

The Colonial Continuum: Archives, Access, and Power

Jared Davidson

The use of public records is at the heart of my job as an archivist. I view myself as a facilitator of cultural production, someone who aids the accessing of stories in order to weave new narratives (including counter-narratives). But this image of myself is constantly challenged in my day-to-day practice. As an archivist working with government records, my relationship with the user is immediately complex: I become the personification of the state.¹ As a Pākehā archivist working with government records that document settler colonialism in its many forms—dispossession, theft, cultural suppression, sexism, murder—I become something more specific. Whether I like it or not, in my role and in relation to Māori researchers, I embody settler colonialism.

I am challenged by this idea, and feel uncomfortable that I may be seen as a gatekeeper to stolen knowledge—literally the person between the researcher and their tūpuna. Both the physical space of institutions, and the process of accessing records, does little to damper the perception that I serve the government of past and present. In the words of Sue McKemmish, “the very form of the archive provides evidence of the power relationships and social values of the society that produced it, including the prevailing evidentiary paradigm.”²

If we are to shake off what colonial dust we can within current social and economic limitations, then questions relating to settler colonialism, records creation, archival access, and knowledge production need to be addressed. While I touch on these topics below, and highlight possible organizational models based on tikanga Māori and Te Tiriti o Waitangi, my polemic does not pretend to do cover them in any detail. Rather, it forms part of a wider constitutional discussion taking part outside of the archive—one I think archivists could and should be participating in.

Settler colonialism

Settler colonialism is “a process in which *colons* emigrate(d) with the express purposes of territorial occupation and the formation of a new community.”³ Rather than just the extraction of labour or resources

(although this is still a feature), these new communities settle on land already occupied by indigenous peoples. Through various means, some more insidious than others, land and sovereignty was (and is) taken from these peoples for the benefit of settler communities.⁴ As Edward Cavanagh and Lorenzo Veracini note, "settler colonialism is a global and transnational phenomenon, and as much a thing of the past as a thing of the present." There is no such thing as post-colonialism, they argue, because settler colonialism – and the white supremacist, patriarchal capitalism that drives it – "is a resilient formation that rarely ends."⁵

The effects of settler colonialism on indigenous peoples have been felt in every aspect of their spiritual and material lives. In her excellent paper on the tapu of taonga, Kim Mcbreen notes how colonialism attempts "to destroy the structures of Māori society including mātauranga Māori, and the tikanga based on it."⁶ Not only does it impose "western authority over indigenous lands, indigenous modes of production and indigenous law and government, but the imposition of western authority over all aspects of indigenous knowledge's, languages and cultures."⁷ As Waziyatawin, a Minnesota professor and activist, writes:

Colonialism is the massive fog that has clouded our imaginations regarding who we could be, excised our memories of who we once were, and numbed our understanding of our current existence. Colonialism is the force that disallows us from recognizing its confines while at the same time limiting our vision of possibilities. Colonialism is the farce that compels us to feel gratitude for small concessions while our fundamental freedoms are denied. Colonialism has set the parameters of our imaginations to constrain our vision of what is possible.⁸

Because of this, indigenous peoples have struggled in various ways against settler colonialism. For some this entails a radical social shift, one that dismantles the entire colonial system, decentralizes power, and reestablishes the sovereignty of indigenous peoples. Without this, any repatriation of land or principles of partnership fall short of meaningful change. Glen Sean Coulthard (Yellowknives Dene) argues forcibly that "accommodation of cultural differences, and even transfers of land, can be accepted by the state so long as the power relationship remains intact and the capitalist system animating it remains unquestioned ... accepting these offers of recognition has only meant the continued dispossession of our homelands."⁹

The colonial continuum and issues of access

This is not the place to assess the Aotearoa experience with regard to decolonization or tino rangatiratanga. But with the ongoing settlement of claims relating to Te Tiriti o Waitangi, more and more iwi and hapū are visiting archives for cultural redress. With this comes the very real issue of access. Writing of her work with an indigenous community in northern Australia, activist and intellectual property scholar Jane Anderson posits this challenge:

Imagine that members of the community have grown tired of having to travel for several days in order to see any documentation about the community. They have grown tired of people turning up with documents and information that they didn't know existed. They have grown tired of being told their own history by non-indigenous people with greater access to archives in metropolitan centres. They have grown frustrated at not being able to control the circulation of the knowledge held within documents that they have not been given time to assess; that they do not own.¹⁰

My cultural biases may cloud my experience of iwi visits, but a recent example is telling. On the surface there is excitement at the prospect of accessing their stories as viewed and documented by the state. It is acknowledged that the collection is important, sacred, and one that must be cared for. But the colonial context and history that led to the creation of the records is always present. "The colonial collecting endeavor was not innocent," argues Anderson. "It had intent, it had effects and it has remaining consequences."¹¹ For example, when showing a deed of purchase for a large tract of land to one researcher, I could feel the anger and emotion the record stirred. And there is every right to be angry – both at the undoing of indigenous sovereignty, and the fact that to access an account of that undoing has to be through a Pākehā intermediary, through a Pākehā finding aid and system of organization, and inside a Pākehā institution.

We cannot change the past; nor should we abandon core archival principles that help illuminate it. But as Ann Laura Stoler notes, "what constitutes the archive, what form it takes, and what systems of classification and epistemology signal at specific times are (and reflect) critical features of colonial politics and state power."¹² This relates as much to current practice as it does to the past.

The issue of colonial power manifests itself in other ways. Research shows that monocultural spaces such as government buildings can act as

a barrier to access. A survey conducted by Auckland Libraries found that nearly a third of Māori participants reported feelings of discomfort, while my own research into non-users found that participants interviewed felt some form of institutional anxiety.¹³ Such anxiety will always likely to be present for Māori until they see their culture reflected in public institutions; until information systems and spaces are truly “based on the philosophies or belief systems of iwi.”¹⁴ Yet according to Luqman Hayes’ 2012 study, there was “scant evidence that kaupapa Māori, mātauranga Māori and Te Ao Māori form part of a formalized bicultural strategy within small and medium (that is, level two and three) public libraries in New Zealand.”¹⁵ That libraries are still ahead of archives in this area is revealing.

Records creation and the ownership of knowledge

The question of access leads on to records creation and the ownership of knowledge, especially indigenous knowledge. Anderson writes of colonial law being the “archon of the archive.” It governs the collection and ensures indigenous peoples, as the ‘subjects’ of records, are “not recognized as having legal rights as ‘authors’, ‘artists’ or ‘owners’. Simply, and literally, they did not ‘make’ the record.”¹⁶ This paradigm of colonial control has “ongoing legacies in archives where indigenous people still have to mount arguments for why they also have rights to access, to copy and to control material that documents and records their lives and cultures in intimate detail.”¹⁷

Some may argue that according to the Public Records Act the records are ‘theirs’, in that the collection exists as a cultural memory accessible to anyone. They are, after all, public records. But this says nothing of power dynamics and the many barriers to access, let alone non-western understandings of knowledge and ownership. As one participant in my research argued, western paradigms, coupled with socio-economic factors, would prevent many like him from accessing archives. “There are all sorts of ways that people are disenfranchised from accessing information,” he said, “whether that’s various kinds of literacy i.e. the most basic literacy, or literacy on the level of being able to filter and understand the particular languages that are used by officialdom.” There was also the “emotional reality of being disenfranchised – what’s your motivation to access information and know about the particulars of your disenfranchisement if you don’t have hope for things being different?”¹⁸

To paraphrase Anderson and Stoler, the colonial continuum reveals and reproduces the power of the state. At its most basic level, it

determines what records are discovered and accessed. For example, the iwi researcher could not understand why the deed, which contained many names of family signatories and sites of immense importance, were not listed in the finding aid. Why, he could have asked, was a detailed series description on the government agency that created the record available, but nothing existed on the other party? Were not the Māori signatories equal creators of the record, equal predecessor agencies? Where was the metadata that he could search, that he could relate to? Adding intuitive metadata for Māori to existing records is just one small way of unsettling such power. An EDRMS based on mātauranga Māori would be another way to future-proof intuitive access.

Tikanga Māori and Te Tiriti o Waitangi

If we are to remain custodians of documented interaction with tangata whenua, then we have a responsibility to continue changes in the archival profession. The way our institutions are organized (both spatially and structurally), and the way we approach knowledge production, need to be governed with those whose land our archives possess. In doing so we acknowledge that Māori, in signing Te Tiriti o Waitangi (and not the English 'version') never ceded their sovereignty. In doing so we acknowledge that tikanga was the first law of Aotearoa, and that it has a place outside of policy documents or powhiri.

According to Moana Jackson, "tikanga has been diminished and constrained by the labels of colonization ... tikanga has been transformed from its expanding site of freedom and political sovereignty into a subordinate place of ceremony."¹⁹ Ani Mikaere writes how this elaborate system of balance and regulation "was ensured through the exercise of rangatiratanga, which was 'a total political authority'. Importantly," she notes, "both the Declaration of Independence and Te Tiriti o Waitangi that followed it reaffirmed that authority."²⁰ If we are to acknowledge Te Tiriti as understood and documented in te reo Māori, then tikanga Māori and its political framework cannot be divorced from it.

This is not a matter of 'special treatment'. Nor is it the imposition of the past actions of others onto future generations. It is the recognition that unlike Pākehā or other cultural groups that make up Aotearoa, "Māori are tangata whenua—Māori culture, history and language have no other home."²¹ Sven Lindqvist in *Terra Nullius* reminds us that as beneficiaries of settler colonialism, Pākehā have no right to disown the dirtier aspects of our past: "I'd had my share of the booty, so I had to take my share of the responsibility, too."²²

With this responsibility comes a unique opportunity—one that could inform others the world over. Recent debates around constitutional reform show us that sincere, Tiriti-based models of governance and organization are available. A long-standing example is the Raukawa-Mihinare Model. This decision-making structure consists of three houses:

Tākanga Māori House: where the Māori partners plan and prepare their proposals

Tākanga Pākehā House: where the Pākehā partners plan and prepare their submissions

Two-Tikanga (or Tiriti o Waitangi) House: where a council of representatives of the two tikanga houses consider individual and joint proposals against a set of criteria²³

According to this structure, all proposals are tested against Te Tiriti o Waitangi, and decision making within both the Māori and the Two-Tikanga house is by consensus.²⁴

One organization that has formally adopted and adapted this framework is the NZ Playcentre Federation. It is also governed at a national level by the Raukawa-Mihinare model. Decisions made by Te Whare Tikanga Māori and Tangata Tiriti House are brought together and then celebrated in Te Wa o Rongo, The Treaty of Waitangi House. In the words of Rachelle Hautapu, “we have said yes to the opportunity to show Aotearoa New Zealand what a Tiriti based partnership can look like, to demonstrate how we can preserve the mana of both Māori and Pākehā in ways that are authentic and meaningful.”²⁵

This model has already been extended to the GLAM sector. Whatarangi Winiata from Te Wānanga o Raukawa talks of the relationship between a Māori worldview and the organization of their library, and the development of a kaupapa-tikanga framework.²⁶ Winiata gives examples of how this works in practice (following page).

Other examples exist, such as that used by The Anglican Church in Aotearoa, New Zealand and Polynesia (which has their own tikanga house model). The Independent Iwi Constitutional Working Group, convened by Professor Margaret Mutu and chaired by Moana Jackson, has also been developing a constitutional model based on tikanga Māori, He Whakaputanga o te Rangatiratanga o Niu Tirenī (the Declaration of Independence of 1835), and Te Tiriti o Waitangi. The United Nations Declaration of the Rights of Indigenous Peoples is core to their work.²⁷

In conclusion, there are past and present examples of how our

Kaupapa	Examples of Tikanga	Examples of quantification
Manaakitanga	Viewing each request of the archive as a mana enhancing act toward the collection	Number of requests received and responded to
Pūkengatanga	Designing and using systems that are based on the mātauranga continuum	List the systems, eg finding aid
Rangatiratanga	Teaching how to use the archive independently	Number of seminars presented and the attendances
Whanaungatanga	Maintaining contact with rūpū tuku iho (whānau, hapū and iwi) in the region	Number visits made
Wairuatanga	Regular opportunities to nourish wairuatanga	Number of regular karakia
Kotahitanga	Publicising important activities and accomplishments of the archive	Number of activities publicised
Kaitiakitanga	Using the kaupapa-tikanga framework	Number of kaupapa and number of matching tikanga
Ukaipōtanga	Fostering a sense of importance, of belonging, of potential to contribute	Number of events doing these things
Whakapapa	Encouraging and assisting staff to learn their own rūpū tuku iho	Number of staff who are competent in this respect or are developing themselves

institutions could be organised differently, as well as future opportunities not yet developed. A wider conversation is needed to see how an archival model could be implemented; one that is beyond the scope of this short text. Nonetheless, I want to end by echoing the words of Ani Mikaere: the recognition of tikanga Māori as the first law of Aotearoa need not be a cause for alarm. As Pākehā, confronting our past and our colonialism “might prove liberating.”²⁸ Acknowledging tikanga Māori and the overriding authority of tino rangatiratanga that was reaffirmed in 1840 allows us to create a meaningful Tiriti relationship, one that carries the seeds of a fruitful future.²⁹ While extra metadata and the recognition of tikanga in the archive falls short of decolonization, it goes some way to address the promises made by the Crown. By honoring such promises, we honor the importance of our collection, our collective past, and our future users.

Endnotes

1. Given that the state is an abstract way of defining social relationships between people, it's not technically correct for me to say that I personify it. More fitting would be that my relationship with the user becomes 'statist', but I didn't want to bore with ultra-left semantics in the first paragraph.
2. Sue McKemmish, 'Traces: Document, record, archives, archives' in Sue McKemmish, Michael Piggott, Barbara Reed & Frank Upward (eds.), *Archives: Recordkeeping in Society*, New South Wales: Centre for Information Studies, 2005, p.18.
3. Ashley Wiersma, 'What is settler colonialism?', available online at <http://colonialismthroughtheveil.wordpress.com/2012/09/07/what-is-settler-colonialism/>
4. It is important to note that settler communities are not homogenous – divisions of class, gender etc ensures certain parts of the community benefit more than others. However, the fundamental fact that all settlers benefit from colonialism remains.
5. Edward Cavanagh and Lorenzo Veracini, as cited by Wiersma, 'What is settler colonialism?'
6. Kim McBreen, 'The tapu of toanga and wāhine in a colonized land', available online at <http://starspangledrodeo.blogspot.co.nz/2011/02/tapu-of-toanga-and-wahine-in-colonised.html>
7. Linda Smith, as cited by McBreen, 'The tapu of toanga and wāhine in a colonized land'.
8. Waziyatawin, 'Colonialism on the Ground' in *Unsettling Ourselves: Reflections and Resources for Deconstructing Colonial Mentality*, Minnesota: Unsettling Minnesota, 2009, p.192.
9. Glen Sean Coulthard (Yellowknives Dene), as cited by Daniel Tseghay, available online at <http://rabble.ca/blogs/bloggers/mainlander/2014/08/book-review-red-skin-white-masks-rejecting-colonial-politics-recog>
10. Jane Anderson, '(Colonial) Archives and (Copyright) Law', available online at <http://nomorepotlucks.org/site/colonial-archives-and-copyright-law/>
11. Ibid.
12. Ann Laura Stoler, 'Colonial Archives and the Arts of Governance', *Archival Science*, 2007, p.87.
13. Luqman Hayes, 'Kaupapa Māori In New Zealand Public Libraries', *New Zealand Library and Information Management Journal* 53 (December 2013). Available online at <http://www.lianza.org.nz/resources/lianza-publications/nzlimj-e-journal/kaupapa-m%C4%81ori-newzealand-public-libraries>; Jared Davidson, 'Out of Sight, Out of Mind? Non-user Understandings of Archives in Aotearoa New Zealand', Masters Research Essay, February 2014. Available online at <http://researcharchive.vuw.ac.nz/xmlui/bitstream/handle/10063/3397/thesis.pdf?sequence=2>
14. Hayes, 'Kaupapa Māori in New Zealand Public Libraries', p.87.
15. Ibid.
16. Anderson, '(Colonial) Archives and (Copyright) Law'.
17. Anderson, '(Colonial) Archives and (Copyright) Law'.
18. Davidson, 'Out of Sight, Out of Mind?', p.22.
19. Moana Jackson, as cited by Ani Mikaere, 'The Treaty of Waitangi and Recognition of Tikanga Māori' in Michael Belgrave, Merata Kawharu, & David Vernon Williams (eds.), *Waitangi Revisited: Perspectives on the Treaty of Waitangi*, Oxford University Press, 2005, p.330.
20. Ibid., p.332.
21. Constitutional Advisory Panel, *New Zealand's Constitution: A Report on a Conversation*, November 2013, p.33.
22. Sven Lindqvist, *Terra Nullius: A Journey through No One's Land*, London: Grata Books, 2007, p.12.
23. Whatarangi Winiata, 'Raukawa-Mihinare Constitutional Model – Our People, Our Future, Our Way'. Presentation at *Our People, Our Future, Our Way*, Te Wānanga o Raukawa, Ōtaki, 18 November 2013.
24. Ibid.
25. Rachelle Hautapu, 'A Perspective on the New Federation Structure', *Playcentre Journal* 142, 2011, p.27.
26. Whatarangi Winiata, 'Our knowledge, our future: Puna maumahara & the mātāuranga continuum'. Presentation at *Sixth International Indigenous Librarians' Forum*, Ōtaki, 1-4 February, 2009.
27. Independent Iwi Constitutional Working Group, <http://www.converge.org.nz/pma/iwi.htm>
28. Mikaere, 'The Treaty of Waitangi and Recognition of Tikanga Māori', p.345.
29. Ibid.

We Shall Remember Them: Our World War One Chaplains¹

Elizabeth Charlton, Ken Scadden

The theme of this Conference is Connecting Past Present and Future and with the hundredth anniversary of the outbreak of World War One in 2014, and the many projects and commemorations being organised, it was fitting for the Marist Archives to also honour our participants. That, of course, meant we needed to collate information about them hence the impetus ...

The Impetus

While some Marists had served during World War One before entering the Society of Mary, we initially limited this current project to ordained priests and then narrowed this selection to those who were appointed to the New Zealand Expeditionary Forces (NZEF).



Figure 1: Marists who served as chaplains with the New Zealand Expeditionary Forces.

Within Marist circles, there has been the belief that there were eight Marists who had served as chaplains during World War One:

Fr Thomas Segrief sm

Fr Segrief was the first Roman Catholic Chaplain to serve and saw service throughout the whole war. He sailed with the Advance Party to Samoa, spent time at Trentham and Featherston Camps and ministered on both hospital ships *Maheno* and *Marama*. His time on the *Maheno* coincided with the Gallipoli campaign. He joined the New Zealand Expeditionary Force with the 23rd Reinforcements, serving in England and on the western front.

He was awarded the following medals: 1914-1915 Star, British War Medal 1914-1918, Victory Medal 1914-1919, NZ Colonial Auxiliary Forces Decoration, Long and Efficient Service Medal and NZ Territorial Service Medal. (Photo 2 – left)

Fr Alexander F McDonald sm

Leaving Waimate with one of Fr Aubry's violins, Fr McDonald accompanied the 8th Reinforcements in November 1915. He was stationed for his entire service in Egypt where he ministered to the New Zealand Mounted Rifles Brigade. On occasion, he also brought succour to the Australians who were also part of the ANZAC Mounted Division. (Photo 5)

Fr Nicholas Moloney sm

Fr Moloney was commissioned into the New Zealand Chaplains' Department in April 1914 and was appointed to the position of Roman Catholic Chaplain on the hospital ship *Marama* on her first charter, second charter second sailing, third charter and fourth charter. He missed the first sailing of the second charter, as he had been posted to Trentham Camp. In addition to his World War One medals, Fr Moloney also received the New Zealand Territorial Service Medal in 1930. (Photo 2 – right)

Fr Jean Barra sm

Initially appointed Honorary Chaplain to the Wanganui Irish Rifles on 23 May 1910, Fr Barra was called up by the French Army in 1916. With the support of Fr James McKenna, Senior Catholic Chaplain, and the approval of the Minister of Defence, Fr Barra was appointed Military Chaplain (Roman Catholic) to the New Zealand Expeditionary Forces (18th Reinforcements). Fr Barra saw service in northern France in 1917 and 1918 at the New Zealand General Hospital at Walton on Thames. (Photo 6)

Fr Francis Bartley sm

Fr Bartley was Curate at Nelson when he was appointed to leave with

the New Zealand Expeditionary Force (21st Reinforcements). He served in northern France in the second half of 1917. Unfortunately, health issues led to him being invalided back to New Zealand. However, he continued in the Chaplain's Department, being awarded the New Zealand Service and Long and Efficient Service Medals in 1930 and the Efficiency Decoration in 1935. (Photo 3)

Fr Célestin Lacroix sm

Fr Lacroix became a Chaplain to the 13th Regiment of the Territorial Force in June 1916. When another chaplain was required for service abroad, Fr Lacroix was nominated; however, at age 49 he was four years past the age limit for chaplains and required the special approval of the Minister of Defence to take up the position. He was a Curate in Greymouth when he left on board the *Tofua* in April 1917 (25th Reinforcements).² Fr Lacroix's service was spent at the New Zealand Stationary Hospital at Wisques, Pas-de-Calais, France.

On route to taking up his post at the Hospital, Fr Lacroix's train was involved in an accident. Fr Lacroix assisted in rescuing other passengers, which led to the Army Commander recording his appreciation for gallant conduct in the 2nd Army Routine Orders of 5 November 1917. (Photo 1)

Fr Michael Murphy sm

Fr Murphy's first religious appointment was to Timaru from where he left in November 1917 for Trentham before embarking with the 33rd Reinforcements, though being commissioned in the New Zealand Chaplains' Department in June 1912. He was initially stationed in England, leaving for the western front in June 1918, where he completed his duty. He was given official leave to visit Rome before returning to New Zealand in September 1919 on the *Remuera*. (Photo 4)

Fr Joseph Cullen sm

When Archives New Zealand started releasing the digitised copy of files from the Military Personnel Files series (18805), we found the accessions for the military history sheets, but could not find one for Fr Cullen. Why could not we find his? If we could not find his, could there be also be others missing?

Finding Fr Cullen

The first connection to make was with other records on Archway, Archives New Zealand's database. The answer was to be found in series 8653 – Army Lists and Registers of Commissions [record group].

Perusing the Register, answered one of our initial questions, "Were there other Marists who had been chaplains?" In all, another 14 were found; of those nine had territorial or World War One files on Archway.

There was Fr Cullen on the list, with his official register number, but still no record.

Fr Cullen, along with his brother Frank, had featured in Haigh's book³ as being the only brothers to serve as chaplains. But this did not help find his record.

The Wellington Sole Archivists' Group had visited NZ Defence Force Archives in 2013, so contact was made with the Registrar, Christine Edney to see if she could shed any light. Fr Cullen's date of birth had been incorrectly input into the system. Christine very kindly sent us a copy of his personnel file and added it to the pile for digitisation.

This informed us that Fr Cullen had served solely within New Zealand. We learnt from this that military history sheets were created only for those who had served with the NZEF.

Archdiocesan Archives Wellington

The equivalent of today's Military Ordinariate was run from the Archbishopric in Wellington. To be appointed chaplain, support was required from both the Marist Provincial as well as from the Senior Roman Catholic Chaplain, Monsignor John McKenna, Parish Priest of Masterton.⁴

Archbishop Francis Redwood and Coadjutor Archbishop Thomas O'Shea were both Marists. Many chaplains, including Bishop Cleary of Auckland wrote to them during World War One. We were fortunate to find correspondence from four of the seven Marists who served with NZEF.

It was in this collection that the next mystery appeared and more connections were needed to be made to solve it.

A tale of two photos

In the Archives of the Archdiocese of Wellington, there is a photo⁵ which has a striking likeness to one in our collection, which had always been known as Fr James Joseph McMenamin's burial service.⁶ Fr McMenamin had been the Parish Priest at Petone and was killed by a shell at Messines on 9 June 1917 while attending to the burial of a fallen soldier.

The photos (on next page) show the same people, but are they at a different event or even location?

Fr Raphael Vandaele, Parish Priest of Nieppe, had organised Fr McMenamin's burial in the parish priests' vault.⁷ Could he be the unidentified priest in the photo?

Fr Barra, in a letter to Archbishop O'Shea, had described the All Souls' Day mass that he had organised, without specifying the location.



Figure 2: Archdiocese of Wellington Archives (Box 381 – Military Ordinariate: World War 1 Chaplains / Taranaki-Waikato Wars).

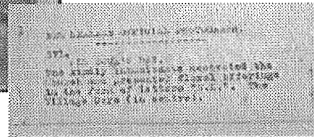


Figure 3: Marist Archives Wellington – PSC700.

As the photo from the Archdiocesan Archives had “Official Photograph” affixed to the back, Archway and the online collection from Alexander Turnbull Library were scoured with a variety of search terms.

Connecting with France

At the same time, information was sought in France. The parish of Nieppe is within the Diocese of Lille. Did the Diocesan Archives of Lille hold any records of the burial or the mass? Did they have a photo of Fr Vandaele to confirm whether he was the parish priest in the photo?



Figure 4: L'abbé Vandaele, Diocesan Archives of Lille.

Yes to the burial, no to the mass. Yes to a photo;⁸ this confirmed that Fr Vandaele was not the priest in the photo. The Archives holds the historic parish register that Fr Vandaele maintained during the war.⁹ He lists the Roman Catholic chaplains who were in Nieppe in 1917 and documents Fr McMenamin's burial in the parish priests' vault.

Further Internet searches identified Niepkerke: Nieppe Historical Society. A local newspaper article had mentioned that the Society had access to the diaries of an inhabitant who detailed life in Nieppe during the war. Was there any mention of Fr McMenamin's burial or mass? Attending mass for the troops was mentioned, but nothing specific.¹⁰

A connection through Niepkerke



Figure 5 (left): The grave of New Zealand army chaplain James Joseph McMenamin, killed in World War 1, France. Royal New Zealand Returned and Services Association: New Zealand official negatives, World War 1914-1918. Refl. 1/2-012808-G. Alexander Turnbull Library, Wellington, New Zealand. Figure 6 (right): The parish priests' vault at Nieppe, 2014. Photo taken by Nathalie Fache, Archivist of Nieppe.

was made with the town's archivist, Nathalie Fache, who indicated that the All Souls' Day photos were not taken in Nieppe.¹¹ However, she was very happy to receive information and a photo about Fr McMenamin, which will be included in the town's information on the fallen.¹²

A photo taken by Henry Armytage Saunders of Fr McMenamin's resting place was shared with Nathalie, who took this photo from a similar angle 97 years after Saunders.

All Souls' Day Service

The search of Alexander Turnbull Library had identified that the All Souls' Day mass photos had been taken in the village of Selles, Pas-de-Calais. A request was sent to the Diocesan Archives of Arras as to whether they had a record of the event and a photo of the parish priest.

No photo existed of the parish priest, but Fr Adolphe Roger had written a report at the request of his Bishop reporting on the parish during the war. In the report, mention was made of the presence of New Zealand troops and the All Souls' Day mass.¹³

Fr Barra described in vivid detail the service in his letter to Archbishop O'Shea dated 7 November 1917:¹⁴



Figure 7: Church service commemorating All Soul's Day in Selle, France. Royal New Zealand Returned and Services Association: New Zealand official negatives, World War 1914-1918. Ref: 1/2-013003-G. Alexander Turnbull Library, Wellington, New Zealand.

The parade came off all right; and on Monday 5th November, at 10 am the Holy Sacrifice was celebrated for the souls of our Heroes. The church was beautifully decorated. Black hangings covered the walls round; a large black cross stood well at the back of the altar; the catafalque was draped with a French flag, the flags of France and Britain posted in mourning at the four corners of it. In front of the sanctuary a large cross made of flowers, with the letters NZ made equally of flowers, gave to all the meaning of the ceremony. Over the sanctuary arch a banderolle was hung with these words upon it, "Eternal Rest Grant to Them, o Lord". Against the four pillars of the nave could be seen in large silver letters the four names of New Zealand fame in this war: Gallipoli, Somme, Messines, Ypres. The Curé sang the mass and the parish choir executed the liturgical singing with great sweetness and devotion. All the boys went to Holy Communion, led by their officers who knelt first at the Holy Table. It was a magnificent act of faith which brought tears to the eyes of the French people present. Fathers Bartley and Segrief had come to help me and the work went on quickly and well: I feel sure that God was pleased with the men. After a short sermon the men marched out of the church into the cemetery where the burial service was solemnly read for the dead who in the line have never had the blessing of the Holy Church over their sacred remains. It was most impressive! Four priests stood there at the foot of the Cross of Salvation, by the side of the immortal flag of France in the hands of a veteran wounded at Verdun, and all our noble NZ Catholic soldiers around. Angels of heaven, who witnessed the faith and devotion of those men, the religious silence of heroes as the glorious words of the Ritual were read out, write that scene down in the records of God! Carry to the trenches the protecting blessing of Christ and give joy to the bones of those who now sleep there, their last long sleep! "Exultabunt ossa humiliata!"¹⁵

Connecting with the Community

Our initial outreach efforts have been the memorial display in the Marist Archives and an article in the Marist Messenger, with others in the pipeline. The link to the online article has been shared with the archives in France, which contributed information.

Where the records are

In order to create the memorial display which tells the story of our chaplains, we have had contact with the following organisations:

Marist Archives Rome

St Patrick's College Wellington Archives

Archives New Zealand

New Zealand Defence Force Archives
 Alexander Turnbull Library
 Archdiocese of Wellington Archives
 Diocese of Lille Archives
 Diocese of Arras Archives
 Nieperkerke: Nieppe Historical Society
 Auckland Museum
 New Zealand Military History Society
 Archives départementales des Côtes d'Armor

This whole project has demonstrated the rewards of archives keeping in that we only had part of the jigsaw and by connecting with other archives institutions we were able to fill in the missing gaps. The Marists themselves have been pleasantly surprised by the information which has been uncovered about their early confreres.

Endnotes

1. Paper based on a presentation to the ARANZ Conference, Christchurch, 2014.
2. "Celestine Lacroix." *Cenotaph Database*. Accessed December 2, 2014. <http://muse.aucklandmuseum.com/databases/Cenotaph/AdvancedSearch.aspx>.
3. Bryant Haigh, J. *Men of Faith and Courage: The Official History of New Zealand's Army Chaplains*. Auckland, New Zealand: The Word Publishers Ltd, 1983.
4. Redwood sm, +F. Archbishop Francis Redwood sm to Dean Patrick Smyth sm, September 6, 1915. PHL1/97. Marist Archives. Wellington, New Zealand.
 Smyth sm, P. Dean Patrick Smyth sm to Archbishop Francis Redwood sm, October 2, 1915. PHL1/98-99. Marist Archives. Wellington, New Zealand.
5. New Zealand Official Photograph: 371 All Souls' Day. Photograph. Box 381 – Military Ordinariate: World War 1 Chaplains / Taranaki-Waikato Wars. Archdiocese of Wellington Archives. Wellington, New Zealand.
6. Known as Fr James Joseph McMenamin's burial service. Photograph. 1917. PSC700. Marist Archives. Wellington, New Zealand.
7. Barra sm, J. Fr Jean Barra sm to Archbishop Thomas O'Shea sm, June 11, 1917. Box 381 – Military Ordinariate: World War 1 Chaplains/ Taranaki-Waikato Wars. Archdiocese of Wellington Archives. Wellington, New Zealand.
8. *L'abbé Vandaele*. Photograph. c.1910. Archives Diocésaines de Lille. Lille, France.
9. Parish of St Martin, Nieppe. Parish history register. c.1903-c.1920. Archives Diocésaines de Lille. Lille, France.
10. Delpierre, J-C. "Nieppe Pendant la Première Guerre Mondiale." E-mail message to author. May 28, 2014.
11. Fache, N. "Photo." E-mail message to author. May 30, 2014.
12. Fache, N. "Bonsoir." E-mail message to author. August 15, 2014.
13. Roger, A. Report to Mgr Julien, Bishop of Arras on the history of the Diocesan parishes during World War One. c.1918. Archives Diocésaines d'Arras. Arras, France.
14. Barra sm, J. Fr Jean Barra sm to Archbishop Thomas O'Shea sm, November 7, 1917. Box 381 – Military Ordinariate: World War 1 Chaplains/ Taranaki-Waikato Wars. Archdiocese of Wellington Archives. Wellington, New Zealand.
15. Humbled bones shall rejoice, *Psalms* 51:8.