

Service, It planned the syllabus and prepared much of the documentation for the course which began on March 13th, 1958.

Attending the course are registrars from sixteen departments and a representative from the Public Service of Papua, New Guinea, and two observers. The course which will conclude on July 10th is divided into ten parts as follows:-

- Part 1. An introduction to public records management.
- Part 2. Assignment in registrars department to conduct a census of non-registry records.
- Part 3. Registry management (including theory of classification).
- Part 4. Assignment in departmental registry to analyse types of files and possible disposal classes.
- Part 5. Disposal of records.
- Part 6. Intermediate records and archives management.
- Part 7. Some selected problems and techniques (including problems of granting access for research purposes, secondary reference services, microfilming, etc.)
- Part 8. Reviewing the registry organisation.
- Part 9. Assignment in departmental registry.
- Part 10. Training for registry staff and final review.

Copies of the programme and limited quantities of the documentation for the course are available and may be obtained on application to the Secretary, Commonwealth Public Service Board, Canberra. A.C.T.

ECCLESIASTICAL ARCHIVES IN NEW SOUTH WALES

In this pioneering attempt to set forth briefly the present position as regards ecclesiastical archives in New South Wales close attention must be paid to some general considerations.

A clear-cut distinction must be drawn between "archives" in the sense in which this term is used in this article and "papers" not properly so termed or regarded.

"Archives" is used herein as referring to 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 businesses of those bodies or authorities. On the other hand the term "archives" does not refer to or include groups of "papers" not arising in the conduct of official business such as letters from clergymen or missionaries to their families or

friends or their private diaries, letters from laymen to others interested in ecclesiastical affairs or passing private judgments (not as an official communication) on current church affairs or dignitaries.

Before dealing in detail with archives in the sense used herein a few examples may be given of classes of "papers" properly so called touching ecclesiastical affairs in New South Wales but not properly classed as "Archives". The Rev. John Dunmore Lang, D.D., was most punctilious in dating and preserving the letters he received from many classes of persons on many subjects. He also preserved copies of many documents he created. Many of these papers were private letters addressed to Dr. Lang by ministers and others in distant parts of the colony, commenting freely on leaders and affairs in the church. These papers are not archives because they had no official basis or connection, but they may be as valuable to the historical researcher as the archives themselves, indeed they may be more so as being "off the record".

On the other hand, some of the Lang Papers may be true archives when received by him in the course of official ecclesiastical or political business. For example, an archival file of his Church may lack a letter or petition addressed by Lang to an ecclesiastical authority or body. The Lang Papers may supply a copy of this document retained by him and so help to complete the archives of his Church. In passing, it may be mentioned that the great bulk of the Lang Papers are preserved in the Mitchell Library, Sydney, and contain much valuable material of the nature indicated very shortly above touching early Church work and ecclesiastical affairs as well as politics, colonisation and his many other activities. These papers have been chronologically arranged in different classes by subject, bound up, and are readily available to students. Similar papers, but much fewer, are preserved in the National Library, Canberra, the Victorian Public Library and in private collections. Of course the distinction made above is equally applicable to many other classes of records, but is stressed here merely for the purpose of clarification of treatment.

Another preliminary matter deserving attention is the value of ecclesiastical archives to the researcher in a number of fields not necessarily ecclesiastical or connected with any religious subject. Most religious bodies functioning in New South Wales have had widespread activities, spiritual, social, cultural, charitable, missionary and the like. Their leaders have made official pronouncements on many social, political and educational subjects and these reflect current thought in ecclesiastical quarters or more broadly, the opinions of large sections of the population on important public questions. These archives are, of course, of prime authority and importance as a record of the history and doctrines of a particular denomination, but the