

**A PROPOSED FINDING AID FOR THE CULION  
RECORDS  
HELD IN THE JESUIT ARCHIVES**

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ABSTRACT

The Island of Culion in Northern Palawan served as among the world's largest leprosariums since its establishment by the American-sponsored Insular Government in 1906. It was created mainly for the segregation of people affected by leprosy given the absence of a cure for the disease. With the development of the Multi Drug Therapy (MDT), modern medicine eventually declared a victorious stance against leprosy thus eliminating it in Culion. In the quest to document and preserve the very few written sources of leprosy in the country, a movement to inventory the remaining documentary evidence of leprosy in Culion began. Three main sources of leprosy records in Culion were identified, namely: the municipal office, hospital records and the church archives.

Through the years, records of the Church in Culion were lost, mainly attributed to various natural incidents. Thus the documents of the activities of a religious order that cared for the patients in the colony, the Society of Jesus, were practically obliterated. The Jesuits served as colony chaplains throughout the existence of Culion as a leprosarium and their documents pose as a valuable trove of resources to the island's past. Fortunately, records on Culion still exist at the Jesuit Archives based in Metro Manila. With the goal of providing access to materials that would complement the lost records and highlight the activities and writing of the Jesuits, this study has focused on developing a finding aid to the Jesuit Records of Culion (dated 1904– 1941) housed in the Archives of the Philippine Province, Loyola House of Studies, Ateneo

Chua, M.R. (2006). *A proposed finding aid for the Culion records held in the Jesuit Archives*. An unpublished undergraduate thesis, Institute of Library and Information Science, University of the Philippines, Diliman, Quezon City.

de Manila University. Constructing the finding aid involved archival arrangement and description, using the General International Standard Archival Description or ISAD(g), Second Edition, 2000, and all the Jesuit Papers about Culion were considered a manuscript collection and called “The Culion Papers”. The collection was dominated by correspondence and it was difficult to assign particular contexts of creation that would be the basis of the series arrangement. With only the chronological arrangement of papers, analysis by provenance, or granting attribution to the creating body, proved to be a challenging process.

By treating documents as “products of work processes” and “multicontextual traces of action”, along with the principles enshrined in ISAD(g), the context of creation of each item (document) was determined. An expanded and detailed document analysis judged each document based on the presentation of information, the objective/motive of the person/creator and the content. Historical Research into the Corporate Nature of the Society, Jesuit Reportage and Information Mechanism/System was necessary to see their administrative context.

The constructed finding aid consisted of five series which are the recordmaking activities of the Jesuits in Culion, namely: correspondence, calling for donors and donations, producing mission reports, adhering to binding documents (case files) and publishing materials about their work. Correspondence involved government relations, communication with superiors, Church building and repair, assets or business ventures and personal communications. The act of formal reportage involved producing narratives of the mission, writing the Jesuit classics of *Litterae Annuae* and *Historia Domus*, reporting finances through *Status Temporalis* and religious services through statistics. The effective correspondence network distinct to the Order ensured the regularity of Jesuit communication from their missions. Corporate Nature, training and education of its members guaranteed a style of writing that is scientific and concise in elements.

## BACKGROUND OF THE STUDY

*Leprosy* in the Philippines during the turn of the 20<sup>th</sup> century has spread at an alarming rate. During the first few years of United States colonial rule, American officials recorded thousands of new cases per year throughout the islands, prompting the newly established medical institutions to take this in serious consideration. There was an overwhelming fear that the disease could overrun the whole country of a few million people in just decades.

Fear was then transformed to swift action when the United States Congress passed the Segregation Law to be implemented in the entire Philippine Islands, which enforcers and medical officials to detain all people suspected/diagnosed with leprosy regardless of age, gender, race and religion. Those afflicted with the disease must be segregated from the general public and shipped to the Island of Culion in the north of Palawan.

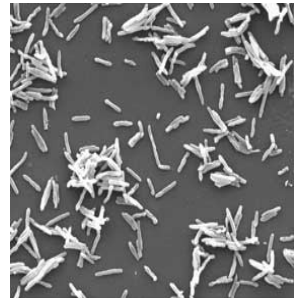
Culion was selected by an American Colony Committee as the ideal place for the leprosy patients for a number of reasons as Arthur Weiss, SJ narrates: the Island was within sea routes, had pleasant climate and had an abundance of fish in the waters, where a community will be capable of sustaining itself through fishing as a source of livelihood. Its vegetation and temperature were conducive for the living of patients. Thus in conjunction with the Friar Lands Act, the American Government purchased the properties in the Island to begin its work. Once in government possession, infrastructure was built to transform a part of the island into a complete medical compound: an envisioned “Leper Colony” with hospital buildings, laboratories, treatment facilities and housing for patients. Its existence was focused on the care of patients and ultimately for the research for leprosy’s cure.

The island was the only place where patients could live in a self-sustaining community while receiving treatment and care from dedicated medical staff and religious orders. This is why through the years of the Colony’s existence, leprosy patients all over the Philippine Islands were no longer segregated by force of law, but volunteered themselves to be sent to a place where people were not

discriminated nor banished, but received utmost attention and importance. Due to the number of afflicted persons admitted each year and the size of the island and its community, Culion became the world's largest Leper Colony.

Recent medical literature could attest that in the recent years, Culion has succeeded in eliminating leprosy in the island. With the advent of the Multiple Drug Treatment (MDT), the latest and most effective cure for leprosy, modern medicine fought a winning battle against the bacteria. From then on, the presence of this drug slowly changed the lives of patients as they were treated, eventually healing the whole island's population. Furthermore, this island community slowly transformed from "colony" to a local government unit (LGU).

The disease has been declared eradicated, and if present, controllable. Though majority of Culion's locals are the descendants of patients, there is no doubt about their health for medical experiments done in the island for the past decades had dismissed claims of hereditary infection. The present inhabitants now constitute a community where once an island of disease is now sprawling with life.



**Fig. 1. Leprosy Bacteria**  
(www.natgeo.com)

### **The Leprosarium Archives Project**

The study's inception traces its roots on two historical contexts: the historical context of leprosy in the Philippines and the context of leprosy work worldwide. These two contexts both refer to initiatives geared towards existing archival evidence pertaining to leprosy. In July of 2003, the National Commission for Culture and the Arts (NCCA) of the Philippines, through the National Committee on Archives, conducted a visual inspection of Culion's archival materials and provided training/technical advice for staff working on records and files. This was a response to the call of Culion's municipal officials for technical assistance. Such an

inspection eventually caught the attention of the International Leprosy Association's Global Project on the History of Leprosy ([www.leprosyhistory.org](http://www.leprosyhistory.org)), an international initiative fully funded by the Nippon Foundation and based at the Wellcome Unit for the History of Medicine in Oxford University. The Global Project calls for the search, citation of location and donation of all possible materials on leprosy, ultimately envisioning a grand database that would form a community of leprosy advocates.

This Global Project recognized the Culion records' significance in the international historical context as it quoted the NCCA's report which stated: "the archival records currently housed in the Culion Museum will form the nucleus of the Culion Leprosy Archives and will be a major contributor to the global project". It also acknowledges Culion as "the model" for leprosy colonies in other countries due to its significant patient population and aggressive medical research. Dr. Jo Robertson, Research Officer in the Wellcome Unit, made contact with Ricardo Punzalan, a specialist in Archival Science and Professor at the University of the Philippines School of Library and Information Science, to conduct an archival inventory of the materials in coordination with Dr. Arturo Cunanan, chief of Culion Leprosy Control and Rehabilitation Program.

### **The Jesuits in the Island: an untapped Record Group**

The NCCA report implied three main provenance or "contextual sources" of Culion's records: the Culion Municipal government, the Culion Sanitarium and the Culion Catholic Church. All three record groups document the various activities which transpired through the course of Culion's history. Specifically, record sources in the context of religion (the Catholic Church in the island) would pose as a highly-interesting trove of documents relating to the island's past.

Along with the earliest residents and medical staff to inhabit the colony, the Sisters of St. Paul de Chartres and members of the Society of Jesus (the Jesuits) had pioneering efforts on caring for the patients. According to the later's records, shortly before the Culion Leper Colony Division was established in 1906, the Jesuits were appointed as colony chaplains and tasked to take care of the existing Catholic Church in Culion built by the Order of the Recollects. This sacred building was originally surrounded by a beautifully constructed fortress, named Fuerza de Culion, built according to Spanish colonial military strategy (Javellana, 1997). Significantly, as the Jesuits cared for the patients, their presence and activities through the years as members of the colony "community"



**Fig. 2. The Catholic Church and the Jesuits in Culion ca. 1930**  
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produced a wealth of records; very valuable evidential documents that would facilitate historical research about the existence of Culion as a Leprosarium. According to locals, these records were originally housed at the church near the sanitarium but were lost to fire. It is no longer certain when these documents were burned and the only existing materials about them are in Quezon City.



**Fig. 3. Loyola House of Studies**  
**1950s**  
(ateneo.edu.ph)

The records of the Jesuits were seen as a pivotal component of Culion's archival materials, for they

were among the religious orders who witnessed the leprosarium's foundation and work. Significantly, Jesuit priests and staff saw the events through the course of the island's history.

## ACCESS AS NECESSITY

In the event of use by scholars, researchers and interested readers, users will be faced with an arrangement in the most pristine archival condition. Locating sets of documents is quite convenient on the repository level due to a classification system tailor-made for the organizational nature of the Society of Jesus, where arrangement follows the *province-mission-house* system. But other potential document viewers such as historians will delve deeper than the record group level. When professional researchers engage the Culion *fonds*, vital archival information will be demanded with regards to subject matter/topic, activities and organizational functions that spawned the creation of documentary evidence. To put it theoretically, they are David Bearman's *content, context and structure* of records that facilitate archival searches.

With these conditions taken into account, the study originally proposed to develop a Finding Aid utilizing the General International Standard Archival Description or ISAD(g), an accepted standard by the International Council on Archives. The process of developing such a access tool is an effective package of research methodologies which seeks to answer the following problems:

- What constitutes the multilevel document/record arrangement of the Society of Jesus based on its work processes done in a leprosarium, as illustrated in Culion, which was among the largest and most populated in the world?
- What are the different contexts, practices and activities of the Jesuits that lead to the creation and use of their records in Culion?
- How were records used and what were their informational values to the Order and to Culion?

## The Finding Aid

Originally referred to as an archival checklist, the finding aid is often mistaken to be a mere inventory of archival sources, or a list of documentary evidence. In reality, the concept is a product of the practice of arrangement and description, where archivists not only apply physical organization of documents, but also *intellectual control*.

The Finding Aid is necessarily produced as an access tool for locating pertinent hits to research queries by scholars and historical investigators. A form of “search technology” in its own right, its significance is often manifested by the fact that researchers face documentary sources measured in paper stacks, hundreds of feet or meters in height. This is the physical scenario in an archival collection which does not get close to helping fulfill a subject/topic search, more so in a contextual search for records. Thus, researchers are assisted through finding aids which basically show a document listing with respect to a number of *metadata*, such as document creator, date, documentary form/type, activity/function etc. Arrangement according to such data constitutes intellectual control regardless of physical arrangement, and may sum up to more than one intellectual arrangement scheme. These arguments will be discussed in the succeeding parts as these concepts should be coupled with its parent theories of arrangement and description. Nonetheless, archival collections in Europe and North America have seen the necessity of these aids as they have organized the tallest stacks, sorted according originating department, creator, date and subject matter among others. Samples of finding aids are currently found in the websites of some university archives in the United States and Canada, as well as the sites of firms and companies which have organized their accumulated organizational documents. This is, by no means, exclusive to corporate records or organizational documents because even historical societies and manuscript collections have prepared finding aids available on the internet. As a widely accepted archival access tool, the finding aid is a result of building an archival document/record structure through



arrangement and description that shows the different contexts of record creation and use.

### **Need for Structure and Documentary Evidence**

According to the Society of American Archivists, the motive of such a device is to provide both physical and intellectual control over unpublished documents and other entities, in contrast to library holdings which contain published materials. Since archives deal with unique and irreplaceable material, researchers will be referring to them for proof and evidence that could only be realized upon building a “structure” among the records.

The earliest information gained at the start of this research owes much to the work of Virginia Libang, who in 1979 produced a comprehensive inventory or checklist of all documents of the Arzobispado de Manila Archives. This gave the researcher some initial familiarization about the appearance, composition and function of an archival checklist in the religious context, and the need of it. Stating that her study “will serve as a finding aid, guide and an inventory of the manuscripts and unpublished documents” (Libang, 1979), she mentioned the unbreakable link between archives and *historiography*, when historians often treat records as *evidence* than in any other source material, and providing access to records gives access to the facts of history. In fact, Jonathan Furner stressed the point of the archives when he claimed that a historian emulates the research methods of a lawyer in forensic fashion, that archival materials assume some form of *evidentiarieness*. Thus, providing a finding aid to historical documents aids researchers to gain access to intellectually-controlled and credible materials. Archivists and historians share the view that credibility in terms of evidence is crucial in reconstructing the past.

There was no intention to acquire these Jesuit Records nor obtain copies of them to be included in the Culion Archives Project. Physical organization into one repository is not a feasible venture when dealing with scattered sources. It is important to note that the study only provided intellectual arrangement which helped uncover the nature of recordkeeping and recordmaking of the

Jesuits in Culion, ultimately providing effective access to documents.

It is foreseeable that future clientele/patrons of the said Culion Archives, once completed, will also be interested in checking on the records of the Jesuits for they were the order who had pioneering efforts for the patients in Culion island.

### Scarce Existence

The act of scanning the history of missions from the early years of Christianity to the present era revealed an adherence of missionaries to the doctrine of caring for the poor, oppressed, and the sick. The spiritual fulfillment gained through attending to the needs of these marginalized peoples has fueled the missions' expansion to all parts of the world. Eventually, both catholic clergy and protestant laymen had been building institutions dedicated to their care. Aside from hospitals, mental institutions and orphanages, the widespread building of *leprosaria* became a world-accepted medical norm for addressing the problem leprosy. The website [leprosymission.org.uk](http://leprosymission.org.uk) contains very viable information on the history of religious missions to leprosaria and their patients around the globe, making it a chronicle of leprosy missions since the first millennium A.D.



**Fig. 4. Patients in Culion**

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Almost easily noticeable from the said web source was that the missions' histories were well-documented from the spread of Christianity in Europe to America, Africa, and key parts of Asia along with their work towards patients in these places. It is striking to see that one cannot easily find material on the missions to the Philippines, more so on the treatment of leprosy patients in the Philippine Islands. Despite the fact that the American Colonial Government's had the celebrated initiative to build the "Culion Leper Colony", the largest leprosarium in the world, very few records survived as evidence of its existence and activities. One cannot deny the serious scarcity of records pertaining to leprosaria in the country and there is a considerable problem in supporting the significance and existence of the once gravely marginalized people in society, the "lepers".

With the aim of constructing a tool parallel to what Libang (1979) accomplished with the Arzobispado records, the study on Jesuit records in Culion plays a contributory role to the necessary intellectual control of rare documentary evidence to support further study into the history of leprosaria worldwide. And since the processing of Culion records have started in the year 2005, it is high time to explore/build a conceptual model of record creation, recordkeeping and usage by a religious order on leprosy patients. At the very least, a leprosaria researcher should seek to support the ongoing and newly started archival discourse on records and leprosaria around the world.

### **Jesuit Records and Culion History**

Libang gave further information about the necessity of the records and religious orders in Philippine History, especially during the Spanish Regime, where church and state were inseparable in a section she called "Archival Resources of Religious Orders and Diocese where:

The holdings of [religious orders] are genuine historical tools and original sources for the study of Philippine history – in its church and state affairs. We know that the materials are [existent]

in respectable quantities but we do not know what depths and details and what the materials are. For Philippine Historiography, these materials are indispensable source materials.

The Leprosarium did not exist during the Spanish Regime but the island was not immune to the influence of religious orders. Naturally, the Jesuits had some important things to write of Culion's past that cannot be excluded from the Culion Archives Project. But as Libang claims, that "we do not know what depths and details the materials are", there is a pertinent need for an official finding aid to the Jesuit materials.

### **Distinct Archival Scenario**

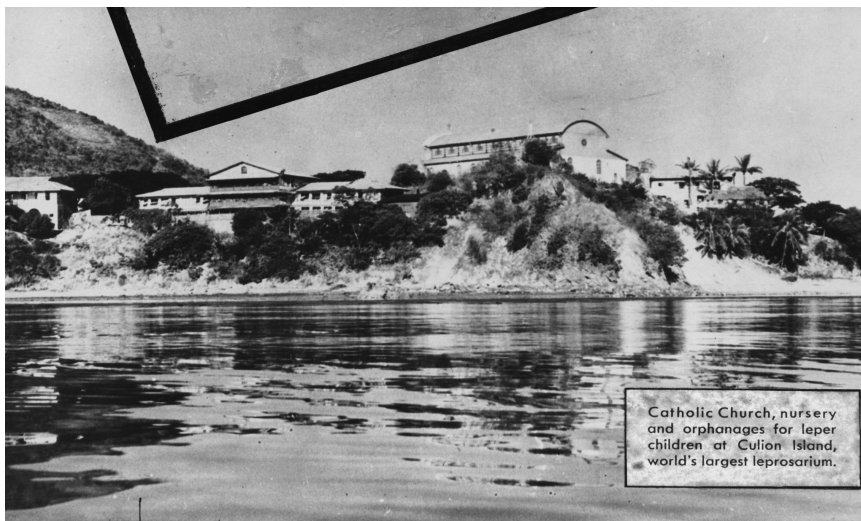
Professor Punzalan, in his MA Thesis on the archives in the museum context cited Theo Thomassen's statement about archival science's focus on "the concept of the record and the concept of the archive" (Thomassen, 2002). He further stated that the study of archival theory "shifts from the administration to the processes and contexts of record creation and use" (Punzalan, 2005). This statement exemplifies the notable and recent development of the "the science of archives" where in the past years research has focused on mere record keeping, administration, and the like. At the turn of the century, probably through the onslaught of recent philosophical overturns into postmodernist thought, this "science of archives" and the study of it recently encouraged the research and exploration of the different *recordkeeping*, *recordmaking* and record usage practices from various contexts.

Postmodernism's impact on archival science carried with it the baggage of *contingency* thinking, wherein the researcher no longer imposes a positivist standard on a particular archival context, but extracts the unique characteristics and elements of an archival setting/scenario. Further, Terry Cook, Canadian archival theorist, recognized the assumption that there is nothing objective in the recordkeeping/making process, that "archives are products of subjective [and biased] creation and use" (Cook, 2000). That the science of archives evolved to contingency thinking and

understanding, the researcher could not ignore the assumption that there are significant differences in record settings, sometimes called “regimes” by archival theorists. These differences should now form the bulk and concentration of archival research.

On the significant matter of contingency thinking, Culion is precisely qualified as a unique archival scenario. The leprosy-archives project focused on the construction of an official repository targeting the arrangement and description of the medical records accumulated in the sanitarium. It recognized the Culion scenario as having a particularly different record structure, wherein the setting of record series and record groups should subscribe to the leper colony’s context.

Not only are the medical records unique, but further contingent is the archival setting of the Jesuits in the island. Part of the community that sprawled from the leper colony, the church and the order’s involvement in the life of its people cannot be discounted. As an institution that accumulated its own records, this Jesuit setting offers another unique ground for archival research that is geared towards studying various contexts of record existence. After all, on the quest for unearthing various contexts, no study has yet explored the unique character of leprosy-based records accumulated by a religious order. The Jesuit records about the Culion Leper Colony will be an ideal regime to conduct such a study.



**Fig. 5. The Catholic Church in Culion Leprosaria ca. 1940**  
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### The Society of Jesus

The members of the Society of Jesus, commonly known as the *Jesuits*, could rightfully be considered as a distinct and remarkable religious order in the modern era. In the context of the Philippines, the Jesuits are known as the founders of prestigious institutions of higher learning, where their schools were once named *Ateneos* derived from the Greek city of Athens, the central place of intellect and learning in the ancient world.

But the reputation of the Jesuits in the Philippines spans beyond present consciousness. Philippine history is replete with details of the Society's involvement in the events which shaped the nation. The great figure Dr. Jose Rizal was educated in the Ateneo de Manila, purportedly causing him to absorb the neo-liberalist way of thinking which was only taught by the Jesuits in the Philippines in the 1800's. This philosophical influence inspired Rizal to study in Europe and inculcate in himself the virtues of Enlightenment, that it must be applied to change a Philippine Society plagued by the bonds of the dark ages wrought by feudalism. Yet in his struggles, the Filipino Hero was not confined within the generalized

notion of abuse of the friars in the country, but was able to single out the Jesuits as a distinct force in society: an intellectual force.

And the same goes with numerous authors who wrote about the order. Most of them were non-Jesuits and were never affiliated with them, but all had the common conclusion that the order was distinct and special. Even until the present era, aside from their usual intellectual pursuits, the Society of Jesus is also known for their successful missions, crisp and highly rigid organization, flexibility and well-roundedness. Its members also had ventures in politics and economic affairs, unparalleled by any other Catholic religious order.

The image and nature of the special order had its roots to the year 1534, when nobleman Ignatius of Loyola of Spanish Basque origin, along with six of his fellow students from Paris set the foundations of an international organization. Magnus Morner (1965), one of the observers of the Society describes that in 1540, the Pope confirmed the founding of the Society of Jesus “to promote both home and overseas missions”. The home front was described as the war against the protestant advance but the overseas was a job of complexity. It was tied with the European expansion to Asia in the age of the Counter Reformation and exploration, where Jesuit missions were the mechanism of connecting with native rulers, which is one of the earliest forms of Foreign Relations in the Renaissance period. Nonetheless, in their early years they have proven themselves successful in long-distance missions all because of the unique basic principles and structure of the Order.

### *Corporate Nature and Structure*

Writers of Jesuit history and philosophy have often anchored the Order’s identity with the principles laid-out by St. Ignatius. Steven J. Harris (1999), another Jesuit observer and specialist, has delved deep into the system of ideas that hold the Order together. He presents Ignatius, who viewed the future of the Society as “neither *monastic* (excluded from the real world and confined within the walls of the church) nor *diocesan*, thus not legally bound to bishop and parish”. Generally, it was a view of an international organization, being a *corporation* of travelers.

Identifying one's group as a corporation in the Jesuit context implied having members that stood out from other religious orders. The Society and its members were well considered different since its foundation, suppression and even after its revival in the early 1800's. Adherence to the principles of moral theology, institutionalized by Aquinas and St. Augustine in the medieval Catholic Church, was relaxed in the Jesuit mind. A new form of scholasticism was pioneered because Jesuits exhibited an *openness* to reason and science.

This characteristic *openness* by the Jesuits was discussed by Morner in detail. In his collection and editing of articles about the expulsion of Jesuits from Latin America prior to the Suppression of 1772, Morner describes Jesuit openness in: "...the heterogenous activities of the Jesuits all over the world *Ad Maiorem Dei Gloriam* were facilitated by a rather flexible attitude in the fields of divine worship and moral theology" (Morner, 1965). It ventures to suggest that such religious flexibility was parallel with the "Enlightened Era". It seems logical to observe that the Order was founded during Renaissance Europe, when worldliness, the temporal concerns have become necessities in daily thinking, when mercantilism will soon give birth to capitalism, the rise of the merchant class spawning free trade and commerce, and when man was on an enterprise to make sense of the natural world through the scientific method. All these were not alien to, if not, fully absorbed by members of the Society. Jesuits even delved into political and economic affairs, that Morner states:

Their vow prohibiting ownership of private property did not prevent Jesuits from devoting great attention to economic and financial matters. This was completely in line with their *realistic* approach to all problems, and because of their excellent administrative system, they were more successful in the field than any other body.

Realism was a key factor in Jesuit success, coupled with efficient management to make an effective organization. Morner

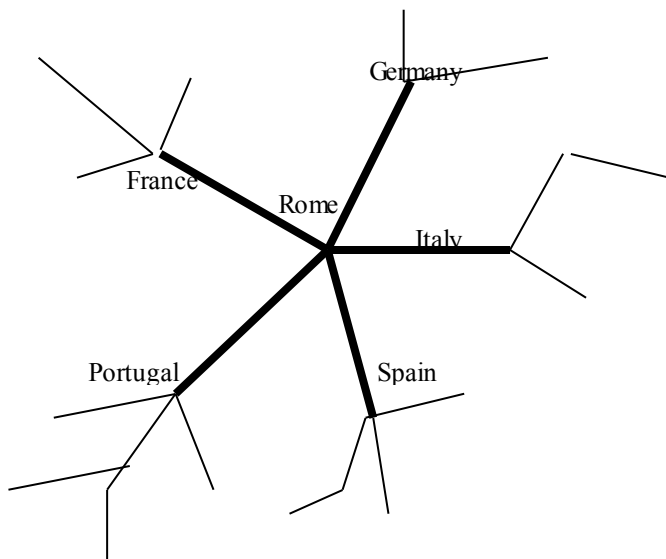


says it right that their effective structure owes to their principles of recruitment, training and organization. It was to be an ideal society of men, much like the modern notion of an engineered society through these three principles. Only men of sound mind and body were admitted. Those with the energy and intellect were more acceptable. Aristocratic background was always a plus. Morner also states that “the Jesuit Order pays much more attention to training its members than other orders”, a monastic vow of two years are required of novices, then on to theoretical studies for a dozen years on any modern science before being ordained. Through the centuries, the word *Jesuit* was always synonymous with *education*. Harris concurs with Morner in saying that the Jesuits do not confine themselves within monasteries. They live and work in missions, residences or colleges and always engage in teaching.

What maybe parallel with other orders is the Jesuit corporate structure, where professed religious men follow a hierarchy quite similar to the military. Morner described them, that members of the Order in the missions in a particular geographic area are organized under a *Province* directed by a Provincial. This Jesuit official is said to have a number of advisers called *Consultors*, who give handy information on reporting to Rome about the affairs of the Province. The Provincial Congregation assigns a representative every three years to the Father General in Rome to form the Congregatio Procuratorium, which has the power to elect a new General if the old one dies, that it also elects him for life along with his *assistancies* (Morner, 1965). This is the only body that is able to make alterations in the Constitutions of the Society of Jesus.

Steven Harris presents the Society’s structure in a more profound manner. The Assistancy-Province-Mission hierarchy was said to be the *corporate geography* of the Order. Harris presents a model of the hierarchy in its centrifugal forces, a centralized leadership’s direction emanating from the center outwards. This was done through the Assitancy-Province Tree showing the first assistancies established in the 1500’s, where under each assistancy’s geographic vicinity are the Jesuit provinces. There are normally five

assistancies, and the model below shows them before the 1772 suppression.



**Fig. 6. Assistancy-Province Tree**  
(Steven Harris, 1999)

*Jesuit Writing and Documentation*

If the model shows a rigid outward force, then the organization would also require a rigid inward force, or a strict feedback from the missions to the General. This centralist model's implication is that the members of the Order are trained to have strict obedience to superiors all the way up the hierarchy. Morner even described this obedience as similar to the Communist organization. But to Harris, obedience to superiors was utilitarian and benevolent. The virtue of *obedience* was a necessity for a

corporation of travelers, an organization whose practices required long-distance operations, which was a fitful challenge during an era without fiber-optic communication. A communication mechanism was needed to direct missions in far lands, where members of the Order would regularly inform superiors of his local conditions and ask advice.

Harris relates that in the long process of a Jesuit's training, corporate values are inculcated, not to make a solely obedient man, but a *reliable* agent. A Jesuit is considered an *agent* of the society who is trusted to travel and maintain the elaborate correspondence network that facilitates administrative control of the whole Society over long distances. Harris states that "corporate leadership can engage in effective action from a distance only if its agents send *trustworthy reports* to the center, where reports are sorted and used to enable leaders to make informed decisions" (Harris, 1999). The special information mechanism of correspondence, institutionalized within the Society, gave rise to a unique manner and style of Jesuit writing that has facilitated the spread of scientific data and thought across the globe. Morner compliments this information mechanism because it contributed to the attitude of exoticism in the Renaissance, when Europeans first caught hold of information of peoples from Latin America and Asia due to the quality of Jesuit writing.

This quality of writing is an effectively-managed and controlled practice in the Society. Harris says of it that even during its early years, there have been numerous instructions that almost amounted to a manual of writing Jesuit letters. They were prescriptive of what sort of information each type of document should contain, the writing style in each type, arrangement of information, types of information to gather etc. (Harris, 1999). The correspondence were indeed scientific and technical in their writing, which benefited European explorative scientists who relied on Jesuit reports from the far missions for data on nature. The educational training of members of the Society made them a band of professional data gatherers or scientific journalists/correspondents. Harris calls it the "hallmark of Jesuit Reportage" for their conciseness and intelligent content, the eyes

and ears of Jesuits who were also scientists: astronomers, naturalists, geographers etc.

Morner writes of a Jesuit Propaganda that spawned from the scientific correspondence network. The Society disseminated newsletters to the public which contained the reports from the missions, especially the notable *Litterae Annuae*, *Jesuit Relations* and *Letter Books*, all largely dependent on correspondence that made Harris dub them *The Republic of Letters*.

### **Analysis of Data from Accession**

Based on observation, scanning and familiarity with the documents of the Culion Papers, a number of metadata were used to extract basic information from the records. The Accession form appeared like a worksheet and was applied to all documents regardless of their documentary type, function, or creator etc. These elements were selected because they were basic and fundamental metadata common among the papers. The following were found most suitable and essential as basic information:

- (1) Reference Code – used in accordance with the Archives of the Philippine Province’s classification scheme. The finding aid used this inherent chronological classification system as complementary to the study. It served as actual pointers to the physical location of the documents in Jesuit possession.
- (2) Number of pages – provided the researcher with information on the extent of the document according to number of pages.
- (3) Language – some of the documents were in Spanish and Latin.
- (4) Documentary type – revealed the form that the document appears to be in. It may at times pertain to the structure of the document based on the orientation of its physical elements, such that a stationery heading would indicate a correspondence, another would signal a report or an legal document etc.
- (5) Date of Creation

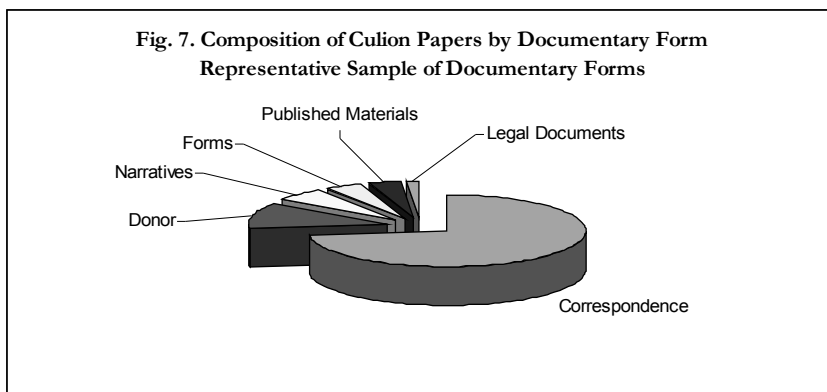
- (6) Title – this element was supplied by the researcher whenever necessary.
- (7) Creator
- (8) Scope and Content – this element was the most essential for it provided clues as to the function of the document or the purpose of its creation.
- (9) Note
- (10) Condition – physical condition or integrity of each document.

These ten metadata in the accession forms were not predestined to be the actual worksheet metadata of the item-level descriptions, but are just the basic familiarization of the documents. After accession, the following significant data were gathered:

#### *Documentary Type*

Apparently after accession, majority of the document forms in the Culion Papers were correspondence amounting to 73 percent of the collection. The next form with the numerous representatives was Donor confirmations, 34 documents, a type of form that was clearly for the context of donations. The Narratives consists of lengthy documents narrating the history of the Culion. These include the *Litterae Annuae* and the *Historia Domus* which appeared as organizational narratives in Latin. Another type consisted of forms pertaining to the *Status Temporalis* and the *Statistics*. It was easy to discern Published Materials which amounted to 11 documents. This consists of clippings, newsletters and pamphlets. The legal documents include sets of rules, an affidavit and a quit claim deed.

<b>Documentary Form</b>	<b>Number of Documents</b>
Correspondence	207
Donor	34
Narratives	16
Forms	12
Published Materials	11
Legal Documents	4
<b>Total</b>	<b>284</b>

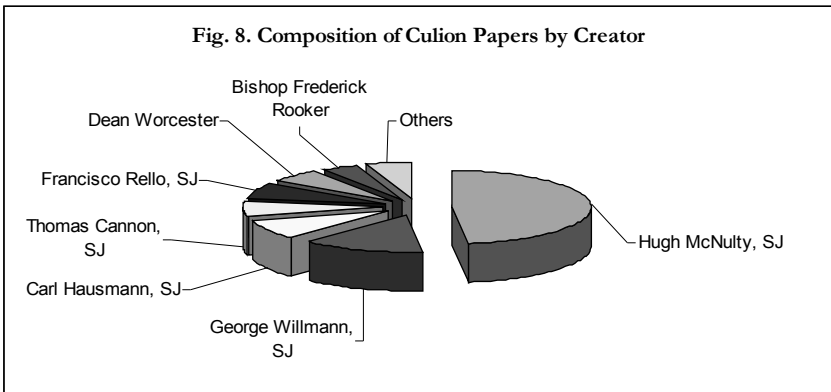


The analysis of documents by form falls under the ambit of the Document Analysis process by Flatirons Solutions. The above presentation of data is collectively called the *representative sample of documents by form*. These were the results of producing as many permutations of forms as possible. The Flatirons method would naturally go about arranging the documents based on the sample, but the results would be inconclusive and would be neglecting other contexts of creation. Other contexts must also be considered in building document arrangement.

#### *Creator/ Authorship*

The Culion Papers had significant creators, or those who created numerous documents among others in the whole collection. This list was created to sort out the seven most productive creators of documents. The incidence of co-authoring was considered, such that the document was counted as long as the name of the creator appeared as its imprimatur. These were derived from the top seven figures in the statistical ranking by record creator. Father McNulty tops the list with 71 documents created, while George Willmann, SJ comes with 21 documents.

Creator	Number of Documents
Hugh McNulty, SJ	71
George Willmann, SJ	21
Carl Hausmann, SJ	13
Thomas Cannon, SJ	10
Francisco Rello, SJ	10
Dean Worcester	9
Bishop Frederick Rooker	6
Others	8



### *Content/Subject Matter*

Conducting accession required an extraction of brief information on the content of each record. For lengthy documents, an outline was derived from them and written on the sheet. Some documents had multiple subject matters within them, making it nearly impossible to quantify their presence. This time, the numbers method would not fit into the qualitative study of subject matters/topics. Moreover, analysis of the topics depended on sorting-out the various activities illustrated in the record or facilitated by the record. The broadest topics of the Culion Papers in general were obtained and are discussed below:

- Government Relations – a number of documents especially in the first parts of the chronological arrangement have contained Government involvement with the operations of religious orders. Correspondence with government officials were continuous all throughout the years of the papers’ creation. They cannot be described as confined within a particular timeslot.
- Jesuit Superior – the Colony Chaplain as the Jesuit in the Culion Mission maintained close and regular communication with his superiors. Most were done in a manner of coordinating the activities of the order with the approval of the superior, on functions that concerned the mission.
- Church Building – some papers, especially during Colony Chaplain Father McNulty’s term, were dominantly about the construction projects of renovating the Church at Culion, building an additional chapel etc. This subject matter was significantly present due to the considerable number of documents about it.
- Narratives – there were papers that appeared to be formal prose narratives of some Jesuits, notably Fathers Repetti and Hausmann, including some visitors of the society to the Island.
- Latin Reports (*Litterae, Historia* and *Status Temporalis*) – a few organizational reports were present which were written in Latin and subscribed to a distinct and standard writing style.
- Donations – numerous documents relate to the subject of solicitation and receiving donations and gifts for the mission’s activities in the colony.
- Property – documents referring to business ventures, shares and real estate property of the Culion mission.
- Personal – communication papers deemed neither organizational nor reporting to superiors or any other mission activity.



- “Leper” Statistics – numbered/ quantified report or presentation of persons and religious ministrations in the colony.
- Incidents/Cases – some documents contained stories of cases or were created due to the legal processing of cases, like testimony, affidavit, deeds, rules etc.
- Petitions – a significant presence of mass actions by lepers created a number of petitions which contained patients’ signatures than run at 500 the least.

Based on the notable metadata gathered from the papers as presented above, a bare survey of these records shows that the documentary form *correspondence* dominates the collection well into a proportion of 73 percent, while other forms make-up only about one-fourth of the entire collection of papers. On the creator/authorship aspect, only one creator has produced a significant proportion of papers. There is no equal proportionality of authorship due to one creator’s papers amounting to almost half the collection. A survey of the content of the collection reveals, though not quantifiable, that the papers’ subject matter were distributed over a number of topics pertinent to the activities of record creation.

### **Analysis of Data from Provenance-Series Arrangement**

With the above analyses and considerations done through accessioning, an arrangement scheme was initially formulated. This depended on the analysis of the concept of the *series*. Fredric Miller described it as the most fundamental unit of arrangement and description. The Culion Papers, in its relatively small quantity, are considered a manuscript collection and as one record group. Its next-highest level of arrangement would be the series.

For this record group of papers with no inherent filing system except for a chronological scheme, using the concept of the series was not without considerable controversy and difficulty. In reiterating Schellenberg (1984) who defined the series as the records coherently arranged as trace of *action*, the problem arises when the archivist faces the dilemma of *what type of action* should provenance

follow. In other words, this *action* as the basis of the series is meant to be challenged by the different *types of action* that a series should document. Miller challenges the idea through his own definition of the series as:

A body of file units or documents arranged in accordance with a unified filing system or maintained as a unit because of some other relationship arising out of their creation, function, receipt, physical form, or use.

If it is not “in accordance with a unified filing system”, like in the case of manuscripts, then the concept of the series will have to grapple with different contexts of creation. The following is an attempt to explore these contexts and deconstruct the concept of the arrangement by series based on the following:

177. **Based on Creator** – records arranged by creating body/entity, like a department or bureau or a person/official. In the Culion Papers, this would mean an arrangement by name of Priest.
178. **Based on Function** – records arising as by-product of a specific activity or event. This is often seen in various deposit slips from the act of depositing in the bank, enrollment forms from the act of enrolling, marriage papers from the act of marrying, etc. Arrangement is action/activity-dependent. The activities of the Culion Mission could be determined through analysis of the contents of its documents.
179. **Based on Physical Form** – records sorted according to the elements of its physical appearance and presentation. It very much refers to types of documentary forms where all financial reports are grouped together; same with minutes, letters, maps, etc. An arrangement based on form could only yield one series, that is, correspondence.

In spite of this dilemma, Frederic Miller suggested that a series could be either generated by identification, creation, reconstitution and rearrangement. For a significantly disordered collection like this, Miller goes on to prescribe that the series would

have to be *created* on the basis of *type* and *activity*. But a number of confusions have risen in the conduct of arranging.

In a collection dominated by one documentary form, correspondence, and no equal proportion of authorship of documents, it was mainly difficult to find or assign a context of creation that would act as a stable basis for the series-arrangement. Fortunately, Theo Thomassen's concept of the record provided enlightenment in the middle of dispute. To reiterate Thomassen in his article on *recordness* in 2002, he describes the record as a product of the work process that created it, that the information contained in records is "process-bound", and that they must be retrieved from the context of those *work processes* (Thomassen, 2002). This statement gives insights for a finding aid that would provide effective access to archival information.

The Records Continuum Model by Frank Upward (2002) complemented this work-process analysis. The four archival dimensions of *create*, *capture*, *organize* and *pluralise* were essential in ensuring evidential value of records through arrangement. Each record in the Culion Papers would precisely be viewed in its *postmodernist* sense, that each document has multiple identities all happening at the same time. The multicontextuality of a document manifests itself in the fact that the Culion Papers could be possibly arranged based on any of the metadata, especially either by documentary form, creator or subject matter/activity. The clues for the problem discussed above falls under the *capture* and *organize* phase of the archival process. It implies that the best arrangement for disordered collections like this is "to link documents as traces of transactions, acts, decisions or communications they document, and their immediate business or social context" (Upward, 2002). Moreover, documents must be managed such that they function as corporate or social memory.

Therefore, to build a stable arrangement of the Culion Papers, the series must be based on the organizational functions (transactions, acts, decisions or communications) or activities of the Jesuits in the Culion Mission. Plans of arrangement by documentary form and arrangement by creator must be ruled-out, for they fail to provide an arrangement that is representative of the

work processes or functions of the mission. Traces of a direct and concise representation of work processes can only be found if the series is based on the functions found in the content of the documents. This is because information from the papers arranged by subject/topic renders traces of activities, function and work of the Jesuit Mission in Culion. It is the most convenient arrangement that would provide access, due to its adherence to Frank Upward's notion of the record as traces of organizational function and activity.

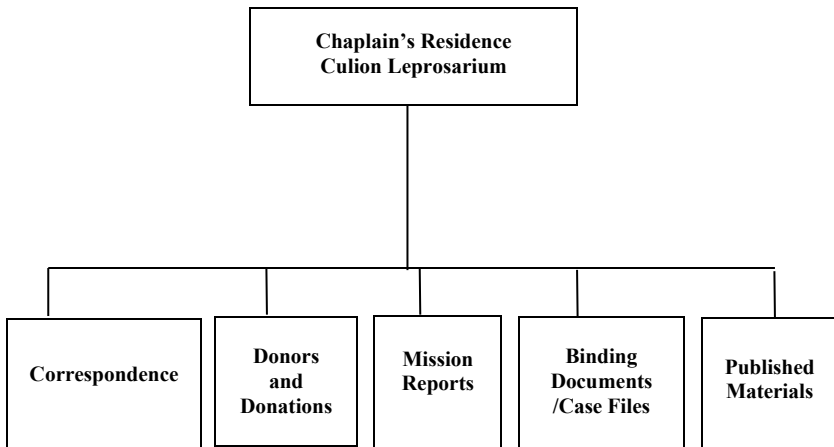
Moreover, in detailed consideration of the pertinent archival theories, the content of the papers, as well as detailed research into the nature of the Society of Jesus and Jesuit Writing/Documentation, the activities/functions of the Jesuit Mission in Culion could be summarized into five general aspects, which in turn became the series and sub-series levels of arrangement. The following discusses their nature:

- 193 Correspondence** – the creation of this series is mainly due to the existence of the documentary form of correspondence, which are traces of the significant documenting activity of the Culion Chaplain corresponding to different organizational entities and persons. The series is composed of the different activities of corresponding with different entities, as the sub-series: Government Relations, Superior, Church Building&Repair, Property (Assets) and Personal papers
- 194 Donors and Donations** – its sheer documentary numbers (second most numerous documentary type) in the collection shows the importance of the activity in the mission. It shows the frequency of executing this activity through the quantity of papers created in its context.
- 195 Mission Reports** – the act of reporting significantly stands as a distinct activity of the mission and warrants the creation of its own series. It contains the Narratives which are considered as formal reports of the mission, the debit-credit forms of Status Temporalis, the classic Litterae and the Historia Domus (Latin Reports).
- 196 Binding Documents/Case Files** – sorting out these papers required a detailed look on the incidents and cases involving the

members of the Culion Mission. It was deemed convenient for access and research that any document concerning legalities and law, rules and regulations on human relationships must be given their own place in the archival arrangement. The context, which is the *raison d'être* of this series, is the context of legalities and cases. There are no sub-series here but it includes a diversity of documentary forms such as affidavits, petitions, warrants, cases, deeds etc.

197 **Published Materials** – because majority of archival material are unpublished documents, the context of published materials are easily sorted out from the rest.

The series discussed above shows the presence of subordinate organizational functions of the Culion Mission, which could rightfully fall under more general ones. The placement of these subordinate functions in their most suitable/appropriate places in the document arrangement was based on the study of the Society's nature and recordmaking. Detailed analyses on the contexts of this recordmaking are discussed in the proposed finding aid, done through archival description of the arranged documents.



**Fig. 9. Series-Level Arrangement**

### Challenges in Contextual Analysis

Arranging the items caused minor confusion in determining the rightful place of each document within a series or a sub-series. Problems arose from the natural tendency that the Culion Papers are dominated by correspondence and one author. The analysis could not be confined into a *black and white* approach of sorting the documents. An archivist will have a number of considerations in the Culion Papers such as the occurrence of dual contexts of creation in a single item. These are its instances:

- **Superior versus Government Relations** – in some documents, correspondence with the Order's superiors included information in relating with lay/non-ecclesiastical administrators or government officials. An example is when a Committee arrived in Culion in 1904 to purchase all property in the island. Father Miguel Garcia. OAR would then report to Bishop Frederick Rooker of his act of dealing with the Insular Government, especially pricing the *convento* at 7,000 pesos. It could be both in the context of writing to a superior and dealing with the government.
- **Mission Report versus Correspondence** – Father Hugh McNulty exhibited this circumstance when he was communicating with the Jesuit Superior while at the same time making detailed narratives of the events in the colony. A decision must be made by the archivist in drawing the line. It was agreed that a mere correspondence is an act of written communication that emulates conversation, and usually expects an answer, or a two-way communication. The report requires details of narrating the realities of the creator, such that it is dependent on thorough event presentation.
- **Church Building versus Assets** – this is under the ambit of property context. The content and motives of the creator will differentiate them.
- **Government Relations versus Case Files** – in the occurrence of administrative incidents, the government conducts inquiries into the facts of cases which involve the

Order. The chaplains both deal with the government and present cases on paper. The nature of binding documents would distinguish these contexts.



**Fig. 10. Government Officials Visiting the Culion Church in 1941**

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### Description through ISAD(g)

Archival Description could have become more diverse and contingent to local archival practice in different countries or organizational settings if not for the standardization efforts of the members of the International Council on Archives. Rules on description have evolved and developed into a global standard that is “illustrative and not prescriptive”. Nonetheless it provides a global backbone for the practice of the liquid philosophy of *Respect des Fonds*.

The rules were guidelines to operationalize the concepts of records management. The standards were not confined to archival description, but were influential in formulating the arrangement. Section I.3 of ISAD(g) states that information are recorded at every phase of the records management process, one which explains the need to describe the *archival history* of documents according to ISAD(g). It ensures that the phases in the lifecycle of a record are well-documented because they affect the evidential value of records, as part of a larger registry system as described by Brien Brothman (2002). The archival history of the Culion Papers could only

mention the acquisition practice of the Archives of the Philippine Province, apparently appraised exhaustively, where all possible documents are obtained. Record groups are organized based on the Jesuit mission/house, geographically across the Philippine Islands. A chronological arrangement is applied on the papers within each group and made available to outsider's viewing once it surpasses the 50-year restriction policy.

Constructing the Finding Aid for the Culion Papers heavily relied on the *Context Area* descriptions, namely, metadata on the Creator and the Administrative History. Analysis of each record in placing it in the realm of these context descriptions required the detailed research into the nature of the Society of Jesus as a religious order, its structure and information mechanism. The nature of Jesuit writing and reportage provided the necessary background in deconstructing the correspondence-dominated collection. An awareness of the usual functions of the Society in administering its missions enabled the archivist to determine the activities that would be the basis of the creation of records. Jesuit *recordmaking* in Culion did not depend on the person as creator, but the activity/action/organizational function as creator. A detailed description on the Context Area was deemed very important in the higher levels of arrangement, the fonds, series and subseries. The data on *administrative history* and *creator* was crucial in positioning an item/record within its proper context in the whole collection.



## **IDENTITY STATEMENT AREA**

**Reference Code:** SJ APP VI-6

**Title:** The Culion Papers

**Dates:** 1904-1941

**Level of Description:** *Fonds*

**Extent of Unit of Description (# of Pages):** Two boxes; consists of 330 records registered in the Society of Jesus' Culion House's documents. Stack of papers approximately two feet high.

## **CONTEXT AREA**

**Name of Creator:** Society of Jesus, Chaplain's Quarters, Culion Mission

### **Administrative/Biographical History:**

The Culion House of the Society of Jesus (Jesuits) was established almost simultaneously with the founding of the Culion Leper Colony in the year 1906. As the American Colonial Government in the Philippines initiated programs to prevent the spread of leprosy across the islands through the segregation law, a committee on public health designated an island in the Calamian Group of Islands, North of Palawan, to isolate the lepers. Records could attest that the place was ideal for a number of reasons: it is within sea routes for visitors, abundant supply of fish for a self sustaining community and relatively pleasant climate. It is believed that the word "Culion" means "hard to reach", or as the Jesuit Fathers put it, "hard to get out from".

As the government made arrangements on securing the island for lepers before the year 1906, it had to move the whole population of the existing municipality to the nearby islands of Coron and Busuanga, thereby legally purchasing all buildings and houses left in the island. But purchasing the existing property of the Catholic Church in Culion proved to be a challenge to the government. The Church with the Fortress (Fuerza de Culion) surrounding it, along with a number of buildings such as the convento and others were not easily ceded to government custody. In 1904, formal negotiations were started between Mr. Dean Worcester of the Department of the Interior and Bishop Frederic Rooker of the Archdiocese of Jaro, Iloilo. The talks mainly tackled the disputed price of acquiring Church Property, the retention of the church and/or establishing it as exclusive for Roman Catholic worship, and the future administrative status of priests in a government-run Leper Colony.

A settlement was soon reached and both parties agreed that the Catholic Church will cede all Church Property to the government for the sum of 1000 pesos "reserving and excepting" the church building, the land where it stands and the walls of the old fortress, at the same time enforcing that this church is reserved for Roman Catholic worship. It was also agreed that the priests assigned to the Leper Colony will be treated as Government Chaplains similar to the case of the army and navy chaplains, "with the understanding that they will receive salary and have their own quarters". As the Bishop of Jaro searched for willing candidates to serve as chaplains, "Father Manuel Valles S.J. from the Jesuit Order" was recommended by the Apostolic Delegate, also "with the understanding that members of this Order will always be ready to be sent to Culion". This remarkable willingness was the start of a practice of sending Jesuits to serve as chaplains in the Leper Colony. Thus the "Chaplains Quarters" or the Culion Mission House under the administration of the Society of Jesus was established.

According to records contained in this fonds, the Culion House is administered under the larger context of the Philippine Mission, supervised by the Jesuit Province of Maryland in the United States. It follows the unique administrative framework of Assistancy-Province-Mission-House inherent to the Society of Jesus. Father Manuel Valles S.J. was the first Colony Chaplain, assigned in 1906 and part of the team that received the first batch of lepers who arrived on May 28, 1906, thus the opening of the Culion Leper Colony. In the next four decades, the Culion House was manned by the succeeding Jesuit Fathers Thomas Becker, Jose Tarrago, Felipe

Milan, Francisco Rello, Pedro Vigano, Hugh McNulty, Carl Hausmann and Anthony Gampp, S.J.

**Archival History:** Documents here are acquired by the Order's archives sequentially according to repository policies.

**Immediate Source of Acquisition:**

#### **CONTENT AND STRUCTURE AREA**

**Scope and Content:** The collection of Culion Papers consists of a wide variety of documentary formats dominated by correspondence. It also includes a number of reports in narrative format, a few government publications, clippings and organizational forms by the Order. Further details on each series are provided in their respective descriptions.

**Appraisal, Destruction and Scheduling Information:**

**Accruals:**

**System of Arrangement:** The fonds is arranged into the following series: Correspondence; Donors and Donations; Mission Reports; Case Files; and Published Materials.

#### **CONDITIONS OF ACCESS AND USE**

**Conditions on Access:** The Archives of the Philippine Province of the Society of Jesus strictly enforces its policy of restricted access to records which are created in the past 50 years. The documents in this collection are all open to viewing at the date of description for they have passed the 50 year restriction.

**Language of Material:**

**Physical Characteristics:**

**Finding Aids:** File lists available in the series or subseries level of descriptions.

**Location of Copies and Related Documents:**

**Location according to the Archives of the Philippine Province:** VI-06 of the Jesuit Archives Classification.

**NOTES:**

#### **DESCRIPTION CONTROL AREA**

**Archivists note:** Title supplied from contents of the fonds.

**Rules and Conventions of Description:** ISAD(g) 2nd ed., 2000.

**Described by:** Raymund Melvin S. Chua, UP ILIS.

**Date of Description:** March, 2006.

**Figure 11. Fonds-Level Description using ISAD(g)**

### **Item-Level Analysis**

Determining the place of a document in the arrangement scheme required a thorough item-level analysis that went beyond the suggested Document Analysis by Flatirons Solutions. In a collection with 73% correspondence, one must determine the organizational function/activity that lead to the document's creation, that is, the context of its creation. Three factors were considered crucial in deconstructing an item: *presentation* of

information, *objective/motive* of the person in creating it and the *content*. Even if most items are in one documentary form, the sequencing, arrangement and presentation of information would, say, distinguish a Mission Report from mere Correspondence. The motives of a creator would differentiate a government memo from a case file. Easily, the content would single out the context of “church building” versus a “business venture”. This document analysis has broader and more detailed criteria than the Flatirons Model which is confined within the analysis of form and content through SME (Subject Matter Experts).

The analysis in the item level was a clear confirmation of the remarkable concepts of David Bearman who stressed that a record should be treated based on its Context, Content and Structure. The use of ISAD(g) in the item level required an analysis on two critical areas: *Context Area* and *Content & Structure Area*.

### **Jesuit Writing Style**

The description of the items in the Culion Papers spawned a number of key observations on the nature of the records. One of them is confirming an inherent Jesuit writing style, especially in the context of Mission Reports and Correspondence. Steve Harris descriptions on Jesuit reportage manifested themselves in the Mission Report through the systematic and scientific narration of facts and aspects of the Culion Mission. Carl Hausmann, SJ and Arthur Weiss, SJ physicality of the islands, the location with reference to Manila, climate, then the history of its selection, the buildings and facilities, the people, social setup, economy, relationships and administration etc. The presentation of these aspects are inherent to people trained in the precepts of geography. A geographic description naturally comes out from a Jesuit who narrates a mission. Some examples are documents created by Tony Shavaban, SJ and Leo Cullum, SJ.

### **Father McNulty's Documents**

The most productive writer among the Culion Chaplains in the collections was described by Father Hausmann as having alertness and acumen. A number of factors caused him to lead the

pack: being exposed to New York's business culture before going to Culion gave him a mental framework on the need for written evidence of transactions. As a Jesuit he is expected to be educated and scientific/systematic in writing. He also exhibited a literary expressiveness and an interest in concrete projects.

### **The Mission Report Series**

This is the most interesting part for researchers and historians because it features narratives that are ready-made historical accounts of the mission. The Jesuit style of mission description in the participant-observer orientation makes these writings standardized and scientific. Details are kept to an objective presentation. *Litteraes* and the *Historia Domus* would be helpful for researchers with a facility in Latin. The Statistics would provide a quantified view of the leper colony. The arrangement scheme singled-out a series for the act of reporting for the convenience of researchers looking for immediate and ready data of the Culion Mission's story.

### **Incidents**

The relationships between workers in a leper colony were complex such that it involved incidents that are sorted as cases, which in turn necessitated the creation of binding documents. The occurrence of referring to past actions highlighted the significance of records as evidence in Haworth's description. The details of a "story" are locked in literature for future reading and study. Such events earn their significance to researchers and historians because of their documented form and existence.

### **Regular Links to Superiors Demonstrate the Jesuit Information System**

The dominating presence of correspondence is a reflection of what Morner and Harris described as the Jesuit *correspondence network* that made it a Republic of Letters, enabling them to circulate scientific and geographic data across Renaissance Europe. The need for reports from the field to make informed superior decisions

required the regular flow of letters, a general format carrying different contexts of creation.

## CONCLUSION

With the goal of unearthing the different contexts of creation in leprosarium records and providing intellectual access to the few literary sources of leprosaria in the country, this study has developed a finding aide for the Culion records of the Society of Jesus dating from 1904 to 1941. Constructing the finding aid for the Record Group of Culion in the said repository involved the Principle of *Respect des Fonds*, encompassing the concepts of Provenance and Original Order, implemented through archival Arrangement and Description standardized by the General International Standard Archival Description or ISAD(g), Second Edition, 2000. The Jesuit Papers about the Culion Leper Colony were called “The Culion Papers” and considered as a manuscript collection.

A number of problems arose with the formulation of a document arrangement that would facilitate effective access. In a collection dominated by one form, correspondence, and one person/creator of records, it was difficult to assign particular contexts of creation that would be the basis of the series arrangement. With no inherent file structure except chronological arrangement of the papers, analysis by provenance, or granting honor to the creating body, proved to be a challenging process.

The concept of the *record* and *recordness* by Theo Thomassen (2002) and Frank Upward’s Continuum theory (2002) provided clues for analysis. Through treating documents as “products of work processes” and “multicontextual traces of action”, a multilevel arrangement based on organization function/activity was implemented. The principles enshrined in ISAD(g), David Bearman’s concept of the Context, Content and Structure of Records became guidelines. The context of creation of each item (document) was determined through a forensic document analysis process that involved the presentation of information, the objective/motive of the person/creator and the content. Research

into the corporate nature of the Society of Jesus, Jesuit Reportage and Information Mechanism/System was necessary to see their administrative context.

Through this analysis of activities, function and administration, the multilevel arrangement was formulated and consisted of five series which are the recordmaking activities of the Jesuits in Culion, namely: correspondence, calling for donors and donations, producing mission reports, adhering to binding documents (case files) and publishing materials about their work. A number of sub-series were formed to specify the other activities that affected Jesuit recordmaking. Correspondence involved government relations, communication with superiors, Church building and repair, assets or business ventures and personal communications. The act of more formal reportage involved producing narratives of the mission, writing the Jesuit classics of *Litterae Annuae* and *Historia Domus*, reporting finances through *Status Temporalis* and religious services through statistics. Arrangement and Description made it possible to reveal these various contexts of the Jesuit records and enhance their evidential value in Brien Brothman's sense.



**Fig. 12. Children in Culion; Jesuit Chaplain in Background**  
 (Copyright belongs to The Jesuit Province of the Philippines)

A number of insights were found that affected the creation, keeping and use of the Society's documents. Even though Jesuit writing is dominated by correspondence, the effective correspondence network described by the Order's observers, Steven Harris and Magnus Morner, ensured the regularity of Jesuit communication from their missions, which as archival description showed, could be created in different administrative contexts. The Society of Jesus' Organizational Structure and Corporate Nature, coupled with the training and education of its members guaranteed a style of writing that is scientific and concise in elements.

## RECOMMENDATIONS

In line with the paradigm shift in archival theory and practice as provoked by Sue McKemmish and Frank Upward, the author highly recommends the implementation of a series of studies focusing on the recordkeeping and recordmaking practices of other leprosaria in the Philippines. The worldwide exploration into records within the context of the leprosaria is now up and running due to the efforts of the Global Project on the History of Leprosy, yet so much is still unknown as to what contexts of creation other leprosarium archives may bear. Continued documentation, search and description of the very few collections of leprosy-related records in the country must be one of the research priorities of students of archival studies. Further study could also be done on the records of missions by other religious orders. These organizations usually have collections dominated by correspondence and diaries dating back to the Spanish Era, that such a study on them can shed light on more "hidden" contexts of creation.

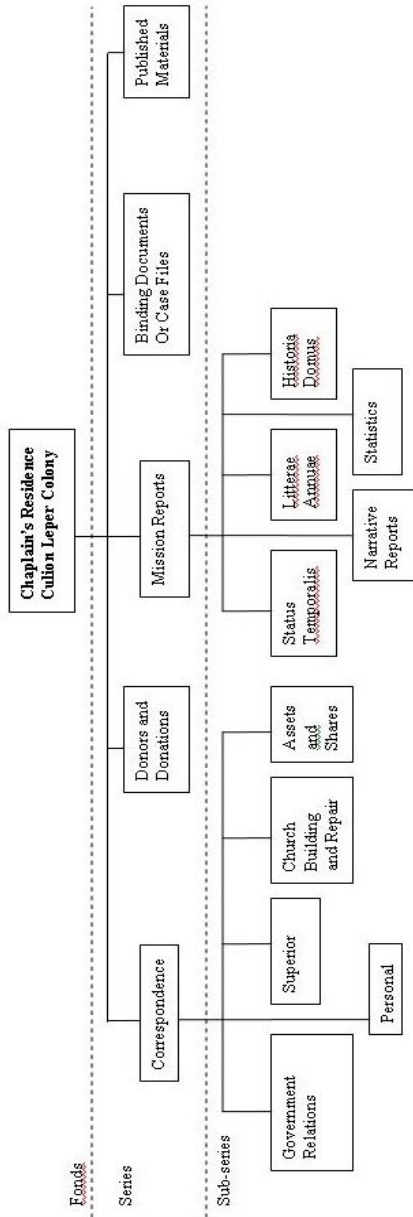
The study and its findings highlight the leprosarium as a unique archival scenario in the postmodernist sense, hoping to encourage further analyses on the nature of special documentary forms. The resulting finding aid, constructed through the use of Archival Arrangement and Description, the Principle of Respect des Fonds and detailed document analyses, would allow researchers

of leprosaria the needed effective access by viewing documents in terms of their function/activity/context of creation. In this way, the efforts of a heroic Religious Order will be preserved through time. The existence of the patients in Culion shall linger in social memory forever.



**Fig. 13. Padre Francisco Rello, SJ, with the Patients in 1938**  
(Copyright belongs to The Jesuit Province of the Philippines)





**MULTILEVEL ARRANGEMENT OF THE CULION PAPERS**

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