

ABM Reviews 15/4/10 Vol. 1 (15) →

Oct. 20, 1910 - July 16, 1910 1st Confirmation at
Wanigela by Gerald Sharpe 22 men, 19 women.

April 1911 - big blow in which boats lost and damaged.

Vol 2 (11) Newton reports a famine affecting even
Wanigela - 9 months with no rain, broke Jan. 8
- big baptisms at Wamigela including Maisius - 52
of both groups - at Christmas 1911

ending at July 1, 1912.

ABM Review 1912-

18/4/83

Vol. 2 #11 Feb. 1, 1912.

- article on a drought lasting from March 11. Worst at Wedau, but even Wanigela depending solely on sago

Article on Association for the Protection of Native Races in Australasia & Polynesia

- included Stone Wegg & Bromilow on Executive

- watchdog committee

March 1, 1912 - drought broke Jan. 8

- report of baptism of 52 Maisin & Ubi at Wanigela at Christmas

May 1, 1912 (24) Very good picture of Collingwood Bay house.

AR

July 1, 1912 - annual report included - picture of pig nets pg. 77.

Wanigela - Christmas Eve baptism of 52 adults

"twelve of whom belong to the Maisin tribe living at Uaka, ten miles away. They are rather a fierce and virile people, and the first baptism of twelve of them is a great event" Ambrose & Ben there

- also visiting Ocein 40 miles to north.

"~~What~~ CAN THE CHURCH IN NEW GUINEA EVER BE A SELF-SUPPORTING CHURCH?"

"The answer, I think, must be No, except in the parts settled by white people. For what can the natives give in support of their Church? A little labour, a few vegetables, and some carios" (79)

Sept. 1, 1912 9 districts; about 2000 baptised

- description of 'Papua Religion' by C.A. 113-15

Jan. 1 1913 - article on Tutuaga 182-84 (for Tim).

June 1, 1913 (AR) - drought continues.
picture of Wanigela does 45

July 1 Vol 4 (4)

"A New Cult in Papua: Baigona or Snake-craft" 74-75
Copoland King.

- what does it tell about work of Christian religion, introduction.

"In the first place, we may see that the natives are willing to consider a new religion. They are not hide-bound, like Moslems, for instance. Their ceremonies and ideas inherited from their ancestors are not so satisfactory to them that they are unwilling to receive light. Be it ours to see that the light that comes to them be not darkness!"

1. Worked north, not into Mission area

2. Those in it are interested in studying Christianity

"They have given up the cult, but they can't go back readily to the know-nothing system that used to content them. Their mental and spiritual activities have taken a start and though it ~~with~~ was in the wrong direction, the movement will now lead them to study Christianity."

+ appeal: compare the religions

- didn't think that Baigona took Christian parts

"I don't think Christian Baptism by immersion was heard of by them till after they had begun their Bathing Ceremony. But it proved that Baptism was an easy matter to explain to them. Native Christians have called my attention to the similarities of the two rites. In each, a new name was given. We may yet find that the originators of the Baigona rite had heard of Baptism and got an idea as to its meaning."

- appeal. Some used only for healing but others for blackmail
"So we claimed that their snakes were the representatives of the Serpent of Eden, and the servants of the same evil one. 'You have two ways set before you,' we cried, 'the Cult and the Religion. You can't follow both. Judge them by their fruits. ~~Of~~ Christian Christ's Religion speaks of holiness; the Baigonas use their powers to help the gratifications of their own lusts. Are you going to follow men who, under the protection of their snakes, commit adultery, murder and theft?'"

But admits that not everyone in the wrong
- some ~~Baigona~~ Baigona's healing neighbours, some took no joy. ~~Mention a lot of~~

Mentions a former catechumen who discovered that he had healing powers. He exercised these, but not as Saigona because he had been cat.

- party of men used magical means of getting pigs "I talked this over with some Christian boys and they insisted that there was no harm in it." Also taro magic.

"How were we to prove to the natives that these things were evil, and had to be renounced before they could take the first steps to Christianity. The Government cut the Gordian knot and imprisoned everybody who claimed any of these extraordinary powers. It may have stamped them out, or they may crop up again in another form. But what should be the Christian policy in such cases as these? The more you know about them the harder you find it to answer the question." (75)

Finished to March 1914

St. Paul's Sarawai dedicated 1914 - still standing
May 1915 - Copland King reports on Taro cult. "Animism"

Oct. 1, 1915 Vol 6 (7)

"The 'Warden of the Coast' - that will designate the missionary who is placed at Wanigela. He sits here and there, nibbling at a gigantic task, approaching a great difficulty with fear and trembling; not understood by the people whom he meets, and in turn not understanding them; and yet in some wonderful way God permits him to make friends - the first step towards claiming a people for God."

- felt that progress was being made at Wanigela

- Council had been formed

- 40 mission boarders from whole district

- most Christians - after lapsing - coming to Communion again

"Widaku is in a sad way. It needs a strong hand and a definite work. What one fears to do is to begin a thing that we cannot keep going; the applied cure would then be worse than the disease. The Meisin people are such as would welcome the strong man; strong themselves, they cannot appreciate what ~~the~~ the South Sea ~~Island~~ Island teacher is trying

to do for them. There is the problem. What's going to solve it?

"Sinaga. — There we have life. Last week I heard the best singing from the school children there that I have heard in New Guinea. The station too is in excellent order. Ben is working well, and deserves every encouragement." (150).

Nov. 1, 1915 Vol. 6 - No. 8. "Further Impressions of Wamigala"

1 year: "The Warden of the Coast" (Fishu) 167-69

"The people are happy in their own way. Their lives are very simple; it (s.c.) practically consists of an endeavor to supply the needs of the body. Even as I write, the tap-tap of many women making tapa their bath cloth rings in my ears. There is the gentle sound of the sea washing on ~~the~~ to the beach, and a glorious sunshine causing all things to shimmer. These ~~things~~ three things fit with perfect harmony; the heathen is not noticeable. They are not worshipping their idols, these people of ours. They live in fear of evil spirits which walk about in the dark, and they think they might be bewitched in the daytime by some enemy, but they seem to have no religion, as such, at all. Their interests are summed up in their pigs, their dogs, and their young babies. What could be simpler? They are just children of nature." (167)

- women are cheerfully beasts of burden; death comes as release

- men dance and frolic as youths; dominate wives

- simplicity which is the trouble - losing old fears because

the white man laughs at these. But they cannot see why they should want to learn something foreign with things as comfortable as they are "That is the position, and that is the difficulty." (168)

"But death - there is the problem. If you are old, you die because your days are finished; if you die young, who has bewitched you? The women again come in as chief mourners. They wail, and dance, and gash their temples until the blood comes freely; they bang their breasts, throw themselves on the ground to get up and crash again. Sometimes one wonders if it is real grief. The tears are there, the noise is great; the period of seclusion afterwards, and the moving about shrouded by a head-dress after that period, blacked with charred coconut out of recognition, is very real, but what does the heart feel? Most of the display is demanded by public opinion. Where does the

the personal grief come in? I think they are ~~stares~~ simply stares to public opinion, and the secret of success in mission work is to get the balance of opinion on the side of Christianity. But public opinion is not created in a week, so we must be patient" (168)

Jan. 1, 1966 "Papuan Brides and Bridegrooms" Laura Oliver
Bride shy - race out of church when wedding over
Often forget the ring - but it has to be used - usually priest has one

In this station, girl wears loose white cotton over her native dress.

Wear flowers in hair

- briefly speaks of "love match" - rare, mostly betrothal at infancy (oh if she knew! tikapi).

"But alas! New Guinean marriages are often anything but happy, and the young couples part for the merest trifles, so little do they seem to realise the sacredness of marriage."

Vol. 6 (10)

pg. 201

May 1, 1966 (19) Article on Francis Tutuana Harry Newton

Aug. 1, 1966 Vol. 7 (5) "Three Great Days at Wauigela" by 'G.R.'
197-08.

²³
New church dedicated in January 1966 by Bishop.

"The Church is now one of the most dignified and most Papuan in the diocese, which latter adjective means that the people feel it is their church and not a foreign innovation."

- describes makeup heathen / Christian areas

- curial brought in from "distant island" for front

- roof of bamboo - better than "dull" sago

- front and Bishop seat carved by local villagers, inlaid with chief's signs

- tapa cloth on altar frontal; side chapel

"The women wear tapa-cloth from waist to knee, the men strips of tapa-cloth, often most artistically designed and coloured. One felt the complete fitness of the building to its congregation on seeing the native ~~men~~ dress so in harmony with its ~~surroundings~~ surroundings - A policeman was among the candidates

presented; he wore his official dress of blue and scarlet jumper and calico." (107)

- 119 communicants.

"or as one morning when the body of a young married woman lay on a white-draped bier on which flamed a cross of scarlet hibiscus, shining out more in the flame of the tall candles burning around the body. The friends, many of them heathen, knelt quietly behind and could not but feel the contrast between the beauty and brightness of a Christian funeral and the eerie wailing and hideous blacking of bodies that accompany heathen funeral rites." (107)

On Feb. 26 77 candidates, 18 presented by Ten from Singapore baptised.

- nearly all Christians of Wanigela + teachers & boarders went.

"The Baptism took place at the mouth of a large creek or small river to the south of Uiahu. Tall, beautiful trees grow on each side and shimmered in the breeze. Out beyond the bar women were continually passing through the sea on the way to or from their gardens, thus avoiding the deep ~~river~~ river channel. The heathen were on the north side, and on a little shady beach opposite, grouped around a tall cross, stood the Christians waiting to receive them. An awning had been swung from a tree over the water, under which the Priest-in-charge (the Rev. J. E. J. Fisher) stood to baptize the candidates presented to him by Ambrose, of Uiahu, and Ben, of Sinapi (sic). After Baptism, the whale-boat (a typical ark of the Choch) took the new-made Christians to join the group round the cross. As the Priest stooped to fill the pearl-shell he used with water for each baptism, the sun caught it under water and caused it to gleam out like gold and pearl. Some quite middle aged men were baptized, splendid looking types of the powerful Maisin tribe. Three mothers were baptized with their infants" (107-108)

- also Kokok, a deaf-mute from Wanigela called Clement who stood afterwards as a "warden" against bushslides at WGL.

- some hint that there might have been a CC at Uiahu - a CC somewhere (likely just WGL) was stirring the people.
who is G.R.?

Go to Sept 1916.

A.B.M. Reviews from Sept. 1916

Newton College 20/4/85

Sept. 1, 1916 Vol. 7 (6)

1 "A Parochial Meeting: Wanigela" G.R. 125-26.

- meeting announced & 200 showed up; brought by CC.
 - men & women on either side of "low school" priest at table with councillors behind

- Fisher best on visit of Bishops of Queensland to Doguwa & 2nd "various heathen customs relating to mourning, which are still practiced by Christians." (125)

- one by one Councillors stood up and elaborated the points
 - mentions Copland, boy of 15 or 16, with strong influence on his people. A "chief" and although the Government has limited his powers, the people look up to him ("Angel")

"Public opinion is now definitely against the blacking of bodies and show mourning (sic), and the wailing and the wretched routine of a widow's life." (125)

Councillors each taking turns to teach Sunday School.

- pts out that the children are making the big impact as they learn.

1 Oct. 1, 1916 Vol. 7 (7) "Abraham" Fisher 147

- sermon preached by David Anait, Evangelist, and chief of Oryon (in Ubirri) on July 9, 1916 at 10 am.

"Six days GOD worked, and on the seventh day He rested, He made that day holy.

"To-day you have read the story of Abraham. Abraham was a strong man, he stood almost alone in hearing and obeying GOD. GOD put a great test upon him, telling him he must give up his only son as a sacrifice. To the bewilderment of the son Abraham began his journey to the place of sacrifice. The son asked where the victim to be offered was, Abraham told him to be quiet, that was GOD's business. At the moment when Abraham was about to make the offering his hand was stayed and another victim was presented instead. Abraham was obedient in that he was prepared to give what he loved best to GOD when GOD desired it.

"GOD has made one day to be unlike the other. He has set His mark upon it, and He has commanded that we

should give that day to Him. For that reason, every man, woman, and child should come to this "His house" on that day to worship, to praise GOD, to pray, and to learn about GOD, and of His Son Jesus Christ. Jesus came down to earth for as that we should know the truth, that we might be helped in our obedience to the Commandments of GOD. Jesus was the only Son of GOD, GOD loved Him, and He gave Him to us, and we made a sacrifice of Him. His hands and His side were pierced, and He hung upon the Cross. He was in great pain, and yet because it was the will of His Father, He was obedient.

"Abraham stood alone in his obedience, his neighbors and friends would not listen, and so the Christians here in Wanigela to-day have to stand up among their friends who won't listen to GOD's voice and prove that they are real servants of GOD. It is my voice you are listening to today, it is what I believe that I am telling you, I, one of yourselves. I have heard the message from the missionaries, and I believe that I am telling in the truth of it, and so I can stand here and tell you Jesus was obedient to His Father and died for us, and we ought to obey GOD our Father by giving up sin and leaving the ways of Satan to Satan himself.

"Abraham, in Paradise, was appealed to by Dives. Abraham reminded Dives that he had been a big man while he lived on earth, and yet he, Dives, had not been strong enough to live in obedience to GOD's law. Fagerus was more after GOD's own heart than he, and therefore more worthy of the blessing. But it is Abraham who was the strong servant of GOD in Paradise, his on earth, who is still the servant of GOD in Paradise, his greatness has followed him. And so by obedience to GOD's law here on earth we shall fit ourselves for a place in the presence of ~~God~~ GOD.

"The missionary, the servant of GOD, did not come for naught, his work is to tell us about GOD, our duty is to listen and get to know GOD and give up our evil ways."

Fiske comments also on the strength & beauty of the delivery. David picked Uthiri because of its richness in expression.

March 1, 1917 Vol. 7 (12)

- | "Work at Urahu" by G.R. - same as in Log Book.
 - pts. out that "Oga babada" can and do give church services (Copland did at Urahu while Ambrose was away)
 - Evening heralded by conch shell.
 - did a lot of dressing there, appreciated little depe.

July 1, 1917 "First Impressions of the New Guinea Mission"
 A.P.J. 91-93 - mostly Borianai

Aug 1, 1917 99-100. conclusion.

Sept. 1, 1917 Jenning to be introduced to Urahu by Bishop.
 G.R. & and died after writing this last piece.
 Gertrude Robson, born 1913 at Wanigela.

137-38

Oct. 1, 1917 G.R. briefly describes school at Wanigela
 - mostly Ubi, although she was trying to teach as much English as possible - pupil teacher system.
 picture of Bishop's Thorn at Wan. pg. 132

Nor. 1, 1917 Vol 8(8)

Native Anniversary held in Aug. at Wanigela & 85 from Wanigela and Urahu confirmed.

- talk about evangelizing on inland tribe on the mountains, 2 days walk in.

Also Gerald on G.R.'s funeral:

"~~When~~ Jenning & Fisher officiated
 "and I know full well that at the service there would be hundreds of Christian natives (for the Christians are numbered in the by hundreds now), not waiting and howling in the distressing way in which they used to do when they were heathen - they had quite given that up - but weeping silently for the white S.P.C.K. who had brought so much happiness into their lives." (155)

Jan - March 1918 - nothing

~~April - Dec. missing~~

April 1918 - March 1919 - missing

Oct. 1919 - good picture of widow.

April 1919 Oct. 7, 1919 →

up to March 1920 Early this

~~Jan. → March 1924~~

Vol. 15 (10)

Jan. 12, 1924 Picture of village council at Boronai -
mostly very young looking - some obviously teens (157)

May¹² 1928 - looking for priest for Uiahu. still.

June 12, 1928 - Annual Report.

Ben at Sinapa

Ernest Owen Kasakasa Uiahu

Livingstone Ivoruba Kewonsasap

Ambrose's brother (true or "n?") at Uiahu to carry on after
the death.

May 22, 1924 - annual Report.

Vol. 16 (2)

Ambrose Uiahu Ben Sinapa

Randolph Namuri

Benedict Roakoda Yuayui

Thomas Theodore Siado Uiahu

"Uiahu is a very difficult problem. There is a large population,
but there has never been a resident priest except for the
short time Mr. Jennings was living there. The people are very
difficult to manage. Heathenism is strongly entrenched. The
Christians do not seem to have been really converted, and have
not had the support they needed from the mission. Several of
the Christians have taken second wives, and refuse to give
them up; in some cases both the women being Christians.

There is always a good number of communicants - thirty to
forty - when the priest goes there, but one wonders whether
they should all be allowed to communicate were their
daily lives better known. There is a school of over one hundred
children, with a South Sea islander, Ambrose Warra, in
charge, though for a time, under doctor's orders, he is to do

no teaching, and two Papuan teachers and one pupil teacher to help him. The school work is good. One is inclined, considering the apparent acquiescence of the majority of the Christians in heathen customs, to think it might be the right thing to close the station, at least for a time, but, on the other hand, one cannot feel the Christians have not really had a ~~change~~^{fair} chance, and that is the fault of the Church. Uiahu is only about ten miles from Wanigela, but visits, even frequent ones, are not enough. It needs a strong man to live amongst the people, and the population justifies that" (31).

| July 12, 1924 Vol 16 (4) "New Guinea Stories" ^{A.J.} Thompson 82-83.

Enslored by "fruit" of white contact

- Parauma (evil spirits) fears.

by sickness, flood, drought a death blamed.

- Fears at birth - ~~take baby across~~ light under house

- Influenza - kind of "hospital" away from village: carry sick person across stream where spirit cannot blow.

"A chieflain ~~at~~ in a village adjoining the mission station died, and his death was accompanied by a more than usually loud and lengthy wailing. One grows accustomed to traditional noises, and after exercising the duties of a priest one felt that the proper thing to do was to allow the people the privacy of their grief. However, not long afterwards the consciousness of a great silence drew my attention to the cessation of the wailing, and I walked across to the mission station boundary to find the reason for the sudden change. From there I witnessed the ceremony of 'beating the body.' The body was resting upon three poles, held by six youths, one at either end of each pole. The chief spokesman of the ceremony stood beside the body calling the roll of the families living in the district, and as he called each name he struck the body with a rod. Respect for native custom made me refrain from interfering then, but as soon as the ceremony was over I instructed the men to carry the body into the Church, where it lay until such time as the grave was dug. Meanwhile teachers

and relatives maintained a prayerful watch in church." (83)

- idea is that when the body quivers the responsible one is roused
"I need not detail my answer to their explanation"

- he does not indicate any reluctance to talk about it

"I made use of the opportunity to teach the truth relating to the Holy Spirit, whose Light alone can illuminate the mystery of death by the revelation of the Risen Master" (83)

Aug 12, 1924 cont. 94-95

"In every case a widow will be treated most cruelly by the other women of the tribe. The idea is that Parauma has laid a curse upon her by removing her husband, and should anyone take compassion on her and treat her kindly, that person would in turn be punished by the evil spirit for interfering with the course of his ill-will. This being so, the dread of coming into the clutches of the spirit leads the people to add burdens to the widow's already heavy load, and they accord her all the basest cruelty imaginable. She is dragged to the river, thrown in, and held down under water until almost drowned; dragged back to the village, thrust under the house and made to eat earth. She is not allowed to look upon others or to be looked upon, and so has to remain covered by a large piece of tappa (sic) cloth during the whole period of her mourning. This is dictated by the relatives of her deceased husband, and often exceeds a year's duration. Meanwhile she is allowed only the poorest of foods.

"Reverence for native custom does not operate in such a case of determined cruelty, and the white missionaries interfere and deliver the widows from their pains.

"These practices are now coming to be looked upon by the people as the wrong things for Christians to do, and although they are still to be indulged by heathen and some loosely attached Christians, when this can be done without the cognisance of the missionaries in charge, a better view seems to be approaching." (94)

"Strongly enough, all the native women are credited

with the power of exercising Parauma, and in consequence the women in Papua occupies a higher status in native society than that accorded to her by most primitive peoples. Far from being the chattel of the man, she is regarded with some awe, and one whose ill-will is to be avoided at all costs. "(94)

e.g. of a teacher who was threatened by Parauma 'bite' by a woman he would not 'sin' with - stand against (95)

Gweri men Cure sickness by removing foreign bodies

e.g. 4 holed a snake bit man still died so G. man said he had missed a second one (94)

Gambling - deal out cards, decide on winning card and then play out face upwards; winner takes all

- punished boat when they did this all Sat. night & through communion (95)

Progress being made but "more intense intervention" by the Church needed (95)

Sept. 12, 1924

- picture of Wamigela Papil teachers (in hospital) Look like little students! (106) (again in Dec. 15, 1931 as schoolboys!)

Jan. 12, 1925

Story by Maurice Dararugu, 15, of Abraham & Isaac in English. Funny that the 1st 2^{as} bits by locals in AIZM R would be Abraham.

June 15, 1931 Report for 1930 (1931 - sic?)

- Uiahu not separated out.

Aidan Uwedo at Lewonsasap "semi in charge" of a district, teaching school

Ber at Sinapa 29 kids, average att. 20

Livingstone at Uiahu 129, a.a. 98

+ 1 Papua teacher & 2 pt.

Dec. 15, 1931 "The Nurse and the Native" Mrs Brenda Thompson. 162-63. A visit to Lewonsasap in *laech Tono to administer shots for ulcers & yaws

Stayed at village called Walununu, Old style houses.
 Taparoro "a village service in which both baptized and unbaptized can join" (163)

✓ Feb. 15, 1932. "Notes on a trip from Dogwa to Mamba and back" Cecil J. King 186-189; 191-93. Vol 18 (11)

On passing Wanigela: "Wanigela, calling up memories of the Rev. A. H. Chigrell, who refused to get here, and in order to prevent it, wore gloves and leggings morning and evening, until at last falling in like the rest, his theories all shattered, he wore bare arms and bare legs instead. Here, too, liked Percy Money, who through weeks of illness kept his gramophone records of comic songs going day and night, until he knew them by heart, and his comrade missionaries almost went mad" (187)

June 15, 1932 AR. for 1932 (Fredrick still not listed)
 Wanigela - Miss ~~the~~ Jessie McInnis dies (Vivacut Moriat Ambasi)
 - large no. of deaths in region from influenza
 Sinaopa - Ben has 33 pupils & 34 catechumens
 Urahu - Livingstone with 5 pt. & 111 children

Feb. 1, 1933 19(10) 165-66

✓ "At Wanigela: truth stranger than fiction" Thompson
 About Kitoro - not named here. Concerning Wanigela work:
 "My people tell me that he carefully avoided doing any of this on ^{the} Sunday. He even refused food offered to him and his followers on Sunday, telling the folk that they, too, should have a better regard for Sunday, and be more faithful to their Church (sic)" 165

Another report (another?)

"Sometimes wonder if it is our sinfulness and unbelief that hinders us from having the gift of healing, except in rare cases. And this power of detecting the presence of evil things is extraordinary. He has ever traced them into the bush where they had been buried! It seems that we are not sensitive enough to the unseen." 166

His Christian son had told him a lot about the faith.
 "If he were to become a Christian he would be an immense power - even as it is, he is decidedly on the side of right." 166.

Letter of Oct 9, 1932 adds that as Vitore lay dying he told the people not to think he was killed by sorcery. 'My time has come and God is calling me.'

"I still have a feeling that God was with him in a real sense, and who shall say that he is not now with God? The story of his life might have been taken from the Acts of the Apostles" 166

April 1, 1933 "On Cults or sects of religion etc..."
 Henry Holland 195-96 (PC from already)
 "Papuan Cults: the beginning of taro worship"
 May 1, 1933 Vol 20(1): 1-3

June 1, 1933 AR. For 1932 x Fredrick
 Vincent at Ambosi

Usaher: Livingstone had translated some Wedau hymns into Maisin. Jennings says they are good translations with good rhythm. Should have a white teacher.

Boianai - mentions that movement started to cast out sorcery but the ones doing this then claimed to have the ability to "control women & drive them mad."
 - also revival of wife switching

July 1, 1933 "The Asisi Cult" Wilfred Light 55-56
 Vol. 20(5)

Wireless masts put picked up in Vailala Madness
 - think that this is same as mss. which I should pc.
 Sorcery, faith-healing & raising the dead
 - tried for 4 days to raise Vitore
 'Extortion' going on (payment)
 - mostly affecting mountain people inland of Goodenough
 "It has been mentioned to me more than once by natives that faith-healing would be an admirable practice to restore to the Church, and it has also been stated that the mission is withholding from the New Guinea natives a vital part of

"The Faith" (56)

- much more critical than Thompson - good thing is that it shows people prepared to accept God & that the more Christened people were not taken in.

| Oct. 1, 1933 "How Canoes are Built" Thompson 106-107

| Nov. 1, 1933 "A Papuan Hunt" 121-2 Thompson describes communal hunt (involves decoration).

| April 1, 1934 "Fishing at Wonigela" 199-200 Same techniques as today.

| May 1, 1934 "Papuan Paddy" no. 6-7, 16.

June 1, 1934 AR. XF, V at Ambasi

Uiahu 131 kids (at. 104) 64 baptised

Singpa Canoe 26 (22) 60 baptised

Kewonsasap Patrichi Areh, travelist, made a 5 day evangelical tour of mountains at Christmas.

Aug 1, 1934 pg. 81 Good picture of covered widows.

Oct. 1, 1934

Dogwa Conference of 1934 discussed Mathew's Union - reported for Guild of St. Mary for single & married

(1) unmarried women, purity of life

(2) faithfulness of to marriage vows

(3) regular church attendance, Guild & Communion

(4) Daily private prayer including Guild Prayer.

Borani & Taurpota

Dec. 1, 1934 "Making Sago" A.J.T. 146-47

- were trading tobacco for sago - 147

May 1 1937 Obit of Stephen Maiorot 67-69 A.P.J.
(Jenning's home was in Melbourne)

Aug 1, 1937 AR for 1936 F & V same.

Uiahu: Michael Maibe in charge New Church

93 (90) scholars Still want white priest.

1937

83

Sinapa ? there 55 but bad attendance 10 visits
Kewon: Livingstone is back

April 1, 1938 Cover of teaching at Wanigela (much better than this date)

Aug 1, 1938 AR. Vincent at Leronai x F.
Uiahu Michael; people rebuilt church dedicated July
300 received communion!
-appealed for white priest
"Sinapa is under the care of Frederick Uiahu [!]"
Kewon - Livingstone.

Guild now at Wanigela

1 April 1, 1939
"Bishop's Visitation of Wanigela District"
Dennis J. Taylor 51-53

Great welcome at both Uiahu & Sinapa. New church at
later. Jennings there & had a warm welcome in both places
200 people at celebration at Uiahu
-Uiahu still mainly heathen (!) Wants to start infants'
school there. Older boys go to Wanigela but Taylor worries
about 3 rivers & the crocodiles.

Aug 1, 1939 AR 1938
Ezekiel Woyari: Frederick still not listed

Wanigela: Frederick Bogora been made a teacher there.
Uiahu Michael Kirai was dismissed as teacher "some time
ago"
Sinapa Frederick Uiahu

Apparently things very unsettled in the area 1937-39 because
of movement of staff & deaths.

Dec. 1, 1939 Consecration of the Cathedral.