

Fri. Oct 16, 1981

Report of the New Guinea Mission for the year ending
31st March, 1899. Sydney: W. A. Pepperday. (1899)

Covers April 1898 - March 1899.

1899 -	Montague John Stone-Wigg	1898 (May)
Priests	Coyland King	1891 Dogwa
	Wilfred Henry Abbott	1898 . Wanigela
Laymen	Samuel Tomlinson	1891 Makawa
	Robert H. Dakers	1898 Taupota
	Charles Sage	1898 Makawa
	Arthur Patrick Foot	1898 Mahawa
Ladies	Elizabeth Tomlinson	1891 Mahawa
	Harriette Alice Murray	Wamira 1895
	Sophia McLaughlin	Dogwa 1896
	Florence A. Thomson	" 1896
	Sarah Sully	" 1898

5 SSI, 6 Native Pupil Teachers. (3 m, 3 fm).
23 in total.

- desired at least 50

£ 25 for board, £ 20 clothes and incidental expenses

- system of the Central African Mission

" Those who contemplate Mission life in New Guinea
must be prepared to leave the issues in God's hands." (4)

Education - system of boarding schools, closes to parents

- Abbott had 18 boys at Wanigela

On "Christian Industrialism"

"To make people Christians and then let them go back and live together in houses where several families live together, where the sexes are not divided nor the married separated from the unmarried, not to mention a plentiful supply of pigs, seems purposeless not to say irrelevant. If our boys and girls, after months, even years of training in higher knowledge, are to be allowed to go back to village life with no higher aspirations than spearing a wallaby, digging with sticks in the 'wapa,' dancing all night to the most monotonous cadence, or taking part in a pig-feast, how have we elevated them? It will be necessarily only the few who will be suitable to act as Mission Teachers. Have we, prospect or career of usefulness to offer to the rest?" (8).

Operations:

- building up store at Pogwa: object of paying natives with money, not tobacco

- tobacco seen as creating an "evil craving"

in children

<u>Stats</u>	<u>1899</u>	<u>1900</u>	<u>1901</u>	1902
Wangela: pop. -	1500	1500	1500	
building erected	7	5	5	
Schools - no.	1	312(x)	299	
attendance m	10	135	119	
f.	10			
Sunday Services no.	—			
Attendance m	—	498	300	
f.	—			
Contributions	—		45 s.	
Catechumens	—			
Baptisms m	—			
f	—			
i	—			
Confirmed	—			
Celebrations (H.C.)	34	20	10	
Communion	96	40	24	
Cocoanuts pl.	32			
Staff White	1	—		
Islander	1	2		
P. Teacher		—		

Annual Report for 1900

Staff up to 28, 4 priests including Newton

Wanigela notes:

- language difficulty
- Nogar taking services at Kamarabou every Sunday
- Bishop planning station at Uiake among the "Maisines"; pop. est. 600 - 700
- Abbot travelling along coast and in to Musa

Annual Report for 1901

W.H. Abbot July 1898 - December 1900 at Wanigela then back to England.

- Timothy
- church built at Kamarabou.

Includes tidbits on mortuary observances among "w groups at end of report "for the benefit of lectures and others" (B7).

Annual Report for 1902

Percy John Mone - layman - beginning Uiake with Willie Petawa SSI from Queensland & Timothy Geta.
 & Clement Qaitavora - Native Pupil Teacher also licensed as Evangelist
 (12 NPT's)

picture "The Raw Material" (hunting party, wamigela)
(12). - good of costume.

28-29. "Pressure from without (Native Police Guarding Prisoners,
Cape Nelson Government Station)

"Influence from within (The Mission School, Wamigela)

Uiahu - expectation that this to be chief station for
Collingwood Bay

- PJ Morry there from June 1901 after working in
Dogara, Wamira and Mukawa

33 "There is a large population here, and hitherto the people
have been averse to having anything to do with us.
That is now changing, and the very tenacity of the
people in holding to their own way gives confidence
that they possess the very elements of character
needed for loyal Christians."

Wamigela

James Nogar having effect, 2 boys sent to
Dogara school - evidence of confidence

- with John Regita

12 boys and 5 men asked to be catechumen.

Annual Report 1903 - Stone-Wigg in England whole
year

Uiahu - most buildings erected, but still need
place for boarders

- language difficulty - "serious"
- Money mastered enough to begin holding services;
400 present at first one

Wonigela

- Money here too - dividing time between places

26 Many of old men in Collingwood Bay area brought
"charms" to Money to be destroyed & also won
respect of traders in the area.

26 "He had told them to come together at Wonigela
to talk over the question of witchcraft and sorcery.
At first there was a disposition to deny any
knowledge of such things, but after a while
one old man got up and said he would give
up what he had and be done with it. Others
followed suit, and soon there was a collection
of grimy sooty articles that had evidently
been in use for many years.

Mr. Money had a short service of
renunciation in the Church, and then the

greater number of the things was burnt. The old men were very careful to get to the windward of the smoke. Mr. Money asked to be allowed to keep some of the curios, but said if they wished he would burn all. The reply was: "These things are yours, we have given them up altogether. Do what you like." The example at Wanigela was followed in three other villages, and Mr. Money in speaking of it remarked on the change in the countenance and expression of one man in particular who had been in the habit of practicing the 'black art.'"