

Significance Assessment of the Samuel Marsden Archives

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PART 1

Executive Summary

I was invited to undertake a significance assessment of the Samuel Marsden Archives by Ms Julie Olston, Library Manager, Moore Theological College. My Report was prepared in accordance with the guidelines set out on pages 3 and 4 of the National Library of Australia document headed Community Heritage Grants, Significance Assessments. This work was funded by a Community Heritage Grant 2009. Community Heritage Grants are jointly funded and supported by the National Library of Australia, the Department of the Environment, Water, Heritage and the Arts; the National Archives of Australia, the National Film and Sound Archive and the National Museum of Australia.

The Samuel Marsden Archives form part of the library of Moore Theological College, Sydney, which has been in existence since 1856. The library contains some 230 000 volumes and specialises in books and learned journals relating to theology and religious history. It is noted for the breadth and diversity of its holdings, and its collection strengths lie in the fields of the Reformation, Anglicanism, the Bible and Puritanism.

The archives reflect the library's interests and have been gradually built up during the last 150 years or so. They contain not only manuscript material, but also a large number of historical photographs and slides, together with a much prized painting of Thomas Moore whose generosity enabled the College to be founded. There are also several artifacts and audio tapes of historical significance. The focus of the collection is on the region covered by the Sydney Diocese but its importance extends beyond that diocese to the Anglican Church as a whole and to the social life of the nation.

Highlights of what is a comprehensive collection include historic records relating to Thomas Moore and two of the early leading clergy, namely the Reverend Samuel Marsden and Bishop W.G. Broughton. Of great significance too is the recently acquired collection of the papers of Deaconess Mary Andrews, who won renown internationally as well as nationally. There is also a large and valuable collection, in the shape of the Marella Mission Farm Company, that relates to the Aboriginal people. To all this must be added the papers of the Sydney University Hebrew scholar, Professor E.C.B. MacLaurin, the lantern slides and photographs of the Reverend Frank Cash and the portrait of Thomas Moore.

Overall, this is a vibrant collection of considerable importance that has the potential for continued expansion. Unfortunately, it is under-funded and lacks the facilities it needs. Recommendations have been presented in this Report as to how these problems might be addressed.

Description of process undertaken to assess and produce the assessment

Consultation with owners of the collection

Before beginning my task I had discussions with Julie Olston about what was involved in preparing the Report. She provided me with the necessary documents that had been provided for the guidance of the library and the assessor, briefed me on what I needed to do and also provided me with valuable insights into the collection. She took me on a tour of the archives and showed me where everything was located. By this means I obtained the background information that allowed me to commence work.

Collection research in consultation with owners

Throughout this whole process I maintained close contact with Julie and with other members of staff. Particularly important has been the help given me by Kim Robinson, Senior Librarian, Acquisitions whose work in shaping the archives over the last 30 years or so have justifiably won widespread praise. Both provided me with additional information whenever I sought it and helped me with individual items and with advice on the collection as a whole.

Use of object files

The Archives' object files for the following collections were of assistance to me: Bishop Broughton Collection, Samuel Marsden Sermon Manuscripts, Mary Andrews Collection, Frank Cash Collection, Samuel Marsden Archives as a Collection, Thomas Moore Papers, Professor E.C.B. MacLaurin Papers, Marella Aboriginal Mission Farm Archives, William Griffith : portrait of the late Thomas Moore.

Contact with other similar collections to identify comparative collections

In order to identify comparative collections in other institutions, the Library Manager searched the online catalogues of institutions that she thought might hold comparable material. She contacted colleagues in other institutions, asked the researchers and scholars who have worked in the Moore College Archives for their advice and consulted the Archives object files for guides to the Archives as sometimes they include lists of the holdings of similar or complementary material in other repositories. The Library Manager visited other archives to survey their collections.

Number of visits to the collection to work on the assessment and understand the collection

After gaining the necessary background information I visited the Archives at irregular intervals over a period of about three weeks. The number of hours I was able to spend on part of the collection was limited by the fact that it was located in a compactus that had been placed in a Lecture Room. The rest of the collection, however, was accessible on a more regular basis. The time spent on the collection as a whole was sufficient for me to examine in some detail its contents and to isolate material of special significance. The visits I made, combined with my earlier acquaintance with the Archives, informed my assessment and enabled me fully to appreciate the importance of the collection.

I kept full notes of what I saw and used these when writing this Report. Other documents were made available to me, including the masterly 'Report and Recommendations on the Samuel Marsden Archives', prepared in November 2007 by Dr Peter Orlovich, the distinguished archivist and former member of the School of Librarianship at the University of New South Wales.

Summary description of Moore Theological College and the Moore Theological College Library collection

Moore Theological College opened at Liverpool, NSW in 1856 following a bequest for the founding of a theological college by Thomas Moore, Esq. Thomas Moore (1762-1840) exerted a profound influence on many of the institutions and activities of colonial New South Wales.

In 1891 the College moved to Newtown, NSW in order to be near the University of Sydney. The College has rendered its chief service to the Anglican Diocese of Sydney, the majority of whose clergy train at the College. However, men and women from a number of Protestant denominations have trained at the College and then served throughout the world.

The College offers a range of full and part-time accredited courses – the flagship course is a four year Bachelor of Divinity. The College's PhD students enroll jointly at either the University of Sydney or the University of Western Sydney. The College has made application to be granted the status of a self accrediting institution to PhD level. The College is engaged in planning for a major redevelopment of the Newtown campus which will include a new library building.

The Moore Theological College Library began with the opening of the College in 1856 and now consists of a total of some two hundred and thirty thousand volumes located in one of five major subcollections within the Library. The subject collection strengths of the Library are the Bible, Reformation, Puritanism and Anglicanism.

The Main Collection contains the Asian, Cassette, Deposit, Serials, MacLaurin and Pamphlets collections as well as some one hundred and fifty thousand print titles which directly support the undergraduate courses.

The Bishop Broughton Memorial Library contains nearly four thousand print items on religion which were published from the fifteenth century. The collection includes a collection of books that arrived in Australia in 1810 with Samuel Marsden. The collection includes two incunabula and a significant collection of various editions of The Book of Common Prayer. Specific funding from the Richard Johnson Fund enables purchase of texts relevant to the English Reformation published before 1701.

The Margaretta Mary Woodriff Memorial Library consists of some twenty two thousand seven hundred print titles, of which some are rare or pre-1900 Australian imprints. This extensive collection of Sydney Diocesan, historical, geographic and early religious material provides critical research and background material for the study of Australian church history and contemporary Australian church issues.

The number of ejournals and other electronic resources delivered to students' desktops is growing.

The Samuel Marsden Archives contain one hundred and fifty shelf meters of college and collected archives and constitute the fifth subcollection. The Library's holdings of published material often complement the material located in the Samuel Marsden Archives.

The Library is open to the public and invites members of the public to take out library membership which provides borrowing rights and access to a limited range of online resources.

History and significance of the Samuel Marsden Archives

History of the Samuel Marsden Archives Collection

The Moore Theological College Library has collected archival material along with library material since its establishment with the College in 1856. However, it was not until the appointment of Noel Pollard as College Librarian in the 1950s that an active policy of collecting archives began. In 1975 care of the archives came within the responsibilities of the newly appointed librarian, Mr Kim Robinson. Kim continues to administer the archives in association with the Library Manager, Ms Julie Olston, who was appointed in 2005.

The collection includes college archives from 1858 and collected material from 1801. Significant donations of collected archives include the records of the Australian Fellowship of Evangelical Students, 1964-1985; the Marella Mission Farm, 1948-1986; and the personal papers of Deaconess Mary Andrews received in 2009.

The archives collection was named the Samuel Marsden Archives to honor the association between the College and St John's, Parramatta whose first rector was the Reverend Samuel Marsden.

Material has been collected and stored according to archival principles. Accessioning has not taken place. At no time has the College employed a professionally qualified archivist to work on the collection.

Accessibility to the Archives has been enhanced by the listing of material and guides created by students of the University Of New South Wales Diploma Of Information Management – Archives Administration course in the 1980s and by participants in the Managing Historic Documents course run by Dr Peter Orlovich in 2007. The fulltext of all finding guides is available from the library catalogue and from the Library's digital repository named Myrrh.

In 2007 the Library Manager commissioned Dr Peter Orlovich to conduct an audit of the Archives and his report is a high-quality resource.

Relationship between the building and its contents



The compactus in the Upper T.C. Hammond Room

Over the years the collection has travelled around various locations in the College. It is currently housed in a number of different locations within the College. Much material is to be found in a large compactus and four steel cabinets that have been placed in the T.C. Hammond Room a large, much needed venue for lectures. Other material is to be found in two rooms that are situated within the library stacks, themselves housed in a College building in King Street, Newtown, within easy walking distance of the rest of the library. A small quantity of material, to which access is restricted, is placed together with rare books in the stacks in a locked room that contains rare books. The substantial collection of the papers of Deaconess Mary Andrews, only recently handed over to the Archives, is temporarily placed in a corridor and room adjacent to the main library.

Community comments

Rev Dr Peter Bolt, author of a number of works on Australian history and Head, Department of New Testament at Moore College, noted that, 'The Archival material has been extremely helpful to me in my research into Thomas Moore, Moore College and William Cowper. We possess some primary material from amongst Moore's papers, including the Waterhouse papers which show his business dealings on behalf of Captain Henry Waterhouse. These include a copy of one of the oldest deeds in Australia to Waterhouse's 'Vineyard' property at Parramatta. The series of letters from Bishop Broughton also illuminate the lives of the three areas I have had an interest in. The letters are particularly valuable for showing the progress towards the establishment of Moore College, via the ill-fated St James College, Lyndhurst (Glebe) and Broughton's involvement with the establishment of St Augustine's College for Colonial Clergy at Canterbury. It is marvelous to read these materials in our own library'. (email to Julie Olston, 3/6/2009)

Dr Peter Orlovich, in the Report he prepared for the College in 2007, noted that 'The principal archive groups and manuscript collections in the custody of Moore Theological College represents a highly significant and unique component of the archival heritage of the Anglican Church in Australia. They include not only the original and most important sources for the early history of the training of Anglican clergy in Australia, but illuminate a great many aspects of the social and political history of the nation'.

Rev Dr Colin Bale, Academic Dean of Moore College says of the collection "In the 4th Year program of the Moore College BD, students are required to research and write a 6 000 word essay on some aspect/topic of Australian religious history. The assessment guidelines for the essay stress the importance of using primary sources in the assignment. Some of the better essays later become the basis of journal articles and more detailed research. The archives and Australiana collection of the Moore College Library provide the students with a critical resource for this assignment. Indeed, students have located materials/sources in the Moore College Library collection that are available nowhere else. As well, postgraduate students, both from within and without the College, and independent researchers and historians also make very good use of the Moore College Library collection. The extensive nature of the collection, especially the materials only held by the Moore College Library, means that it is an invaluable repository for research. (email to Julie Olston, 3/11/10)

Condition of the collection

The collection is greatly prized by the staff and is carefully maintained. The material is in good condition and is located in areas that are fully air conditioned. The boxes and files are clearly labelled and easy to identify. All this bears testimony to the commitment of staff. There are, however, problems arising from the fact that the staff is over-burdened in other ways and that the facilities and accommodation for the collection is inadequate. It is not appropriate that records should be so widely dispersed with an important part of the collection being located in a lecture room that, when in use, makes access to the records impossible. Most of the material in individual boxes waits full listing. Ideally, there should be an archivist who can not only attend to these matters but also search out more material to add to the collection which would benefit greatly from being extended. There is scope for making the archives a major national centre of research, particularly into the history of Australian evangelicalism. The collection should also be located centrally in one venue. Great opportunities exist for the College but more funding is essential.

Comparative collections

The Samuel Marsden Archives contains the administrative records of Moore Theological College and various collected personal papers, diaries, documents, letters, sermons, manuscripts, photographs, lecture notes and realia.

There are several theological libraries in Australia and New Zealand that are the official repositories of the administrative records of a parent or related body or bodies. One example is the John Kinder Theological Library which is located on the campus of St John's College, Auckland. The Kinder Library has an extensive archives collection - all of the Anglican Church Provincial (ie NZ wide general synod and committees, archbishops etc), two Anglican trust boards, St John's College, some Methodist material, the records of the Diocese of Waikato, as well as papers of a range of individuals and Anglican and

ecumenical organizations. The Samuel Marsden Archives is not an official repository for any administrative records other than those of Moore College.

There are a number of collections that complement the holdings of the Samuel Marsden Archives.

Sydney Diocesan Archives www.archives.anglican.asn.au

The Sydney Diocesan Archives collects administrative records created by the offices and officers of the Diocese of Sydney since the creation of the first diocese in Australia in 1836.

The SDA is also eligible to collect the records of any organisation that is created by, funded by, or accountable to the Diocese of Sydney. While churches and parishes are not required to lodge their administrative records with the Archives, some three hundred have done so. The Archives also contain some personal papers of prominent clergy who were engaged in activities of personal interest by virtue of their office.

While the SDA contains the administrative official records of created by Bishop Broughton, Samuel Marsden, Archbishops Mowll, Robinson and others, the Samuel Marsden Archives contains the personal papers of these men. The Samuel Marsden Archives contains also material derived from outside the Diocese of Sydney.

Certain organizations that work within the Diocese but are not accountable to the Diocese have lodged their records with the Samuel Marsden Archives. The Anglican Church League records (1909-1982) fall into this category.

While the Samuel Marsden Archives forms part of the Moore College Library, which has a substantial research collection of works of theology, rare books and Australiana, the much larger SDA is essentially an archives collection with a very small supporting library.

The holdings of the Samuel Marsden Archives complement those of the SDA.

State Library of New South Wales <http://sl.nsw.gov.au>

The State Library of NSW which dates from 1826 now has a collection of some five million items. Its brief is to collect, preserve and make accessible the documentary heritage of New South Wales. Incorporated within the Library is the collection of Australiana donated by David Scott Mitchell and handed over in 1906. Since then it has expanded enormously, making the Mitchell Library a world renowned research centre.

Among its holdings is much of a religious nature. This includes church records and registers generated within the Diocese of Sydney as well as further afield. The extensive holdings of personal papers include material of importance to religious history. There are also architectural drawings of Australian churches which include the work of the celebrated architect Edmund Blacket and bring another dimension to the holdings. Inevitably there is overlap with the Samuel Marsden Archives but the latter also contains valuable material not available in the Mitchell Library.

Overview of the Collection



Photo album belonging to Moore College with photograph showing (front row, third on left) Archbishop Mowll and (in middle of row) T.C. Hammond, 1936.

In addition to Moore College archives, the collection includes collected archives of clergy, laypersons, parishes and organizations working within and outside of the Diocese of Sydney. The major themes represented are the history of Moore College as reflected in the administrative records and papers of principals and one vice-principal, papers of church leaders and prominent clergy, parish records, records relating to the history of evangelicalism in Australia, records illustrative of the role of women in the church, and material relating to Aboriginal people. The collection includes visual and audio material as well as realia.

The collection includes the following records:

1. Clergy

Revd Len Abbott, Archbishop M.L. Loane

1 Box - Miscellaneous papers.

Deaconess Mary Andrews Papers

Approximately 54 containers. For a detailed assessment, refer to page 39 of this report.

Archdeacon E.A. North Ash

1 Box - also contains material re J.S. Elliot, Stuart Braga, Archbishop Mowll.

Bishop W.G. Broughton and Family including some Papers of Revd E. Coleridge and letters to Joshua Watson.

5 Boxes. For a detailed assessment, refer to page 33 of this report.

Revd W.R. Brown (Camden Rectory), Margaret Steel, Revd. A.G. Perkins
1 Box. Contains correspondence, notes and typescript on aspects of Christianity

Revd Dr. Frank Cash
1 Box. - Notebook and other material re Christ Church, North Sydney.
19 Boxes of photographic material and 7 boxes of glass lantern slides.
2 cameras on which the glass lantern slides were taken
For a detailed assessment, refer to page 36 of this report.

Bishop G.A. Chambers
1 Box.
A Sydney clergyman and the founder of Trinity Grammar School, Sydney, George Chambers in 1927 took over the new diocese of Central Tanganyika in East Africa which was run by the Australian branch of the Church Missionary Society. This collection of papers contains notebooks, correspondence and other diocesan papers, together with a volume of newspaper cuttings and the *CMS Magazine*.

Revd H.H. Davison
7 Boxes.
Boxes contain copies of sermons, Bible Study notebooks, Sydney Diocesan Newspaper 1959-61 and newspaper cuttings. All appears to relate to his ministry at Cabramatta.

Revd David John Davies
2 Boxes.
Archdeacon D.J. Davies Principal of Moore Theological College was one of the leading liberal evangelicals in the Sydney Diocese during the 1920s. This collection contains valuable material about a man who sought to take the College in a liberal direction and who attempted the same when it came to diocesan affairs.

Revd W. Dumbrell, Rev. W.J. Lawton
Manuscripts

Revd Maxwell Fox - Billy Graham Crusade
Several large envelopes in Box containing material relating to 1959-61 and 1968 crusade. Donated by Revd Maxwell Fox. Contains general material together with pamphlets, newspaper cuttings, Counselling Class Notes, Crusade News Digest. Executive Committee Minutes, Typescript 'The Billy Graham Crusades', New South Wales Congress Evangelism 1968.

Revd G.B. Gerber
1 Box. Sermons

Revd. G.C. Glanville, Bishop Stevenson of Grafton, Marcus O'Hearn and The Individual Cup Association –
1 box.

Revd R.B.S. Hammond

Folder of Personal Letters 1928, also 2 Boxes.

This collection contains correspondence and other material which sheds valuable light on a clergyman, noted for his efforts, particularly during the Depression of the 1930s, to help the disadvantaged.

Canon T.C. Hammond

8 Boxes.

Hammond became Principal of Moore College in November 1935 at a time when, under the recently appointed Archbishop Mowll, the diocese was moving in a conservative evangelical direction. A former member of the Church of Ireland and a formidable debater he was a towering figure who did much to expand the College and to take it along a more conservative path. This collection is of great importance in explaining the man, his beliefs and his work for the College and sheds valuable light on the nature of conservative evangelicalism.

Revd R.E. Heslehurst

[20?] Boxes.

Including material relating to the Richard Johnson College at the University of Wollongong.

Archbishop Peter Jensen.

20 Boxes. – A collection of the papers of Dr. Peter Jensen, Principal of Moore College and Archbishop of Sydney. The papers relate to Jensen's period at Moore College. They include correspondence, lectures, radio talks, notes on students, minutes of a number of committees. There are also records of the General Synod Doctrine Commission relating to discussions concerning the ordination of women in the 1980s.

7 Boxes. - These papers contain correspondence dealing with the period when Jensen was Principal of Moore College.

2 Boxes. - One dealing with his election as Archbishop of Sydney.

2 Ring-Back folders. - dealing with the structure of Moore College.

Revd R. Johnstone

1 Box.

Papers relating to: Constitution, Appointment of Archbishop's Commission, 1964 controversy re religion in schools.

Archdeacon S.M. Johnstone

1 Box. Johnstone was an important figure in the Diocese of Sydney under Archbishop Mowll and wrote books on church history. These papers contain sermon notes and other material including a manuscript of a 'History of Anglican Missions to the Aborigines'.

Revd Nathaniel Jones

2 Boxes. Canon Nathaniel Jones was the Principal of Moore College from 1897 until 1911. This collection sheds light on the man and the College during the period in which he held charge.

Revd B.G. Judd

4 Boxes.

This is a comprehensive and very important collection relating to one of Sydney's leading evangelical clergymen who was Rector at Darlinghurst. It contains correspondence, lectures, broadcasts over Station 2CH, and papers dealing critically with much for which the Roman Catholic Church stood.

Canon D.B Knox

20 Boxes.

The Revd Dr. Broughton Knox, was appointed Principal of Moore College in 1959 and remained in post for 26 years. He maintained the conservative evangelical tradition and advanced the College in numerous highly significant ways, establishing a reputation as one of the most important College Principals. The 20 Boxes of his papers form a highly significant collection, important for the light it sheds on the diocese, on Knox and on the history of the College.

Revd W.J. Lawton

52 folders and bound volumes together with 35 boxes.

The Revd Bill Lawton was a prominent Sydney clergyman who contributed greatly to the life of a number of parishes and lectured at Moore College. He adopted a stance on theological issues that set him at odds with some of his colleagues, but at the same time, produced writings on the history of Sydney Anglicanism and on the development of theology in Australia. He has clearly been an assiduous collector of his own papers which are well arranged and easily accessible.

Revd Rex Meyer

2 Boxes.

Bishop Moyes, Archbishop H.W.K. Mowll, Revd. H.W. Barder

1 Box.

A small collection that includes interesting correspondence with the redoubtable Anglican and journalist, Francis James during the 1950s. Archbishop Howard Mowll (contains material on a number of matters). Revd H.W. Barder (manuscript, volume of lectures).

Revd S.N. Paddison

Envelopes containing 1960's material, notebooks etc.

Revd Dr D.G. Peterson

Liturgical Commission Papers, etc.

Bishop C.V. Pilcher

2 Boxes.

Formerly Professor of Old Testament Literature and then of New Testament Language and Literature at Wycliffe College, Charles Venn Pilcher was consecrated Bishop of Sydney at the instance of Archbishop Mowll in 1936. Conservative in theology, he was a liberal-minded scholar and sought to exert a liberalising influence in the diocese. He had a keen interest in hymnody and contributed hymns to the 1945 *Book of Common Praise*. The boxes of his papers contain notes on a variety of matters, including the Gospel of St John, early church history and an introduction to the Lord's Prayer. There are also printed copies of hymns.

Revd N.S. Pollard

The Revd Noel Pollard was the first Master of New College at the University of NSW and previously had been librarian and lecturer at Moore College.

Revd J. Ramsay

2 Boxes.

Contains Financial Priorities Committee Minutes 1992-94.

Archbishop Donald Robinson

6 Boxes.

Donald Robinson, regional Bishop of Parramatta from 1973 until 1982, when he became Archbishop of Sydney, had been Vice-Principal of Moore College under Broughton Knox. These papers are of great significance to anyone seeking to understand Robinson's theology and his major contribution to Sydney Anglicanism over a long period of time.

Revd Gordon Smee

1 Box.

Collection of material from Revd Gordon Smee of Orange, NSW.

Revds R. and S. Taylor.

Revd David Tyndall

6 Boxes.

This collection relates to the year 2000 Sydney Olympics Ministry.

2. Laypeople

Dr. Kenneth Cable

- 3 Boxes.

Ken Cable was an Associate Professor of History at the University of Sydney and was the leading historian of Anglicanism in Australia. These Boxes contain research notes, amongst them photocopies of original material located in England and elsewhere. There is also a copy of his Felix Arnott Lecture delivered at St Francis Theological College, Brisbane and his Bishop Perry Memorial Lecture which was delivered in Melbourne in 1987. There is also a copy of a paper entitled 'Churches and Local Government Finance: An Historical Survey'.

P.W. Gledhill

9 Boxes together with one large volume of photographs.

P.W. Gledhill was, since 1887, a Sydney real estate agent, land valuer and land estate manager. He was also a keen genealogist and was instrumental in founding the Manly, Warringah and Pittwater Historical Society in 1924. A Sunday School Teacher at Brookvale and a lay diocesan reader, he was also a member of the diocesan and provincial synods and Chairman of the Camperdown Cemetery Trust. His collection of papers reflects many of his interests and contains manuscripts of church histories, news cuttings on clergy and church affairs, records of individual churches and material relating to early Sydney.



The Moore College entry in a card file box of photographs belonging to Gledhill.

2 Albums of Photographs England and Ireland World War 1 By Cecil Green.
Mainly photographs of the countryside. Donated by Revd. Dr Mark Thompson from material owned by his grandmother who inherited it upon Cecil Green's death.

Dr Stephen Judd
3 Boxes.

The boxes contain a great deal of historical material relating to the history of Australian Anglicanism. Originated with Dr. Stephen Judd when he was writing his Sydney University PhD thesis. Included here is a copy of the Moore College Library Lecture delivered by the Revd Dr Robert Withycombe and dealing with the Revd Bertie Boyce.

Professor E.C.B. MacLaurin

14 Boxes.

Associate Professor E.C.B. MacLaurin was appointed to the newly established Lectureship in Hebrew at the University of Sydney in 1945. The position eventually formed part of the Department of Semitic Studies which subsequently came into existence and MacLaurin, by then an Associate Professor, served as Departmental Head from 1974 until 1977. He was a scholar of international renown and his research interests included work on North-West Semitic language and Hebrew religion. This collection of papers must surely rate among the most significant in the College Archives. It contains lecture notes, together with reference, language and literary material.

Raymond Thomas Pearson

13 Boxes.

Hon. Secretary Sunday School Teachers Association, Rural Deanery, Parramatta.

Edward Shirley and F.M. Hordern

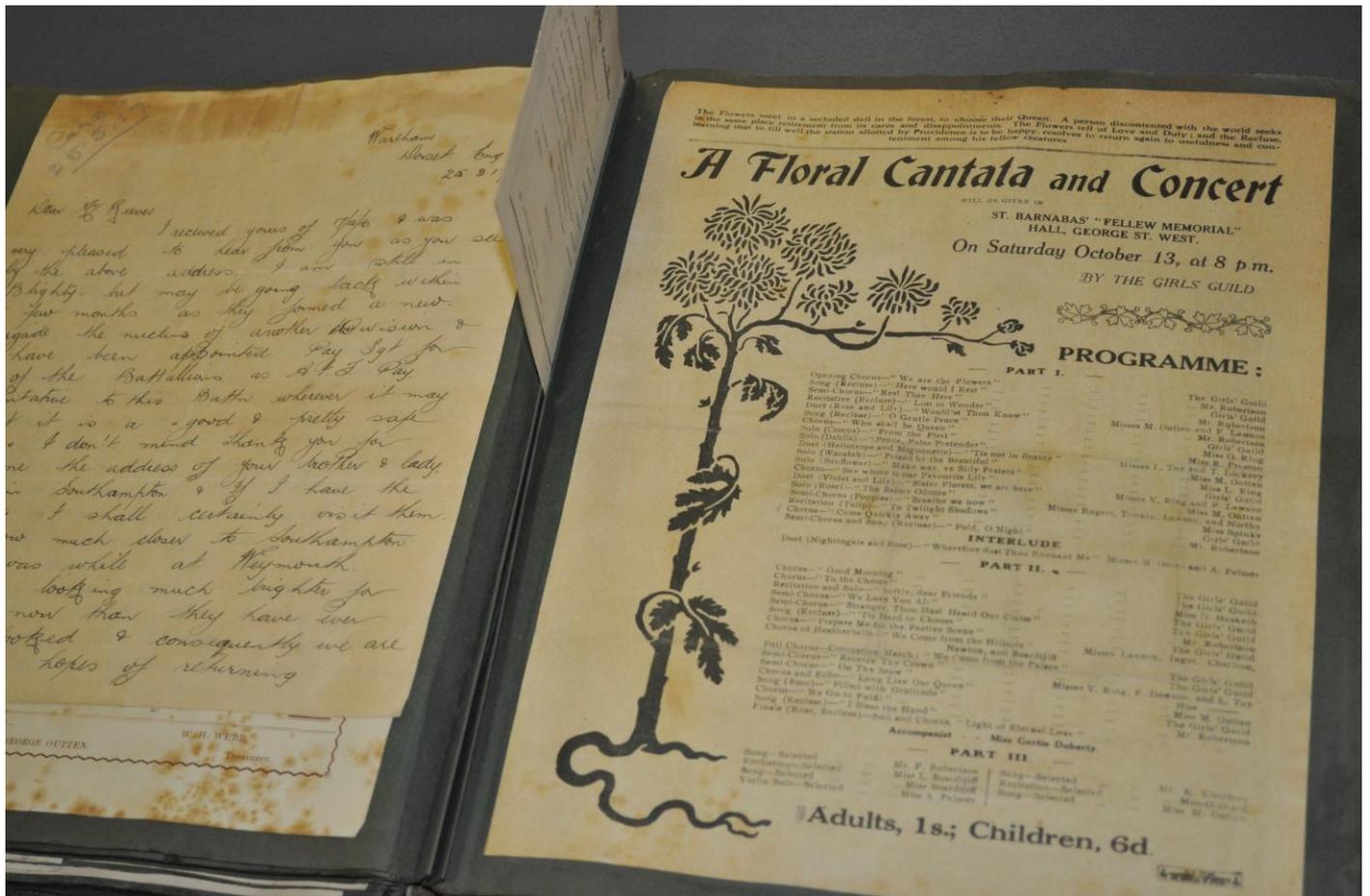
1 Box. Photographs/Postcards

3. Parish (listed in alphabetical order by suburb)

St Barnabas' Church, Broadway, Sydney

1 Box.

This well-known, inner-city church was revitalized by the celebrated Revd R.B.S. Hammond who had a deep concern for the disadvantaged. The collection contains a scrapbook, selected issues of *St Barnabas News*, a manuscript journal of the Young Men's Union and some photographic prints.



Programme of a Floral Cantata and Concert – St Barnabas, Broadway

St John's Church, Campsie
1 Box.

St Phillip's Church, Caringbah
5 Boxes.
Contains documents relating to history of the church.

St John's Church, Darlinghurst
4 Boxes.
This is a substantial collection of material relating to the history of St John's.

St Peter's Church, East Sydney
Ring-Back Folder, 5 Boxes.
Letters and Correspondence 1990s, Parish papers 1941-69, Parish papers 1888-1911, 1970-4, Printed Magazine 1971. St Peter's and the ABC, Marriage, Burial, Baptism and Service Registers, Cash Receipts 1991-3, 1997.

St John's Church, Kellyville
10 Boxes.
These Boxes contain Minutes of the Parish Council and other records of the Church.

St Stephen's Church, Kellyville

2 Boxes.

Contains minutes, registers, printed records from 1899 to 1960.

St Luke's Church, Liverpool

1 Box, together with a bound volume.

Contains limited but interesting material relating to this historic church.

Christ Church, Rouse Hill

2 Boxes.

This box contains material in the shape of accounts, register of Sunday Collections, Cemetery Account Book, Baptismal Register and a Service Register.

St John the Baptist Church, Sutherland

8 Boxes.

A collection of material shedding a great deal of light on the inner life and work of the parish.

St Michael's Church, Vacluse

3 Boxes.

This collection contains Parish Maps 1927-72, material on the Sunday School and the history of what was an important eastern suburbs parish.

4. Organisations

Anglican Church League

3 Boxes.

The Anglican Church League, founded late in the 19th century is at the center of evangelicalism in the Diocese of Sydney and became progressively more conservative. The two boxes of papers are carefully arranged with the material placed in labelled folders. Included is correspondence, membership, clippings, a copy of the constitution, administrative records and Council and Annual General Meeting Minutes.

Australian Fellowship of Evangelical Students

11 Boxes.

These Boxes contain a comprehensive array of material relating to the history and development of the Fellowship. It includes information about the work of area committees, and a wide range of activities. 2 large open-ended Boxes. - Contains Committee Minutes 1956-81, Executive Committee Minutes, 1956-69.

Anglican Education Commission

4 Boxes.

Minutes 1993-4, 1997.

Church of England Evangelical Trust -1 Box.

Marella Aboriginal Mission Farm Co., Kellyville. For a detailed assessment, see page 43 of this report.

109 Boxes.

These Boxes contain a remarkable collection of papers of an organisation which operated in western Sydney until the 1980s and housed people from the Marella Kellyville Removed Generation. The collection stands out as one of the most important in the Moore College Archives.

New South Wales Council of Churches

4 Boxes.

Material on State Aid.

Sydney Diocesan Education and Book Society

2 Boxes.

5. Realia

The collection of realia includes the following:

Slides re history of St Michael's Church, Vaucluse.

Slides re Demolition of Carillion Avenue Houses 1983

Boxes of Glass Slides: Film Reels, Moore College

Portrait of Thomas Moore (1840)

Sword given to Bishop Chambers in Tanganyika

Travelling communion sets



Travelling Communion sets – the set on the right hand side belonged to Nathaniel Jones, a former Principal of the College.

Statement of Significance for the Collection as a Whole

The Samuel Marsden Archives contain a wealth of material that contributes greatly to our understanding not only of the history of the Diocese of Sydney, also to that of Australian Anglicanism and other aspects of church history in Australia. The collection of some one hundred and fifty shelf meters contains the administrative records of Moore Theological College and collected records of clergy, laypersons, parishes and other church-related organizations.

The provenance of the material is generally strong while the condition of the material is good. The major themes represented are the history of Moore College as reflected in the administrative records and papers of principals and one vice-principal, papers of church leaders and prominent clergy, parish records, records relating to the history of evangelicalism in Australia, records illustrative of the role of women in the church and material relating to Aboriginal people. While paper records form the bulk of the collection, significant items are in other media such as photographic images and oil paint on canvas.

Dr Peter Orlovich, in the Report he prepared for the College in 2007, noted that 'The principal archive groups and manuscript collections in the custody of Moore Theological College represents a highly significant and unique component of the archival heritage of the Anglican Church in Australia. They include not only the original and most important sources for the early history of the training of Anglican clergy in Australia, but illuminate a great many aspects of the social and political history of the nation'. I had already reached a similar conclusion before coming across the opinion advanced by Dr Orlovich and fully subscribe to what he wrote.

What I found particularly striking about the collection was its comprehensive nature. It includes records of an institutional nature, information about a range of religious organisations, papers of individual parishes and others relating to a variety of church men and women. Most take the form of written documents, but other genres, visual and oral, are also included.

A second important feature of the archives lies in the fact that they contain items which, when viewed individually are of great historical significance, One major component is the material relating to the College itself, stretching back to the time of its foundation. The records are by no means complete and there are indeed quite large gaps which presumably arise from the absence, common to many institutions until recent times, of a policy aimed at ensuring the full preservation of all records. Nevertheless, substantial quantities of material have been placed in the archives. This includes the papers of individual Principals and one Vice-Principal, correspondence and minutes of various committees, together with material relating to academic courses and the student body.

The Moore College Papers, however, form only a relatively small part of a collection which spans a wide area of church life in Australia. Apart from what might be described as official records, there are also parish, private and personal papers. The Boxes relating to individual parishes contain correspondence, official registers, sermons and other writings that are available nowhere else and that are vital for the writing of the history of the parishes concerned. Some of these parishes are of particular significance and all are located on the urban fringe as well as in the inner city.

The collection has historic significance as it documents the life of the Diocese of Sydney since the early days of the colony of New South Wales up until the present day. The collection includes the papers of some of the leading and most influential figures in the life of the colony and what was to become Australia. The collection has social significance as the Church and its key players have had a profound influence on individual lives and on the nature of Australian society as a whole. The collection has spiritual significance as we see in the papers evidence of people's lives that are based on commitment and dedication in the service of God. Much of the material derives from people who may be identified as belonging to the Evangelical tradition within the Church.

Key Recommendations

These recommendations arise from my experiences in preparing this assessment which have shown that there is a real need to provide better facilities for the Archives, to make fuller provision for listing and to attend to particularly significant parts of the collection.

There is a need to:

1. Appoint a professionally qualified and experienced archivist to manage, accession and list the collection.
2. Provide housing for the collection so that it is housed in one location which is accessible during business hours with room for growth and room for an archivist and researchers and scholars to work.
3. Apply for a preservation needs assessment of the Samuel Marsden Archives with special attention being paid to the archives mentioned under the heading **Detailed assessment of the most significant items in the collection.**
4. Seek funding for further digitization of material so that it is more widely accessible.
5. Seek funding for further conservation of the Thomas Moore painting and frame.
6. Provide display facilities so that College students and Library visitors can view the contents of the Archives.
7. Mount ongoing, on-line exhibitions on the new Library website to be launched in 2011.
8. Further promote the holdings of the Archives so that it continues to receive relevant material

PART 2

Detailed assessment of the most significant items in the collection

This second part of the report consists of Statements of Significance for the most outstanding items in the collection. The statements are presented in approximate chronological order of the material and have been created according to the criteria set out in *Significance*. They include the following:

- Object or Collection Description
- Provenance
- Condition
- Context/Background History
- Comparative examples
- Significance Assessment

Thomas Moore Papers

Object Description:

These comprise the 18 letters and legal documents relating principally to land transactions involving Thomas Moore whose generosity in providing land and an endowment made the establishment of the College feasible. Important among these papers are documents relating to land transactions between Moore and other leading colonists, namely Philip Schaffer the Superintendent of Convicts, Captain Rowley of the New South Wales Corps, William Cox the pioneer pastoralist, and Captain Henry Waterhouse whose ship brought the first merino sheep to New South Wales. Thomas Moore was Capt Henry Waterhouse's executor and looked after his lands after he returned to England. Elizabeth Waterhouse, Henry's sister, married George Bass and took a very kindly watchful eye of Moore's stepson, Andrew Douglas White, when he went to England for schooling and then to the Royal Engineers College at Woolwich.

The documents have been transcribed and the transcriptions are included in Dr Orlovich's report.

Provenance: This collection of manuscripts came into the care of the Archives when the Sydney Diocesan Library closed in the 1950s and the then College Principal, Canon David Broughton Knox, arranged for the material to come to the College

Condition:

Good

Context/Background History

Thomas Moore (1762-1840) came to New South Wales as a sailor aboard the *Britannia* in 1791 and was later appointed Master Boat Builder by Governor Hunter. He built his own cutter *Integrity* and engaged in trade, also acquiring substantial landed properties near Sydney. In 1809 he gave up his post as Boat-BUILDER and took up land on the George's River, later becoming the first citizen of the new township' of Liverpool. He amassed considerable wealth through the acquisition of additional farms, living at his principal property Moorebank and becoming one of the colony's largest land owners. He helped found the colony's first Bank (the Bank of NSW) and became a magistrate. A committed Anglican and a leading philanthropist, he had ecumenical as well as entrepreneurial leanings. Besides providing funds for furnishing St Luke's Anglican Church at Liverpool, he contributed to the building of a church school and churches for the Roman Catholics and Presbyterians. A great admirer of Bishop W.G. Broughton, he provided land for a Cathedral in Sydney and bequeathed all his property to the Church of England. His house and grounds at Liverpool, together with the income from 700 acres at Minto and Liverpool, formed an endowment for a college for the education of young male Protestants. This bore fruit in the opening of Moore Theological College at Liverpool in March 1836.

Comparative examples:

Moore's papers are held in the Sydney Diocesan Archives. The State Library of New South Wales holds the Waterhouse Papers which include papers relating to Captain Henry Waterhouse. The Sydney Diocesan Archives also hold some Waterhouse papers.

Historic Significance: These documents cover the period 1797-1812 and extend well beyond the history of Moore College and are of key importance to anyone interested in the history of early New South Wales. As Dr Orlovich remarked: 'they touch upon economic and social conditions of the colony (and) have a wider significance for the history of the early settlement in Sydney'.

Social/spiritual: The papers shed light on early New South Wales society, but they are not of spiritual significance.

National: To the extent that the papers shed light on aspects of the beginnings of what became Australia they could be said to possess national importance.

William Griffith: Portrait of the late Thomas Moore, Esq., of Liverpool



Object Description:

2.44 m high x 1.83 m wide

Oil on canvas

Portrait by William Griffith of Thomas Moore, Esq. of Liverpool, 1840.

Provenance:

The painting was moved from Moore College to the chapter house of St Andrew's Cathedral, Sydney, in 1964 where it remained until 1998. It was then loaned to the Southland Museum and Art Gallery, Invercargill, New Zealand, until the Gallery's closure in 2006 when it was returned to Moore College.

Condition:

The painting is now with the conservator, David Stein, undergoing structural conservation work.

Context/Background History – the artist:

William Griffith arrived in Sydney on 7 January 1840 and taught at the King's School, Parramatta until 1847. He went on to establish a successful portrait practice in the Studio Room of the Australian Arms Inn.

Thomas Moore, in the last year of his life, commissioned Griffith to paint his portrait to accompany his bequest for setting up a theological college for young men of Protestant persuasion. Moore (1762-1840) exerted a profound influence on early New South Wales after arriving in 1792. He worked as the colony's master boat builder before moving to the Liverpool district where he established his property named 'Moorebank'. A pioneer of the district he helped build the township and served as the first resident magistrate. A staunch churchman he also contributed to the growth of Christianity.

The painting, however, does not simply portray the man. The huge size of the canvas makes it possible for the artist to depict not only Moore but also the contents of his study, various artifacts and nautical instruments related to his life, St Luke's Church as seen through the window and what is thought to be the only portrait of a Second Fleet convict, namely his deceased wife Rachel.

Griffith submitted four portraits to the first art exhibition of the Society for the Propagation of Fine Arts in Australia held at Sydney in July 1847. One of these portraits was that of Thomas Moore.

Griffith is known to have exhibited at two further art shows – at an exhibition of local fine arts held in the large room at the King's School in October 1847 and at an exhibition of the Society for the Propagation of Fine Arts in 1849. The introduction of daguerreotype into the colony, however, proved a setback for him as did a fire which destroyed some of his crayon drawings.

Comparative examples:

The Mitchell Library, State Library of New South Wales, holds a number of Griffith's black and white crayon drawings. The Art Gallery of South Australia holds a 'Portrait of a Young Woman,' Sydney, 1849 in watercolor and pencil on paper. There are no other known extant oil on canvas works by Griffith.

Historic Significance: The painting is the only known portrait of an early pioneer who also made possible the establishment of Moore Theological College. The objects depicted shed further light on Moore's work.

Besides being the founding father of Moore College, therefore, Thomas Moore, was an historical figure of great significance who contributed in many ways to the transition of New South Wales from a penal settlement to a free colony. This makes his portrait, the only known representation of Moore, all the more important. Worth noting too is the fact that it was painted by William Griffith who arrived in the colony in 1840, taught at the King's School, Parramatta, established a portrait practice and took part in Art Exhibitions.. He thus played a part in the history of Australian art and this adds a further dimension to the significance of the portrait.

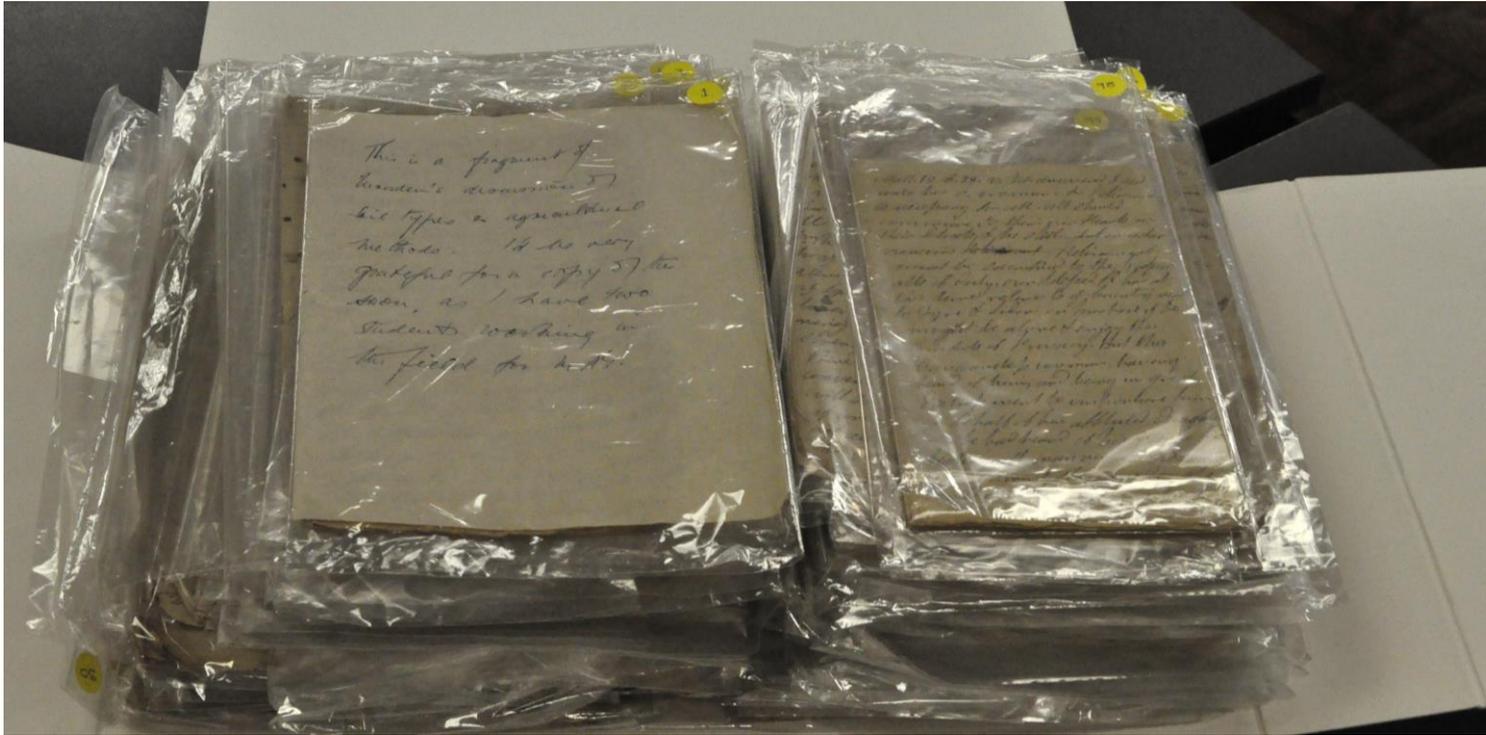
This then, is an artwork of multidimensional significance. It is the only portrait of a leading citizen and of a Second Fleet female convict. This makes it an historical document whose significance is enhanced by its depiction of artefacts and of an historic church that stands out for its association with Governor Lachlan Macquarie and the ex-convict architect Francis Greenway, both of whom left their mark on the colony. The painting, in fact, belongs not only to the history of Moore College, but also to the whole conspectus of life in early New South Wales. For the College it is a prize possession that deserves at all costs to be restored, preserved, and displayed.

Aesthetic or artistic Significance: Griffith won renown for his paintings which occupy a place in the development of Australian art. It is the only known extant oil on canvas work of the artist.

Social or spiritual Significance: close study of the painting and its contents say much about the social conditions of Griffith's day.

National: The uniqueness of the painting gives it national significance.

Samuel Marsden sermon manuscripts



Object Description:

The ninety-eight manuscripts of notes and sermons which are located in the Archives possibly range from 1812 to 1833. Those that are dated cover the period 13 December 1812 to June 1815. Paper watermarks span the years 1796-1833. Some manuscripts have worn edges and/or missing pages or holes, but most are legible and some are in very good condition.

Provenance:

This collection of manuscripts came into the care of the Archives when the Sydney Diocesan Library closed in the 1950s and the then College Principal, Canon David Broughton Knox, arranged for the material to come to the College.

Condition:

Good

Context/Background History:

Samuel Marsden (1765-1838) as a young lay preacher came under the influence of the Eland Society, an evangelical Church of England organization. The Society sent him to Hull Grammar School and then in 1790 to Magdalene College, Cambridge. He did not take a degree, however, as he accepted the post of assistant to the Revd Richard Johnson, the first chaplain to the colony of New South Wales. He arrived in Sydney on 10 March 1794 and devoted the rest of his life to the colony. He was rector at St John's, Parramatta from its opening in 1803 until his death in 1838. Marsden had responsibility for the superintendence and financial management of the London Missionary Society and was also involved with the Church Missionary Society and the British and Foreign Bible Society.

Marsden was engaged in opening schools and orphanages, in ministry to the Aborigines and to the convicts and free settlers of New South Wales. He became Senior Chaplain in 1810 at the time of the arrival of Governor Macquarie, with whom he was to clash. He made seven voyages to New Zealand between 1814 and 1837 and took a keen interest in the Maori people.

He acquired large landholdings and played an influential role in the development of the sheep industry in New South Wales. His duties as civil magistrate and the severity of the punishments he inflicted on convicts earned him the title of 'the Flogging parson'.

Marsden's accumulated wealth, his association with the colonial elite, the way in which he carried out his duties as magistrate turned the convicts against him.

The sermons have been microfilmed and a copy is available in the State Library of New South Wales. A Finding Aid to the sermons and notes was prepared for the Archives by Janet Middleton in 1984 and a copy of the fulltext is available from the library catalogue and from Myrrh.

Comparative examples

There is no known comparative collection of Marsden's sermons. The Marsden Family Archives held by the Reverend Samuel Marsden, has twenty five sermons. The family has given the Cathedral Church of St John, Parramatta, and the Marsden School in Wellington, New Zealand, one sermon each. The State Library of New South Wales has a collection of Marsden papers but only three manuscripts appear to be sermons. The State Library of Victoria and the National Library of New Zealand each appear to have one photocopy of a sermon manuscript.

The Revd David Pettitt (PhD candidate at Macquarie University) has written 'My research would not be possible if it were not for the existence of these 98 sermons in the collection. Despite the fact there is a wealth of material written about Marsden, positive and negative, it is surprising that no one to date has looked carefully at Marsden's sermons. For example Yarwood's biography of Marsden lists the sermons in the bibliography but there is no reference to them anywhere in the work. This is surprising considering Marsden, as a clergyman of the Church of England, saw himself as a preacher. (The fact is stated by Marsden in the sermons themselves). My research is addressing the question, "What light do the sermons throw on some of the controversial issues Marsden faced?" So far after two years of part time doctoral studies, I have discovered some previously unknown aspects of some of these issues and am able to challenge some of the statements of Marsden's critics. My research is only possible because of the existence of these archives. (email to Julie Olston 3/5/10).

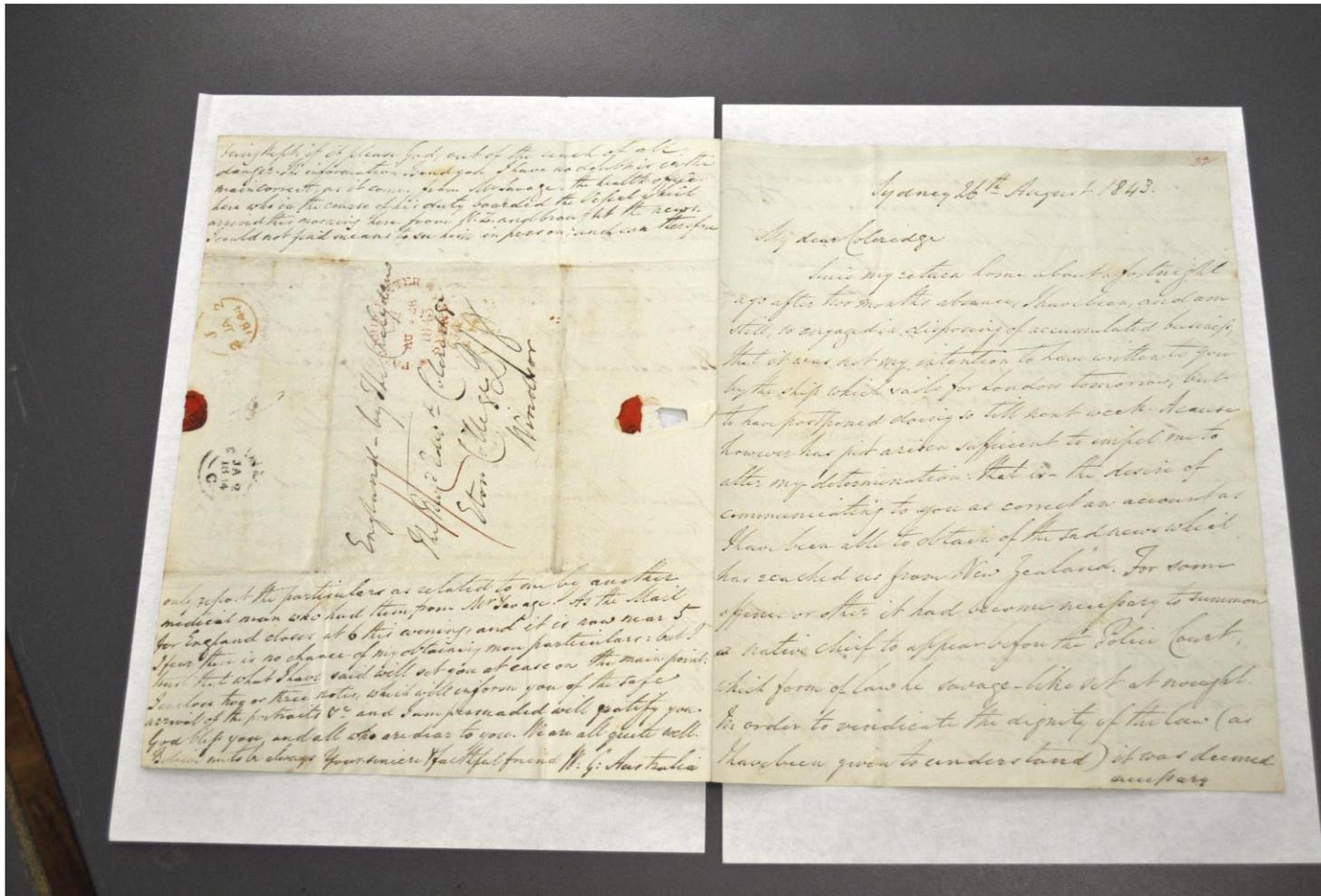
29. Great St. Matthew 11 1841. A sermon
The Enmity of the human heart
against God, visible as it is in all
our conduct, is Deplorable in
nothing more than in the great
-ment that has been shewn in all
Ages to his faithful servants -
one might well expect that persons
commissioned by the Supreme
Governor of the universe to instruct
and reform mankind should
be welcomed in every Empire
of Love and Gratitude - but historic
necessity precluded the possibility of
a reply to a reply to that ~~man's~~
searching question of our Lord, where

Historic Significance: This is a unique collection which sheds light on the beliefs of the dominant figure in the early Australian Anglican church and one who was a leading public figure. The collection is of unique historic importance and of great value to researchers in early New South Wales history.

Social or Spiritual Significance: Since the sermons are infused with Marsden's spirituality they clearly do have spiritual significance.

National: Marsden is a nationally renowned figure and one of the formative elements in the creation of Australian Anglicanism. Particularly important was his contribution to the evangelical movement which was Australia-wide.

Bishop Broughton Collection



Object Description:

The Archives hold letters written and received by Bishop William Grant Broughton, the first and only Anglican Bishop of Australia, and his wife Sarah and other family members. There are also some official documents relating to Broughton's personal and ecclesiastical life and papers that deal with members of the clergy and church lands. These documents cover the period 1824 to 1854.

The collection also holds two Broughton diaries. The first was written on the voyage to Australia during the period 26 May to 13 September 1829. The second covers the four days that the Broughton family spent at Bahia as part of a journey to England in June 1834.

Provenance:

The papers came into the care of the Archives when the Sydney Diocesan Library closed in the 1950s and the then College Principal, Canon David Broughton Knox, arranged for the material to come to the College.

Condition:

Good

Context/Background History:

William Grant Broughton (1788-1853) was born at Westminster on 22 May 1788. He was ordained in 1818 and following the resignation of Thomas Hobbes Scott, the first Archdeacon of New South Wales, Broughton was appointed as his successor on the recommendation of the Duke of Wellington.

Broughton, Sarah and family arrived in New South Wales on 13 September 1829 and in his Primary Visitation, delivered at St James Church, Sydney on 3 December, he outlined his broad objectives. He sought to promote 'the reformation of the class of persons who are here expiating their offences under sentence of the law'. He was also concerned with 'the condition of native or aboriginal inhabitants of the colony' and with the importance of 'providing general education 'launched on the basis of revealed religion'.

Broughton took a leading role in the controversy surrounding Governor Richard Bourke's efforts to introduce a new educational system which would have broken the monopoly of the Church of England over primary schooling. His plans to develop schools for the sons of the middle and upper classes resulted in the formation of King's Schools at Sydney and Parramatta. He understood "Church of England" to be synonymous with "Christianity" and objected to other denominations gaining a foothold in the colony.

Broughton returned to England in 1834 to secure the support of the Society for the Promotion of the Gospel and the Society for the Promotion of Christian Knowledge for additional clergy and funds for the colony. On this visit, he was advised that the Government had decided to create a Bishopric of NSW and he was offered the role. He was consecrated bishop of Australia on February 1836 at Lambeth Palace. On his return to Sydney in June 1836 Broughton was enthroned in St James' Church by the senior chaplain, Samuel Marsden.

During his 1834 visit to England Joshua Watson, Treasurer of the SPCK introduced Broughton to Rev Edward Coleridge, Master at Eton College, Windsor and they corresponded for the rest of Broughton's life.

Broughton realized that clergy needed to be trained within his own Diocese. Subsequently, in 1840 Thomas Moore died and left his estate for the founding of a theological college.

Broughton made extensive visits to country districts and several trips to Van Diemen's Land and Port Phillip. Broughton urged that his enormous Diocese be subdivided and this began in 1841 when George Augustus Selwyn was appointed as the first bishop of New Zealand. In 1842, the see of Tasmania was created while four years later saw the creation of Newcastle, Melbourne and Adelaide bishoprics with the subsequent episcopal appointments of Tyrrell, Perry and Short respectively. In 1847 Bishop Broughton's title became Bishop of Sydney and Metropolitan of Australasia. Broughton summoned the five Bishops to a conference to discuss the future of the Church of England. He returned to England to clarify the whole question of the Colonial Church Constitution and died on 20th February, 1853. He is buried in Canterbury Cathedral.

Broughton's enthronement as the first and only Anglican Bishop of Australia gave him national significance, but important too was the fact that he was the first and only High Churchman to preside over the diocese of Sydney. Following his premature death, the diocese, as a result of a series of historical accidents, passed back into evangelical hands and has remained there ever since.

The 5 Boxes of his papers represent only a small part of the documentary material relating to his life, but it is nonetheless of great historical value. It is divided into two parts: first some letters to the Reverend E. Coleridge and Joshua Watson, Secretary of the Society for the Propagation of the Gospel, 1838-1850, and second letters from Charles Perry, foundation Bishop of Melbourne. These cover the period 1849-1850 when the first conference of Australian bishops was held in Sydney. Broughton's papers include the manuscript diary he kept on the voyage to the colony in 1829 and some important correspondence that has been widely used by scholars including the Revd Dr Bruce Kaye, formerly General Secretary of General Synod, and G.P. Shaw, Broughton's biographer.

Broughton's papers have been microfilmed and a copy is available in the State Library of New South Wales.

A Finding Aid to the papers was prepared for the Archives by Catherine Hobbs and a copy of the fulltext is available from the library catalogue and from Myrrh.

Comparative examples:

The Sydney Diocesan Archives holds the Acts and Proceedings of the Bishop of Australia and these record much about Broughton's episcopal administration. The National Library of Australia holds letters 1836 to 1849 written by Broughton to the Revd Dr John Keate, the Headmaster of Eton College. As Broughton was a member of the NSW Legislative Council, the Parliamentary Library may hold works relating to him.

Historic Significance: The Broughton Collection is indispensable to any understanding of Broughton and his contribution to the Anglican Church in Australia and New Zealand. The fact that he was a High Churchman meant that he introduced into the Sydney Diocese a counter to the evangelicals who had previously dominated it. The fact that they did so again after his death gives his period in office a peculiar significance in the history of Australian Anglicanism. Broughton's diaries and letters form a key collection of major importance to any understanding of the role of the Anglican Church in colonial New South Wales.

Social or spiritual Significance: as is the case with the Marsden Sermons, Broughton's letters are suffused with the kind of spiritual feelings that one would expect of a clergyman.

National: As the Bishop of Australia, Broughton clearly was of national importance and he had an influence on the development of the Anglican Church throughout Australia.

Reverend Dr Frank Cash Collection



Object Description:

1 Box. - Notebook and other material re Christ Church, North Sydney.

19 Boxes of photographic material and 7 boxes of glass lantern slides covering subjects such as the Sydney Harbour Bridge, the coronation, Old Sydney, koalas, and the Warrumbungles.

2 cameras on which the glass lantern slides were taken.

Provenance: The Cash collection was given to the Archives by Mr John Brackenreg, an arts administrator, owner of an art gallery in Artarmon and artist. Mr Brackenreg was born in Perth, 1905 and may have known Cash in WA.

Condition:

The slides are, however, in urgent need of being reproduced in a different and more usable format. The same applies to other aspects of the slide collection which contains devotional material used by Cash when preaching. Some of the lantern slides have been digitized.

Context/Background History:

Revd Dr Edward Francis Nicholson Cash (1887-1964) was born in New South Wales but spent his early years in Western Australia, particularly around Kalgoorlie. He worked in at least one gold mine, studied at the School of Mines and developed interests in theology and photography. On his return to Sydney, Cash enrolled at Moore College and went on to become the Rector at Christ Church, Lavender Bay from 1922 until his death in 1964. Cash was also sometime a Canon of St Andrew's Cathedral, Sydney and Registrar of the Australian College of Theology.

Cash was also a gifted photographer. His parish was located in the path of the Sydney Harbor Bridge and numerous houses containing his parishioners were removed to make way for the approaches. Cash was naturally concerned and the construction of the Bridge became a major preoccupation, frequently featuring in the parish magazine. He secured permission to go onto the Bridge to take photographs while it was in process of construction and was the only amateur photographer who was allowed to do so. He took numerous lantern slides and photographs of every aspect of the construction work and these are held by the College archives.

The collection contains a superb series of pictures of the building of an Australian icon and has been widely used.

Two of his cameras are in the possession of the Library and these are obviously of historical importance.

The Cash collection forms part of the national heritage and is in urgent need of being preserved.

Dr Cash endowed Moore College with the gift of a chapel in memory of his only son, John, who was killed in August, 1941 when his Hurricane fighter plane crashed into the Mediterranean Sea. Dr Cash's ashes reside in the chapel.

Cash has been memorialized in the fictitious character, Ralph, in Vicki Hastrich's *The Grand Arch*, Allen and Unwind, Sydney, 2008. He also features in Peter Baylor's *The Bridge: the epic story of the Australian icon – the Sydney Harbor Bridge*, Allen and Unwind, Sydney, 2005.

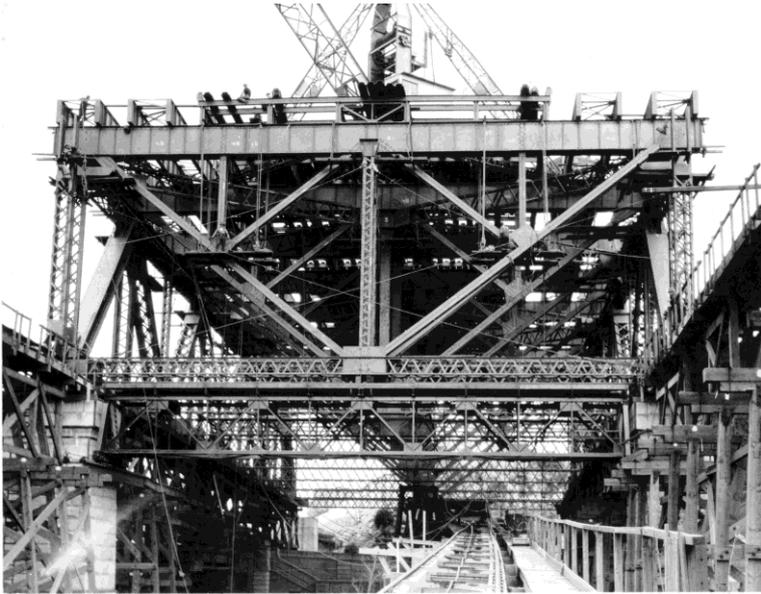
Comparative examples:

The State Library of Western Australia owns a photographic album containing 128 photographic prints. The prints are of the Cash family, Merton's Reward Gold Mine (Mertondale, W.A., Murrin Murrin (W.A.), Eastern Goldfields (W.A) and Mertondale (W.A.)

Historic Significance: The insights into the construction of the Bridge give this collection immense historic importance. They constitute a superb record of the building of a national icon.

Aesthetic or Artistic Significance: The slides stand out as work of artistic merit in terms of their meticulous attention to detail and their skillful arrangement.

Social or spiritual: The slides deal with material illustrative of the history of Sydney and they also contain devotional material.



Cash photograph



Demolition to make way for the Bridge – Cash photograph

Deaconess Mary Andrews Collection



Deaconess Mary Andrews (in uniform, left) with Archbishop Donald Robinson and Mrs Robinson

Collection Description:

The Mary Andrews Collection contains some correspondence, minutes of meetings, pamphlets and other publications, together with slides, projectors, diaries, press clippings, tape recordings, photographs and postcards from many parts of the world. It is contained in some sixty large plastic containers. While a very general guide to the contents of each container is available on the library catalogue and on Myrrh, the collection needs to be listed and a finding guide produced.

Provenance:

The collection was given to Moore College Library in January 2010 by the Anglican Deaconess Institution Sydney Ltd of which the Mary Andrews College (formerly Deaconess House) forms a part.

Condition:

Good

Context/Background History:

Mary Andrews was a truly remarkable Anglican whose outstanding qualities were recognised by the award of Membership of the Order of Australia and election as International Woman of the Year by the International Biographical Centre in Cambridge. A CMS Missionary in China before and during World War II, she faced great dangers at the hands of the Japanese and was eventually

obliged to leave China after the Communists seized power. Returning to Sydney she served for 23 years as the head of Deaconess House to whose life she contributed greatly. Devoted to pastoral work she served with a number of care groups and also retained her interest in the mission field, travelling widely and forging links with numerous organisations. She was involved in the ecumenical movement and also espoused the cause of women whose ordination to the ministry she supported in the face of strong opposition from the Sydney Diocese. Nationally and internationally she won renown as a woman of courage, determination, commitment to the Christian faith which she did much to advance.

Mary Andrew's papers are still in the state in which they were handed over. They comprise a wealth of material relating to every aspect of Mary's life and career. Amongst the records are numerous documents that relate to her period in China. These include correspondence of a private as well as an official nature, together with Minutes of Meetings and a variety of printed sources. Mary's work at Deaconess House is also well document with a similarly wide range of correspondence. There are also Minutes of a number of committees in whose work Mary was involved. These include the Australian Church Women's Executive, the World Council of Churches, the National Council of Women, and the South East Asian Deaconess's Conference. There is also valuable material relating to discussions that took place about the role of women in the Anglican Church. Mary found Taize appealing and this too is reflected in her papers.

This then is a splendid, unique collection that illuminates Mary Andrew's varied life and work as well as major developments in the Australian branch of the Anglican Church and its missionary activities. It contains copies of church newspapers, pamphlets and newsletters, i.e. the *Asian Church Woman*, that would be difficult to find elsewhere. Private correspondence from her numerous friends is of immense interest and full of fascinating information. Most of the material takes the form of written documents, but there are also numerous tapes and a wonderful range of photographs and post cards, many of which derive from Mary's extensive and lifelong travels around the world.

She awaits a biographer who would find this collection invaluable.

Comparative examples

The National Library of Australia holds eight tape reels of tape recordings of Ms Diana Ritch interviewing Mary in 1987. This content is available online at

<http://www.nla.gov.au/apps/audiodelivery/apps/listen/nla.oh-vn1594972> (accessed 28th October, 2010) There are no other known collections of archives emanating from Mary Andrews.

Historic Significance: the papers are of considerable historic importance given that they shed light on a hitherto neglected woman of importance and on the varied activities in which she participated.

Social or spiritual Significance: The papers have a spiritual dimension to the extent that they shed light on a deeply committed Anglican and a range of bodies devoted to the cause of religion.

National: Mary Andrews was a national as well as an international figure of importance.



The Mary Andrews Collection as it stands awaiting listing.

Professor E.C.B. MacLaurin papers

Object identification:

The collection consists of fourteen boxes of lecture notes, language, reference and literary material.

Provenance:

The Samuel Marsden Archives were given MacLaurin's Papers along with his Library collection by his widow on the understanding that his Library was to remain a discrete collection.

Context/Background history:

MacLaurin was a pioneer in the teaching of Semitic Studies at the University of Sydney. For long he toiled alone developing courses in what became the Department of Semitic Studies. The fourteen boxes of his papers in the Marsden Archives by no means cover every aspect of his work, but they do include lecture notes and language and literary material that is of unique importance both to our understanding of the man and the development of an academic subject of growing importance.

Professor Evan Colin Briarcliffe MacLaurin, to give him his full name, was appointed Lecturer in Hebrew at the University of Sydney in 1945 and in 1974 was promoted Associate Professor and given the headship of the Department of Semitic Studies. His research field encompassed North West Semitic language and he published important books on this subject.

Comparative examples

There are no other known collections of MacLaurin papers. The State Library of New South Wales has three published works, Trove lists four published works and one unpublished work held at the National Library. The University of Sydney Archives does not list any archives in its collection emanating from MacLaurin.

Significance:

The papers are vital to any understanding of a leading scholar who helped pioneer academic study of a subject of increasing importance.

Historic: The papers are of great importance to the development of Semitic Studies as a field of academic enquiry at the University of Sydney.

National: The papers relate to what MacLaurin was doing at the University of Sydney, but it could be argued that his subject did become of national importance.

Marella Aboriginal Mission Farm

Object Description:

The Marella Mission Farm archives collection consists of one hundred and nine archives boxes and includes correspondence, staff files printing blocks, directors' reports, audio tapes of Marella events, lecture material, administration of government requirements and files relating to financial matters.

Provenance:

The collection was donated to the Samuel Marsden Archives by Ms Norma Warwick, the long serving secretary/treasurer of Marella.

Condition:

The material is in good condition and is boxed according to archival principles. Each box is labeled with an indication of its general content.

Context/Background History:

The Marella Mission Farm Ltd was a privately run home for some three hundred Aboriginal children from New South Wales, Queensland, Victoria and the Northern Territory which operated in Kellyville, NSW from 1953 until 1978. The farm property was purchased by Keith L. Langford-Smith and his wife Gwen in 1939. and was conducted as part of the Sky Pilot Fellowship whose main activity was broadcasting evangelical radio programs.

Prior to starting Marella, Kingsford-Smith (1907-1981) was a missionary in the Church Missionary Society Roper River Mission and later flew to Aboriginal missions in Central, Northern and Western Australia independently of CMS or other mission agencies.

In 1948 Langford-Smith conducted a radio program The Sky Pilot's Log which later became a program of 2CH. Moore College Library holds the three titles that Langford-Smith published on his pilot and missionary adventures.

Comparative examples:

There is very little other known material relating to Marella in public collections. In 2009 the Penrith Regional Gallery and the Lowers Bequest mounted an exhibition called 'Marella: the hidden mission', which covered 'photos and stories of residents who lived at the privately run Marella Aboriginal Mission Farm at Kellyville from 1954-1978'. (<http://penrith-presswhereilive.com.au/> visited 7 May 2010). The exhibition then toured to the Moree Plains Gallery (15 October – 30 November 2009) and to the Cowra Regional Art Gallery (6 February – 7 March 2010). The exhibition catalogue is held at Moore College and at the State Library of New South Wales – (Wilkinson, Zona. Marella : the hidden mission / Zona Wilkinson, Anne Loxley, Keith Munro. Emu Plains, NSW : Penrith Regional Gallery & The Lewers Bequest, 2009.)

Historic Significance: The collection is of historic significance as it contains unique records relating to the treatment of Aboriginal children.

Social or spiritual Significance: The records are of immense significance to those who spent their childhood at Marella. The records may help former residents understand their past and its legacy. They

help researchers of government policy and the community as it comes to grips with the past relationship with the Aboriginal people.

National Significance The collection is of national importance given the light it throws on the treatment of the Aboriginal people.

Bibliography

Orlovich, Peter. *Report and Recommendations on the Samuel Marsden Archives at Moore Theological College, 4 November 2007*. Unpublished.

Significance 2.0 : a guide to assessing the significance of collections / Roslyn Russell, Kylie Winkworth. Commonwealth of Australia, 2010. Accessed November 18th, 2010.
<<http://www.environment.gov.au/heritage/publications/significance2-0/>>