

**A SURVEY OF THE ARCHIVES OF THE MAJOR CHRISTIAN
DENOMINATIONS HELD IN REPOSITORIES
IN THE SYDNEY AREA**

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The scholar using the early records of New South Wales is well provided for at the Mitchell Library, where he can have access to the public archives of the State, to non-official records and to manuscripts. But there are many small repositories of important historical records scattered throughout Sydney, probably the most interesting of which are the archives of different Churches. A survey of the four major Christian denominations – Church of England, Catholic, Presbyterian and Methodist – looking at their archives from the points of view of holdings, processing and availability for use, revealed a very ambiguous position which led to a consideration of what improvements could be made to better exploit these resources.

If one were in any doubt as to the value of ecclesiastical archives, one has only to consider the wide range of Church activities in social, cultural, charitable and missionary spheres that are reflected in the records, and secondly, to consider the fact that in some areas of history these records provide the only documentary sources – as with missionary records for the study of Pacific history.

In carrying out this survey it was essential to begin with a definition of “archives” and we found that the Churches had no clear understanding of the word. There are problems of disentangling the public and private lives of clergy, and thus distinguishing between personal archives and what are strictly archives of the Churches. Associated with this is the whole area of related materials, for example Church newspapers such as the *Methodist* and the *Catholic Times* which are referred to as official organs of their respective Churches but which do not document official transactions. There are also items such as memorial plaques, tombstones, photographs and albums of newspaper cuttings all of which can provide a useful adjunct to records or indeed may be the only documentation. A further area of difficulty is archives whose ownership is contested by both Church and State. These archives are registers of baptisms, marriages and burials which were originally created by the Churches, but are now in the custody of the Registrar-General.

With these problems in mind, the most appropriate definition appears to be that of Sir John Ferguson who defines ecclesiastical archives as “records or documents addressed to or emanating from an ecclesiastical authority or one of its branches, activities or delegated authorities in the course of carrying on the work or business of those bodies or authorities”.¹

We will now look at the general attitude of the four Churches to the archives as expressed in any stated policies about records, and then look at holdings, pro-

1. Ferguson, J.A. “Ecclesiastical archives in New South Wales” in Archives and Manuscripts, 1 (5) Aug. 1958. p. 21.

cessing and availability for use.

I

The Churches have shown no consistent awareness of the real value of their archives, certainly nothing to compare with the comprehensive and effective legislation of the Archives Act for New South Wales government archives. However, within each of the Churches there have been individuals or groups of people who have shown an interest in the records of their respective churches. In the Catholic Church, the early leaders were “men who wrote a lot and destroyed a little”². So Cardinal Moran in the 1880s collected material from many sources for his *History of the Catholic Church in Australia* and he appointed the first official archivist to care for this material. The Methodist Church has a statement expressing an awareness of the importance of records from 1826, and in 1927-8 the N.S.W. Conference resolved that pre-1900 Methodist Church records should be placed in the Mitchell Library, where they would be more effectively cared for. The Presbyterians did not make a major policy statement on archives till 1956, and this only consists of recommendations for retention. In contrast to these small steps, the Anglican Church has yet to legislate in any way for the care of records.

These differing attitudes and policies of the Churches towards their records are clearly reflected in arrangements for housing, staffing and the amount of finance available to the repositories.

With regard to housing, the Catholic Church has set aside an area in the crypt of St. Mary's Cathedral which is mostly air-conditioned, fireproof and provided with steel shelving. The Methodist records at the Mitchell Library are under similar good conditions, whilst housing at the Castlereagh St. Methodist Working Centre (post-1900 records) and at the Presbyterian Kent St. Library are cramped and not fire or humidity proofed. However, many Anglican records – such as those in the CENEF building basement and St. James' crypt, are actually deteriorating because of dust, lack of shelving and humidity.

In all cases, the Churches suffer from a lack of full-time professional staff, though the Methodist records in the Mitchell Library are at least accessible through the full-time librarians. Monsignor Duffy, the Catholic archivist, is only available part-time as is Mrs Hart, the Presbyterian archivist, though both have a sound if informal knowledge of library and archival techniques and an acute interest in the history of their own organizations. The Historical Societies of the Churches do go some way towards alleviating the staff problems as all these voluntary groups have members, often prominent historians, willing to help sort and interpret the records, and these sometimes also help to raise money.

Finance is really the greatest problem, as none of the Churches has shown a willingness to give much financial support to their archives institutions. The Catholic Church probably manages best in this regard, as it can obtain special grants from the Cathedral funds, but none of the Churches has a steady income,

2. Duffy, C.J. “The Archives of St. Mary's, Sydney” in *Archives and Manuscripts*, 3(5) Nov. 1967, p. 16.

and most are literally existing on practically no funds at all, so that as the situation stands, there is little hope for making collections available.

Looking at the collections, it is apparent that all the Churches have a very important series of records in common – namely the registers of baptisms, marriages and burials. These registers have information vitally important for every individual, for legal transactions and for personal biography. In New South Wales, registration of these details was not made compulsory until 1856. Previous to this, the only records of this type of information were the registers of baptisms, marriages and burials kept by the Churches, and including such information as names, dates, places and occupations. In the early days of the Colony, the Government tried to utilize these Church records instead of creating its own. Its first attempt to do this was the 1825 “Act for better regulating and preserving parish and other registers”. This act required that details should be entered in registers which should be safely preserved and transcripts of which should be sent to the Register of the Archdeacon’s Court. This act was not comprehensive because it only covered Church of England records, and it was not until 1834 that it was extended to include ceremonies performed in Presbyterian and Catholic Churches, and only in 1839 that these provisions were extended to the Wesleyan-Methodist Church. Then in 1843 an office of Registrar-General was established more effectively to collate copies of Church records; however the project floundered and the office was abolished in 1849. Finally, in 1855 the State set up its own system of compulsory registration of births, marriages and deaths by two acts which together re-established the office of Registrar-General and provided for a general registry in Sydney and for District Registrars. Hence 1856 was the first year in which the State kept a complete official record of these details. Realizing the importance of this information, the Registrar-General set about obtaining a retrospective coverage of the first 68 years of the Colony. He required that all returns sent to the Archdeacon’s Court be transferred to his office, and that all other denominations send in their registers to be copied and returned or to be retained by him. It was through this process that many early Church archives came into the hands of the State and are now regarded as Government archives. However the Registrar-General has not centralized all originals of early registers in his own custody. The Catholic Church has chosen to keep its early registers at its central repository in the crypt of St. Mary’s Cathedral. These include registers for Sydney from 1820, Parramatta from 1826, Liverpool from 1836, Balmain from 1854, Brisbane Water from 1842, MacDonal’s River and the Hawkesbury from 1840. Besides this, at least one Catholic Church – Windsor – has elected to keep its registers in its own parish. In the same way, some early Presbyterian registers are still kept at the Scots Church repository. These are the registers for Ebenezer 1826-42, Maitland 1838-51, Bathurst from 1832 and the Pitt and Hay Street Church from 1837. The most important set of Church of England registers remaining outside the custody of the Registrar-General are those of St. James’, which are complete from 1824. Early Methodist Church records still in their own custody at the Castlereagh St. working-centre are fragmentary. There are a few odd pages surviving from the original baptism register for Sydney and containing entries made in 1816 by some of the earliest missionaries. There is also a register for the Sydney circuit 1844-1914. Besides these early registers, all the Churches have large holdings of registers post-dating the establishment of civil registration. Even with civil registration, Church marriage records are still vital to the State because ministers of religion act as officers of the State for the purposes of performing this ceremony. However though the establishment of civil registration has led to a decline in the significance of baptism and burial records to the State, they continue

to be a vital part of the records of the Churches.

Thus having dealt with the common series of registers of baptisms, marriages and burials, we will now go on to describe the individual holdings of the repositories of each of the four Churches in the Sydney area.

The Catholic Church has at its main repository in the crypt of St. Mary's large holdings – at least 7 steel drawers and 7 cabinets – of archives dating from the early colonial period to 1911, after which date the Church's records are considered too recent to be transferred to the repository. Government consent was given for the establishment of the Church in Australia with the arrival of two priests, Fathers Therry and Conolly, in 1820. So the records date from this time, except for a few earlier documents relating to transported priests, for example the consignment of Father Harold to the hulk "Lively" dated 12 February 1789 and a letter from Governor King granting permission to Father James Dixon to celebrate Mass dated 5 May 1803. Another important fact is that because until 1842 the Church in Australia was one diocese directed from Sydney the records of the foundations of other dioceses – for example, Hobart, Adelaide, Melbourne – will be found with the Sydney archives. Much of the material consists of letters and journals of particular priests and bishops of Sydney, which come within the criteria of archives because, by the nature of their vocation, the private lives of these people cannot be considered separately from their official lives. There is a large series of letters of Father John Joseph Therry covering the period 1820-60, the letters of the first Bishop, John Bede Polding for 1835-77, those of Bishop Roger Bede Vaughan for 1873-85 and the papers of Cardinal Patrick Moran for 1884-1911. One of the most interesting items is the journal of Father Ullathorne which was written in 1842 and which covers his missionary journey from Sydney to Adelaide and back. Entries in the journal include a record of services and baptisms performed. More obviously archival material includes a complete set of the pastoral letters of the Archbishop of Sydney, a series of letters received from the New South Wales Government between 1850 and 1869 mainly relating to educational matters, and some incomplete minutes of the occasional meetings of the Plenary Synod of the Bishops of Australia. In addition, there are records of over twenty religious orders including the Sisters of Charity, the Benedictines, the Marist Brothers and the Sisters of Mercy. There are parish maps and plans of the Cathedral, records of early orphanages and some material relating to St. Vincent's hospital. The archives have been supplemented by micro-films of material held in other States and the Vatican. Besides these strictly archival items there is a large amount of closely related material. Some of this provides a useful starting point for looking at the records – for example, large sets of official diocesan newspapers such as the *Australian Chronicle*, the *Catholic Press* and the *Freeman's Journal*, as well as complete sets of the *Catholic Yearbook* and the *Diocesan Directory*. However some of this related material is itself a unique historical record – for example, the cuttings books of Columbus Fitzpatrick compiled between 1810 and 1878 and giving details of life in both New South Wales and Tasmania. Although St. Mary's is the central repository for Catholic archives held in the Sydney area, some material remains outside its custody. At the Mitchell Library there are a few very valuable Catholic archives, such as fourteen cartons of Therry papers, transferred in 1969 and held on a ten-year loan from the Jesuits. Besides this, some individual Churches have chosen to retain their own archives; in particular, the Windsor Church.

With regard to the Methodist Church, the great majority of their records –

something in the order of 100 running feet – are held in the Mitchell Library, mostly acquired through deposit by the Church, but sometimes through the independent activities of the Mitchell librarians. Organized Methodism in Australia, as a part of the foreign missions under the direction of the British Conference, dates from the appointment of the Reverend Samuel Leigh to New South Wales in 1815, and the archives at the Mitchell Library begin in that year and continue until 1943. The early history of the Methodist Church is surprisingly well documented. Their earliest minute book – the minutes of the quarterly meetings of the Wesleyan Methodist Missionary Society in Australia – spans the period 1815-31. There are also minutes of district meetings for 1820-24 and 1839-54. Incredibly, in the course of our research we have discovered the minute books, to complete these early series, in the Ferguson collection now held at the National Library. This collection contains a number of Methodist and Presbyterian archives.

In 1854, the British Conference of the Methodist Church made the mission of Australia, New Zealand, the Friendly Islands and Fiji into the district “connexion” to be called the Australasian Wesleyan-Methodist Connexion, with an annual conference affiliated to the present English Conference. There are complete minutes of this General Conference which became triennial after 1874. In that year a system of annual area conferences began and the Mitchell Library holds the minutes of the New South Wales-Queensland Conference 1874-93 and the New South Wales Conference 1894-1900. In 1902, by a plan of union, the Australasian Wesleyan-Methodist Connexion became the Methodist Church of Australasia when it incorporated two splinter groups – namely the Primitive Methodists and the United Methodist Free Churches of New South Wales. The former had operated since 1859 and the latter since 1890. However, very few of the records of these minorities have survived. After the union, the system of annual area conferences and triennial general conferences was continued. The original minutes of the annual N.S.W. Conference since 1902 are held by the Connexional Secretary in the strong-room at Castlereagh St. Also at the working-centre, there are copies of printed minutes of annual area and General conferences from 1855 to 1920. As well as these records of the controlling bodies of the Church, the Mitchell Library also holds very extensive records of Sydney and N.S.W. circuits, mostly dating from the 1840s when Methodism really began to develop in Australia. Their records are of three main types. There are minutes of meetings of Church Trustees, local preachers, mission leaders, circuit leaders and Sunday school teachers, as well as of such local Church organizations as Christian Endeavour and the Band of Hope. There are also account books, such as pew rent ledgers and registers of such things as Church membership and Sunday school attendance. Besides these purely official records, there is much archival material created by individual ministers in the course of their duties. These include the letters of the Reverend Walter Lawry, written from Sydney and Parramatta 1818-24, letters of Reverend John Thomas, 1826, the journal of William Schofield 1827-63, including his ministry at Parramatta, Windsor and Richmond 1832-42, and the letters of the Reverend Ralph Mansfield. Some of the most valuable examples of this type of material are the journal and letter books of the Reverend Joseph Orton as Superintendent of Methodist Missions in Australia. The journal dates from August 1832 to April 1842. Certain material about the progress of the Methodist Church in Van Diemen’s Land and Port Phillip in this period is bound with Orton’s journal and letter books. Also deposited in the Mitchell Library is a large group of Methodist archives belonging to the Department of Overseas Missions. These were transferred to the Mitchell between 1953 and 1969. They begin in 1855, the year in

which the British Conference gave the Australasian Connexion responsibility for missions in the Pacific area. The records of this department include minutes, the most important of which are the minutes of the Mission District 1855-1943, those of the Mission Board 1865-1939 and of the Executive Committee 1898-1939. There are also registers of applications for appointments 1915-33 and of missionaries 1916-35. There are numerous letter-books of the Mission Office spanning the period 1856-1913, as well as huge quantities of records received from all parts of the Mission fields. These records also include diaries of individual missionaries — for example, Thomas Baker and the Reverend Danks — special reports, maps, manuscript dictionaries of Pacific languages, newscuttings and photographs. The only other Methodist material held in the Sydney area and worthy of note is the complete set of the official newspaper of the Methodist Church held at the Castlereagh St. centre. This is the *Christian Advocate* and *Wesleyan Record*, which began in 1858 and is still being published as the *Methodist*.

The main repository for Presbyterian archives in the Sydney area is the Scots Church “library” in Margaret St. There are seven presses of processed records in the “library” with unknown quantities in the basement. Presbyterianism in N.S.W. began with the arrival of the first minister, the Scotsman John Dunmore Lang in 1822 in response to a request from a group of Presbyterians who had built the first Church at Ebenezer in 1809. However the Scots Church repository holds no records of the first ten years of Presbyterian activity; its holdings begin with minute books of the Presbytery of Sydney, which was established by an Act of the Church of Scotland in 1832 and which covered an enormous geographical area extending from Port Phillip (separated 1854) to Moreton Bay (separated 1863). The next thirty years were turbulent ones for the Church, because Lang’s difficult personality led to the formation of several dissident synods, such as Lang’s own group the Synod of N.S.W., the Synod of Eastern Australia, and the Presbytery of N.S.W. The “library” holds the minute book of this last group for November 1835 to November 1836 and the minute book of the Synod of Eastern Australia for 1846-65. In 1865 the Church of Scotland granted effective independence to the Australian Church and the several synods united to set up a system of annual state assemblies and triennial national assemblies. The “library” holds a complete set of the printed minutes of the Assembly of N.S.W. and the Assembly of Australia, while the original minutes are in the hands of the Clerk of Assembly on the fourth floor of the Scots Church building. In addition to these records of the controlling bodies of the Church, the repository has extensive sets of local presbytery minutes covering the whole of N.S.W. and dating from 1865. Another type of archives held in the “library” are letter and cuttings books compiled by ministers of various Churches — for example ten volumes by the Reverend John Walker, a letter book by the Reverend McGarvie, and a book of documents relating to St. Stephen’s, Bathurst, 1832-80. Other records include documents on the foundation of St. Andrew’s College at the University of Sydney, and records of the Foreign Mission Committee from 1909. There is also a complete set of the official Presbyterian newspapers — the *Christian Herald* and the *Presbyterian* — both dating from the 1860s. However, although the Scots Church is the central repository of the Church, there are substantial holdings of particularly important Presbyterian archives at the Mitchell Library. Especially notable are the Lang papers 1822-78 and the diary of the Reverend McGarvie 1825-7. These are the only records of the very early period of the Church. The Mitchell Library also holds the only records of Lang’s splinter group, the Synod of N.S.W. This minute book covers the years 1850-64. In 1970 the Mitchell Library also acquired ten cartons of records of the Australian Presbyterian Board of Missions. These cover

the period 1857-1967 and mainly concern missionaries in the New Hebrides and Northern Queensland. A further interesting point about Presbyterian archives is that the former archivist of Scots Church, none other than Sir John Ferguson, kept in his private collection many Presbyterian archives. These are now at the National Library and include more Lang papers, the papers of Reverend James Steele of Windsor, Reverend Robert Blain and Reverend T. Forsaith. In conclusion it is important to realize that large quantities of Church archives remain in local Churches, and that the records so far described are only those of the main Presbyterian group. Minor factions, such as the Castlereagh St Free Presbyterians and those at St. Stephen's still retain their independence and keep their own archives.

The archival holdings of the last of the four Churches – the Church of England – are notable for their dispersal. In even the Sydney area in which we are dealing, there are at least three places, namely the C E N E F building at 511 Kent St., the office of the Diocesan Registrar and the Mitchell Library, all holding some Anglican archives, besides individual Churches such as St James. The Anglican Church, for a long time the established Church in Australia, began with the appointment of Richard Johnson as chaplain to the First Fleet. The Church was part of the province of Canterbury and later of the diocese of the Bishop of Calcutta until Australia was made a separate diocese in 1836. A major group of records in this early period are held by the Mitchell Library. These are the archives of individual ministers created in the course of their duties. Foremost amongst these are the records of the Reverend Samuel Marsden, including the journal of his outward voyage to Sydney commencing in 1793, and many letters written by him 1793 to 1836, also letters written to him 1810-33. There are also letters and journals relating to Marsden's seven missionary voyages to New Zealand 1814-37. Other important collections include the letters of the Reverend John Youl spanning the period 1806-25 relating to Tahiti and Van Diemen's Land; the letters of the Reverend (later Archdeacon) William Cowper of Sydney dating from 1822-41, those of the Reverend Richard Hill, incumbent of St James' Sydney 1822-28, the Hassall correspondence, 1815-86, the journals, diaries and letters of the Reverend Robert Knopwood, first clergyman in Van Diemen's Land 1801-38, and two of the original journals (1844, 1856) of the Reverend J. Ramsden Wollaston, first Archdeacon of Western Australia.

More obviously official archives held at the Mitchell Library and relating to this early period are the letter book of Thomas Hobbes Scott 1825-29 and his correspondence with Governor Arthur (1824-38) which is preserved in the Arthur papers. There are also Church and School Corporation papers 1826-36, clergy-men's, catechists' and schoolmasters' correspondence 1825-33, and parochial school returns 1827, 1831-33. Apart from these very early collections, the Mitchell Library also holds an extensive series of the letters of the bishops, from William Broughton in 1836 to Alfred Barry in 1889. An important recent acquisition (1968) has been the 54 volumes and 6 boxes of records of some local Churches. These Anglican records, independently acquired and held by the Mitchell Library, are supplemented and continued by archives officially deposited at Church House in the care of the Registrar of the Diocese. The most important records held there are the 11 volumes of Acts and Proceedings of the Archbishops. These date from 1836, and for the early years contain information relating to the whole of Australia. All activities superintended by the Archbishops are recorded in these volumes. The Registrar has also the minutes of synods established from the

beginning of the para-parliamentary system of Church government in 1865, for Sydney, N.S.W. and the Australian General Synod. There is a full set of diocesan year-books, directories and some miscellaneous documents such as the letters-patent commissioning Broughton as the first Bishop, and the letters-patent separating off the Diocese of Adelaide in 1847.

Further Church of England archives are held in the C.E.N.E.F. building, but it is difficult to give any clear indication of holdings because this repository has been treated as a dumping area and sorting has not yet taken place. The majority of local Churches have preferred to keep their own records – for example, St. James'. This Church was opened in 1824 and it has a fairly complete set of its own records, including the service register, minutes of vestry meetings, of Church Wardens' meetings, account books and some correspondence.

II

As we have seen, because none of the Churches has a firm records policy, acquisition and preservation are somewhat haphazard, except for registers which are required to be kept by Church and State laws. An informal process operates whereby important non-current records are encouraged to be transferred to the central repository of each Church, but this is all. There have been cases of enthusiastic archivists actually scouring secondhand shops in the hope of coming across missing early records.

Similarly, classification and arrangement of archives have not been in accordance with traditional archival principles. The principle of provenance is recognized, and an individual parish or charge forms a workable record group. Similarly series are easily defined on the basis of form or subject groupings. In describing the records however, Church archivists have usually borrowed the library catalogue approach, which works well with fairly small amounts of material. The Catholic, Presbyterian and Methodist archives at the Mitchell Library are all approached through card catalogues giving the main entry to the creating body, and entries are given for series – i.e. for persons and form. The entry gives a location number, which in the case of the Presbyterian Church gives only a cupboard number and not the actual location. In all cases, shelf arrangement has been dictated by the availability of space rather than the concept of keeping a whole record group together.

Lastly, regarding the question of binding and repair, it may be said that this element of preservation is practically non-existent, due to the absence of funds.

Having completed the factual statement of observations made in our survey, it is clear that the archives of some Churches are better preserved and more available for use than those of others. On a comparative scale, the Catholic and Methodist Churches have achieved the most, whilst the Church of England has achieved the least and the Presbyterians lie somewhere between these levels. These different standards of achievement are a reflection of the differing attitudes of the Churches towards their records. These attitudes have set off a chain reaction whereby attitude determines policy, policy determines acquisition and the provision of finance, finance determines housing, processing and staffing, all three of which determine the availability for use of the records. Although the treatment given to

their archives by the Catholic and Methodist Churches has been fairly good, and that given by the Presbyterians reasonable, none of the Churches has reached an ideal standard. Therefore, we would like to make some recommendations for the future treatment of Church archives.

To begin with, it seems to us that at the moment the Churches are making uneconomic use of their resources by each maintaining small repositories. They would be far better off to set up an interdenominational repository in which any Church prepared to provide its share of the necessary finance could participate. In setting up this repository, the Churches would need to clearly allocate financial responsibilities, to define what they mean by "archives" and to lay down a clear and enforceable acquisition policy, including some indication of the geographical area for which the centre would operate. The building itself should be as centrally situated as possible and should provide the best physical conditions for archives, that is, air-conditioning, protection from dust, vermin, fire and water damage, and good steel shelving which provides for air circulation. The repository should be staffed by full-time professional archivists who would supervise the processing and repair of the records as well as provide reference service. There would need to be adequate facilities for the use of the records and the centre would need to be open for reasonable hours. Obviously there would be difficulties in bringing the Churches to agree on such a centralization, but any disadvantages would be far outweighed by the benefits to be gained. These benefits would include the more economic utilization of the Churches' resources, the better preservation of the archives and the increase in value and importance of the records simply because they are better preserved and more available for use. The Churches would also realise that although their records would be centralized the records of each Church would still be treated as a separate record group. Each Church would retain legal title to its records and a Committee on which each would be represented would administer the centre. This Committee would appoint the staff who would be ultimately responsible to it. Before deposit, each Church could stipulate any restrictions on access to its records and the integrity of the archives would be guaranteed by the ethics of the professional archivist.

Whilst we are firmly convinced that such an interdenominational repository is achievable and would work, we realise that such a scheme could take quite a time to organize. For this reason, we would like to make a few recommendations which would improve the current situation and in the long run facilitate the setting up of the interdenominational repository. First, the Church of England must take immediate action for at least the preservation of its archives. Secondly, in an attempt to fill up the gaps in central holdings, each Church should make some sort of union list of the material held in local areas. Thirdly, the Churches should publicize their processed archives in order that the public will be more aware of this valuable reference source. Fourthly, Church archivists should realize the need for co-operation with each other. They should make the best possible use of opportunities to exchange ideas, such as the association of Sydney's professional and non-professional archivists operating at the moment.

The Repositories

Catholic Church

Monsignor C.J. Duffy,
Official Archivist,
St. Mary's Cathedral, College St., Sydney.

Church of England	Reverend N. Pollard, Official Archivist, New College, University of N.S.W., Kensington 2033
Methodist Church	Reverend J. Spencer, Research Secretary of the Australasian Methodist Historical Society, Methodist Church Offices, 139 Castlereagh St., Sydney.
Presbyterian Church	Mrs A. Hart, Official Archivist, Library, Scots Church Building, 44 Margaret St., Sydney.