

Box 21

A.A. May 2, 1983

92 42

2 - Giblin

Bishop Feb. 18, 1906 from Hoge

"Money I fear will always suffer from himself, his eye trouble is only the result of that terrible little room at Waningela with its very trying light scheme. It hurt my eyes in three weeks what must the effort on one working constantly at it."

9/1/05 at "Zufi" about Money who was brought up there with blackwater fever

"Collingwood Boy is killing him & if the Mission wants the use of him any longer it must study his body as far as to give him change of place & work"

13 Jennings Born 1 Nov. 1885

Boianai 20 Oct 1922

" 15 Nov. 1922

"Re Frederick Uiahu. I will gladly give him a trial here. I am not inclined to feel the least bit uppish about these boys. My work at Uiahu seemed to be such an utter failure that I was on the verge of giving up work in New Guinea, thinking I was unfitted for it. But Archbishop Sharp saved me from that. I am truly & humbly thankful for this little bit of comfort & encouragement. It is a welcome sweet after bitter."

12/11/22

Uiahu had been at College btw 1915-18. Then at Boianai - got license and was working at Uiahu. "After doing with me for a few months he had a fall from grace, & feeling ashamed, he signed on to Gilegiti."

- no Communion since 1918 - come to see Jennings & prepared to go anywhere Bp. sends him.

- Ten. sent to Bp.

Menapi in 1923 - no Boianai

Jan. 28, 1922. Boranai

"I am aware that it is the settled policy of the Church in New Guinea not to forbid dancing. You know, of course, that some 5 or 6 years ago the people of Boranai decided that dancing could not be separated from its attendant evils, & therefore they voluntarily gave it up. As a result (I believe) of so many Anniversary conferences insisting on its harmlessness, they have now taken it up again. Now, I know nothing of any evil connected with native dancing, but it has such an effect on me, personally, that I cannot bear it! At Uiahu I was on the verge of not only a nervous, but a mental, break-down, chiefly . . . to the incessant "pom-pom" which to me is unbearable, & drives me frantic. I know I shall lose my mental balance if it is persisted in here, & as it is our policy not to forbid it — well, I cannot stay here & keep sane. One day at Uiahu, towards the close of my ministry there, the people asked if they might have a dance. I told them that they could start as early as they liked in the afternoon, but that they must stop at 10 p.m. — to which they agreed. During the afternoon it became so intolerable to me that I lit the primus stove, pumped it up to its full force, & put it on the table beside me, where I was writing, submitting to the noise & heat of that rather than the . . . "pom-pom" & hideous shouts of the dancers. In the evening, when I would have gone to Eversong, I found it still unbearable, & asked Ambrose to take Eversong, while I walked along the beach until I had gone far enough to be out of reach of the slightest sound of the dancing. There in that quiet spot, I lit a fire on the sand, & sat there — from 5 in the afternoon till 10 at night. A little before 9 the Mission boys came seeking me, & they sat round the fire while I talked to them of my bush journeys in Queensland. I had told Ambrose to give notice to the people when it was 10 o'clock. At 10.15 I returned, & the people absolutely refused to stop. I left them & fled for sanctuary to Wanigela. Had I remained many months more at Uiahu I would have lost my mental balance, I am sure of it."

— at Boranai — 3 weeks and no stop to it, no work being done for the Mission

"Small school children are painted & filthy, & covered with

ornaments, & no one has his mind on his work - in fact, they are half asleep.

"But all that is by the way, & evidently been fully considered by those who refuse to forbid it."

- threatened to "leave this work which I love, & return to Australia, for I cannot bear it."

Evidently the Bp. agreed in part because letters later in the year addressed from Australia.

Enneba 30/1/23

After two weeks he asked the people to stop, pointing out that one night's dance is o.k. - like soccer etc - but extended cuts into work. They refused, even when he threatened to break the drums. So he went down one night and smashed the first drum he got ahold of & the dancing stopped. A man called Aidan left a note to the Bishop the next morning.

"I think the truth is these people have for their god a man, & his name is Romney Gill. He is the God they worship and will have no other, ... I cannot be Romney Gill, but I have administered faithfully to these ungrateful people my conscience is clear on that point."

- but no strength to oppose it like he did at Uruk.
- agreed to have a meeting with them

8/2/23

At meeting it came out that they ended the dances in 1917-18 when the Government forbade them to have free-roaming pigs. As they had recently acquired pigs they wanted a month-long dance prior to the slaughter.

"I have always felt that I would rather be the second in command than the Commanding Officer. I feel the burden of responsibility too great, & moreover, I seem to grow more & more selfish and irritable every day."

my mix up - Menapi & then to Bironai June 1927

- rather overwhelmed by the power & organisation of Gill

30/6/22

Asks that Vincent Mori be stationed at Boranad. One of the 1st 3 Mission boys at Uiahu. Upon completing Diploma he was sent to Menapi to be with Jennings - apparently Vincent recently married & his parents came up for it.

Later decision to leave Vincent at Menapi

23. Morey

21.8.05

"Sometime ago you said you wished that the staff would speak plainly to you & not behind your back; so in future, my Lord, I shall strive to do so."

5.4.7

Continuing from Archives 2:61

→ "He said that the very sight of Christian companion helps to keep a man up to his creed & strengthens him to resist temptation. Thomas at Menapi said this to be so in his case & spoke in time. Menapi might be a bad place but I consider Uiahu is as bad or worse. Surrounded by an atmosphere of fornication & abortion with occasional clouds of adultery & infanticide moral living is ^{made very} difficult indeed.

"Many of the R.A.I. teachers have now had trouble of this kind; they are very close to the person in sympathy & general living in their native homes & I am not surprised that they fall into into (sic) a sin which I, a foreigner in every sense of the word, (in ways, thoughts, actions mod of life etc), find so hard to keep free from. To me the temptation is severe, what must it be to them? I make no boast of having withstood it for wicked lustful thoughts have often filled my mind neither do I place any confidence in myself in future; therefore I cannot but sympathize with Willie whilst at the same time I realize the bad effect it will have upon the work" - because of the high no. of SST "bells" he suggests that they not be left on outstations without close supervision.

Buying curios - kambo pipes - with tobacco.

In letters he was providing workers for Okeini (station?) - don't know if these including Maisin.

20/6/07

Ambrose and Samuel having trouble keeping order in school,
so Money doing a lot of supervising
- eyes have become very weak.

Offered ordination - but no desire for it

- hint that the bishops had asked him not to marry & he refused to agree to such a thing.

Box 23 #11 Thompson

30/7/22 Wang

Arrival. "On the subject of doing my opinion has
hitherto been that to control it would perhaps in time
eliminate the associated evils. From what I hear here
& not only from members of the white staff I am prepared
to reconsider my opinion."

17/3/23

Planning one trip to Uialu per month to go on the Sunday.

Fragment of a letter -

"brought our opening battles & they realise that I mean
what I say & mean to be obeyed. I cannot find it
possible to enforce Fisher's rigorous discipline with
regard to their dancing & other tribal customs. I am more
& more convinced that any accompanying evils will not
be killed by forbidding the main acts. My policy will be
to try & gain a willing obedience through the teaching of
the truths of life. I am quite aware that this is the
longer process but seeing that GOD & His Truth are
Eternal we must beware of feverish haste in trying to
compel obedience. The failure of this is apparent in
the immediate reversal to indulgence as soon as the
forbidding force retired. I do not think I have ever been so
disappointed as when I came to Wanigela. My mind was

filled with the expectation of the people & I was prepared to find the work needing only to be carried on ~~and~~ extended. I imagine then my surprise when I found an utterly indifferent & irreverent people as far as the Church is concerned." - no criticism of Fisher, but it all collapsed when he left and now work must start from the foundations.

(It would appear that letters to the Bishop were kept only during Newton's time as Bishop (1792-2) and not always then!).