CHAPTER 5

CASE STUDY OF THE CATHOLIC CHURCH ARCHIVES OF MADRAS – MYlapore

5.1 INTRODUCTION

The present Archdiocese of Madras and Mylapore is an amalgamation of the ancient (former) Diocese of Mylapore and little over a century old (former) Archdiocese of Madras. An outline of history of both the ecclesiastical units becomes necessary to have a full picture.

The reference to the preservation of religious papers dates back to 1775 in the Archdiocese of Goa¹. In Mylapore, however, Dom Theotonio Emmanuel Ribeiro Vieira de Castro (1899-1922), Bishop of Mylapore appointed a committee to put order in his Diocesan Archives only in 1900 AD².

The Church Archives in Madras-Mylapore holds a great deal of records, manuscripts, directories, annuals and registers. All these documents are of historic value of the Missionary activities of the Church in India. Due to lack of an archival program (arrangement, appraisal, description and preservation), access to these records has become difficult. These records are useful sources for all researchers and information seekers who study the history of missionary activities of Christianity and its impact in India. Therefore, the question of designing an archival information retrieval system becomes imperative.
5.2 GENESIS OF THE ARCHDIOCESE OF MADRAS – MYLAPORE

The Archdiocese of Madras – Mylapore dates back to 1606 A.D. when the Diocese of Mylapore was created and, subsequently, in 1832 the same was divided and Vicariate Apostolic of Madras created (later in 1886 it was raised to an Archdiocese of Madras). These two dioceses were amalgamated in 1952 to be known as Archdiocese of Madras – Mylapore.

5.2.1 Diocese of Mylapore

The establishment of this diocese is closely linked with certain agreements (concordats) made between the Holy See (Rome) and the Kings of Portugal during the 15th and 16th Centuries A.D. This System of Concordats is called the ‘Jus Patronatus’ of the right of Patronage. In Portuguese this system has been called the ‘Royal Padroado’. By virtue of such concordats, the Kings of Portugal undertook to evangelise the countries conquered by them and for this purpose, the Holy See (Rome) granted the King certain faculties (authority) and privileges. The chief among these privileges was the right of presenting (appointing) suitable persons (candidates) to be Bishops of dioceses established in the conquered or colonised territories. To these extraordinary privileges, serious obligations were also attached. The Royal Patron had the duty to build and maintain the churches, convents, oratories, etc. that might be needed in course of time for pastoral use, to restore or repair them and provide them with all that was required for the maintenance of cult and worship; to depute rectors, vicars, chaplains and other beneficiaries necessary for the spiritual needs of the faithful and to support them with adequate salaries.
In 1606, Diocese of Mylapore was established as the third diocese in India. Before its establishment, it was under the jurisdiction of the Bishop of Cochin. The Diocese of Cochin was then extending up to the Port of Bengal, Coromandel, Orissa and Pegu as per the decree of establishment dated 4th February 1557. The Bishop at that time by name Andrea de Santa Maria expressed to the Holy See his great difficulties to attend to the pastoral needs of such an extensive territory. The King of Portugal at that time Dom Philip presented a petition to Pope Paul V. submitting that it was (to quote the decree) "quite necessary for the enhancement of Divine Worship and the propagation of the Catholic faith to raise to, and to establish as, a Cathedral, the Church of the borough of 'San Thome' of the city called Meliapor (Mylapore) situated in the Diocese of Cochin, because there (San Thome) lay buried the body of St. Thomas and there had been founded and were in existence a convent of the Friars Preachers, another of Hermit Friars of the order of St. Augustine and a third house of the religious of the Society of Jesus".

Accordingly, Pope Paul V established the Diocese Mylapore on 9th January 1606 A.D. The decree of establishment placed the new diocese under the Archdiocese of Goa; and "Port of Bengal and Coromandel where the city of Meliapor lies, Orissa and Pegu", under the jurisdiction of the new Bishop. The Decree at the same time appointed Dom Sebastiao de S.Pedro, of the order of St. Augustine as its first Bishop, presented by the King.
Table 5.1 presents the chronological list of Bishops who served the diocese of Mylapore.

### Table 5.1

List of Bishops of Mylapore

<table>
<thead>
<tr>
<th>Period</th>
<th>Name of the Bishops</th>
</tr>
</thead>
<tbody>
<tr>
<td>1606 – 1615</td>
<td>Dom Sebastiao de San Pedro</td>
</tr>
<tr>
<td>1615 – 1634</td>
<td>Dom Luiz de Britto e Manezes</td>
</tr>
<tr>
<td>1634 – 1637</td>
<td>Dom Luiz Paulo da Estrella</td>
</tr>
<tr>
<td>1637 – 1693</td>
<td>During this time the Diocese of Mylapore was governed either by Bishop-elect, Episcopal governors or Vicar Generals</td>
</tr>
<tr>
<td>1693 – 1710</td>
<td>Dom Gaspar Alfonso Alvares</td>
</tr>
<tr>
<td>1710 – 1715</td>
<td>Dom Francisco Laynes</td>
</tr>
<tr>
<td>1715 – 1723</td>
<td>Dom Manoel Sanches Golao</td>
</tr>
<tr>
<td>1723 – 1725</td>
<td>Dom Eugenio Trigueiros</td>
</tr>
<tr>
<td>1725 – 1745</td>
<td>Dom Jose Pinheiro</td>
</tr>
<tr>
<td>1745 – 1750</td>
<td>Dom Antonio de Incarnacao</td>
</tr>
<tr>
<td>1750 – 1755</td>
<td>Dom Theodoro de Santa Maria</td>
</tr>
<tr>
<td>1755 – 1780</td>
<td>Dom Bernardo de S. Caetano</td>
</tr>
<tr>
<td>1782 – 1788</td>
<td>Dom Antonio da Assumpcao</td>
</tr>
<tr>
<td>1788 – 1800</td>
<td>Dom Manoel de Jesus Maria Jose</td>
</tr>
<tr>
<td>1805 – 1811</td>
<td>Dom Joaquim de Menezes e Athaide</td>
</tr>
<tr>
<td>1811 – 1826</td>
<td>During this time the Diocese was governed by Episcopal Governors or Administrators</td>
</tr>
<tr>
<td>1826 – 1828</td>
<td>Dom Estevoao de Jesus Maria</td>
</tr>
<tr>
<td>1828 – 1886</td>
<td>During this time the Diocese was governed by Bishop-elect, Episcopal governors, Vicar Generals, Committee Members and so on</td>
</tr>
<tr>
<td>1886 – 1897</td>
<td>Dom Henry Joseph Reed da Silva</td>
</tr>
<tr>
<td>1897 – 1899</td>
<td>Dom Antonio de Souza Barrosos</td>
</tr>
<tr>
<td>1899 – 1929</td>
<td>Dom Theotonio Emmanuel Ribeiro Vieira de Castro</td>
</tr>
<tr>
<td>1929 – 1933</td>
<td>Dom Antonio Maria Teixeira</td>
</tr>
<tr>
<td>1934 – 1937</td>
<td>Dom Carlos De Sa Fragoso</td>
</tr>
<tr>
<td>1937 – 1951</td>
<td>Dom Manuel De Medeiros Guerreiro</td>
</tr>
</tbody>
</table>
5.2.2 Archdiocese of Madras

According to early history, serious attempts were made to convert the Telugus at Chandragiri, the Capital of the Raja of Vijayanagar during the period 1601-1640. The founder of this mission was Fr. Francis Ricci S.J. During the period 1640 – 1800, Fr. Robert de Nobili S.J. had begun at Madura, a new method of missionary work by adapting himself to the ways of Brahmin Sanyases. Karnatic Mission was entrusted to French Jesuits in 1704 and in 1773 after the suppression of the Society of Jesus (S.J), and was administered by the Paris Foreign Mission Society (M.E.P). During 1800 – 1835, due to the suppression of the Jesuits, the Telugu Missions were partly deserted. A few Capuchins, Carmelites and Theatines from Goa took over the important stations.

Later due to some dispute between the Capuchins and the Bishop of Mylapore in whose territory they were working, Dom Pedro de Alcantara, Vicar Apostolic of Bombay was sent in 1819 as Visitor Apostolic to Madras to make certain ecclesiastical adjustments between them and the Diocese of Mylapore in order to bring about a state of harmony. The inability of Dom Pedro de Alcantara to effect a settlement gave occasion to the Holy See to create a Vicariate Apostolic of Madras on a new footing regardless of the Capuchins and independent of Mylapore.
The Vicariate Apostolic of Madras was created on 4th July 1832 and confirmed on 25th April 1834 with the creations of the Vicariate Apostolic of Madras. There were two Bishops in the City of Madras, one Vicar Apostolic in Madras and a Bishop in Mylapore and thus for the first time a system of double jurisdiction began. This Vicariate Apostolic was raised to an Arch Episcopal See (Archdiocese) through an epoch making document in the history of India is the Papal Bull "Humanae Salutis Auctor" of Pope Leo XIII dated 1st September 1886.

Table 5.2 presents the list of Vicar Apostolics and Archbishops of Madras arranged chronologically.

**Table 5.2**

**List of Vicars Apostolic and the Archbishops of Madras**

<table>
<thead>
<tr>
<th>Period</th>
<th>Name of the Vicars Apostolic and the Archbishops</th>
</tr>
</thead>
<tbody>
<tr>
<td>1832</td>
<td>Rt. Rev. John Bede Polding</td>
</tr>
<tr>
<td>1833</td>
<td>Rt. Rev. Padro de Alcantara</td>
</tr>
<tr>
<td>1834 – 1840</td>
<td>Rt. Rev. Daniel O'Connor</td>
</tr>
<tr>
<td>1838 – 1841</td>
<td>Rt. Rev. Patrick Joseph Carew</td>
</tr>
<tr>
<td>1841 – 1868</td>
<td>Rt. Rev. John Fennelly</td>
</tr>
<tr>
<td>1868 – 1880</td>
<td>Rt. Rev. Stephen Fennely</td>
</tr>
<tr>
<td>1882 – 1911</td>
<td>Most Rev. Joseph Colgan</td>
</tr>
<tr>
<td>1902 – 1928</td>
<td>Most Rev. John Aclen</td>
</tr>
<tr>
<td>1928 – 1935</td>
<td>Most Rev. Eugene Mederlet</td>
</tr>
<tr>
<td>1935 – 1952</td>
<td>Most Rev. Louis Mathias</td>
</tr>
</tbody>
</table>
On 18th July 1950 the Holy Sec (Rome) and Government of Portugal entered into a new concordat. Portugal on its own accord renounced the privilege granted to it of presenting the candidate to the Bishoprics of the Padroado Diocese in India. This concordat was ratified on 10th October 1950 and from that day the Diocese of Mylapore came under the jurisdiction of the Sacred Congregation of Propaganda Fide, Rome.

5.2.3 Archdiocese of Madras and Mylapore

By the Apostolic Constitution "Exprimaevae Ecclesiae" of 13th November 1952, portions of the Archdiocese of Madras and the Diocese of Mylapore were dismembered. From the western portion of the Archdiocese of Madras, the Diocese of Vellore was created. The extreme southern portion of the Diocese of Mylapore was created into the Diocese of Thanjavur. From the remaining portions a new Archdiocese was created, to be known as the Archdiocese of Madras – Mylapore. The Last Bishop of Mylapore Dom Manuel De Medeiros Guerreiro was transferred on 2nd March 1951 to the See of Nampula in Mozambique in Portuguese East Africa. He left Mylapore on 21st April 1951. On 14th November 1952, Most Rev Dr. Louis Mathias was transferred from the old Archdiocese of Madras to the New Archdiocese of Madras – Mylapore and on 29th November 1952 he took charge of the new Archdiocese. The Archdiocese comprises of the great City of Madras and Chingleput District (today city of Chennai, Kancheepuram and Tiruvallur Districts in Tamil Nadu).
Table 5.3 provides the list of Archbishops of Madras – Mylapore and Bishops. Table 5.4 the list of Auxiliary Bishops of Madras – Mylapore.

Table 5.3

List of Archbishops of Madras – Mylapore

<table>
<thead>
<tr>
<th>Period</th>
<th>Name of the Archbishops</th>
</tr>
</thead>
<tbody>
<tr>
<td>1952 – 1965</td>
<td>Most Rev. Dr. Louis Mathias</td>
</tr>
<tr>
<td>1966 – 1987</td>
<td>Most Rev. Dr. R. Arulappa</td>
</tr>
<tr>
<td>1987 – 1993</td>
<td>Most Rev. Dr. Casimir Gnanadickam</td>
</tr>
<tr>
<td>1994 -</td>
<td>Most Rev. Dr. Arul Das James</td>
</tr>
</tbody>
</table>

Table 5.4

List of Auxiliary Bishops of Madras – Mylapore

<table>
<thead>
<tr>
<th>Period</th>
<th>Name of the Auxiliary Bishops</th>
</tr>
</thead>
<tbody>
<tr>
<td>1998 -</td>
<td>Rt. Rev. Lawrence Pius</td>
</tr>
</tbody>
</table>

5.3 ARCHIVES OF THE ARCHDIOCESE OF MADRAS - MYLAPORE

Bishop Dom Thotonio Emmanuel Ribeiro Vieira de Castro (1899 – 1929) had appointed a Commission of Priests in 1900 to put his Diocesan Archives in order and draw up a Catalogue of the detached papers. Fr Durando, the Archivist and his assistant were managing the affairs of the Archives. The members of the Commission received a large bundle of papers
and were requested to make abstracts of them. After the papers had been roughly classified by subjects, dates or place of origin, each paper was given a number, from 8 to 6496. The only drawback in this work of numbering is that the commission had not considered the chronological order of the documents. The commission studied only the papers belonging to eighteenth and nineteenth century. However, it has been observed that a large number of documents have not been included in the abstracts and that the catalogue which the Commission prepared was incomplete\(^{14}\). The investigator tried to trace the Catalogue prepared by the Commission, but in vain.

Further, it has been observed that the documents from 1781 only were available in the Archives, though the Diocese was established in 1606. It has been reported that all earlier documents were either destroyed or carried off by the soldiers of Haidar Ali about 1780, in an attack on the town\(^{15}\).

5.3.1 Types, Quantum and Growth of the Archival Materials

The documents available in the Archives are of great historic and cultural value. These documents date back to the 18\(^{th}\) century.

*Types of documents*: The archival collection consist of primary and secondary sources. The *primary sources* include: Account books, Correspondence, Diaries, Palm Leaves, Property deeds, Periodicals/Journals, News Letters and other items like Photographs, Maps, Land and Building drawings, the Genealogical records: Baptism registers (birth), Marriage registers and Burial registers (death). On the other hand, the *secondary sources* include: Almanacs, Directories, Hand books, Annuals and rare books.
Quantum of documents: Account books, Diaries, Periodicals/Journals, Almanacs, Directories, Handbooks, Annuals, News Letters, and Genealogical records are in bound volumes; Correspondence, Property deeds, Maps, Land and Building drawings are in loose sheets (detached papers). Some Correspondence sheets are stitched and made into volumes. The Correspondence comprises of regular interaction between the diocese and the Vatican (Rome), other dioceses, Government, Parishes, establishment of different Dioceses, Circulars, Pastoral letters, etc.

Account books, Diaries, Almanacs, Handbooks, Annuals, News Letters are in large quantities (470 Volumes); Periodicals/Journals (200 Volumes); Directories (109 Volumes); Genealogical records: Baptism (birth) registers (328 Volumes), Marriage registers (163 Volumes), Burial (death) registers (128 Volumes). The Correspondence (loose sheets/detached papers) are stored in cardboard boxes. There are 190 boxes, each containing approximately 250 documents. Property deeds, drawings are also in large quantities stored in plastic pouches, Palm leaves, mainly property deeds, are in very negligible quantity. Photographs are stored in photo albums.

As the fifth law of Library Science states that "Library is a growing organism", so also the Archival collection keep growing in volume and size in terms of correspondence, genealogical records, periodicals/journals and property deeds every year as the church activities continue.
5.3.2 Location of the Archives:

The Archives is located in one of the rooms of the Archdiocesan head quarters in the Metropolitan city of Madras (Chennai). The tropical climate, the nearness to the sea shore, and the humid climate affect the archival materials. (Normal temperature during the year is 36° Centigrade, and in summer, it touches 44° Centigrade and the humidity ranges from 80% to 98%).

5.3.3 Infrastructure facilities

The Archdiocese has made very little effort to provide infrastructure facilities like manpower, building, furniture, equipment and finance. It has assigned the Chancellor (clergy/priest) to be in-charge of the archives. The Chancellor (Archivist) is a part-timer and untrained in the archival / records management. There is no assistant who could look after the archives full time. The Archdiocesan archives has no building of its own where it can locate its holdings, and provide for a reception room, research cubicles for scholars, preservation process laboratory, archivist’s room, etc. There are only wooden cupboards with glass doors where the materials are stored. All the loose sheets/detached papers are stored in highly acidic boxes. Equipments like Vacuum cleaner, Computer and Photocopying machine are available. There is no indication on the building / room announcing the location of the diocesan archives. Due to lack of regular financial allocation, the archival collection is not maintained properly so as to promote dissemination and utilisation of information.
5.3.4 Processing and Preservation

One of the major activities is to process and preserve the archival holdings. Since no trained personnel have been appointed, there is very little processing and preservation being done. The materials are just stored in highly acidic cardboard boxes and shelved in the wooden cupboards. The holdings are broadly classified, and there is no list or catalogue of the holdings. No temperature control devices are used to safeguard the materials from high humidity and no preservation techniques are applied to conserve the materials except for some property deeds which have undergone chiffon hand lamination. There is no practice of spraying insecticides to keep the insects out. Hence, there is a dire need for processing and preserving the archival materials of the Archdiocese of Madras - Mylapore.

5.4 GENERAL OBSERVATIONS

An in-depth study of the archives has indicated that there is no archival programme to provide adequate care for the archival records and also provide services to the diocesan officials and other research scholars. On the basis of a study of the condition of records and administration of the archives which included interviewing the personnel concerned, the following are the observations:

i The materials in the archives need serious archival processing and preservation.

ii A large quantum of archival records in the individual parish churches have received very little attention.
iii There is no policy that provides for a regular Record Management System and orderly transfer of archival records from the individual parishes (churches) to the diocesan archives.

iv The diocesan archives provide little assistance to the Parish Archives and other bodies associated with it.

v The diocesan archival activities are hard hit due to lack of funds.

5.4.1 Lack of Processing and Preserving Archival Records

The Archives is situated in one of rooms of the Diocesan head quarters. When one enters that archives room, it is easy to become impressed with the orderly appearance of the archives boxes, cupboards and storage containers. But there is no detailed catalogue or listing of records or any finding aids. The records are not arranged or placed in the acid-free envelopes / boxes. This creates a formidable challenge to provide any substantive archival services to diocesan officials and other researchers.

Moreover, the archival holdings have preservation problems - most of the records are in acidic folders and clamped or stapled with corrosive fasteners and bundled with highly acidic and brittle paper. The tropical climate, the nearness to the sea shore and high humidity, have contributed to making the archival records vulnerable and brittle. Nearly 80% of the records are infested with silver fish, book worms which have damaged the records to a great extent. The records are not treated or subjected to any conservation techniques like
chiffon or tissue paper hand lamination using paste or acetone, and / or deacidification processes. Without any processing and preservation, it becomes difficult to maintain the archival records and to retrieve information from these valuable records.

5.4.2 Lack of Coordinated Archival Programme

The primary purpose of any archival programme is to identify and ensure the preservation and use of Diocesan Archival records. There are a large amount of archival records located in different departments of the Diocese within the same building viz., property, social work, marriage tribunal files, legal records and so on. The same is true for the parish records viz., Baptism, Marriage, Confirmation, Burial registers and other important archival records. There are gaps in the period from the beginning of seventeenth to middle of eighteenth century. This gap prompts one to wonder whether these records are located elsewhere or held in other institutions or lost. This situation is due to the absence of any coordinated archival Record Management System. The creation of a more comprehensive archives programme is necessary. Without this determination, it is inevitable that important records will be lost, causing difficulties both for the ongoing administration of the dioceses and for researchers needing access to the archival records.

The scattered nature of the Diocese’s archival records is further aggravated by two omissions. First, there is no Records Management Programme that provides for the orderly transfer of valuable records to the
diocesan archives when these records' usefulness as current records needing to
be maintained in the offices comes to an end. There is no retention policy
followed in the Diocesan Archives. A good Record Management System itself
provides for the maintenance and preservation of records at the early stage even
before transfer of records to the archives. This reduces the cost of preservation
at the Diocesan Archives.

Second, the present diocesan archives has no coherent acquisition policy
(or mission statement). It does not seem to distinguish clearly between official
diocesan records, the records of other Catholic organisation in the geographical
area. This situation seems contrary to the following statement of purpose for
the diocesan archives - "the primary function of the diocesan archives is to
collect, preserve, organise, describe and make available for purposes of
reference and research, all administrative, fiscal, legal and sacramental records
of the diocese which have permanent or continuing historical value"\textsuperscript{16}.

5.4.3 Lack of Leadership

The relationship between the diocesan archives, parishes and other
catholic institutions is very essential. One hundred and forty two parishes have
played important role in the Catholic history in the region. It has become more
difficult and challenging to preserve the official Parish records. The diocesan
archives should provide assistance with archival expertise to these parishes and
institutions to help them determine how best to preserve their historical records.
The diocesan archives need to provide leadership by example and through workshops, advice and other means to ensure that the history of Catholicism in the geographical area is well documented. Leadership in defining the role of the diocesan archives programme is very much an issue to be resolved.

5.4.4 No Separate Allocation of Funds for the Archives

On a close scrutiny of the past diocesan budgets and accounts books, no separate allocation was made for archival maintenance. Due to lack of regular budget, the archival functions have suffered much. This has restricted the purchase of equipments like Air-conditioners, dehumidifiers, acid-free boxes, computers and so on. In short, the present archival facilities are inimical to support an effective and useful modern archives programme due to lack of budget allocation for this purpose. This is mainly due to the fact that Priests and Bishops lack awareness in the usefulness of archives for a study of the past and effective management of the present.

5.5 MEASURES TO OVERCOME THE PROBLEMS OF THE ARCHIVES

To overcome the problems encountered in relation to archives, it was suggested to process and preserve the archival records.
5.5.1 Microfilming of Records

One of the forms of preservation suggested is Microfilming. It is an internationally adopted form of preservation of archival records, though the digitization is gaining momentum using computer technology.

Microfilming is one form of the preservation techniques, usually on roll film, is a long-standing method of creating a duplicate copy of papers which are irreplaceable or which must be retained indefinitely in their original format. The main function of microfilming is to record, as a greatly reduced size, information contained in documents and thereby reduce the required storage space of original documents by approximately 95 per cent. Microfilming is the only means at present time, of assuring large-scale preservation of documentary resources. This is particularly useful in archives, as the cost is also low – on par with photocopying\(^{17}\).

The main advantages of microfilming are, ease of access, less retrieval time, file integrity, ease of dissemination of information via duplicates, and lower postal costs when information is to be sent to other locations. Film will occupy less space and properly stored in accordance with archival standards, is less liable to damage than photocopying. It can also offer advantages in the safe keeping of vital records, and has the built-in advantages of providing protection to the original materials from a variety of use hazards: wear and tear, mutilation or alteration. It is far more difficult to tamper with or extract a
frame from roll, than to take loose and bound document from a file or book. The compactness of roll film, particularly cassette, can considerably simplify security control and documentation procedures. If properly filmed, processed, stored and handled with care, it will last as long as acid-free paper\(^{18}\).

A project to microfilm the individual church records like Baptism registers, Marriage registers and Burial registers of 53 Parishes which were established between 1515 to 1965, with the help of 'Genealogical Society of Utah', USA was undertaken by the Investigator. The reason for not including those parishes established after 1965 is that the records of those churches are relatively in good condition. Of the 47,161 pages microfilmed (42 rolls of 35 mm film), 80 per cent of the records were found to be legible but brittle; 15 per cent was found to be very badly damaged, worm infested, stained but legible; and 5 per cent was mutilated and needed to be restored before microfilming. The detailed list of the same is given as APPENDIX H.

This microfilming project itself proved to be a landmark in the management of the Archives of Madras - Mylapore and has been found to be of great use to the subsequent historians and research scholars. List of microfilmed documents has been placed on Internet with due acknowledgement by Mr Peter Bailley of England. URL: http://www/ozemail.com.au
Technical Processing of Archives

Arrangement is essentially an analytical process. It is intellectual, rather than physical. As Schellenberg said:

Basic to practically all activities of the archivist is his analysis of records. The analysis involves him in studies of the organisational and functional origins or records to obtain information on their provenance, subject, content and interrelations..... Analytical activities are the essence of an archivist's work; the other activities that are based on them are largely of a physical nature\textsuperscript{19}.

The work in archival arrangement, therefore, includes three elements:

- The physical operations of sorting the material
- The intellectual operations of analysis
- The management operations of determining levels and disposing of the materials for future action\textsuperscript{20}.

The two rules of procedure under which arrangement is carried out are:

- *Provenance*: the archives of each originating agency should be kept together and managed as a unit.
• **Original order**: within each unit of provenance, materials should be arranged in accordance with the order determined by the originating agency, or by subsequent administrations in which they were used as current records\(^2\).

The aim of classification scheme is to improve compatibility between descriptions so that the archivists could avoid duplicate analysis and research. The archivists should consider using existing classification systems if a satisfactory scheme exists, introducing local variations to accommodate any unique features, in any. There are different kinds of classification schemes: some based upon the physical form of the archival materials, some based upon the origin and content of archives and some others based on the mixture of one or more elements. Classification based on subjects are not suitable for the structural description of archives. Classification schemes are suitable for application to archives where:

• the classification scheme is based upon the administrative structure and functions of the originating organisation, and not upon subject;

• the originating organisation is one of several which have the same title, administrative structure, or general character, each organisation operating in a different territory or with some other individuating characteristic;

• the archive is complex enough to demand the use of a classification scheme.
However classification schemes which are current in the library or museum communities could be used for structuring secondary finding aids, such as indexes, and may be included in future authority lists\textsuperscript{22}.

As stated earlier, the Commission of Priests undertook the task of technical processing but succeeded only in roughly classifying by subject, dates or place of origin and giving number from 8 to 6496 but could not arrange it chronologically. The catalogue of archival materials prepared by the said Commission is not traceable. The number affixed on the documents was identified and then the documents were arranged in chronological order. The documents belonging to 18\textsuperscript{th} and 19\textsuperscript{th} century, some in bound volumes and many as detached papers mostly in French, Latin and Portuguese languages, have been listed/catalogued.

The list/catalogue (APPENDIX I) comprises of two parts:

a) *Bound Volumes*: This is listed under following headings: Sl. No. date of beginning, origin and nature.

b) *Detached papers*: This list gives the details of the documents relating to Church in Bengal, Burma, and other parts of India under the titles: Sl. No., No. affixed on the document, language, date and a brief description of the content.
5.6 CONCLUSION

The case study reveals the present State-of-the-Art and identifies certain lacunae such as: lack of proper processing and preserving archival records, lack of coordinated archival program, lack of Record Management System, lack of leadership by the Diocese, and no separate allocation of Funds for the Archdiocesan archives of Madras-Mylapore. There is an ample scope for improvement and reorganisation of the archives. Based on the observations, some recommendations have been offered to improve the condition of the archives in the concluding Chapter. It is also proposed to forward these recommendations to Catholic Bishops Conference of India (CBCI) and seek the implementation in all Diocesan Archives in India.
REFERENCES


ibid. pp. 2-3.

ibid. p. 3.


Arulappa, R., op. cit., pp. 16-17.

ibid. pp. 21-22.


Vijay Kiran, A., op. cit., p. 11.

Arulappa, R., op. cit., p. 58.


15. ibid. p. 60.


18. ibid. pp. 4-5.


Chapter 6