

CHURCH HISTORY COURSE - First year

Historical outline of the Church in PNG

- 1886 Church of England in Australia decides to set up a New Guinea mission.
- 1888 Albert Maclaren volunteers to work in New Guinea.
- 1890 Albert Maclaren makes his first visit to New Guinea.
Comity agreement with LMS and Methodists.
- 1891 10th August - first party of missionaries lands at Kaieta.
26th December - death of Albert Maclaren.
- 1893 First South Sea Island teachers arrive - Harry Mark and Willie Muiwa.
- 1896 Easter day - first baptisms (Samuela and Pilipo)
- 1898 John Montague Stone-Wigg becomes first bishop of New Guinea.
New Station opened at Wanigela
- 1899 New station opened on the Mamba
- 1908 Stone-Wigg resigns because of ill-health.
- 1910 Gerald Sharp becomes bishop of New Guinea.
- 1914 20th Sept Peter Rautamara and Edwin Nuagoro Arada become first Papuan deacons.
- 1917 17th Dec Peter Rautamara ordained first Papuan priest.
- 1919 Death of Copland King, pioneer missionary.
- 1921 New Station opened at Sangara.
Bishop Sharp elected Archbishop of Brisbane.
- 1922 Bishop Henry Newton of Carpentaria translated to New Guinea.
- 1928 Melanesian mission moves into New Britain
- 1934 Work starts on Dogura Cathedral.
- 1936 Bishop Newton retires - aged 70.
- 1937 Bishop Strong Becomes bishop of New Guinea.
- 1939 Dogura Cathedral finished and consecrated.
- 1942 2nd World War comes to PNG - death of New Guinea martyrs.
- 1948 Work in New Britain transferred from Melanesian mission to New Guinea.
Martyrs' School opened at Sangara
- 1950 David Hand becomes assistant bishop on the diocese of New Guinea.
- 1951 21st January - Eruption of Mt Lamington kills 4000.
Newton College founded. Community of the Holy Name come to Dogura.
- 1952 First stations opened in the Daga region of Milne Bay.
- 1953 First station in the Highlands opened - Aiome.
Martyrs' School moves to Agenahambo.
- 1955 New station in Siane valley - Nambaiufa, opened by Blake Kerina.
- 1956 Holy Name school founded at Dogura.
- 1958 New station opened at Simbai, in the Kalam country.
- 1960 George Ambo consecrated first Papua bishop (assistant).
- 1963 Bishop Strong becomes Archbishop of Brisbane. Bishop Hand becomes diocesan bishop of New Guinea.
Diocesan office moves from Samarai to Lae.
- 1964 Community of the Visitation founded at Hetune.
- 1966 Bishop of the diocese moves from Dogura to Port Moresby.
- 1977 Foundation of the Province of Papua New Guinea.
- 1983 Archbishop David Hand retires.

BISHOPS

- 1898-1908 John Montague Stone-Wigg
- 1910-1921 Gerald Sharp (to Brisbane 1921-1923)
- 1922-1936 Henry Newton (from Carpentaria 1915-1922)
- 1937-1963 Philip Nigel Warrington Strong (to Brisbane 1962-1970)
- 1963-1983 Geoffrey David Hand (assistant 1950-1963, archbp from 1977)

ASSISTANT BISHOPS

- 1950-1963 Geoffrey David Hand
- 1960- George Koiaio Ambo
- 1964-1967 John Wallace Chisholm (to Melanesia)
- 1967- Bevan Stanley Meredith
- 1968-1975 Thomas Henry Austrey Kendall
- 1976- Rhynold Ewaruba Sanana
- 1976- Jeremy Claude Ashton
- 1981- Blake Kerina

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Lectures 5 + 6

The arrival of the first missionaries

Usefull background can be found in a series of articles by Copland King in the ABM Missionary Notes, as follows:

15th April 1895	page 28
15th May 1895	page 36
15th July 1895	page 64
15th August 1895	page 73
15th December 1895	page 106
15th January 1896	page 4
15th April 1896	page 27

Maclaren had madd a preparatory visit to New Guinea in May-August 1890, during which he had come to an agreement with the LMS and the Methodists: LMS were to have the South Coast, the Methodists the Papuan Islands, and the Anglicans the North Coast. Maclaren also read the prayers at the opening service of the Church for expatriates in Port Moresby (Chalmers preached). He toured the coast with the Lieutenant Governor, Sir William MacGregor, acting as his private Secretary. He visited Yule Island, Samarai, Awaiama, Taupota, Cape Vogel and Oro Bay, and sailed up the coast as far as Mitre Rock.

On his return to Australia, Maclaren toured the country to raise funds and recruit staff. At one of these meetings the Bshop of Melbourne said 'If you don't send your money and men to New Guinea, no other Church will, and the work there, left for you to do, will be left undone.' He also tried, and failed, to recruit SSI teachers in Queensland.

The first missionary party consisted of Albert Maclaren, Copland King, 2 carpenters, and a Rotuman cookboy called Sam. They arrived on 10th August 1891, and were joined the following month by Samuel and Elizabeth Tomlinson and CE Kennedy.

Local legend says that when the first missionaries landed at Kaieta (Wamira) they were badly received - until a woman put her skirt around Maclaren as a sign of protection. The missionary diaries say nothing of this, saying that the only problem was that Maclaren's canoe capsized, and that he nearly drowned.

On their way to Kaieta, the party stopped at Taupota, where a sort of gospel had already been preached by Abrieka (Abraham) Dipa, a returned labourer. He was 'rather a short man with a pleasant face' (Maclaren), and joined the missionaries as an interpreter. He helped arrange the sale of Dogura plateau, but took half the price for himself, and had to be sent back to Taupota.

The main villages:

1. Wamira	population 500
2. Wedau	population 300

MacGregor (1891) said 'It would be difficult to find cleaner and more pleasant villages than those at Wamira.'

Tomlinson: 'a great contrast between the two villages. Wamira is far in advance of Wedau in every way.'

All the villages from Taupota to Boianai were very close culturally, and attended each others' festivals - this was a great help in spreading word about the mission and its work.

The mission settled on Dogura plateau, which they bought from the villagers for 15kg tobacco, 10 tomahawks, 20 knives, some beads, shirts and calico. Tradition says that it was a fighting ground between the Wedau and Qamana peoples - but this may be pious legend. The Wedauans wanted to believe it because it made them sound like brave warriors; the missionaries wanted to believe it, as it was a powerful symbol of the influence of the Gospel. All the indications are that the area was peaceful, and had been for a generation - although things further up the coast were different.

The only problems of this kind that the mission had in its early days were vague threats from the people of Boianai and Radava - but an exchange of gifts by Maclaren soon made friends.

Disease was the major problem. Before the end of the year King had to return to Australia with fever; with him went one of the carpenters, Lehmann, who died from dysentery on his arrival back in Australia. The cook Sam was so ill that he never cooked anything in New Guinea. Neither Maclaren nor King were cooks - King blamed their 'scrambled food' for their bad health. Maclaren went for a long patrol as far as Mukawa soon after King left. After this he took ill, and died on his way to Australia on St. Stephen's Day (26th Dec) 1891.

The London Daily Telegraph reported on 31st Dec: "Two lives lost, two men ill, state of the other uncertain. House unfinished, no leader, and the results of all this and many months' labour and time -- nil!"

But a start had been made, and the confidence of the people gained.

FIRST YEAR

CHURCH HISTORY

LECTURE 7

1. Albert Alexander Maclaren

266.995	Tomlin	Awakening	19-36
266.995	Wetherell	Reluctant Mission	16-23
266.995	Synge	Albert Maclaren	

Born 14th February 1853, into a Scottish Presbyterian family. He became a convert to Anglicanism, and studied for the mission field at St. Augustine's college, Canterbury. He applied to join the UMCA (Universities' Mission to central Africa), but was rejected for health reasons.

He was ordained deacon 17th March 1878, priest 19th June 1878, and worked first in Mackay (Queensland), and West Maitland (NSW). In both places he was popular, and gave most of his time and his possessions to the poor; he was very gifted with children.

He then returned to England, studied for his degree (paid for by one of his parishioners in Mackay); he volunteered to lead the NG Mission in 1888. He first visited NG in 1890, and finally arrived there 10th August 1891.

While in NG he spent much of his time building the new station at Dogura, getting to know the people, the district and the Wedau language. Copland King noted how his 'naturally playful humour' made him popular in Wedau, where he was called 'Amau Alaberta'. Died of fever December 26th, 1891.

After his death the Lieutenant governor described him as 'possessed of all the high qualities that seemed necessary to make the man a great missionary among such people - enthusiasm, originality and a strong sympathy.'

Bishop Verjus (Roman Catholic) called him 'more a catholic...than I am myself.'

Maclaren was a high churchman, but one who prided himself that 'All parties - High, Low and Broad - have extended to the mission the right hand of fellowship.' He was prepared to share and respect with LMS, Methodist and RC missions - which was more than some of his successors were prepared to do.

2. Copland King

Born in Australia 24th June 1863. His father was a priest, and his grandfather was an admiral and governor general of NSW.

In Churchmanship he was an evangelical, but this did not stop him from working well with Maclaren, who said of him: 'He is a good earnest fellow, and though his views are somewhat different from my own, yet we both love the Lord and the poor scattered sheep for whom He died.'

He was a good scholar - his ethnographical and language work (in Wedau and Binandere) is very important.

He was a humble man who refused to become bishop on more than one occasion: he realised that he was not a leader, but a quiet support worker in the background.

He opened the work on the Mamba in 1899, where he died in October 1918. There he worked amongst the Binandere people, and with the diggers. As a result of one incident with these diggers, when they accused him (falsely) of sexual relations with a local woman, he got the nickname 'Copulating King'. This was hardly fair.

Church History - First year.

THE ANGLICAN CHURCH IN PNG.

Lectures 8 and 9 - The Early Days: 1892-1898.

"The news (of Maclaren's death) stunned us all. And now all we can do is await the arrival of our new head and, while waiting, work away at the language." (Tomlinson) This is what they did - all the while having problems from fever, stealing from gardens etc. Kennedy's house was burned down.

In Australia, Archbishop Saumarez Smith of Sydney appealed for men to go to NG. None came, and King was appointed head of the mission.

1892 saw slow work. Visits were made inland (in June). A permanent chapel was dedicated on the first anniversary of the mission (10th August), to replace the sago palm one. There was a small school at Dogura, with 5 boys from Taupota and Samarai. There were schools also at Wamira and Wedau. These schools, although not very effective either culturally or educationally, did keep the people interested.

1893 a 14 ton boat, the 'Albert Maclaren', built especially for the mission, arrived with one lay missionary (who left one month later) and two South Sea Islanders - Harry Mark and Wille Muiwa. This enabled the mission to expand: Harry Mark went to Awaiama, C.B. Kennedy to Taupota, and Willie Muiwa to Menapi. Harry stayed at Awaiama until 1898; Kennedy stayed at Taupota until he left the mission in 1895; Wille Muiwa died at Menapi in October from eating a poisonous fish. In September King went along the coast with Macgregor, as far as the Mamba, looking at possible mission sites.

1894 was a year of quiet work. Psalm 100 was translated into Wedauan; and 'day by day we worked in the villages healing the sick, so far as we could, reasoning with and exhorting the wicked, bringing separated couples together again, and teaching them all about the Saviour who died for them and...praying for more helpers.'

During Holy Week 'The people shed tears, and said their hearts burned at the thought of all Our Lord had suffered, and they wanted to go and take revenge for Him on His enemies.'

A baptism class was begun.

1895 more white missionaries came, and the next group of SSI:

Willie Holi	(1895-1899)	Boianai
Bob Tasso	(1895-1939)	Awaiama
Peter Mussen	(1895-1901)	Taupota
Jack Newa	(1895-)	Wamira, Boianai, Sinapa

The number of catechumens rose to 40: 'The catechumens are subject to taunts and frequently to petty persecution' - they were mostly young people.

1896 Saw the first baptisms. Two on Easter day, and two on Whitsunday. Samuela and Pilipo were the first. These baptisms, and the steady work that followed them, encouraged the General synod in Australia to establish a bishopric in NG. King refused the appointment. John Montague Stone Wigg was appointed in August 1897, and consecrated in St. Andrew's Cathedral, Sydney on 25th Jan 1898. With his consecration the Australian Church gave up all formal responsibility for the NG Church.

The years before Stone Wigg had been hard. The mission had little money, and not enough staff. The government thought that it was feeble: after an invitation to work on the Opi in 1896, which was not taken up, one government official commented that, had the Methodists been given the NE coast instead of the Anglicans, there would already have been Fijian teachers on the Mamba.

FIRST YEAR CHURCH HISTORY

LECTURES 10 and 11

BISHOP STO E-WIGG 1898-1908

John Montague Stone-Wigg was an aristocratic Englishman, who had been sub-dean of St. John's pro-Cathedral, Brisbane, for nine years. During this time he has been a supporter of the mission, and had sent some SSI to NG. He was 36 years old.

He was a convinced High Chrushman. On his arrival at Dogura in April 1898 he introduced fasting before communion, regular devotions, candles, crucifixes, vestments and incense - these things did not make King happy.

At his consecration he declared that he wanted to 'make the Church in New Guinea a native Church, manned by a native ministry, and self-supporting.' He set up a plantation at Hioge (Taupota), but this was never very successful. He also began to train men for the ministry - this work was undertaken by Henry Newton. However, despite these grand ideas, Stone-Wigg was an autocrat, and Papuans were granted very little authority. A few token Papuans, like Peter Rautamara and Francis Tutuana, travelled with him to Synods in Australia and New Zealand.

His episcopate was marked by 'cautious optimism'. But Newton was more honest: 'It is doubtful whether the Anglican mission to New Guinea has ever had any definite theory as to how mission should be carried on.'

However, work was not easy: hurrican (1898), food shortages (often), tribal fighting (especially Paiwa and Uiaku/Wanigela), and shortage of money all conspired to make life difficult. On one occasion S-W wrote in the ABM 'Missionary Notes' that the missionaries were 'worn to whiteness, prematurely aged and weakened, lined and haggard, whom you, Churchmen and Churchwomen of Australia, have sent into the forefront of battle and have - forgotten.' To raise money he spent a total of over three years fund raising in Australia and Europe - during which time he had to be away from his diocese. In the two months after his consecration he toured Australia giving 124 talks in 11 weeks. This, and many long patrols in NG did no good to his health - he nearly resigned because of bad health in 1904, and finally left for health reasons in 1908.

He believed that staff-recruitment was very important. He arrived with one priest (W. Abbott), 4 lay missionaries and one SSI (James Nogar), and immediately tried to recruit 25 more Europeans. He insisted on a high standard - over 90 of the first 100 applicants were turned down and 'well-intentioned but without capacity'. He expected all his staff to be willing to die in NG: when recruiting SSI in the Queensland plantations he told them that they would all die in NG - and over 40 still volunteered.

On his arrival in NG the mission was still very small. When he left, it was flourishing:

	<u>1898</u>	<u>1908</u>
baptised Christians	15	1000+
catechumens	140	472
communicants	4	441
school buildings	8	21

In addition there were in 1908 49 centres with regular services (more than 30 each year), and another 58 with occasional services (less than 30 each year).

He was a very hard worker: he got up at 5.00 am, and worked in the gardens with the Papuan staff; he walked everywhere on patrol. By 1904 his health was so bad that friends wanted him to resign.

During his time 3 new head stations were opened:

1. MUKAWA 1898 - this was opened by Charles Sage and Samuel Tomlinson. In the Church at Mukawa is a plaque 'Samuel Tomlinson first preached the Gospel of Our Lord and Saviour Jesus Christ to the people of the Are nation on August 17th 1898. The first fruits of the Kingdom of God were baptised into Christ in the running waters of Kaminourai near this place on February 19th, 1901.'

Church History.

First Year

Lectures 16-19: THE EUROPEAN MISSIONARIES.

Lecture 16: The background

Before 1942 most of the staff were from Australia and the UK. Of the 176 staff who came 26 (16%) stayed for one year or less
43 (24%) stayed 2-3 years
63 (36%) stayed for more than 10 years

The Anglican mission had more long serving staff than any other Protestant mission - this despite the fact that they were worse paid than any others. In 1910 Anglican staff received £25 pa; Kwato staff £320 pa; the lowest paid Methodist got £120 pa. Mission doctors (eg. Cecil Gill) also got £25, compared with the government scale of £675-990.

The Anglicans also had the worst living conditions of all missionaries. One Methodist visitor in 1923 commented on 'the poor buildings and meagre equipment' and criticised Australian Anglicans: 'You ought to be thoroughly ashamed to keep men and women of such quality at such a low point of efficiency.'

It is hardly surprising that, under these conditions, so many new missionaries served for less than a year.

Lecture 17: Missionary Attitudes.

a) Missionary attitudes to Papuans

For the most part the Anglican mission was more tolerant of PNG custom than any other mission - in this they were following the tradition of the Melanesian Mission. They believed that Christianity should develop within PNG culture, not destroy it. Newton wrote that Christianity should not be 'something foreign to, but an integral part of, native life.' Abel at Kwato, on the other hand, believed that the old culture had to be completely destroyed before Christianity could take hold.

Bishop Sharp felt that if the mission did not treat the natives as equals 'then we may as well go home again' - but it was hard for the white staff to treat the Papuans as equals, although they did manage better than most other white residents of PNG.

All white mission staff at this time were patronising. They regarded the locals as Children. Maclaren once wrote 'poor things, they are only grown-up children', and King noted that he always 'treated them accordingly.' As late as 1943 bishop Strong could write that 'all Papuans are children who are growing up, and who may now be said to have reached the adolescent stage.' Although the mission did allow the Papuans to have a say in the running of the mission (eg, the village council at Boianai, the Ogatara) it was the white missionary who was boss, and he expected to be obeyed.

But there were customs that the mission did disapprove of, such as numa g'wau (sleeping together without intercourse), sorcery, burying children alive, infanticide, cannibalism and certain erotic dances. There was no real policy on these matters - each missionary acted according to his own conscience. As a result some, like Hall at Eroro, could be very tolerant, and others, like Jennings at Uiaku, could be very intolerant.

The mission also tended to disapprove of anything that would encourage Papuan independence - at least before the 1960's.

The mission came with gospel and church. It did not come to change the culture or the material environment of PNG. One government patrol officer, C.R. Muscutt, did not approve of this attitude: 'Apparently, so long as the natives roll up regularly at Holy Communion, Tapororo etc, the missionaries so not worry very much about the physical life of the natives.' This was not entirely fair: the mission did run hospitals (Mamba, Gona, Dogura), as well as aid posts, workshops etc.

1922-1954 Duvira (Mamba)

Work here was much slower - only 120 baptisms in the first ten years. He was rather eccentric (when he married Lady Olive Buckley in 1949 they lived in separate houses!); he was more friendly with Papuans than with Europeans, and he tended to 'do his own thing' up in the Mamba. Bishop Strong once described his attitude as 'rather typical of the parochialism of Romney and the church in his district.' He was always friendly with visiting diggers, traders, and government officials.

He refused to become assistant bishop of Melanesia (based in Rabaul) in 1926.

He was made tribal headman of the Binandere in 1949.

SAMUEL AND ELIZABETH TOMLINSON

The Tomlinsons arrived as mission carpenter and wife in October 1891, intending to stay for two years.

They were English, and had migrated to Australia when they got married. Elizabeth was the first white lady on the North East Coast of Papua.

In 1898 they opened Mukawa station, where they were much loved, and regarded as Mukawans.

Samuel did a great deal of language work, translating over 500 hymns and prayers and psalms, as well as the whole Bible, into the Are language - the first complete Bible translation in Northern Papua (1920). For this work he was made a life governor of the British and Foreign Bible Society.

Ordained priest in 1903. He retired to Dogura in 1927, but continued to work as assistant to Fr. Clement Wadidika in Wamira until his death in 1937.

Elizabeth did much work among the women and girls. She laid the foundation stone for Dogura Cathedral on 10th August 1934.

Samuel built a light house on Dog's Hill near Cape Vogel - the first on the coast of British New Guinea.