

the memory of the people here, we must feed the school children for a time the shortage was at its worst. Fortunately the rain has made all the difference, and the folk are cheerful once again. Not that they were depressed, except in the way that lack of food makes the world seem dark and depresses the physical powers.

They were really very wonderful through it all, and never once complained nor tried to impose on us. We do not seem to see a quick harvest from our sowing, but when one sees these people in all phases of their life, one cannot fail to see that there is some evident differ-

ence from year to year—a difference in attitude toward the inevitable things of life. I think, too, that superstition is losing some of its hold over them, although its hold is pretty strong still. Underneath all the casual mode of living there is, I am sure, a real consciousness of the Divine hand guiding life. It may not be clearly defined in their minds—I do not think it is—but I feel sure the seed is there, and that in itself is no small thing when we consider what their life was like, say, forty years ago.

As I said, these things are not immediately evident, but the evidence appears from time to time at moments of crisis."

### AT WANIGELA.

#### Truth Stranger than Fiction.

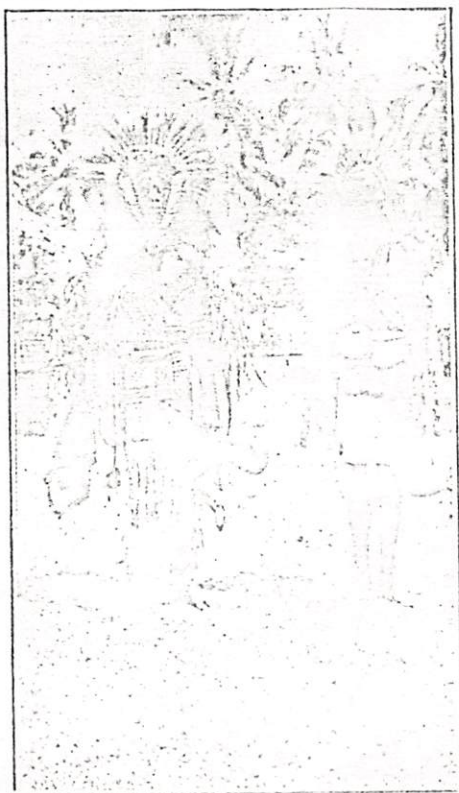
The Rev. A. J. Thompson writes:—"There is a movement going on in this district which I am watching with interest. It began, as far as I know, whilst the staff were at Dogura for the Conference.

"A heathen man from Uiaku came with a band of followers, ostensibly to see me in the first instance. As I was away, he visited my senior councillor and greeted him and the Church at Wanigela through him. He and his followers then instituted a search for substances used in sorcery. Visiting each village in turn, they danced up and down the street, the leader himself under the houses, sniffing the air. In whichever house he indicated the presence of these substances they were found by the Government village councillors, whose help he had asked. This is curious and almost uncanny, because the substances were for the most part in tightly-corked bottles, and therefore not detectable by the normal sense of smell. These were all thrown into the sea, and the man himself said, 'It is not good that we should be causing injury or death to one another, and so I am come to help you get rid of these practices.'

"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 Chuarch.

"All this was reported to me on my return, and I am anxious to interview the man himself

when I go to Uiaku later on. It may be a faint adumbration of the Hand of God upon our people, leading them, through one of themselves,



Men of Wanigela.



towards a better regard for the sanctity of human life, and one of His divers methods in the working out of His purpose."

A report from another source states:—"The old heathen man of Uaku claims to have a gift of healing, and the power to locate various things they use to bewitch or poison their enemies. He did this at Wanigela, and about half a rice-bag full was brought out. He is a most unassuming old man, and quite peaceful; his story is that the wind told him to go and do these things, and it is a power quite outside himself. Once he felt unable to heal a man, and so went out alone into the bush and called, 'God, God!' and the power came to him and he was able to heal the man. His son is a Christian, and the father says his son has 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.

"I 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 even traced them into the bush where they had been buried! It seems that we are not sensitive enough to the unseen."

A later letter from Mr. Thompson reads:—

Wanigela,

October 9, 1932.

You will be sorry to learn that the old man, Kitoro, died. His message to his people, at the point of death, was as potent as his mode of life. He was so ill that his people thought he had already passed on. When they had almost prepared his body for burial, he recovered consciousness and asked what it was all about. When they told him, he said, "No, I am not dead, but I am going to die. When I am dead, don't think my death has been caused by any means of sorcery. My time has come and God is calling me." Curious how Christian-like his outlook on life, considering his lack of opportunity.

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.

## *In Memoriam.*

HARRY MUNDY SHUTTLEWORTH, Priest

The New Guinea Mission lost one of its greatest friends on earth when Harry Mundy Shuttleworth was called to his rest on October 11, 1932, in the seventy-fourth year of his age. Not only has the New Guinea Mission lost a friend, but all the missions throughout the world are the poorer for his passing, though richer and stronger for his life and interest. For many years Mr. Shuttleworth had been a member of the Standing Committee of S.P.G.: his missionary interests were world-wide.

Harry Mundy Shuttleworth was prepared for his life-work at Lichfield Theological College, ordained deacon in 1884 and priest in 1885 by the then Bishop of Lichfield. After serving curacies for four years in England he came to Australia, and was for seven years Rector of Charleville, in the Diocese of Brisbane, and then for three years Rector of Gladstone, in the Diocese of Rockhampton. He returned to England in 1899, and was appointed Rector of Wickham St. Paul's, in the Diocese of Chelmsford, that year, and he remained Rector for the rest of his life—forty-three years. In 1929 the neighbouring parish of Twinstead was joined with

Wickham St. Paul's, and Mr. Shuttleworth worked the two parishes for three years. He was a very faithful parish priest, keenly interested in all that concerned his people.

It was while he was in Queensland that he became the friend of Bishop Stone-Wigg, the first Bishop of New Guinea, when the bishop was sub-dean of the Cathedral in Brisbane, and the friendship lasted through life. He was the Hon. Organising Secretary for the New Guinea Association from 1904 to 1915, and again from 1917 to 1931, always ready to step into the breach that the interest in the work of the mission should not be allowed to flag. The second and third Bishops of New Guinea also shared in his affections, and twice Mr. Shuttleworth visited the mission from England, to gain inside knowledge as a help to his work. Some years ago he wished to resign his living that he might give the whole of his time to the interests of New Guinea, but the Bishop of Chelmsford would not hear of it; so he continued in harness till the end, spending and being spent for his parish and for the New Guinea Mission. Again and again he was doing deputation work when



## The Asisi Cult.

In view of the story of Kitore, as reported by the Rev. A. J. Thompson in the "Review" recently, and of Mr. Holland's articles concerning New Guinea cults, it might be of interest to readers of the "A.B.M. Review" to describe the Asisi Cult as it has been developed in the heathen parts of the Boianai district.

Kitore, in July, 1932, made his way from his home at Uiaku down Collingwood Bay to Kewansasaf, apparently spreading his cult. From there some of the newly-initiated carried on the cult and established a base at the Gwoira, a mountain on the boundary of the Boianai district well inland from Goodenough Bay. The country there is practically untouched by the mission. People from all round went to the Gwoira, and a certain number of young men, including three or four Christian "larrikins" out for some excitement, were initiated and became Asisi. In September these bands of Asisi made systematic tours round the head of Goodenough Bay. They claimed to possess tree gifts: (a) to cast out evil spirits; (b) to heal the sick by some power inherent in themselves; and (c) to raise the dead.

Before giving a description of their methods it would be as well to follow the course of the spreading of the cult. The main stream of the Asisi seems to have passed through the rough mountainous districts on the south side of Goodenough Bay, avoiding the beach, except in such places as where mountain people had villages on the beach. As it passed east it merged with another cult named the Vailala cult, which came into existence about twelve years ago on the South Coast of Papua. Hitherto, beyond the claim that the Asisi received their instructions from God, there seems to have been little to connect it with Christianity; but when it became merged with the Vailala cult odd bits of Christian teaching were adopted which made it a much more plausible teaching for the scattered and simple-minded mountain Christians.

The Vailala Cult has many features borrowed from Christian teaching and the habits of white people. The one which was borrowed chiefly by the Asisi was the "wireless mast," which I am inclined to think is the native's idea of Jacob's Pillar at Beth-el. These masts appear here and there wherever there is Asisi activity.

The beginning of things is that the leader dreams and has a vision of God, Who directs him to erect a pillar so that He can converse with the Asisi man. A pole of about twenty



Mission Staff at Boianai: Miss P. Downing, Mrs. Light, and Rev. C. W. Light.

feet in height is erected, stayed with four lines as a mast is stayed. On the top, for God's convenience, is placed an enamel dish of water. One post had also a knife and fork and a piece of soap. A few yards away a much shorter post, about four feet high, is erected with a top of woven cane, which is supposed to be a table. Here God is supposed to meet the Asisi and talk with them, giving them instructions. The smoking of native tobacco is a pronounced mark of the Vailala-Asisi cult, the tobacco fumes, no doubt, producing the requisite mental condition for some of their operations.



Now, to follow the main lines of activity of the Asisi. It will be noticed that there are three features of our Lord's work as recorded in the Gospels, but which are not carried on in these parts to-day—exorcism, faith-healing, and raising the dead. 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. Whether that idea is widespread is hard to say. Possibly it is responsible for the appearance of these three features of the Asisi. Possibly it is a coincidence that these three striking features of the Gospel narrative are reproduced in what is an obvious attempt to provide a practical solution to three of the greatest problems of the New Guinea people.

The Asisi depend, of course, on hetero-suggestion, the Papuan being peculiarly sensitive to such influence. Preceded by their fame and stories of their exploits, usually magnified, the Asisi arrive at a village painted and bedecked with feathers, led by their head man with a highly-decorated spear, and dancing to the beat of their drums. Their appearance alone affects the villagers. The 'smelling-out' of sorcery stones and other sorcerer's property is proceeded with. Eye-witnesses (native) have told me that they are able to "smell-out" magic stones which have been hidden away in the bush for safety. Certainly they have managed to get a large number of sorcery stones from their owners. Women supposed to be witches are subjected to different treatment, the evil spirit being sucked out through the palm of the witch's hand. So much for exorcism.

The healing of the sick is just the ordinary New Guinea method of sucking the sick person and by sleight-of-hand producing a stone or a piece of wood or some other article which is stated to have been causing the trouble. The sick person, believing this, according to the rules of the game should get better. The really bad part of the Asisi's work is in connection with the raising of the dead. By some means or other they have discovered the secret of hypnosis. By a mirror being flashed at the victim, apparently usually a woman, she falls senseless to the ground—to all appearances dead. Resuscitation is brought about in some cases by

a violent jerk of the big toe. Sometimes a mirror is used again. In one case the magic word, "Good morning," was used without effect, and cold water had to be used as a last resort. In several cases the after-effects have been serious, the victim sitting about in a dazed condition in the village for days, unable to attend to any of the ordinary duties of life. So it is that the dead are raised. That the Asisi believe themselves to have these powers is shown by the fact that when Kitore died towards the end of last year his disciples endeavoured for four days to resuscitate him, when owing to the tropical climate they were forced to the conclusion that he had gone too far. So Kitore was buried.

An unpleasant feature, but one which seems common to all these cults, is that of extortion. Why the unfortunate villagers should have to pay for a visit from the Asisi I do not know. Possibly it is for the healing of the sick, possibly it is for the raising of the dead. Anyhow, the Asisi have been having quite a good time in acquiring New Guinea wealth and pigs.

A remarkable point is that the belief in God is apparently well established amongst the heathen as well as the Christians—a big advance from their primitive beliefs.

Another encouraging feature is that very few of our Christians have been affected by this cult. Beyond four or five boys who were out for some fun, our people did not follow the Asisi, except that in certain newly-converted districts the people were very interested in their doings. In the older districts the Asisi seem to have had not the slightest influence.

WILFRED LIGHT.

#### ACKNOWLEDGMENT.

The sum of £1 has been sent to the Bishop of North Queensland by a "Tasmanian priest" for the purchase of a prayer book for Buddabadoo, Yarrabah. The amount is gratefully acknowledged.





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## Editorial Notes.

It is extraordinary that the "Sydney Morning Herald" should have made the statement that Canon Stacy-Waddy had been appointed Bishop in Jerusalem. It is more strange still that they did not publish a correction when informed of the real facts of the case. The Bishop in Jerusalem is Dr. Graham Brown. Canon Stacy-Waddy is still Secretary of the S.P.G.

It is acknowledged by most that instruction in anthropology is useful, if not essential, for all missionaries and government officers working amongst native peoples. The Sydney University gives lectures at the Department of Anthropology in the first term of each year. From the 14th March on is given a course of thirty lectures, giving a brief introduction to the subject and a study of social groupings. These are for those who are taking their first term of the year's lectures, and also during the same period second year lectures are held dealing with social organisation of primitive societies. The second and third term work for first year students deals more particularly with the peoples of Oceania and for second year folk with Economics, Law and Religion. The Department asks that officials and missionaries should try to come for the first term if they are limited to one term, as it lays a good foundation.

The Rev. Dr. Elkin, at present Acting Professor to the Department of Anthropology, is

giving a course of lectures under the auspices of the W.E.A., dealing with the social anthropology of the Australian Aborigines. These lectures are being delivered between April and August of this year. The cost to those attending is 5/- for the whole course.

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In our issue of the 1st February, 1933, we mentioned the remarkable case of Kitore. In writing about his death the Rev. A. J. Thompson mentions that in his opinion Kitore had received a measure of the Spirit. His humility of mind, his consciousness of a vocation of help for his people, and his willingness to learn about the ways and works of God, to Whom he felt he owed his gift, single him out from the leaders of exotic cults which appear from time to time. These cults seem to depend very largely on hysteria and self-hypnotism for their influence and growth. The leaders assume authority to pass on to others the knowledge and practice of the inner doctrines of the cults, thus gaining power and influence for themselves and notoriety in the minds of their neighbours.

Kitore told Mr. Thompson that he had no authority to hand on his gift. He said, "I feel it to be a gift from God, and I must exercise it to the benefit of my people without any desire for monetary gain. I believe that if I were to accept payment I should lose the gift."



Near Boianai a party of men calling themselves Asisi (a word meaning spirit) are doing something of what Kitoré did at Wanigela, only they have added the element of hysteria and some of the practices of other cults. Apparently the followers have gone far beyond the teachings and intentions of their leader. It appears that this new method is doing more harm than good in the Christian community.

The policy of the Diocese of New Guinea in building up a native ministry may lead to the people accepting their own native leaders and so being led into the Kingdom of God. All people are more ready to listen to one of their own race than to missionaries whose traditions and experience are so different.

#### Another Doctor.

A cable came from the Melanesian Mission, Auckland, informing us that a doctor had volunteered to fill the vacancy caused by the resignation of Dr. Maybury. We see that the Editor of the "Church Standard" has received a letter from the Secretary of the Melanesian Mission in Auckland to the effect that England reports that Dr. F. A. Macpherson, of Edinburgh, has been appointed to the mission hospital at Fauabu, in North Mala. The new medical officer holds the degrees of M.B. and B.Sc, California University, and has had a distinguished record. He is a churchman and is married, but has no children. Dr. Macpherson is due in Sydney en route to the islands on April 28th.

## Vacancies in the Mission Field.

**Torres Strait.**—The Rev. W. H. MacFarlane will be leaving the Torres Strait Mission in July next, and a successor is needed. The one who takes the place of Mr. MacFarlane will require to have had some experience, as he will have under his supervision two priests and two deacons (native). There are twelve centres with not less than three thousand church-people. Travelling is per sailing ketch. At least three weeks in each month are spent at sea. The English language is in use everywhere. The salary is £250 per annum, a house partly furnished is provided. The priest must find himself. Fares to a southern capital are paid at the end of three years. It is an interesting sphere of work, and has its many difficulties—difficulties which arise from the second generation of Christians and constant contact with government officials, some of whom are less sympathetic than others.

**Mitchell River.**—A chaplain is required for the Mitchell River Mission. Apart from his duties, he would require to take charge of the day school of sixty children, having the assistance of two native teachers. The salary is £200 per annum, and a house and some furniture is provided. Furlough is granted at the end of each third year. The chaplain has to run his own establishment and pay for his own food, labour, etc. Household linen and crockery are not supplied. A chaplain is wanted as soon after Easter as possible.

**Yarrabah.**—An unmarried priest is required

as chaplain for the Yarrabah Mission. He would receive a small stipend with board and lodging; furlough every three years with fares paid to and from Brisbane.

The Chairman of the Board will be glad to hear of any suitable priests willing to offer their services for any of the above vacancies!

#### SICKNESS IN THE NORTH.

From time to time cases of sickness or accidents are brought in to Thursday Island hospital from two or three hundred miles down the coast. Generally these have to be conveyed by lugger, launch, or in whatever way is offering; but there is sometimes a chance of getting the patient transferred rapidly and more comfortably by a passing steamer. There have been instances, however, where captains have been unwillingly compelled to refuse a passage when hailed because of the restrictions of the Navigation Act. Representations have lately been made by the Bishop of Carpentaria through the Federal Member (Mr. G. Martens), and intimation has now been received that any overseas steamer will be permitted to pick up accident or sick cases requiring to be taken to Thursday Island, if north of Cooktown. The Torres Strait pilots have been advised accordingly, so that they may be able to inform masters of overseas ships of the position.

—(From "The Carpentarian.")