

RHesiS

newsletter of the religious history society

No. 2

March 2001

Rhesis, for those without a copy of Liddell and Scott to hand, is the Classical Greek word for a speech or declaration.

The Religious History Society exists for the following objects:

- to promote the study of all fields of religious history
- to encourage research in Australasian religious history
- to provide a means by which the long-term supporters and individual subscribers of the *Journal of Religious History* can enjoy a more direct involvement in the work of the *Journal*.

some words from the former president

By now I trust all members would have received the Millenium Special Issue, the first issue of the *JRH* for 2000 — a rich (and topical) scholarly feast (guest-edited by Hilary Carey) which reawakens memories of the Sydney 1998 Australian Historical Association Convention with its Millenium conference within the conference out of which the Religious History Society was born.

The tradition (which like many great traditions was recently invented) of holding a meeting of the Religious History Society in conjunction with the Australian Historical Association Convention continued at Adelaide in July with our gathering on the theme of 'Religion and National Identity' — a theme chosen with a view to the forthcoming centenary of Federation. We were fortunate in having as our keynote speaker Professor Adrian Hastings who has written a seminal work on the subject and who brought to our proceedings an encyclopedic knowledge of religious history both in the West and beyond. He has recently crowned his career that spanned many years in Africa as well as Rome and England with the editorship of the *Oxford Companion to Christianity*. His keynote address on the ambivalence within Christianity about allegiance to any specific national or political structure provided a stimulating beginning to a one and a half day conference which explored the intersection between religion and statehood.

Papers by Ely, Fletcher, Hilliard, Moses, Strong, Swain, and Withycombe examined the Australian context while Massam's paper on the Benedictine nuns at New Norcia linked both Australian and European identities. Rue's paper on Columban missionaries analysed the relationship between Australian and Asia whilst Oddie's was focussed on the role of religion in India. The Religious History Society and the Australian Historical Association joined in conclave for Adrian Hasting's address on the conflict between ethnic and geographical factors in framing a sense of nationhood — a paper which provoked such interest that, unusually, it is to be printed in the AHA bulletin. The third issue of the *JRH* for 2001 will be devoted to the theme of 'Religion and National Identity' as our way of marking the centenary of Federation.

The Religious History Society came into legal existence in April with formal ratification of a constitution which is the outcome of Bruce Kaye's dedicated efforts to tailor the model constitution provided by the NSW Department of Fair Trading to our needs. Our biennial annual meeting was held at the Adelaide conference — appropriately in the old chapel which

now forms part of the Migration Museum adjacent to the University of Adelaide. Hilary Carey is now president and John Gascoigne treasurer. We will meet formally again at Griffith University in July 2002 in conjunction with the Australian Historical Association Conference.

As from January 2000 I have taken over as editor of the *Journal of Religious History* a task made much easier by the procedures implemented by Hilary Carey during her dedicated and productive four years as editor and the continuing careful attention of Sue Whitehead as assistant editor. Thankfully, too, our long-serving copy editor, Carl Harrison-Ford, continues to maintain high scholarly standards in presentation with genuine interest in the journal's content. Past and present editors marked the change of regime with a lunch for Carl near his Blue Mountain home with its views of Govett's Leap. There have been a few staff changes at Blackwells (generally connected with maternity) but our relations with that benevolent publishing concern continue to be harmonious and strengthened by visits from them and, more occasionally, visits to them.

The Bruce Mansfield prize, which is awarded for the best article in two consecutive volumes of the journal was awarded to Paul Landau for his theoretically wide-ranging article, " 'Religion' and Christian Conversion in African History: A New Model" in the special issue on 'Africans meeting Missionaries' (*JRH*, 23, Feb. 1999). Professor Landau (now of the University of Maryland) will be joining the journal's editorial board along with Professor Bob Moore (University of Newcastle-upon-Tyne, UK). Another recent change is the addition of Clare Walker (from the other University of Newcastle adjacent to the vineyards on the Hunter River) to the Editorial Committee.

On a sadder note I regret to have to record the passing of two past members of the Association for the *Journal of Religious History*, Dr Garth Thomas, an historian of ancient Rome who moved to England some years ago, and Professor Eric Sharpe of the Department of Religious Studies, University of Sydney.

The newsletter next year will include a roundup of correspondents' reports but we are devoting this one principally to an outline of the possibilities for research in the area of religious history at the Mitchell Library. I am very grateful to Mr. Jim Andrighetti of the Mitchell Library for providing an account of the archival riches that that great institution can provide to those sharing the interests of the Religious History Society.

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feature article

Soul-Searching: Manuscript Sources on Australian Religious History in the Mitchell Library, State Library of New South Wales

Jim Andrihetti

The Mitchell Library, the major Australian Research Collection of the State Library of New South Wales, is synonymous with the primary documentary sources of Australian history. It is also a secular repository of significant holdings relating to our religious history reflecting overwhelmingly its Christian heritage. The Library has provided sanctuary for the records of various religious bodies under-resourced to preserve their own church archives. This article refers to a selection of multi-denominational records, including the records of religious bodies and of evangelical, ecumenical and philanthropic organisations, and the personal papers of clergymen, missionaries and lay persons.¹ It cites original collections only and not microfilm copies of records held either in private hands or in other institutions, such as the corpus of parish registers held by the Society of Australian Genealogists.

The Mitchell Bequest

The genesis of the Mitchell Library resulted from a bequest of the greatest collector of Australiana, David Scott Mitchell.² His personal collection of over 60,000 volumes, including 1,140 of manuscripts as well as of books, pamphlets, maps and pictures, focusing on Australia, the South West Pacific and Antarctica, endowed his memorial library which opened in 1910. Mitchell's intention to bequeath his collection to the Trustees of the Public Library of New South Wales had first been made known in late 1898 to the Head Librarian H.C.L. Anderson, then to a delegation of three public figures, one of whom was the low church Anglican clergyman, W. H. H. Yarrington.³ Mitchell's collection was the blueprint from which an unrivalled Australian collecting institution was to be built. His collection was to be augmented largely by gift, purchase and deposit, and supported by public funds.

Religious features of Mitchell's bequest included the early colonial correspondence of Anglican clergymen and missionary, the Reverend Lancelot E. Threlkeld and the Reverend Thomas Reddall of Campbelltown, and a portrait of the Reverend Samuel Marsden.⁴ Rare items of non-Australian provenance, befitting Mitchell's status as a gentleman bibliophile and discerning collector, included an example of early 17th century Islamic calligraphy in the form of a copy of the Koran from Delhi, as well as medieval and Renaissance manuscripts of an ecclesiastical or semi-ecclesiastical nature.⁵ One of these

exquisite illuminated manuscripts, a French Book of Hours, ca. 1510, featured in *Possessed: An Exhibition of Treasures from the State Library of New South Wales*, 4 March-29 June 1997.

A Library in the Making

The Mitchell Library's earliest manuscript relating to Australia was acquired from an English collection in 1932. It records part of a 17th century Spanish expedition for exotic spices and crusade to save human souls. The *Relación* of Don Diego de Prado y Tovar is an account of the voyage of De Quiros and Torres in 1605-6 in search of the Great South Land. All three men were Portuguese navigators in the service of the King of Spain. These religious zealots sought to convert the benighted inhabitants of the fabled *Terra Australis* to God under the gonfalon of Catholic Christendom. Prado's non-contemporaneous narrative was compiled from his original journal in 1615, after he became a Basilian monk in Madrid. It is a rare source for Torres' voyage onto Manila after his separation from De Quiros off the coast of present day Vanuatu. It is also the first recorded instance of Europeans travelling through the strait between Australia and New Guinea.

As chief draftsman of the Australian *Constitution*, Sir Samuel Walker Griffith (1845-1920) presided over the inclusion of religious liberty in this epochal document, of which the 1891 printed proofs edited by him are held in the Dixon Library, State Library of New South Wales. They form part of a

consignment of his personal papers, a sanitised collection that his biographer Roger Joyce states had been “culled by Griffith with a very high sense of his own importance... There are practically no papers criticizing him. No letters criticizing him at all...”⁶ Joyce has also alerted us to the rich material on Samuel’s father, Edward Griffith, a convert to Christianity and a Congregational minister, and the growing estrangement of young Samuel from his father’s faith.⁷

Although there was to be no *rapprochement*, Samuel Griffith did not turn to the more prestigious Church of England until after his father’s death in 1891. A second consignment of Griffith’s papers, offering a more rounded impression of his private and public life, was presented by his daughters to the Mitchell Library in 1951.

Griffith’s literary achievements found ultimate expression in the first and only Australian translation of Dante’s “cathedral of words,” *The Divine Comedy*, published in 1911 by Oxford University Press.⁸ Three years earlier, Angus and Robertson had issued his translation of *Inferno*, the manuscripts of which are located in the publishing house’s archive in the Library.⁹ Griffith’s literal and jejune translation of Dante’s *capo lavoro* attracted some favourable reviews from overseas, more in acknowledgement of the rendering of a European high culture classic by a colonial patrician than in recognition of any signal contribution to Dante scholarship.¹⁰

Sir Henry Parkes

The voluminous correspondence of five-times Premier of NSW, Sir Henry Parkes (1815–1896), canvases the major political issues of his day, including the nexus between faction politics and sectarianism.¹¹ The *bête noir* of Irish Catholics, Parkes introduced a secular system of education and abolished government aid to denominational schools. The issue of State aid to education resurfaced in the post-war years, and was largely implemented by the Federal Government by the late 1960s. The Council for the Defence of Government Schools (DOGS) was established in 1969 by supporters of the state school system to oppose any concessions given to private and church schools. The records of DOGS, including correspondence files, press releases and newsletters, demonstrate the development from the blackboard to the ballot box of one of the most volatile and enduring electoral issues of the late 20th century.

Marie Bignold

Religion and politics are imbricated in the parliamentary papers of Marie Bignold, Call to Australia Party and Christian Independent MLC from 1984 to 1992.¹² The Christian agenda of her work in the NSW Upper House is evidenced in such files relating to anti-abortion campaigns, sex education in the school curricula and moral rearmament.

The papers also afford insights into her role as a member of the crossbenches holding the balance of power.

Alexander Harris

The papers of the Harris family shed light on a century-old conundrum of Australian literary history. They offer an impeccable source on the identity and life of the elusive mid-19th century chronicler, Alexander Harris, author of *Settlers and Convicts: Or, Recollections of Sixteen Years Labour in the Australian Backwoods* (1847) and *The Testimony to the Truth: Or, the Autobiography of an Atheist* (1848), an account of his religious conversion.¹³ Among the papers are Harris’s correspondence, draft manuscripts and a religious diary of 1870. The papers were received in 1993 from Harris’s descendants in Canada, and include research material on him compiled by his grandson, Grant Carr-Harris.

Havelock Ellis

British sex psychologist Havelock Ellis (1859–1939) spent four formative years from his late teens in NSW. Ellis kept a diary recording his inner life, his feelings and emotions, and his eventual ‘conversion’ when he rejected Christianity for a scientific pantheism.¹⁴ Sexual questions supplanted religious ones, which would spur on further enquiries and casework climaxing in his landmark work, *Studies in the Psychology of Sex* (1936). Accompanying the diary are commonplace books, 1875–86, and letters he wrote home to his parents, 1867, 1875–7.

Sydney Female Refuge Society

The records of the Sydney Female Refuge Society, 1863–1911, reflect late Victorian Protestant philanthropy towards ex-prostitutes.¹⁵ The middle-class Ladies’ Committee enforced strict moral and working codes coupled with religious instruction to rehabilitate the refuge inmates. Laundry and needlework skills were imparted on these “fallen” women in order to enhance their employment prospects after their release.

Benevolent Societies

Further collections document the various responses of organised religion and evangelical charitable institutions to the destitute under-class and ostracised sub-cultures of society. The records of the Benevolent Society of NSW are an important archive for the history of Australian welfare.¹⁶ Accompanying this collection are the records of its predecessor the New South Wales Society for Promoting Christian Knowledge and Benevolence, 1813-18. The papers of Wayne Wright, a former street kid who had acquired HIV, include his time-capsule correspondence, 1981-93, with churches and church-based organisations eliciting their attitudes on AIDS. The records of the Sydney City Mission, 1862-1983, include minutes of the City Night Refuge and Soup Kitchen Committee, 1868-79, 1946 and 1963-68. A recent accession is the records of the Salvation Army which await further arrangement and description.

The Rainbow Archives

A three dimensional record has been left of the ideological fringe dwellers who people the countercultural and alternative lifestyle movements that blossomed in the 1960s. Written, oral and visual documentation form part of an ongoing project, the Rainbow Archives, conceived to preserve the documentary record of such movements. Non-Christian religions and new age spirituality have been documented, and material on religious cults has been compiled by the originator of the Archives, Pip Wilson.

Ecumenical Movement

A small group of collections represent the ecumenical movement in Australia. The records of Action for World Development (AWD), 1971-1992, were received in 1989-92. AWD is a network of individuals and groups committed to social justice. Established in 1971 by the Australian Episcopal Conference and Australian Council of Churches, it has since become an independent body maintaining close links with the churches. The records of the Australian Hymn Book Committee, 1968-77, document the collaboration towards and the publication of the *Australian Hymn Book* (1977). Australia's first ecumenical hymn book, it was the product of a decade's joint research by members of the Anglican Church, the Congregational, Methodist and Presbyterian Churches, and their successor the Uniting Church of Australia, and the Roman Catholic Church as represented by the Archdiocese of Sydney.

The ecumenical movement chiefly among the Protestant Churches is represented by other collections. The New South Wales Council of Churches is a peak inter-denominational body. Subject files predominate on a range of social issues from the Council's early years in the 1920s to the present. Other records include minutes, media statements, submissions to government and material relating to the broadcasting activities of the Reverend Bernard Judd through the Council's radio station 2CH. Also held are the records of the NSW Christian Endeavour Union and the Australian Christian Endeavour Union.

Women's Organisations

Protestant Christianity inspired the foundation of two prominent women's organisations whose non-current records are repositied in the Library. The Woman's Christian Temperance Union of NSW is the oldest women's organisation in the state. The Sydney branch was founded in 1882. In 1890 the state branch was formed embracing the growing number of metropolitan and country unions. The records of local unions from Arncliffe to Wahroonga and Armidale to Wollongong are held, as are the records of the NSW Executive, and the minutes of the Band of Hope Union, 1942-6, and the Good Film and Radio Vigilance League of NSW, 1945-55. The records of the Young Women's Christian Association, 1880-1971, include those of the Religious Work Department, 1917-24. The records of the YWCA Council of NSW, 1924-85, were lodged in 1986, and comprise correspondence files, minutes, circulars, bulletins, financial records, and printed and pictorial material.

Sporting Associations

Muscular Christianity flexes through the records of the NSW Church Soccer Association, formerly the Churches Football Association, and the NSW Churches' Cricket Union. Among the records of St Barnabas' Church, Sydney, is an illuminated address presented by members of the NSW Church Rugby Union in April 1910 to their founding President, Reverend William Apedaile Charlton. Leaps of faith may well connote the introduction of basketball to Australia by the Young Men's Christian Association in the first quarter of last century. The papers of Jack Small's career in the hooped sport and his association with the YMCA are held in the Library.¹⁷

Aboriginal Records

In the wake of the bicentennial year of 1988, archivists and librarians have reappraised their

professional responsibilities towards indigenous Australians and the custody of Aboriginal records in Australian collecting institutions.¹⁸ The publication of *Aboriginal and Torres Strait Islander Protocols for Libraries, Archives and Information Services* in 1995 laid down a guide to good practice for the management of information and records relating to indigenous Australians in libraries and archives, and for the interaction between these cultural institutions and indigenous communities.¹⁹

The Mitchell Library has implemented various protocols to assist the work of its two Indigenous Services Librarians, Ronald Briggs and Melissa Jackson. Among their duties they have conducted cross-cultural awareness workshops for their Library colleagues. The pair have raised the consciousness of staff to a number of issues, not least being the cultural dispossession of the work of indigenous authors, as in the case of a David Unaipon manuscript which was appropriated and edited by W. Ramsay Smith to appear in his book *Myths and Legends of the Australian Aboriginals*.²⁰ Pursuant to the national protocols, Briggs and Jackson have identified sacred/secret visual materials in the papers of the anthropologist Herbert Basedow, and recommended revised access conditions for this collection.

The following is a selection of records arranged by denomination which is indicative of the scope and depth of the Library's manuscript holdings:

ANGLICAN

A strength of the manuscript holdings relates to documentation on the establishment of the Church of England in Australia. A range of personal records has been preserved such as letters, diaries and journals of all the nascent ministers too numerous to mention. The litany of churchmen include the first chaplain, the Reverend Richard Johnson, followed in 1794 by the Reverend Samuel Marsden who maintained an extensive correspondence regarding his clerical commitments, agrarian pursuits and magistracy, as well as his missionary exploits in New Zealand and the South Sea Islands. The Reverend Thomas Hassall, "the first Anglican clergyman from colonial Australia," and son of missionary and lay preacher, Rowland Hassall, was a second-generation member of an evangelical dynasty whose correspondence is a fundamental source on the early clergy and their families.²¹

The letterbooks, 1825-9, of Thomas Hobbes Scott, the first Archdeacon of Australia are held, as are the disparate letters of his successor, the Right Reverend William Grant Broughton, who, in 1836, was elevated to be the first and only Bishop of Australia. The correspondence of the Right Reverend Frederic Barker, the first Bishop of Sydney, cover part of his episcopate from 1856 to 1873. Missionary work among the Aborigines, particularly at the mission station at Wellington Valley between 1837 and 1843, is detailed in the correspondence of Archdeacon James Gunther.

The expansion of the Church beyond the Nineteen Counties is recorded in a number of collections. Two significant accessions acquired early in the Library's history include the diaries and journals, 1814-38, and correspondence, 1820-33, of the Reverend Robert Knopwood, the first clergyman in Tasmania in 1803, and two of the journals of the Reverend John Ramsden Wollaston, the first Archdeacon of Western Australia in 1849.

The Irish-born clergyman George King (1813-1889) arrived in Western Australia in 1841 as a missionary for the Society for the Propagation of the Gospel. He then became minister of St Andrew's in Sydney later in the decade. An aborted attempt to establish an Aboriginal mission in NSW in 1853 is documented in his papers. His daughter, Georgina, an amateur geologist and anthropologist, shared her father's concerns for the Aborigines and, through him, a friendship with Daisy Bates. One of the Library's generous benefactors was George King's granddaughter, the Sydney colonial historian Dr Hazel King. In the two decades before her death in 1997, she had lodged the documentary record of her philanthropic forebears. For the purpose of her biography of Governor Sir Richard Bourke, she had made extensive use of the Library's papers of this liberal Anglican who had largely effected religious pluralism at the expense of the Anglican hegemony during his administration.²²

The Reverend William Branwhite Clarke (1798-1878), who arrived in NSW in 1838, is accorded the distinction of "Father of Australian Geology" and regarded as "the most important scientific correspondent in nineteenth century Australia."²³ His voluminous papers were acquired by the Library from his family between 1929 and 1961. Clarke was basically an "informed

creationist” as is reflected in his geological lectures and correspondence. His papers also include a significant series relating to his clerical duties, both in England and in NSW. His religious correspondence features exchanges with Bishops Broughton and Barker. Clarke also corresponded with W. S. Macleay and the Reverend Tennison Woods on scientific and religious matters. His final appointment before retirement was as rector of St Thomas’ Church, North Sydney, 1846-71, from which issued much correspondence on diurnal matters of parochial business and church politics.

The papers of the Right Reverend John Stoward Moyes, (1884-1972), Bishop of Armidale, 1929-1964, and a longtime advocate of radical causes, have recently been used to explore the interface between his episcopal authority, the labour movement and the ensuing contradictions..²⁴ Moyes’ papers include correspondence with, *inter alia*, Francis James about *The Anglican* newspaper, and concerning his strident opposition to the Vietnam War.

The personal papers of a number of Sydney Anglican evangelicals have been brought to wider attention through the assiduous enterprise of contributors to *The Australian Dictionary of Evangelical Biography*. One of these is the Reverend Dr William James Lawton, a church historian who combed through the Library’s manuscripts collection to retrieve the papers of P. C. Anderson, Charles Christopher Godden and E. P. Field, among others, which “offer rich information on the shape and colour of colonial Anglicanism.”²⁵ In 1995, during his term as rector of St John’s, Darlinghurst, Lawton lodged in the Library the records of his unconventional inner-city parish. Apart from minute books and a plethora of baptism and marriage registers, 1883-1961, there are a number of files including one on the 1968 Billy Graham Crusade.²⁶

The records of the Australian Board of Missions (ABM) are deposited in the Library. Established in 1850, the ABM has extended Christian mission to the Aboriginal and Torres Strait Islander peoples and to the peoples of Papua-New Guinea, the Pacific Islands and Asia. Two major series of records are the Board minutes, 1917-1974, and the Executive Council minutes, 1876-1917. The diaries and personal papers of missionaries in the service of the ABM were collected by the body. In 1995 the Library mounted a travelling

exhibition, *Yarrabah: The People of the Early Years*, destined for the eponymous Aboriginal community, west of Cairns. The exhibition had drawn on the ABM diaries of two intrepid frontier evangelists, the pioneer missionaries in northern Queensland John Brown Gribble (1847-1893), and his son, Ernest Richard Bulmer Gribble (1868-1957).²⁷ In 1892, the Reverend John Gribble established Yarrabah Mission and, owing to ill health, was replaced a year later by his son. Ernest Gribble befriended the local Aboriginal people, who had been dispossessed from their tribal lands by white settlers. Solicitous of their welfare, he offered them accommodation, and spiritual and vocational guidance at the Mission.

The personal papers of the devoted foot soldiers of the Church Missionary Society (CMS) in the backblocks of Australia and foreign lands attest to their Christian evangelicalism. The diaries and journals of Hubert Ernest de Mey Warren and his wife, Ellie May, chart the various trips they made to establish Aboriginal missions in remote parts of Arnhem Land and Groote Eylandt between 1915 and 1934. Deaconess Winifred Narelle Bullard, MBE (1900-1983) was among the first CMS recruits to work in the Diocese of Central Tanganyika in 1929. Bullard’s first three years of ministering to her illiterate charges are related in 129 letters that she wrote to her family in Australia. The Newby-Fraser family papers are a recent accession and include the respective correspondence of William Newby-Fraser, minister and missionary, and his wife, Sarah, who worked together in India between 1893 and 1896.

The issue of homosexuality is a vexed one for the Diocese of Sydney, traditionally steeped in conservative evangelicalism. The diaries of Father Harold William Rogers offer a liberating supplement to the “fragmentary knowledge of homosexuality among Sydney Anglicans before the 1960s.”²⁸ The diaries which commence in 1951 are a major source on the sexual orientation and unconventional theological positions of this gay priest.²⁹ Rogers’ first appointment was as assistant priest at St Thomas’, North Sydney, 1949-51, followed by a stint as a missionary in Papua New Guinea, before taking up a position at St James’, King Street, Sydney, 1954-6. He was State Secretary of the Australian Board of Missions in Sydney, 1962-6. The diaries are accompanied by several hundred letters, 1967-73, from Alice Beatrice Knox, a well-known parishioner of St James’ Church.

The increasing call for homosexual law reform by the gay movement during the 1970s was unheeded by and antithetical to the Sydney Diocese. In 1979, AngGays, a ginger group of disaffected Anglican homosexuals, was formed to seek acceptance by and greater inclusiveness in the Church. The records of AngGays span its twelve-year life of activism, and include its vigorous letter-writing campaign against the exclusion of homosexuals from various offices within the Church.

BAPTIST

Records of the Central Baptist Church, 1831-1933, include minutes, correspondence, membership letters, birth, death and marriage registers, Sunday school registers, and financial and legal documents. Preserved with this collection are the records of the Baptists of Bathurst Street Church, the largest Baptist congregation in NSW before 1860s.³⁰

CONGREGATIONAL

An unpublished detailed finding aid to the records of the Pitt Street Congregational Church, Sydney, 1828-1977, was recently compiled following the further arrangement and description of this collection.³¹ An administrative history of the Church provides contextual information for the broad range of record series created by a number of Church offices and functionaries. John Fairfax, patriarch of the newspaper dynasty, was a prominent member of the Church diaconate from 1840 until his death in 1877.³²

In 1841 the Church appointed the Reverend L. E. Threlkeld (1788-1859) pastor of the South Head Congregational Church, Watsons Bay. Threlkeld's personal papers, held separately in the Library, document his earlier labours as a London Missionary Society missionary in the Pacific Islands and as Superintendent of the Aboriginal mission at Lake Macquarie, 1825-41. He had lived among the Awabakal people and learnt their language. The fruits of this contiguous relationship were his studies of Aboriginal languages and indigenous translations of some of the Gospels, the manuscripts of which have survived. In 1980 the Library acquired Threlkeld's diary, 1857-9, covering the final years of his pastorate at the Mariner's Church, Sydney. The source of this acquisition was the Missions to Seamen, whose first consignment of records had been deposited a year earlier. Formed in Sydney in 1881, its origins date from the Sydney Bethel Union, which had been established earlier in the century to provide for the spiritual and

physical welfare of merchant seamen visiting Sydney. Threlkeld had been appointed chaplain of seamen at the Bethel Union in 1845.

JEWISH

The first synagogue in Sydney opened in Bridge Street in 1837. The opening of the Great Synagogue in 1878 followed the co-existence of the York Street and the Macquarie Street synagogues. The records of the Great Synagogue, 1832-1970, are a sizeable collection and include correspondence, 1846-1965; minute books, 1837-1940; financial records; Sechita Committee records, 1925-61; records relating to building funds appeals, 1871-8, 1944-67; and pictorial material.

The papers of the businessman Louis Phillips deal in part with Jewish affairs straddling the 19th and 20th centuries. They document his activities as President of the Great Synagogue, 1899-1909; the building and finances of the Great Synagogue, 1871-1904; and matters concerning the Jewish community and Jewish burial grounds, 1869-1913.

METHODIST (inc. PRIMITIVE METHODIST and WESLEYAN)

During the 19th century Methodists were the exemplar evangelicals, "they carried revival and their Bibles all over Australia and beyond to proclaim the cross as the way of salvation, to call men and women to repentance and conversion, and on to an active life of service. They were the Protestant light cavalry of Australia."³³ Two indispensable collections on the history of Methodism in Australia and in the Pacific region are the official records of the Methodist Church of Australasia-Home Mission (METH CH) and of the Methodist Church of Australasia-Department of Overseas Missions (MOM).³⁴

The Home Mission collection of records, c1820-c1960, was chiefly acquired in a number of deposits between 1930 and 1973, originally from the Historical Records Committee of the Methodist Church of Australasia-NSW Conference and, from 1939, the Australasian Methodist Historical Society. It was material which had been brought together by these bodies from various sources and thus the records had not come to the Library from their creators. The collection comprises records of the Australian District, Australian Conference, Sydney and NSW Districts, including circuit minutes of Quarterly, Leaders' and Trustees' meetings and Sunday School records, and personal

papers of various ministers, newscuttings and pamphlets.³⁵

From 1815-55, Australia was a mission field of the Wesleyan Missionary Society. The Library holds records from independent sources created during this period, eg. the minutes of quarterly meetings at the Wesleyan Mission House, 1815-31.³⁶ In the mid-1840s the Primitive Methodist Church was established in Sydney. This was a separate body from the Wesleyan Missionary Society, but the records of the Primitive Methodists are intermingled with the Wesleyan records in the Home Mission collection. The records of other Methodist sects also appear in the records. In 1855 Australia ceased to be a mission field of the Wesleyan Missionary Society with the inauguration of the Australasian Wesleyan Methodist Church. In 1902 the Wesleyan Church united with the other Methodist groups to form the Methodist Church of Australasia.

In 1855, when the Australasian Wesleyan Methodist Church was inaugurated and Australia ceased to be a mission field of the Wesleyan Missionary Society, the Australasian Wesleyan Methodist Missionary Society was also founded to take over from the Wesleyan Missionary Society responsibility for the missions in Tonga (est. 1822), Samoa (1835), Fiji (1935), Rotuma (1839). Later missions were established in New Britain (1875), Papua (1891), Solomon Islands (1902), Fiji Indian Mission (1897), United Province, India (1908) and Highlands of Papua (1950).

About 1901-2, the name was changed from the Australasian Wesleyan Methodist Missionary Society to the Methodist Missionary Society of Australia. The name was changed to Methodist Church of Australasia-Department of Overseas Missions around 1936.

The MOM collection of records, c1830-c1970, mainly came direct to the Library from the Department of Overseas Missions beginning with the first consignment in 1952. Some overseas missionary material, though, has come via other sources such as the Australasian Methodist Historical Society. Occasionally individual missionaries would place their personal papers with the Department and these are included with the official records of the Department. Also included are large collections of pictorial material, and vernacular literature of over 400 volumes and some periodical issues.

A recent accession of papers from the estate of the first Tongan-born professional historian, Dr Sione Latukefu, relates to the history of Methodist missionary activity in Tonga.³⁷ In the early 1960s, Latukefu had acquired the papers of various missionaries, including the Australian Methodist minister, the Reverend James Egan Moulton, and of the Reverend Ernest Crosby, during the course of research for his doctoral thesis, later published as *Church and State in Tonga* (1974). Extensive files deal with Tongan traditions and Tongan Royal genealogy. An album of 121 photographs of missionaries and their wives who served in Tonga between 1820 and 1927 is also included.

PRESBYTERIAN

The papers of the Reverend John Dunmore Lang (1799-1878), the first Presbyterian clergyman in NSW, were acquired in 1934. They represent an outstanding source not only for ecclesiastical biography but also for some of the pressing issues of colonial life up to the time of his death. His correspondence and other writings, neatly assembled in maroon buckram-bound volumes, have been marshalled over the years by generations of historians for their diverse endeavours. Lang was a formidable figure whose papers range over all his activities, including intra- and inter-church affairs; his brainchild, the Australian College, established in 1831; immigration schemes, which brought out free settlers, clergy³⁸ and the German Lutheran missionaries deployed by him to establish an Aboriginal mission station at Moreton Bay; newspaper publishing; and his political career. Lang was arguably the prototype of the evangelical Christian influence on the rise of Australian democracy.³⁹ The bicentenary of Lang's birth occasioned timely celebration and tribute.⁴⁰ For historians of turn-of-the-millennium Australian republicanism interested in antecedents, the Lang papers are an essential source for the understanding of a protean republicanism.

Helen Wilson Fell (1849-1935), Sydney churchwoman and philanthropist, emigrated to Australia from Scotland at the age of twelve. Her father, the Reverend Dr Adam Thomson, was the first Moderator of the Presbyterian Church of NSW in 1865, and later the first Principal of St Andrew's College at the University of Sydney. Fell maintained a series of diaries, 1868-9, 1882-92, 1912-27, which have afforded insights into her middle-class life with her twin comforts of religion and family at its core.⁴¹ She was Treasurer of the

Presbyterian Women's Missionary Association of NSW, 1891-3, 1903-13. Impelled by her Christianity to community charity work, she became a mainstay of St Peter's Relief Society caring for the destitute of North Sydney. The associated papers of the Thomson and Wood families reflect their involvement in Presbyterian ministry and mission in NSW and in India respectively, and include letters from Fell.

The Library holds multiple consignments of the records of the Presbyterian Church of Australia-Board of Ecumenical Mission and Relations including those of its precursor, the Australian Presbyterian Board of Missions. The records date from the mid-19th century up to the time of the establishment of the Uniting Church of Australia-Commission for World Mission, which assumed responsibilities for the missionary activities of its constituent pre-union churches. A large amount of material relates to Aboriginal communities across northern Australia, as well as to offshore activities in Papua New Guinea, Indonesia, New Hebrides, Thailand, Korea and India. The collection includes the diaries of missionaries.

QUAKER

The first meeting of the Society of Friends in Australia was conducted by James Backhouse and George Washington Walker in Hobart in 1832. They also convened the first meeting in Sydney three years later. The pair toured the Australian colonies between 1832-6, and have left detailed accounts of their labours, including Backhouse's journal for the period, supplemented by description of their work in Western Australia, Mauritius and South Africa, 1838-41. Walker's journal covers Tasmania, NSW and South Africa.

The records of the Society of Friends, 1867-1978, include correspondence, minutes of meetings, financial records, registers of births, marriages and deaths, members' private journals, membership file, visitors' book and photographs.

Florence James (1902-1993) is best remembered as the co-author, with Dymphna Cusack, of the classic Australian novel *Come in Spinner* (1951) set in wartime Sydney. She became a leading light of the Religious Society of Friends (Quakers) in Australia in the early 1970s. While her papers largely document her literary and publishing activities, two series of correspondence contain communications with fellow Quakers at home and abroad.

Another Australian writer with Quaker connections is the English-born Elizabeth Jolley, whose papers were acquired by the Library. Her father was involved in relief work for the Quakers in Vienna after the First World War. The motif of exile in Jolley's writing is an empathic one; she attended a Quaker boarding school in the Cotswolds, although not a birth-right Quaker herself. This Quaker influence has imbued her personal and literary work ethic.

ROMAN CATHOLIC

The papers of Father John Therry represent the foundation documents of Australian Catholicism.⁴² The papers were presented on loan to the Mitchell Library by the Jesuit Fathers in 1969. Born in Cork, Therry was the first officially appointed priest to NSW, arriving in 1820. This pioneer prelate unrelentingly championed the cause of his scattered and disenfranchised flock. Preserved among his papers are hundreds of letters from Irish Catholics, testaments to his good works, while his official correspondence documents the steady growth of the Church from its frontier beginnings to its diocesan administration.

Among the short list of Australian candidates for sainthood is Francis James McGarry (1897-1955). Between 1935-44 he served as a missionary among Aboriginal communities in the Northern Territory. His papers include correspondence files and religious artefacts, including rosary beads, pocket-sized crucifixes, missals, prayer books and holy cards. The papers of McGarry's sister, Thelma Glissan, complement her brother's and chiefly document his cause for beatification.

One of the luminaries of Australian letters, James McAuley (1917-1976), was a convert to Catholicism. His papers were acquired in 1998. They feature diaries, 1948-73, and correspondence shedding light on his conversion, as well as on his careers as a poet, lecturer and cultural critic. McAuley's place in the annals of Australian literature is partly attributable to his creative complicity in the "Ern Malley" series of hoax poems in 1944. He went on to become founder and editor of the journal *Quadrant* in 1956. His involvement in Catholic Church politics surrounding The Movement and the establishment of the National Civic Council in the 1950s is also recorded in the papers.

Catherine Mackerras, née MacLaurin (1899-1977), was another convert to the Church of

Rome. Born into a distinguished and learned family, she later raised seven children of her own who excelled in their chosen fields. Mackerras' papers are signposts for her road to Damascus and unveil her deepening piety. She had corresponded with Hilaire Belloc on the question of objective truth and Church authority. In a joyous reply to the news of her reception into the Catholic Church he wrote: "You are now secure within the walls of the City of God".⁴³

The papers of other lay Catholics include those of Australia's first Academy Award winner, the wartime cameraman and photographer Damien Parer (1912-1944); lawyer and Catholic feminist, Mary Tenison Woods; post-war Slovenian migrant and Snowy Mountains labourer, Ivan Kobal; anti-Vietnam War and peace activist, Noreen McDonald; and author, journalist and Vatican correspondent, Desmond O'Grady.

The records of several organisations are held, including the Australian Catholic Guild, 1845-1996; Catholic Institute of Teachers, 1963-8; and St Vincent De Paul Society, c1891-1974. A small consignment of records is held of a religious order, The Company of Our Lady of the Blessed Sacrament (Grey Sisters), 1924-67.

The records of a business, Lisgar Investment and Building Society, 1864-1979, provide a valuable source on the incidence of home ownership and tenancy among working-class Catholics in inner-city Sydney and the metropolitan area. It was established in 1868 as St Joseph's Permanent Investment and Benefit Building Society by members of the Australasian Holy Catholic Guild of St Mary and St Joseph. St Joseph's was a major provider of housing finance in Paddington during the late 19th century.⁴⁴ Lisgar offered members a range of services, including a profitable mode of investing their savings through the purchasing of shares. The resulting dividends assisted shareholders in acquiring properties and dwellings.⁴⁵

The experiences of Italo-Australian Catholics are encapsulated in a number of discrete collections garnered by The Italians in New South Wales Project, launched in 1989.⁴⁶ In this collaborative venture with the Italian Historical Society (NSW), the State Library of NSW undertook to collect and preserve the historical record of the Italian presence in the state. Records of the San Francesco Catholic Italian Association, 1946-89, reflect its active

program of promoting a richer Christian lifestyle among the laity and its close association with the parish of St Fiacre, Leichhardt, under the Capuchin Franciscan Friars. The papers of legendary Sydney radio broadcaster and journalist, Mamma Lena Gustin, record her work for charitable causes and the Italo-Australian Catholic press. Debate on aspects of the Catholic faith between an Italian migrant and Dr Leslie Rumble, MSC, are preserved in the papers of Gino Paoloni.

The establishment of the Immaculate Conception Parish, Unanderra, by the Scalabrinian Fathers in 1952, has been documented by Stan A. Williams. A prominent layman in the Illawarra, Williams was a founding member of the Knights of the Southern Cross (Port Kembla) who assisted the burgeoning numbers of Italian Catholics working at the local steel works.

UNITARIAN

Catherine Helen Spence (1825-1910), feminist, writer and preacher, was a pioneer in the history of social and political reform in Australia. Born in Scotland, she emigrated with her family to South Australia in 1839. Spence's conversion from the straitened predestinarianism of her patrimonial Calvinism to Unitarianism was a turning point in her life. After her death, Miles Franklin championed her cause for greater recognition and was instrumental in securing Spence's papers for the Mitchell Library.⁴⁷ Included among them are correspondence, sermons, talks, articles and research notes. Franklin's own papers include a slim quantity of Spence's correspondence, 1853-1909, literary manuscripts and lectures.⁴⁸

UNITING CHURCH

The establishment of the Uniting Church in Australia in 1977, through the union of the Methodist, Congregational and most of the Presbyterian Churches, raised the critical issue of the preservation of documents and records of the Church.⁴⁹ When union took place, a national administrative structure (National Assembly) was created mainly based in Sydney. The Uniting Church chose the Mitchell Library on functional and geographical criteria as the repository for the national records emanating from the Assembly Secretariat and Commission for Mission, including World Mission, being the amalgamation of the missionary arms of the pre-union churches, and also from the Uniting Aboriginal and Islander Christian Congress, established in 1985. The Library already held

the missionary records of the three pre-union churches, the Methodist Overseas Missions (formerly Methodist Church of Australasia-Department of Overseas Missions), the Congregational Council of World Mission (formerly London Missionary Society) and the Presbyterian Church of Australia-Board of Ecumenical Mission and Relations (formerly the Australian Presbyterian Board of Missions). The Uniting Church National Historical Committee is responsible for collecting, sorting and cataloguing the records before transfer to the Library.⁵⁰

Between 1974 and 1981, the Reverend R. A. MacArthur, a former Presbyterian minister,

presented to the Library papers regarding the history of negotiations towards Church Union from as early as 1917. Included are documents from the Joint Commission on Church Unity, the Joint Constitution Council and the Joint Constitutional Commission.

Dorothy Macrae McMahon was ordained a minister in the Uniting Church of Australia in 1982. A decade later she was appointed National Director for Mission. Two consignments of her papers came in 1991 and 1996, reflecting her activism on the issues of AIDS, racism, human rights and world peace.

¹ An exiguous entry for the Library's holdings appeared in Leo J. Ansell, ed., *Register of Church Archives* (Toowoomba, Qld: Church Archivists' Society, 1985), 79-80.

² Information about David Scott Mitchell can be obtained at <<http://www.slsw.gov.au/ml/dsm.htm>>

³ Brian H. Fletcher, *Australian History in New South Wales 1888-1938* (Kensington, NSW: New South Wales University Press, 1993), 12-3, 42-3.

⁴ Public Library of New South Wales, *Annual Report, 1908* (1909).

⁵ Public Library of New South Wales, *Annual Report, 1908* (1909); Neil Boness, "Manuscripts in the Antipodes: The Origins of the Sydney Collections," *Parergon: Bulletin of the Australian and New Zealand Association for Medieval & Renaissance Studies* 13, no. 2 (1996): 186; Phyllis Mander-Jones, Notes on Western Illuminated Manuscripts in the Mitchell Library, 1940, ML Pamphlet File Q091.47.

⁶ Roger Joyce, "Samuel Griffith, the Biographer, and the Matter of Sources," in *Biographers at Work*, eds. James Walter and Raija Nugent (Nathan, Qld: Griffith University, Institute for Modern Biography, 1984), 19.

⁷ Roger Joyce, "Samuel Griffith," *Biographers at Work*, 19-20.

⁸ The reference to "cathedral of words" is by Australian poet Les Murray describing his favourite poem: "The Divine Comedy by Dante Alighieri has always moved me because of the construction of its beauty: it's like a cathedral of words, a medieval building of the finest, most lasting wonder." *The Good Weekend: The Sydney Morning Herald Magazine*, 27 November 1999, 21.

⁹ *The Inferno of Dante Alighieri. Literally Translated into English Verse in the Measure of the Original* (Sydney: Angus & Robertson, 1908).

¹⁰ For an assessment of Griffith's translation of Dante as a document of Australian cultural history, see Roslyn Pesman Cooper, "Sir Samuel Griffith, Dante and the Italian Presence in Nineteenth-Century Australian Literary Culture," *Australian Literary Studies* 14, no. 2 (1989): 199-215.

¹¹ A microfiche index providing chronological and alphabetical access to Parkes' correspondence, 1803-96, compiled by his biographer, A.W. Martin, is available for sale to archives and libraries. Enquiries should be referred to Martin Beckett, Microfilms Librarian. Tel: 02-9273-1502, email: mbeckett@ilanet.slsw.gov.au

¹² Call to Australia was formed by the Festival of Light (FOL) in 1977. The previous year FOL had celebrated the 25th anniversary of A Call to the People of Australia, a campaign initiated by public officials and church leaders to advance moral standards in social and political life; David Hilliard, "Church, Family and Sexuality in Australia in the 1950s," *Australian Historical Studies* 28, no. 109 (1997): 133-46. The records of the Call to the People of Australia movement, 1951-59, including minute books, reports of annual meetings, speakers' notes and newscuttings, are also held in the Library.

¹³ Research based on the papers while still in the possession of the Carr-Harris family is published in Andrew Moran, "Alexander Harris: The Man and His Family," *Journal of Australian Colonial History* 1, no.2 (1999): 30-44. For an overview of the controversy surrounding Harris's identity and authorship, with references to associated sources in the Mitchell Library, see Patricia Miles, "In Search of Alexander Harris," *Push from the Bush: A Journal of Early Australian Social History*, no. 30 (1992): 46-69.

¹⁴ Jeff Brownrigg, "Havelock Ellis in Australia," *Quadrant* 30, nos 1/2 (1986): 131.

¹⁵ For a study of this collection, see Judith Godden, "Sectarianism and Purity Within the Woman's Sphere: Sydney Refuges During the Late Nineteenth Century," *Journal of Religious History* 14 (1987): 291-306.

¹⁶ Paul Scifleet, *Guide to the Records of the Benevolent Society of New South Wales, 1813-1995, in the Mitchell Library, State Library of New South Wales* (Paddington, NSW: Benevolent Society of New South Wales, 1996).

¹⁷ Maryanne Larkin, "The Mitchell Library Scores from Downtown: Basketball Records," *Australian Society for Sports History Bulletin*, no. 26 (1999): 1-2.

- ¹⁸ Baiba Berzins, "Archivists and Aboriginal Records," *Archives and Manuscripts: The Journal of the Australian Society of Archivists* 19, no. 2 (1991): 193-205; Louise Anemaat, "Documenting Aboriginal History," in *The Information Environment-Towards 2000: Proceedings of the 8th National Convention, Darwin, Northern Territory, 15-18 September 1991*, Records Management Association of Australia (Canberra: Records Management Association of Australia, 1991), 179-85; *Archives and Aboriginal Australians*, ed. Adrian Cunningham, theme issue of *Limited Addition: Newsletter of the ASA Collecting Archives Special Interest Group*, no. 4 (1994); John Thompson, "'White Australia has a Black History': Sources for Aboriginal and Torres Strait Islander Studies in the National Library of Australia," <<http://www.nla.gov.au/nla/staffpaper/thomp.html>> (September 1995).
- ¹⁹ Alex Byrne, Alana Garwood, Heather Moorcroft and Alan Barnes, *Aboriginal and Torres Strait Islander Protocols for Libraries, Archives and Information Services* (Deakin, ACT: Australian Library and Information Association for the Aboriginal and Torres Strait Islander and Information Resource Network (ATSILIRN), c1995).
- ²⁰ David Unaipon, *Legendary Tales of the Australian Aborigines, 1924-5*, ML A1929; W. Ramsay Smith, *Myths and Legends of the Australian Aborigines* (London: Harrap, 1930). For an insightful case study of the appropriation of the Unaipon manuscript in the context of European representation of indigenous religious cultures, see Hilary M. Carey, "'The Land of Byamee': K. Langloh Parker, David Unaipon, and Popular Aboriginality in the Assimilation Era," *Journal of Religious History* 22 (1998): 200-2, 212-6.
- ²¹ Brian Dickey, ed., *The Australian Dictionary of Evangelical Biography* (Sydney: Evangelical History Association, 1994), 159.
- ²² Hazel King, *Richard Bourke* (Carlton, Vic: Melbourne University Press, 1971).
- ²³ Ann Moyal, "'With Pen and Hammer': The Correspondence of Rev. W. B. Clarke," in *Useful and Curious Geological Enquiries Beyond the World: Pacific-Asia Historical Themes: The 19th International INHIGEO Symposium, Sydney, Australia, 4-8 July, 1994*, eds. D. F. Branagan and G. H. McNally (Sydney: International Commission on the History of Geological Sciences, 1994), 172. I am grateful to my colleague, Stephen Martin, for his comments on the Clarke papers. He and Ann Moyal are jointly editing a collection of Clarke's scientific correspondence, *The Web of Science*, to be published by Melbourne University Press.
- ²⁴ Anne O'Brien, "The Case of the 'Cultivated Man': Class, Gender and the Church of the Establishment in Interwar Australia," *Australian Historical Studies* 27, no. 107 (1996): 242-56.
- ²⁵ William James Lawton, *The Better Time to Be: Utopian Attitudes to Society among Sydney Anglicans, 1885-1914* (Kensington, NSW: New South Wales University Press, 1990), 7.
- ²⁶ Dr Billy Graham's three crusades in Sydney, 1959, 1968 and 1979, are documented in the records of the Billy Graham Evangelistic Association Ltd held in the Library.
- ²⁷ For a recent use of the papers promoting the Gribbles as courageous humanitarians in Australian history, see Henry Reynolds, *The Whispering in Our Hearts* (St Leonards, NSW: Allen & Unwin, 1998).
- ²⁸ David Hilliard, "Sydney Anglicans and Homosexuality," *Journal of Homosexuality* 33, no. 2 (1997): 105.
- ²⁹ Brian Carledge, "The Biography-in-Progress of Harold William Rogers, Anglican Priest [1922-1988]," in *Gay Perspectives: Essays in Australian Gay Culture*, eds. Robert Aldrich and Garry Wotherspoon (Sydney: Department of Economic History, University of Sydney, 1992), 114.
- ³⁰ For a recent analysis of these records eliciting vital demographic and socio-economic information on a number of Baptists in mid-19th century NSW, see Narelle Illiffe, "First Fruits: Baptists in New South Wales c. 1830-1856," *Journal of Australian Colonial History* 1, no. 2 (1999): 45-79.
- ³¹ Susan Loyd, *A Guide to the Records of Pitt Street Congregational Church, Sydney, 1828-1977*, in the Mitchell Library, State Library of New South Wales. Submitted in partial fulfilment of the requirements for the award of the Master of Information-Archives/Records, School of Information, Library and Archive Studies, University of New South Wales, 1998.
- ³² Fairfax family papers, MLMSS 459.
- ³³ *The Australian Dictionary of Evangelical Biography*, ix. See also ADEB entries on three prominent Wesleyan Methodist laymen and philanthropists, father and son lawyers George Allen and George Wigram Allen, tycoon Ebenezer Vickery, and biscuit-maker William Arnott, all of whom are represented in their respective family papers held in the Library. The Arnott papers were received from the Arnott family in 1997, subsequently followed by the archives of Arnotts Ltd. Phyllis Mander-Jones, a former Mitchell Librarian and granddaughter of William Arnott, compiled an unpublished history of Arnotts which resides with her own papers in the manuscripts collection.
- ³⁴ I am indebted to Paul Brunton, Curator of Manuscripts, for his notes on the administrative histories of these two collections.
- ³⁵ For a published finding aid to this collection, see Eric G. Clancy, *Guide to Methodist Records in New South Wales, 1815-1977* (North Parramatta, NSW: Church Records and Historical Society, 1995).
- ³⁶ ML B291.
- ³⁷ The papers were microfilmed by the Pacific Manuscripts Bureau, Canberra, before being deposited in the Library, and are described in "Tongan Papers Collected by the Late Dr Sione Latukefu," *Pambu Newsletter*, series 5 no.2 (1997): 3-4.
- ³⁸ One of Lang's recruits was missionary turned minister, William Ridley. He arrived in 1850, taught at the Australian College and was ordained that year. He undertook an itinerant mission to the Aborigines in central

and north-west NSW. His extensive researches and writings on Aboriginal languages, especially the Kamilaroi language, form a significant component of his documentary legacy in the Mitchell and Dixson collections.

³⁹ Alex Mills, "Religion, History and Citizenship," *Church Heritage* 10, no. 2 (1997): 93-4.

⁴⁰ Donald Goudie, "Lang Bicentenary-1999," *Ferguson Focus: Newsletter of the Friends of the Ferguson Library* 1, no. 4 (1998): 4-5; Barry Bridges, "John Dunmore Lang: A Bicentennial Appreciation," *Church Heritage* 11, no. 2 (1999): 70-81.

⁴¹ For an investigation of the the Fell diaries, 1882-92, see Judith Godden, "Portrait of a Lady: A Decade in the Life of Helen Fell (1849-1935)," in *Worth Her Salt: Women and Work in Australia*, eds. Margaret Bevege, Margaret James and Carmel Shute (Sydney: Hale & Iremonger, 1982), 33-48.

⁴² *Guide to the Papers of Rev. John Therry in the Mitchell Library, Sydney* (Sydney: Library Council of New South Wales, rev. ed., 1985 [first published 1980]). Mitchell Library Manuscript Guides; no. 4.; see also Frank Carleton, "The Therry Papers Estrays in the Sydney Archdiocesan Archives: Some Details of Provenance," *Church Archivists' Society Newsletter*, no. 74 (1989): 4-5, concerning a group of Therry papers that came to be separated from the Mitchell consignment well before the latter's receipt by the Library.

⁴³ Letter from Hilaire Belloc to Catherine Mackerras, 14 November 1932, MLMSS 5682/5.

⁴⁴ Max Kelly, *Paddock Full of Houses: Paddington, 1840-1890* (Paddington, NSW: Doak Press, 1978), 84.

⁴⁵ For a description of a complementary collection of St Joseph's bills and receipts held by the Society of Australian Genealogists, see Bronwyn Layton, "St Joseph's/Lisgar Building Society Project: A Building Society's Records as a Genealogical & Local History Source," *Descent: Journal of the Society of Australian Genealogists* 28, pt. 2 (1998): 66-71.

⁴⁶ These collections have been described in James Andrighetti, *Italians in New South Wales: A Guide to the Archives in the Mitchell Library, State Library of New South Wales* (Sydney: State Library of New South Wales Press, 1995). Mitchell Library Manuscripts Guides; no.17. The Project has yet to document the minority religious worship of Italian non-Catholics, which for a recent ground-breaking study of the Italian pentecostal experience in Australia based on oral sources, see Mark Hutchinson, *Pellegrini: An Italian Protestant Community in Sydney, 1958-1998* (Sydney: Australasian Pentecostal Studies Journal, Supplement Series, 1999).

⁴⁷ The whereabouts of diaries that Catherine Helen Spence kept from 1849 remain unknown. See Helen Jones "A Further Postscript to the Life of Catherine Helen Spence," *Journal of the Historical Society of South Australia*, no. 16 (1988): 165-7.

⁴⁸ MLMSS 364/63.

⁴⁹ Cornelis Uidam, "Note on National Assembly Archives," in *Marking Twenty Years: The Uniting Church in Australia 1977-1997*, eds. William W. Emilsen and Susan Emilsen (North Parramatta, NSW: United Theological College, 1997) 336.

⁵⁰ <<http://nat.uca.au/agencies/historical.html>>

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