

AUSTRALASIAN PENTECOSTAL STUDIES CENTRE

SIGNIFICANCE ASSESSMENT

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PART I

1. Introduction

Australian Christian Churches, formerly Assemblies of God Australia, constitute the fastest-growing and influential faith communities in the Australian Protestant Christian spiritual landscape. These communities now include approximately 250,000 members in 1000 churches, with over 2800 pastors worldwide. The denomination includes the largest church in Australia, Hillsong Church, with over 30,000 members. The influence of Pentecostal faith practice in communities around Australia is matched by its influence in other parts of the Asia-Pacific region, where Australian Pentecostal missionaries have worked over the years, particularly in the post-World War II period. The story of how this Protestant denomination rose to its current position is told in the archives and artefacts preserved in the Australasian Pentecostal Studies Centre at Alphacrucis College, Parramatta. Alphacrucis itself is the latest expression of Pentecostal theological training which began with the establishment of the Commonwealth Bible College in 1948.

2.0 Methodology

2.1 Consultation with owners of the collection

The consultant has liaised extensively with Reverend Associate Professor Denise Austin, Director of the Australasian Pentecostal Studies Centre (APSC), before, during and after her visit to view the collection. She conducted a significance assessment workshop at Alphacrucis College on the first day of her visit, and was privileged to attend the launch of the Australasian Pentecostal Studies Centre that evening. In the course of the day she was able to talk to many people who have played leading roles in the Australian Christian Churches (formerly Assemblies of God in Australia), including some who have donated significant collection items, and who provided information on the provenance and demonstrated the use of the objects. These included Janice Boddy, Marie Cartledge, Glenys and Kevin Hovey, and Cyril and Evelyn Westwood. Dr Barry Chant, Pentecostal historian, was also present and participated in the discussion. Dr Chant has subsequently donated his collection to the APSC.

Since this visit the consultant has been in regular contact by email with Associate Professor Austin, as well as with Glenys and Kevin Hovey, who were responsible for bringing the New Guinea Mission material into the collection, in regard to specific aspects of the collection.

2.2 Collection research in consultation with owners

Associate Professor Austin provided a copy of her book, *Our College: A history of the National College of Australian Christian Churches (Assemblies of God in Australia)* (2013), to the consultant, and responded to questions arising from the reading of this book, and other works relating to the history of Pentecostalism in Australia. Kevin and Glenys Hovey also responded to questions on the New Guinea mission material posed by the consultant; and Glenys Hovey checked provenance details with the donor, Johanna Yukie Syrja-Sano, of two Japanese dolls in the collection.

2.3 Use of object files

Associate Professor Austin made available to the consultant a description of the collection which itemises its key components. Information on the archival collection was also available on the compactus housing the material and this was noted by the consultant. No object files as such have been prepared on individual collection items.

2.4 Contact with other similar collections to identify comparative collections

The consultant is aware of and has worked in a number of church archives and collections in Australia which contain similar material to that included in the APSC collection, including the Uniting Church Archives held in the Mitchell Library, State Library of New South Wales, and the Archives of the Anglican Diocese of Sydney.¹ She also carried out a significance assessment of a similar collection, the Adventist Heritage Collection at Avondale College, Coorangbong, NSW, for a CHG grant in 2007.

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

As mentioned above, the consultant visited the collection from 6-8 July 2015, and was able to view the collection and discuss it with a number of those who had helped to create it.

2.6 Summary description of the organisation and its collection

The Pentecostal Heritage Centre was formed in 2001 by Dr Mark Hutchinson to preserve the history of this growing Christian denomination, and to provide access to it by way of a digitalised *Webjournal*. Alphacrucis College in Parramatta now houses the physical collection in approved storage systems to preserve original material; as well as conducting an active digitalisation program to preserve fragile media such as audiovisual documents, and to provide access to the collection.

Associate Professor the Reverend Denise A. Austin became the Director of the Pentecostal Heritage Centre in 2012. She is the author of *Our College: A history of the National College of Australian Christian Churches (Assemblies of God in Australia)*, a comprehensive history of pastoral training for Assemblies of God Churches in Australia, which provides an invaluable background to the collection. On 14 March 2012 the Australasian Pentecostal Studies Centre (APSC) opened at Alphacrucis College, Cowper Street, Parramatta, NSW, in a purpose-built archival and museum centre, built to the specifications of a Preservation Needs survey conducted with a CHG grant in 2004 by Kay Söderlund of Preservation Australia. The collection has been built by donations from individuals and churches across Australia.

The major collection categories include:

- Denominational history, including the history of Pentecostal missions in northern Australia and Papua New Guinea;
- History of pastoral training for Assemblies of God ministry from 1948, first at Commonwealth Bible College, then Southern Cross College, and now Alphacrucis College;
- Collections of key individuals in Pentecostal ministry in Australia, and in pastoral training;
- Photographic collection containing rare photographs of significant individuals, particularly early women evangelists; photograph albums relating to Daintree Aboriginal Mission and the

visit of Korean pastor Dr Yonggi Cho in 1977; and coverage of student life at Commonwealth Bible College and Southern Cross College;

- Audiovisual collection in formats ranging from 78rpm records and reel-to-reel tape to audiocassettes, VHS tapes and DVDs;
- Library collection of books on theological and missiological themes, and the history of Christian evangelism.

3.0 History and significance of the organisation and its collection

3.1 History of the collection

The collection captures the history of the Australian Christian Churches (formerly Assemblies of God/Pentecostal Church of Australia) across Australia from the early twentieth century and also on the mission fields of Papua New Guinea and Asia. As well as providing a repository for church history, it also contains extensive records relating to the history of the institution in which it is located – Alphacrucis College, a Christian university that is the lineal descendant of a theological training college first established as Commonwealth Bible College in 1948.

Pentecostal historian Dr Mark Hutchinson established the Pentecostal Heritage Centre in 2001, and inaugurated an interdisciplinary journal, *Australasian Pentecostal Studies*. Both these initiatives were designed, as current Australasian Pentecostal Studies Centre² Director, Associate Professor Reverend Denise A. Austin has described in *Our College*, 'to physically and digitally store Pentecostal archives and scholarship on a web-based framework called *Webjournals*'.³

The APSC Archives contain a substantial amount of donated material relating to denominational history, and archives of the Pentecostal Church of Australia, including original and unique archival items, including

- Pentecostal Church of Australia publications;
- Assemblies of God Missions Archive, Papua New Guinea;
- Assemblies of God Australia/Australian Christian Churches archives from 1937 to the present;
- Assemblies of God national training college archives 1948 to present;
- Local Church Collection: Parkes AGA;
- Daintree AGA Aboriginal Mission;
- Personal collections of key leaders;
- Photographic collections;
- Artefacts;
- Audiovisual and multimedia collection;
- James Wallace Memorial Library.

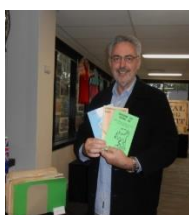
3.1.1 Pentecostal Church of Australia publications



Left to right: *Harvest Grain*, *Australian Evangel*.

The collection contains close to complete sets of key monthly and annual Pentecostal periodicals, published over the course of the twentieth and early twenty-first centuries, some of which are not held by any other library or archive. They include copies of *Good News*, issued between 1923 and 1936 as the periodical of the first Pentecostal church in Australia, established by Sarah Jane Lancaster. Also included are copies of the Melbourne Pentecostal Church monthly periodical, *Harvest Grain*, issued between 1943 and 1942; monthly *Glad Tidings Messenger* of Assemblies of God Queensland (1934-1952); and monthly *Australian Evangel* of the Assemblies of God in Australia from 1950 to 2000. These publications are currently undergoing digitisation.⁴

3.1.2 Assemblies of God Missions Archive, Papua New Guinea, 1948-2000



Kevin Hovey holding booklets in Pidgin, including the story of the first Pentecostal missionary to New Guinea.

The first Pentecostal missionaries to serve in Papua New Guinea, Hugh and Agnes Davidson and Don Westbrook, pioneered a mission at Maprik, East Sepik Province in 1948,⁵ and it is possible that records of Field Committee Meetings minutes date from that time. The Field Committee were the nominated leaders appointed to make the strategic decisions for the organisation of the mission. Other records include correspondence, photographs, publications (including a Pidgin translation of the Bible), artefacts (including flags and other textiles made specifically for the New Guinea Mission), and videotapes. A fine example of a yam mask made by the Abelam people of the East Sepik Province of New Guinea, dating from around 1970, has been offered to the APSC by former missionaries Kevin and Glenys Hovey, and was on display for the launch of the APSC on 6 July 2015.



Abelam yam mask, East Sepik Province, Papua New Guinea, c. 1970.



Left to right: Assembly of God flag from Papua New Guinea; Bible translated into PNG Pidgin; artefacts from Papua New Guinea, including a bilum (string bag), whisks, comb, seed necklace and carved wooden ladle; some of the archival files.

Kevin and Glenys Hovey, former missionaries in New Guinea from 1970, had organised the transfer of the records from Papua New Guinea to Alphacrucis College, Parramatta. They were asked to provide provenance information for these records as part of the consultation process associated with this significance assessment. Kevin Hovey takes up the story:

Without a detailed survey of the material, it is difficult to give you satisfactory answers. So let me talk “about” the records:

When the AOG Australia PNG mission was formally being closed in 2002, Kev asked that a selection of records be packed into a four drawer filing cabinet and shipped to Alphacrucis for long term archival storage.

The couple he asked to do this, who lived in Port Moresby at that time, had been a part of the mission in various roles since the mid to late 1960s so had an informal sense of the history of the mission. They had not been in leadership roles, so may not have understood the significance of everything they were looking at.

The brief was to simply select and repack into one four drawer filing cabinet any documents (or folders) that they felt contributed to a picture of the history of the mission in particular, and the national AOG PNG movement at certain points.

The mission office moved to Port Moresby from the East Sepik in the early 1980s, but some of the documents are at least back to the 1960s and 1970s. Any documents up to 1974 were focused exclusively towards the East Sepik Province. After that time, the spread was gradually country wide.

The records are such things as committee meetings, official correspondence, etc.

To give more precise information than this, someone would need to access the folders. But because they are so diverse, documenting them is a significant amount of work. The mission officially handed over all responsibility to the national AOG PNG Church in 2002. So the records could cover 1948 – 2002.⁶

The Papua New Guinea Collection is in the process of being digitalised.⁷

3.1.3 Assemblies of God Australia/Australian Christian Churches archives from 1936 to the present



(Left to right) Christ's Ambassadors Minutes 1936 to 1971; material relating to families in various ministries.

These archives include constitutional documents, minutes of meetings, original photographs, sermons by key male and female preachers, teaching seminars, and personal correspondence.

3.1.4 Assemblies of God national training college archives 1948 to the present

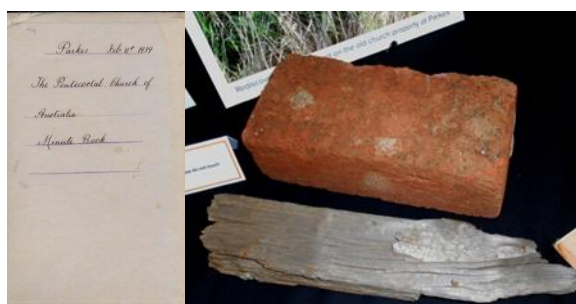


Left to right: detail of Commonwealth Bible College blazer 1950, belonging to Alec Armstrong, crest designed by Fred Evans; Brisbane floods destroy College campus, 1974; Southern Cross College shield and publications.

Pentecostal pastoral training for Assembly of God churches in Australia has been carried out at the national level since 1948. The training institution has had different names and locations at various periods of its history: Commonwealth Bible College (Graceville, Brisbane), Southern Cross College (Katoomba, Chester Hill) and now Alphacrucis College in Parramatta (and other locations in Australasia and Asia). A comprehensive account of the history of the college can be found in Denise A. Austin, *Our College: A history of the National College of Australian Christian Churches (Assemblies of God in Australia)* (2013).

The archives comprise student records, handbooks, faculty lecture notes, personal correspondence, timetables, magazines, advertising material, photographs, faculty publications, and artefacts such as a shield and Commonwealth Bible College blazer. The crest on the blazer pocket was designed by Fred Evans, brother of Reverend Dr Andrew Evans.

3.1.5 Local Church Collection



First page of Parkes Assembly of God Minute Book from February 1939; brick and wood discovered on the site of the original Parkes AOG church.

Parkes, NSW, Assembly of God minute books from 1939.

3.1.6 Daintree Assembly of God Aboriginal Mission, Queensland State Archives of AGA

Comprises five photograph albums from the Daintree Mission, and oral history interviews for a Masters thesis by Russell Guy (subsequently published as *Baptised among crocodiles: a history of the Daintree Aboriginal Mission 1940-1962*, Assembly of God, Mossman, 1999).

3.1.7 Personal collections of key individuals



Left to right: David Cartledge collection: reference material for sermons; academic gown, photographic portrait and videos of David Cartledge preaching; Andrew Evans collection items.

These include the following significant collections:

Dr David Cartledge – an extensive collection of documents relating to the life and work of Reverend Dr David Cartledge (1940-2005), former president of Commonwealth Bible College, National Director of Church Planting for Assemblies of God in Australia, and Queensland State Superintendent of AGA. The collection, donated by Marie Cartledge, includes minutes of meetings, personal correspondence, preaching notes, reflections, diary notes, original photographs, and videos and an academic gown. The collection also includes Queensland AGA State Executive and Conference Minutes 1929-1960 and 1929-1980 respectively. The David Cartledge Collection is currently being digitalised.⁸

Dr Barry Chant – Pentecostal historian and author of *Spirit of Pentecost: the origins and development of the Pentecostal Movement in Australia 1870-1939*, has recently lodged original documents relating to Pentecostal pioneer Sarah Jane Lancaster, extensive sermon notes and other material relating to another leading Pentecostalist, W J Enticknap, and institutional records with APSC. Oral histories compiled as part of the writing of *Spirit of Pentecost* were unfortunately lost in a fire in his storage area.

Dr Andrew Evans OAM – has recently donated a rich collection dating back to his childhood in India with missionary parents, and artefacts relating to his own service as a missionary in Papua New Guinea. Dr Evans pioneered and pastored several AOG churches, including Paradise Assembly, for many years the largest church in Australia; and served for 20 years as General Superintendent of the Assemblies of God in Australia. He was the founder and leader of the Family First party and served in the South Australian Legislative Council as its representative from 2002 to 2008. Other items received for the APSC collection include: Order of Australia Medal certificate; plaque from AOG thanking him for his service as General Superintendent; Global Manifesto plaque with manifesto and signatures of AOG General Superintendents around the world; and a box of archives.

Frederick Van Eyk – sermons and diary notes by the founder of Elim Foursquare Gospel Church of Australasia, consisting of handwritten and typed notes by van Eyk.

David O'Keefe – collection comprises the archives of Reverend David O'Keefe, who was the long-term pastor at Garden City Christian Church, later to become the Hillsong Brisbane campus. Collection items include photograph albums, lecture and sermon notes, minutes of meetings and cassette tapes of sermons.

3.1.8 Photographic collections



(Left) Richmond Temple, Melbourne, established by Charles Greenwood in 1925 in a disused theatre at 343 Bridge Road; (right) American evangelist Dr Mina Ross Brawner conducting a street meeting in Australia, probably after she arrived in Australia for the second time in 1927. She stayed in Australia until 1943, conducting a divine healing ministry.⁹



Left: A street meeting in Melbourne in the early 1950s; right, album commemorating Dr Yonggi Cho's visit in 1977.

The collection consists of several hundred photographs, with a date range of the 1920s to the 2000s, depicting a wide range of people and events, most of which have been identified and catalogued. There are some rare historical images of celebrated women preachers such as Sarah Jane Lancaster, Emily Stott and Mina Ross Brawner, and an album commemorating the visit of Dr Yonggi Cho, pastor of the largest church in the world, for the 1977 Assemblies of God Annual Conference. Albums relating to the Daintree Aboriginal Mission are described below in *Part II: Individual Statements of Significance*.

3.1.9 Audiovisual and multimedia documents and oral histories



Audiovisual documents in various formats: 78 rpm record; reel to reel tape and videocassettes.

The audiovisual and multimedia documents, along with videotaped oral history interviews conducted by Denise Austin in the course of writing *Our College*, are a key component of the APSC collection. They range from 78rpm records to reel-to-reel tape of UK General Superintendent Donald Gee speaking on ABC during a visit in 1964, to audiocassette and VHS tapes and DVDs of AOG pastors preaching, or of services and events.

Owing to the preservation problems associated with these formats, they are a priority for digitalisation.

3.1.10 James Wallace Memorial Library



Left: F. B. Meyer, *Our Daily Homily*, presented to Miss Turnbull in 1910; (right) missionary biographies, including Hudson Taylor, missionary to China; George Brown, who started the Methodist Mission in New Guinea in 1875; and Mary Slessor of Calabar (Africa), among others.

While books, as printed publications with mass circulation, do not have the high significance of original and unique documents, the APSC collection holds a library of books on missiology, church history, comparative religion and literature, the James Wallace Memorial Library, which includes a missions section dedicated to missionary Marie Smith. Originally sited in Commonwealth Bible College in Brisbane, it was 'one of the most comprehensive evangelical collections in Brisbane and further consolidated the AGA's place as a significant theological training institute'.¹⁰

4.0 Relationship between the building and its contents

The APSC is housed within Alphacrucis College, at 30 Cowper Street, Parramatta, NSW, a Christian university and the national ministry training college of the Australian Christian Churches (Assemblies of God).¹¹ While Alphacrucis College has a number of campuses across Australia and overseas, the collection has been brought into the Parramatta campus, where it is housed in a dedicated facility that meets conservation and storage requirements. It also houses a dedicated digitilisation area, where archival material is digitised and made available online through *Webjournal*.



Left: Digitalisation centre; right: exhibition of collection items for the launch of APSC on 6 July 2015.

5.0 Condition of the collection

The collection was the subject of a preservation needs survey conducted in 2004 under a CHG grant by Kay Söderlund of Preservation Australia. The advice given as a result of this survey has informed the design of the storage and display areas of the collection, which is in good condition. However, given that a considerable proportion of the collection consists of audiovisual documents in carriers such as audiocassettes, reel-to-reel and VHS tapes, it is appropriate that these are digitalised as a priority. The paper-based items are more stable and digitisation for access will determine their priority ordering.

6.0 Comparative collections

Most Christian denominations possess considerable archives, and the APSC collection can be compared with those held by the Anglican and Roman Catholic dioceses around the country, with the Uniting Church archives in the Mitchell Library, State Library of New South Wales, the Baptist Historical Society archives, and the Adventist Heritage Collection at Cooranbong, New South Wales. The last mentioned has considerable similarities with the APSC collection, in that it incorporates the denominational archives, library and an impressive South Sea Islands museum. As collecting for a Pentecostal heritage collection did not begin in earnest until the end of the twentieth century, the APSC collection is not as extensive as those archives listed above. However, now a dedicated and state-of-the-art facility for preserving Pentecostal history exists, donations of significant material are being made. Since this assessment commenced, two significant collections, those of Dr Barry Chant and Dr Andrew Evans, have come into the collection, and more will follow.

7.0 Statement of significance for the entire collection

The Australasian Pentecostal Studies Centre (APSC) is of considerable historical significance for its capacity to trace the development of Pentecostal spirituality in Australia from the revivals and street meetings of the early twentieth century to massive churches such as Hillsong. Pentecostal Christianity has, over a century, moved from the periphery to the mainstream of Christian life in Australia and now wields considerable social and political influence. The APSC collection documents this trajectory in publications, photographs, audiovisual and multimedia documents.

The collection reflects a range of activities, from pastoral training for Pentecostal ministry that began in 1948 with the establishment of Commonwealth Bible College (now Alphacrucis College); to church planting across Australia; to missionary work in Indigenous Australia, Asia and Papua New Guinea (the Assembly of God Archives for Papua New Guinea, from the 1960s to 2000, are held in APSC).

The collections of key individuals in this history, including Dr Andrew Evans and Dr David Cartledge, are included in the collection; as are rare historical photographs of significant early women evangelists and pastors such as Sarah Jane Lancaster, Mina Ross Brawner and Emily Stott. The collection also holds photographs of early historic Pentecostal churches such as Richmond Temple in Melbourne and Glad Tidings Tabernacle in Brisbane. A series of five albums of photographs of Daintree Aboriginal Mission is of historical and potential social significance for Indigenous people of that region.

The APSC collection has considerable research significance, and can be accessed via *Webjournal* for the content of already digitalised material. An active digitalisation program is constantly adding new material to *Webjournal*, including archival material from Papua New Guinea.

While the bulk of the collection consists of documentary heritage in all media, from paper to DVD, there are a number of significant objects included in the collection. These include a Japanese doll that belonged to a significant missionary to Japan; and a Wheatstone concertina used by Pastor Sinclair in street evangelism in Brisbane in the early years of the twentieth century.

These items, and the collection as a whole, can be demonstrated as having social significance for those who remember the personalities and the situations it illustrates. Much of the collection is

modern, with extensive holdings of oral histories and videos, and this means that the connections it makes to the current Pentecostal community are powerful.

8.0 Key recommendations

- Assessment and archival documentation of the New Guinea Mission material obtained by Kevin and Glenys Hovey, and the development of a collection finding aid so that researchers can access this important collection, should be a priority;
- Acceptance of the Abelam yam mask into the APSC collection, as Kevin and Glenys Hovey have indicated that they are prepared to donate it to the collection;
- Seek additional funding for the digitalisation and cataloguing of the photographic collection;
- Develop a database for the photographic collection that will include digital photographs and a description of each item;
- Once the Daintree Aboriginal Mission albums have been digitalised, liaise with the Australian Institute for Aboriginal and Torres Strait Islander Studies in relation to its possible inclusion in *Remembering the Mission Days: A collection of Mission History* (see www.aiatsis.gov.au);
- Establish object files for movable heritage items in the collection, such as the Wheatstone concertina, Marie Smith's dolls, Alec Armstrong's 1950 Commonwealth Bible College blazer, and David Cartledge's academic gown.

PART II: INDIVIDUAL STATEMENTS OF SIGNIFICANCE

1.0 Marie Smith's Japanese dolls



Japanese dolls from the 1920s-1930s, owned by Marie Smith (pictured in photograph), Olwyn Westbrook and Johanna Syrja-Sano (donor).

1.1 Brief description

Two dolls dressed in Japanese style, one in a glass and wood case and one without a case. They date from the 1920s-1930s, when their original owner, missionary Marie Smith, was a child with her missionary parents Herbert and Thera Smith, near Osaka, Japan.

1.2 History and provenance

In October 1925, Herbert and Thera Smith and their ten-year-old daughter, Marie were welcomed as missionaries in a meeting at Hamadera, a seaside spot, about ten miles from Osaka, Japan.

The Good News Hall, Brisbane outreach, sent them out. They held regular children's meetings with one to three hundred children gathered for the meetings, besides a number of adults, with many listening at the large open windows. Thera Smith acknowledged honestly that there were times that they suffered from fatigue and sickness, or disappointment with the results of their work. 'But having done what we can, we look to Him to complete the work.' Two years after writing this, Thera laid down her life on foreign soil in 1936. Herb and his daughter Marie faithfully continued service until 1938, when they took their first furlough back to Australia. When the Assemblies of God in Australia formed in 1937, the Smiths became their missionaries with access to the support of congregations in Queensland and the southern states.

The Smiths returned to Japan briefly until the Second World War forced their return to Brisbane, Australia for some years. Herbert Smith passed away in 1959, aged 89. Marie was released from the need to care for him so she offered herself to the Missionary Council for further service in Japan. She returned to Kobe, Japan in 1960 to work with the Canadian/American combined Assemblies of God work in Kobe. In 1964, Marie received invitations to minister in several different parts of Japan with fruitful results.

She kept serving until the day that God called her to her home in heaven. On 29 March 1971, Marie took ill, but was not admitted to the hospital until a few hours before she passed away with a peaceful smile on her lips. More than 200 people gathered for her funeral, which some national Christians insisted that they hold at their expense. Both American and Japanese Assemblies of God

expressed high esteem for her devoted missionary work in Japan. The church leaders buried Marie in Kyoto alongside her mother. A memorial marker in a major intersection in Kobe honours this woman of faith and commitment.¹²

Marie Smith gave one (or both) of the dolls to Olwyn Westbrook while she was in Brisbane before returning to Japan in 1960. She gave it to Johanna Yukie Syrja-Sano when she was leaving to become a missionary to Japan. Both dolls were donated to the APSC collection by Johanna Syrja-Sano.¹³

Note: there is some confusion in the way in which these dolls are described by respondents. While two dolls are on display, each with an identical label stating its provenance, only one doll is referred to by those discussing these objects. It is difficult to say which doll is being referred to, but both are clearly provenanced to their original owner, Marie Smith, and were donated to APSC by Johanna Yukie Syrja-Sano.

1.3 Community recollections

Information on the provenance of the doll/dolls was obtained by Glenys Hovey in a Facebook chat with Johanna Yukie Syrja-Sano on 7 July 2015. She confirmed the information with Olwyn Westbrook by telephone on 8 July 2015. The close-knit community of former Pentecostal missionaries with memories of Marie Smith was able to confirm the provenance details for the doll very quickly by using social media.

1.4 Context of use

The dolls were used for play or display purposes by Marie Smith. They were then gifted by Marie Smith to Olwyn Westbrook and then to Johanna Yukie Syrja-Sano as tokens from one missionary to Japan to another going out to the mission field.

1.5 Type of material, manufacture and condition

Painted wood, fabric (probably silk), hair. Given their age, they are in good condition, but some repair work on the unboxed doll has been necessary.

1.6 Statement of significance

The Japanese dolls that originally belonged to missionary Marie Smith have historical significance for their association with early Australian Pentecostal mission activity in Japan from the 1920s to the 1960s, and for their association with the Smith family of missionaries. They are also significant for their association with other missionaries to Japan such as Olwyn Westbrook and Johanna Syrja-Sano, the donor of the dolls.

The dolls are finely made and are dressed in attractive traditional fabric, and have aesthetic significance.

2.0 Pastor Sinclair's Wheatstone concertina



(Left to right) Donor, Janice Boddy, pointing at the Wheatstone concertina in the showcase; detail of Wheatstone concertina serial number; page of Wheatstone ledger showing date of the concertina's manufacture.

2.1 Brief description

An Octo 48-key concertina manufactured in London by C. Wheatstone & Co. in London on 5 November 1910, with a serial number of 25069. A portable, free-reed instrument consisting of leather bellows device fastened between two hexagonal, polished wood end casings, each containing a small button keyboard of 24 keys. Decorative fretwork borders are carved into the wood around the keyboard panels. Towards the bottom of each end casing a leather strap is attached, and fastened with a brass buckle, forming a thumb-loop for supporting the instrument. The keyboards are arranged according to the Wheatstone button key system. There are four rows of keys for each hand, the outside rows, featuring brown wooden pegs are the accidentals, and the two inside rows of bone pegs, represent the C scale and have the letters of the scale engraved on their heads. Together the two keyboards make up the full chromatic scale, covering four octaves.

2.2 History and provenance

Charles Wheatstone, a scientist, invented the English concertina by adapting the 'Wheatstone button key system' (as used on Wheatstone's "symphonium" patented in 1825) to a bellows-blown instrument. The Wheatstone concertina was patented in 1844 and was very popular during the second half of the nineteenth century. It was played in a range of contexts, including formal concerts and parlour ensembles. It was also very popular in more informal contexts, such as the playing of folk music and evangelistic street meetings.

Historical business records from C. Wheatstone & Co. are held at the Library of the Horniman Museum in London. The earliest ledgers from the Wayne Archives contain company sales records from the late 1830s to the 1860s (though with some large gaps) along with production records from the 1860s to the 1890s and some early records of wages and other payments. Later ledgers from the Dickinson Archives contain production records from 1910 to 1974, again with some gaps. All known ledgers have been digitized and made available free on this website for private research. It has been possible to determine the model and date of manufacture of the APSC concertina by reference to this documentation.

This concertina, manufactured in the UK by C. Wheatstone & Co. on 5 November 1910 and presumably imported to Australia, was owned by Pastor W. A. Sinclair and used by him in open-air evangelism in Brisbane in the early decades of the twentieth century. Pastor Sinclair taught Janice Boddy, wife of Pastor Alan Boddy of the Glad Tidings Tabernacle in Brisbane, to play the concertina,

and gave it to her. Mrs Boddy in turn donated it to the Australasian Pentecostal Studies Centre in July 2012.

2.3 Community recollections

Janice Boddy, the donor of the concertina, was present at the launch of the Australasian Pentecostal Studies Centre on 6 July 2015, and the significance assessment workshop that preceded the launch. As the donor, she was able to demonstrate the use of the concertina, and played a few bars of a typical hymn that would have been sung at an open-air meeting. Many people who attended the workshop were reminded of their own experiences of such meetings as a result of this action.

2.4 Context of use

The Wheatstone concertina was used by Pastor W. A. Sinclair in open air evangelism in Brisbane in the early decades of the twentieth century, in central city locations such as Edward Street and other places.

2.5 Type of material, manufacture and condition

The concertina is made of painted leather, brass, bone and wood, and was manufactured in late 1910 by the London-based C. Wheatstone & Co. Considering its age, it is in good condition and is still able to be played (although this is not to be encouraged for conservation reasons). It no longer has its original box.

2.6 Comparative examples

The Horniman Museum in London is home to the largest collection of concertinas (more than 600 instruments) and much related archival research material. The ledgers of C. Wheatstone & Co. held by the Horniman Museum enable the exact date of manufacture of each concertina, including the one in the APSC collection, to be established.

The Powerhouse Museum, Sydney, also has a Wheatstone concertina in its collection, of a similar production date to the APSC example. It however still retains its case, a hexagonal box of polished wood, with a brass lock fitting, and a fully removable cover.

2.7 Statement of significance

The Wheatstone concertina, manufactured in London in late 1910, and used by Pastor W. A. Sinclair in evangelical street meetings in Brisbane, is of historical significance as a representative example of a popular musical instrument often used to play hymns to accompany outdoor ministries. Concertinas enjoyed considerable popularity from the time they became widely available in the mid-nineteenth century, and up until the mid-twentieth century. They were used to play a range of music, from classical music played in parlours (often by women), to folk music, and for evangelical street meetings of Christian denominations such as the Pentecostal church and the Salvation Army.

The Wheatstone concertina in the APSC collection has social significance for those who remember street meetings at which concertinas were played. Apart from the fact that it does not have its original box, it is in good condition.

3.0 Daintree Aboriginal Mission photos



3.1 Brief description

A series of five photograph albums containing images of life on Daintree River Mission from the 1940s to the 1960s, including scenes of mission life, church services, traditional activities and housing. Missionaries and Indigenous people are often identified in the photos.

3.2 History and provenance

In 1926 120 acres of land were gazetted as an Aboriginal reserve on the Daintree River. In 1935 a suggestion was made to purchase the Almason Estate at Bailey's Creek for the purpose of establishing an Aboriginal Mission administered by the Seventh Day Adventist Church for the Aboriginal people of the Daintree region.

In September 1940 the Protector of Aborigines at Mossman wrote to the Director of Native Affairs in relation to the unsuitability of the Aboriginal reserve on the Daintree River. He noted that the "land was too steep to be cultivated and there [were] no suitable building sites on the reserve". The Local Protector went on to advise that with the recent departure of missionary Miss Jardine Green from the Daintree Camp, the Assemblies of God pastor William Arehurst and his wife offered to take over and establish a mission station near the old reserve. By 1941 the church had purchased 258

acres of land in the parish of Whyanbeel and a mission station was established some 19 miles from Mossman on the Mossman-Daintree Road.

Pastor H.S.G. Davidson ran the mission until December 1945. In 1947 the Assemblies of God Church offered to sell the mission to the Government but the purchase was not approved. The church then attempted to offer the mission to the government under a deed of trust but this option was also rejected. In 1950 Pastor Easton, who had replaced Davidson, successfully negotiated for the mission to be registered as an institution under the Social Services Consolidation Act (later cited as Social Services Act 1947) allowing the mission to receive child endowment allowances directly for those children in its care.¹⁴ Children on the Mission were housed in girls' and boys' dormitories. The Mission closed in 1962.

3.3 Community recollections

These can be found in oral history interviews for a Masters thesis by Russell Guy (subsequently published as *Baptised among crocodiles: a history of the Daintree Aboriginal Mission 1940-1962*, Assembly of God, Mossman, 1999).

3.4 Context of use

The albums record the work of the Mission among the Aboriginal people of the Daintree River area. Albums such as these were often taken by missionaries to churches to demonstrate the missionary work being undertaken in these communities.

3.5 Type of material, manufacture and condition

Paper and cardboard photo albums; black and white photographic prints.

3.6 Comparative examples

Archives and libraries around Australia hold similar photographic material relating to missionary activity by Australian churches among Aboriginal people, or those in the Pacific region. For example, the Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS) Pictorial collection contains approximately 650,000 photographs relating to Indigenous Australia, dating from the late 1800s to the present day. It is the world's most comprehensive photographic record of Australia's Indigenous peoples with more than 90 per cent of the Pictorial collection consisting of unique materials. Many of these images relate to mission activity.

The Adventist Heritage Centre at Cooranbong, NSW, also holds albums of images relating to mission activity in Australia and the Pacific, similar to those held in the APSC collection.

3.7 Statement of significance

The albums of photographs of the Daintree Aboriginal Mission from the 1940s to the 1960s are a rich source of historical information, and are of historical significance for their ability to demonstrate the range of mission activity and also the traditional lifeways of the Indigenous people in the area. Many of the people pictured in the albums are identified, making the albums of high research significance for Indigenous people tracing their ancestors. They are of potential social significance for Indigenous people in the Daintree area. If they were to become accessible through digitisation,

and made available, subject to cultural protocols governing the display of images of deceased Indigenous people, this significance may be able to be demonstrated.

The albums are in good condition.

REFERENCES

¹ The consultant researched in these two archives to produce two academic theses for her Bachelor of Arts (Honours) and Master of Arts (Honours) History degrees in The University of Sydney. A copy of her Bachelor of Arts thesis in History, Roslyn V L Brice, 'The Methodist Mission in New Britain from 1914-1945 with emphasis on the development of indigenous leadership' (1968), is included in the Ian Fardon Collection in the Pacific Manuscripts Bureau, The Australian National University. Her Master of Arts (Honours) thesis, in the name of Roslyn V L Russell, is entitled 'The Search for Social Justice: the Protestant Churches and the Labour Movement in NSW, 1914-1919'.

² The addition of 'Australasian' to the name is intended to reflect both the nature of the collection and the overall branding of Alphacrucis College. Information from Denise Austin, 8 July 2015.

³ Denise A. Austin, *Our College: A history of the National College of Australian Christian Churches (Assemblies of God in Australia)*, Australian Pentecostal Studies, Parramatta, NSW, 2013, p. 252.

⁴ Email from Denise Austin to Roslyn Russell, 28 October 2015.

⁵ Austin, *Our College*, p. 79.

⁶ Email from Glenys and Kevin Hovey to Roslyn Russell, 12 August 2015.

⁷ Email from Denise Austin to Roslyn Russell, 28 October 2015.

⁸ Ibid.

⁹ Mina Conrod Ross Brawner, Healing and Revival: 'God has broken the curse', <http://healingandrevival.com/BioMRBrawner.htm>, accessed 16 September 2015.

¹⁰ Austin, *Our College*, pp. 108-09.

¹¹ *Influence: Alphacrucis College Prospectus* 2015/16.

¹² Information supplied by Glenys Hovey, email 7 July 2015.

¹³ Ibid.

¹⁴ Mainland [Aboriginal] Communities: Daintree River, State Library of Queensland, <http://www.slq.qld.gov.au/resources/atsi/community-history/missions/mainland/d-e>, accessed 30 October 2015.