ♦ Sleuthing with regard to leadership will uncover archival evidence of respect for the talents and gifts of others and recognition that no one can or should go it alone. Sandra Schneiders, IHM, a scholar who has written extensively on leaders of faith communities, reminds us that leadership is a corporate exercise. Everyone gathered at the table brings insights that may prove crucial in discerning or problem solving. Leaders in turbulent times are free of spiritual chauvinism. They wisely exercise—not as a weakness but as a strength—the oft-neglected virtue of self-doubt!

**Communication** ♦ Archival study of written and spoken communication is apt to reveal a conviction among good leaders that words matter; words have power and have consequences. Often we will find language skills that enable the person in leadership to make her or his thoughts accessible to others: one on one, in speaking to groups, in writing, in body language.

**Survival Skills** ♦ Goodwin also encourages us to take note of a personal quality we may tend to overlook when we think of leadership: strategies for relaxing, for letting one’s hair down, for giving priority to a time and place to think things through, to meditate. Best not to act in the heat of the moment, to lose perspective. Among the survival skills particularly noted: humor. The strong leader often has a uncanny ability to see beyond the crisis at hand to the comical; not to take her or himself too seriously.

**Spiritual Leadership** ♦ Archivists bent on exploring the character of leadership within religious archives may identify the need to add an additional characteristic to Goodwin’s list. At issue is the place of what might be termed “spiritual leadership.” Leaders who fulfill their responsibilities with and on behalf of people of faith—families of believers—are usually not primarily administrators orchestrating political, secular or institutional business. In times calm and turbulent, spiritual leadership takes governance to a significantly different level because the bond of unity is grounded in the Spirit, in God. Seasoned religious leaders are expected to embrace the challenge of forming conscience, a mindset, a way of pursuing the life and mission of believers in discourse not only with members but with a power beyond themselves.

Religious archives can help to inform the search for women and men capable of re-imagining mission for future generations. Sleuthing in archival collections *from the past* can help communities recognize potential for leadership *in the future*. As Goodwin suggests, archives can hold surprise and inspiration for those stake holders intent on mentoring effective leaders for tomorrow’s turbulent times.

*Note:* the author, Deanna Marie Carr, BVM, is an SAA member who served as archivist for the Sisters of Charity of the Blessed Virgin Mary for six years and is currently enjoying research involving collections at the Mount Carmel Archives as her community celebrates 185 years (1833-2018) of life and mission.



## From the Editor

Greetings to readers of *The Archival Spirit*. For those interested in joining the discussion, please consider sharing an article for publication in the February 2019 issue. Article submissions, due Friday, January 11, 2019, may be directed to me at [tom@moravianchurcharchives.org](mailto:tom@moravianchurcharchives.org). Accompanying graphics, with captions, are always a great addition.

Examples of content include:

- ⇒ Stories involving work with religious archives and collections
- ⇒ Grant announcements
- ⇒ Calls for nominations and papers
- ⇒ Short essays relevant to religious archives and the field at large
- ⇒ Notes regarding past or upcoming SAA meetings
- ⇒ Announcements of new tools for processing records (e.g. glossaries, controlled vocabularies)
- ⇒ Newly processed / digitized collections

Archived issues of *The Archival Spirit* are accessible at <https://www2.archivists.org/groups/archivists-of-religious-collections-section/the-archival-spirit-newsletter-archive>.

Thank you to those who contributed to the ARCS newsletter in 2018. Safe and happy holidays to all, and happy new year! I look forward to working with members of ARCS again in 2019.

Thomas J. McCullough  
Assistant Archivist  
Moravian Archives, Bethlehem, PA

## ARCS Steering Committee

- ◆ Elizabeth Scott, Chair, St Michael's College Archives
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- ◆ Janet Hauck, Immediate Past Chair, Whitworth University
- ◆ Michelle Sayers, Secretary, The Church of Jesus Christ of Latter-day Saints
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Archivists of Religious  
Collections Section, of the  
Society of American Archivists