Barker. 3

COPY.

PERCY MONEY and ANNIE MONEY (nee Ker).

1. There is a photo of Miss Annie Ker on p.9 of the "Report of the New Guinea Mission for the year ending 31st March, 1899".

(I assume that she was one of the 3 Ladies accepted for service, and expected shortly - see p.3 of the Report).

2. "By the Moresby, leaving Sydney on June 14th, the Rev. E.W.M. Hines, late of the Diocese of Grafton and Armidale, and Miss Annie Ker, of Melbourne, proceed to join the Mission."

(part of first item from "New Guinea Mission Notes" on p.44 of "Missionary Notes of the Australian Board of Missions", No.54 (new series), June 24th, 1899)

3. "A new mission station is to be established at Uiaku, in Collingwood Bay, under the charge of Mr. P.J. Money."

(Monckton, as Resident Magistrate, N-E Division; British New Guinea Annual Report, 1900-01:62)

4. On 19th July 1901, Money wrote describing Wanigela; the letter appeared on pp.96-7 of Missionary Notes of 23rd September, 1901.

5. On March 14th 1902 Money described the setting up of the new Uiaku Station - this letter was published on pp.41-2 of Missionary Notes of 27 June 1902. On the magic word "work" (bagi bagi), Money said:-

> "With them "Procrastination is the soul of business," and a man who will not move a hand today will promise to do wondrous things to-morrow. Unfortunately, as with most of them, "Tomorrow never comes," and as the buildings cannot be erected by promises, they have to be told they can help today, and do what they like tomorrow."
>
> (p.41)

Dispatch is the soul of business. (Letters, February 5, 1750)
Philip Dormer Stanhope, Earl of Chesterfield (1694-1773)
(Bartlett, p.415b)

6. "Like all other tribes the Maisina's have one especial weakness, in their case a penchant for burying their deceased relatives in front of the Mission House. On three separate occasions have I had bodies exhumed to be placed in the cemetery, and punished the offenders, but I can still be fairly certain that on visiting Uiaku I will be met with an indignant protest from the local missionary that "they have done it again, " and find a body in the same old grave."

(from the 'Report on Affairs of North-Eastern Division', item 26, p.34, British New Guinea Annual Report, 1902-03)

7. "The Wanigela villages have been removed from the old insanitary site at Wanigela, and have been rebuilt at a new site surrounding the mission station at Rainu, about a mile distant from the old situation of the villages. These people should benefit greatly under the changed conditions. This tribe originally occupied healthy villages some dozen miles from the coast, and were compelled by the attacks of mountaineers to remove and build stockaded villages in the malodorous coastal swamps at Wanigela. As most of the present generation were born in the swamps, it was at first difficult to overcome their innate conservatism and fondness for the place in which they were born, and induce them to remove; but, owing in a great measure to the efforts of Mr. Money, Anglican Missionary at Wanigela, their predilection in favour of their pestilential quagmire was overcome and the removal effected."

(Monckton, North-east Division report; p.32 BNGAR 1903-04)

COPY.

8. My notes say that p.44 of BNGAR 1904-05 reported that Money had had blackwater fever.

The Encyclopaedia Britannica (p.672 of Vol.14 of the 1971 Edition) says this is the most dangerous and least understood complication of malaria. There is a high mortality (25-50%). It seldom occurs unless a person has been in a malarious area for 6 months, and had at least 4 attacks of malaria. Quinine and alcohol are predisposing factors; also one attack predisposes to others. A sufferer should be removed from the area.

Strong (BNGAR 1905-06:30) also discussed it.

9. The following is from memory, due to lack of notes and the Pöch p/copy.

German ethnographer (?) Pöch visited Wanigela with then Resident Magistrate Manning in December 1905 (?), he being interested in the old pottery there (see Whittaker, et al, 1975). They reported that Money had gone away for the wet season, presumably in consequence of 8.

10. Early in 1906, R.M. Monckton, accompanied by Mr. Money, ascended Mount Albert Edward (see BNGAR 1905-06:85-93, which reference I don't have).

pp.268-9 of The Geographical Journal (Vol.XXXII, No.3), September 1908, looks at this expedition. Amongst other activities, Mr. Money took photographs.

Murray criticised the expedition (Souter, 1963:85).

11. The following are all from the "Report of the New Guinea Mission for the year ending 31st March, 1908".

> "Miss Ker left on furlough - several months overdue - in February, 1908, and she took with her a great quantity of MSS. for the printer. She is to go to England to see this translation through the press, so her furlough will be extended." (p.14)

mention (p.20) that Miss Ker had devoted nearly all her time this year to translation, including "Grimm's Fairy Tales" in Wedauan.

also on p.20, "she has also compiled in English a selection of New Guinea Folk Lore and Fairy Tales."

From p.14 we learn that Money had been sick, and from p.21 ".....", and Mr. Money [has been busy at] translation work in the Wanigera dialect, ...".

12. From the Report, year ending 31st March, 1909:-

Miss Ker to marry Money on return from furlough, and settle at Wanigela:-

> "It has, of course, to be proved whether a woman can live in Collingwood Bay without losing her health." (p.36)

13. p.31 of Missionary Notes in 1910 (inadequate reference, but the page number might locate it) mentions Mrs. Money's book, but gives the title incorrectly.

14. From the Report, year ended 31st March, 1910.

Miss Ker returned from furlough in April 1909 (p.10), and married Mr. Money on the 22nd of that month (p.10), and then went to Wanigela. In January 1910 she went to Samarai (p.11), where her baby was born on 1st March (p.34). At the date of the report she had not been able to return to Wanigela (p.34).

COPY.

"Mr. Money has done a good deal of translation into the Ubir dialect (Wanigela), and has also been busy revising old translations, and arranging a vocabulary of the dialect. He is the only white man who really knows the language." (p.15)

"Reference should also be made to a volume of "Papuan Fairy Tales", published by Messrs. MacMillan in February, 1910. These were collected and prepared for the press by Miss Ker (Mrs. Money). They are translated into English and illustrated." (p.15)

"Mr. Money, who has worked here [Wanigela] for nearly nine years, may well be proud and thankful for the results of his work." (p.35)

15. "The Rev. A.K. Chignell has the assistance of Mr. and Mrs. Money and with South Sea Island teachers is in charge of the stations from Mombiri to Okeina, Cape Nelson."

(W.M. Strong, R.M., N-E D., writing from Cape Nelson, 28th July 1910; Papua Annual Report, 1909-10:91)

16. On p.95 of the August 15, 1910, A.B.M. Review is the Bishop on Wanigela and Money's work.

17. p.145 of the October 20, 1910, A.B.M. Review reports the arrival in Sydney, by the "Makambo" of Mr. Money (probably about mid-September). He resigned "for family reasons" (there is more tribute, with mention of the fact that his wife had also resigned).

18. "And the longer any one stays in the country the more he realizes that the great difficulty, above all others, in dealing with natives is the difficulty of making them understand the exact meaning of what is said to them, and in understanding the exact meaning of what is said by them."

(Strong, commenting on the departure of the Moneys, and the fact that they could speak several of the native dialects).
Papua Annual Report, 1910-11:128

19. From the Report, year ended 31st March, 1911:-

p.14 lost Mr. & Mrs. Money, by resignation - had worked 10 & 11 years, respectively, in the Mission

From p.28 we learn that Wanigela had been left without a white man in charge since August; Chignell had left N.G. in September for extended furlough to England (p.14), and Money had left Wanigela at the same time (as Chignell, I assume, i.e. August) - p.15.

20. "Since our last Conference ....., we have lost ....., Mr. P.J. Money, who, in the beginning of September, left New Guinea to take up his abode once more in Sydney, after ten years' hard work in the service of the Mission, ... I cannot pass on without one word of grateful allusion to the work done by Mr. Money. After laboring hard as a pioneer, mostly in Collingwood Bay, amid a population slow to accept Christianity, nay, at first somewhat hostile to it and its preachers, he had the deep gratification of leaving behind him at Wanigela a body of nearly 100 Christians and 40 communicants, a population well-disposed towards our holy religion, and prepared to give a hearty, probably a boisterous, welcome to those who go to teach it to them; and, lastly, a conglomeration of buildings there and at Uiaku, which bear silent yet eloquent testimony to his architectural skill, to his perseverance as a toiler with his hands, and to his power of organising and employing native labor."

(The Bishop's Address to Conference. Delivered Wednesday, June 21, 1911)

COPY.

21. "At the end of 1900, the priest in charge left for England, and he did not return to New Guinea. On June 23, 1901, Mr. Money was placed in charge of the district; and for six years he was here by himself. The Bishop visited Wanigera, on the average, once in six months, though there were one or two years when he did not come here at all; and whenever it was possible a priest came up from Mukawa or Dogura for a celebration; but for the practical working of things, apart from this minimum of spiritual assistance and fellowship, and for the dealing with the inevitable difficulties as they arose, the young layman and his South Sea Island teacher were left to themselves.

It is often said, in Australia, that this is a layman's mission; and though there may be no other instances exactly like Wanigera, it has neverthless happened, very constantly, that the Bishop has been compelled, when no priest was available, to choose between putting a layman in sole charge and then leaving him to do the best he could by himself, with only the irreducible minimum of supervision and support, or simply letting the work remain undone. This book has not been written to glorify anybody or anything, but I find signal proof of Divine Grace in the fact that an altogether inexperienced layman, coming in his early twenties, with no particular preparation for the new life, except utter willingness to be used or cast aside as a worthless tool in the hands of the Master Workman, fresh from a city office, and set down almost immediately in this wild place, should have persevered for six long years in such unbroken loneliness, and been able to do battle, single-handed and with all manner of sickness, against perplexities such as even I, coming in the easier, later days, can hardly imagine, and that he should have done, with the very smallest help and guidance from older and more experienced men, the remarkable pioneer work which has been accomplished by him whom I have been wont, laughingly, and yet in all loving seriousness, to call "my Better Half.""

(Chignell, 1911:351-2)

22. p.17 of the Report (year ended 31st March, 1913) contained the news that Mrs. Money was revising the Prayer Book in Wedauan.

23. "..... an unusually capable and devoted layman lived in the villages up and down the coast for ten very fruitful years, ..."

(Chignell, 1913:109)

Money, but not so named.

24. "I have heard nothing of /Reverend - sic., see p.5 - Percy/ ,Money since this /Mount Albert Edward/ expedition, other than that the Reverend Samuel Tomlinson told me he had got married to a she missionary. He always was a brave man! "

(Monckton, 1922:20-1)

On pp.90-1 of his 1934 book, Monckton discusses the single ladies at Dogura, who used cause troubles for the Bishop (included is an interesting, if culturally inappropriate, suggestion from one of his native police of a solution); I assume he includes Miss Ker in them.

25. p.25 of the December 1942 Pacific Islands Monthly carried some memories from an old Papua hand, J. Nixon-westwood. Included, according to my notes, are Chignell and Money.

Nixon-westwood also discusses what he calls Money's famous picture, "Man the Protector, Woman the Slave". This must be "FUTIN AND AGNES", facing p.246 of Chignell (1911). Futin is ahead, carrying little more than his spear; Agnes, bringing up the rear, is bowed under a string bag (garden produce, I assume), on top of which is a large bundle of firewood, with a child sitting on top of it all.

COPY.

This item was in the form of a Letter to the Editor, "Pioneer Days in Papua" was its heading.

26. "MONEY — April 27, 1945, Annie, wife of Percy John and mother of Guy, Joan and Cicely."

Death Notice, p.26, The Sydney Morning Herald, Saturday, April 28, 1945.

"We learned with regret of the death in Sydney recently of Mrs. P.J. Money, who, as Miss Ann Kerr, served for many years in the New Guinea Mission, where she married Mr. Percy Money, also a member of the New Guinea staff. We extend our deep sympathy to Mr. Money and their daughter."

p.85, A.B.M. Review, June 1, 1945 (Vol.XXII, No.6) - item in "Personal Notes and Information."

A very similar mention, containing the same errors, appeared on p.49 of the July 1945 Pacific Islands Monthly (Vol.XV, No.12).

. . . . .

I imagine that a careful, systematic check of Missionary Notes of the Australian Board of Missions and its successor, A.B.M. Review, the New Guinea Mission's Annual Reports, and the British New Guinea/Papua Annual Reports alone would produce as many more items on Mr. & Mrs. Money as have been given here.

Also books have largely been ignored, including what I regard as the Mission's three history books - Chignell (1913), Tomlin (1951), and Wetherell (1977) - one item from the first and none from the others - though by far the most important book as far as Mr. Money is concerned is Chignell (1911) - one long item only from it used. Then there are Monckton's three (1921, 1922, 1934), and ones like Newton (1914), where Money has a mention on p.266, and so it goes on.

And this is without considering other published material, or material in archives (e.g. Wetherell, 1977:110, f.n. 51) or collections.

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9th August, 1982.

(This copy, typed 15th August, 1982, differs from the original only in layout and typing errors, plus this note).

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