



Is the New Guinea Primitive
Race destined to perish at the
hands of European
Civilization?

...

Observations
and
Experiences

...

By Joh. Fliedl, D.D., Senior of the
Lutheran Mission in New Guinea

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Fifth Edition, Sixth Thousand

Bp 337!



UNDER THE CROSS
UNTER DEM KREUZE

For the many faithful
NATIVE HELPERS
of our Lutheran Mission,
New Guinea



“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God!” 2. Cor. 1, 3 and 4.

A MESSAGE

FROM THE FIELD OF LUTHERAN MISSION HELPERS
IN THE INTERIOR OF NEW GUINEA

• • •

Quite recently I found a fine letter in a mission paper from one of our native helpers which, translated into English, reads as follows:—

O my dear friend,

First of all I must tell you that we are in deep mourning since we know that we have to leave our beloved work here in the Kraetke Mountains. We are weeping and crying with our many friends in the villages here. Day and night we are praying to our Lord the almighty God and also the good people in our mother-congregations at many places are meeting with us in prayer. We hope God will move the hearts of the good men in the Government of our country, to allow us to come back soon to the places where we have already preached the Gospel for many years. The beginning was so very hard and difficult, but slowly we made friends with the people here, we were allowed to build houses and make gardens. More and more did we feel at home at the strange places and gladly did we tell the heathen people, so unhappy in sorcery and continual warfare, the good tidings of the blessed Gospel of peace and good will.

We are sure you and all good Christian friends in the countries of the white men will always pray for us and the good work here for the Kingdom of Heaven. We trust in God that He will win through in the end.

I remain,

Yours very faithfully,

N.N

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By Joh. Flierl, D.D., Senior of the
Lutheran Mission in New Guinea,

who for more than four decades lived and worked in former
German New Guinea, and who right to the jubilee year of the
Mission in New Guinea has regularly received reports and minutes
of meetings held in connection with the work on the mission field.

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Profit for the Lutheran Mission in New Guinea

To the good Government of the Mandated Territory of New Guinea



REMARK BY THE AUTHOR

Only one who knows the whole history of the mission work of our good helpers, can understand their mourning in the present situation. Indeed they have suffered many and great hardships at the beginning of their work in the wild highlands of the interior among fierce savages. Yet they stuck to their noble work. Sometimes they were threatened, their belongings were stolen, they had to flee, but they soon returned to their work.

With the Apostle Paul in 2. Cor. 11 they can say: "In journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness."

The Lord has protected them. Slowly but surely they won the confidence of wild villagers. With pitsaws they cut timber for better houses and made gardens to grow their own food. Oftentimes they acted as "peacemakers" among the heathen and were blessed thereby as children of God. St. Matth. 5, 9. Among hundreds of Lutheran mission helpers in the far inland not one was murdered by the heathen.

As Christians they are a peace-loving, law-abiding people, always prepared to work in co-operation with the Government for peace and good will among the primitive population.

We live in the hope that the day is near when the Lutheran mission helpers in the Kraetke Mountains as well as those in the Chimbu valley and near Mt. Hagen will be overjoyed and thankful to the Government in being allowed to return to their old stations and that also the families of the missionaries will be permitted to live and work peacefully among the primitive inlanders.

**Motto:—2. Cor. 13, 8: For we can do nothing against the truth,
but for the truth.**

Following on my recent publications in German, expressing thanks and gratitude on the occasion of the jubilee of the Lutheran Mission in New Guinea, I must perforce pen a short note in English, seeking an answer to the very sincere and earnest question: "Is the New Guinea primitive race destined to perish at the hands of European civilization?"

After serving a seven-years' apprenticeship among the Dieri tribe living along the Cooper's Creek in the north of South Australia, I was privileged to leave South Australia in 1885 and embark for New Guinea to commence a Lutheran mission among the primitive native tribes.

When an old fellow-passenger on the coastal steamer to North Queensland heard that I was bound for New Guinea to labour among the heathens there, he said: "A missionary for the blacks—they should be exterminated!" On the streets of Cooktown scores of natives, clad in dirty rags, accosted us: "Piccaninnie, gib me kaikai, gib me kangaru!"

Failing to receive immediate permission to enter New Guinea, I was privileged, with the assistance of the Queensland Government, to found a mission station on a reserve beyond Cape Bedford. My successors have carried on this work among the Koko Yimidir to the present day. It has been a work of hard toil and many difficulties have been encountered. But a congregation numbering several hundred souls is endeavouring to lead an honest Christian life, even on the arid, sandy tract of land assigned to it.

On July 12th 1886 I landed as the first and only missionary at Finschhafen, New Guinea. A few months previous several officials of the New Guinea Co. had landed here. I found the natives of New Guinea to be totally different to the Australian aboriginals. They were not nomads, but lived in villages surrounded by fields and gardens. The villagers tilled the soil and grew sugarcane, bananas, taros and yams. The natives lived in the stone-age and it was astounding what they were able to achieve with the primitive axes and knives of stone and how they managed to till the soil with

wooden implements. Their carvings on wooden planks in houses and canoes oftentimes represented real works of art. They made splendid dishes from hard-wood and many useful and durable articles of pottery. I found the natives open to correction and eager to improve. The time for a change-over from stone to iron had arrived. The natives readily worked for the New Guinea Co. and the mission in exchange for iron tools. This change was to our advantage when we set to work founding our first station at Simbang, about four miles distant from Finschhafen, which was the first large European station in this vast wild country. But our young mission had the protection of Finschhafen and the Government for only a limited period.

In the year 1890 no less than 28 Europeans succumbed at Finschhafen to a fever epidemic. The place was immediately abandoned and the young colony moved a few hundred miles northwest and re-established itself in the Astrolabe Bay near Friedrich-wilhelmshafen, now Madang.

We had gained the confidence of the natives in a sufficient measure to remain at our post in the "uncontrolled area," without government protection and without regular connection. Only occasionally small recruiting boats would call and bring us mails and provisions. Shortly before the colony abandoned Finschhafen, we had founded our second station on the Tami Islands, in 1891 we removed our original station at Simbang to some heights a short distance inland and in 1892 we erected our health station among the inlanders on Sattelberg, 3,000 feet above sea-level. Of course, we encountered many difficulties, suffered from malaria and the dreaded blackwater fever and were occasionally robbed, even threatened by native tribes. The Government was too far distant to appeal to. Perhaps it was well that this was so; for we looked to God for assistance and protection. He proved our counsellor in every difficulty, our physician in distress. Patience and watchfulness enabled us to win the complete confidence of the uncouth natives, and though we were obliged to surround our first improvised little house on Sattelberg with a veritable stockade as a protection against the thieving propensities of the natives, these later on became absolutely trustworthy and would not enter the house unless they were asked to do so.

Must I enlarge on the fairy tale about the happy primitive native, whose happiness missionaries should not be permitted to destroy by the introduction of Christianity? True, the native appears happy and jovial before the white man whose acquaintance he has made. He delights in bedecking his body with flowers, feathers and paint; he will sing and dance at nights on end, he will chant sad songs of despair, or in preference sing songs of vic-

tory. All this easily misleads the European who knows nothing what a thin veil but cloaks the misery in which he lives and the restlessness and fear which haunts him throughout life.

Only he who has spent long years among the tribes of New Guinea, who has evinced a loving interest in acquiring a knowledge of their language, is able to penetrate the depth of the soul of these poor people. It is necessary to appreciate their heathen customs, to know of their ghost-lore and fear of ghosts, their witchcraft, ascribing every death to be due to some sorcerer, resulting in everlasting blood-feuds. The never-ending murders—one village over against the neighbouring village—are evidence thereof. We were obliged to study all these conditions until we gained the confidence of the natives. Then they told us of their troubles and fears, they embraced our message of peace, and accepted the Gospel of Christianity. In the course of time our Mission brought peace to the large Finschhafen Peninsula, to the thousands living along the 14,000 feet high Saruwaked, to those along the valleys and plains of the Finisterre Mountains and to those along the Huon Gulf.

In the year 1899 we baptized two old scholars at Simbang—the first-fruits of our missionary endeavours in New Guinea—and in 1904 two more natives were baptized at Sattelberg. Soon villagers from different places asked for instruction. Tribes along the Huon Gulf wanted missionaries. This led to the founding of the mission stations at Deinzerhoehe, Kap Arkona, Malalo, Lae and Gabmazung. The natives began to lead an honest life, showed their readiness to lend a helping hand and peace supplanted continual warfare and enmity. We were able to start a station at Zaka near Morobe and one on Ruk Island where Melanesians, related to the tribes on the Tami Islands, lived. Our work progressed among the Papuans residing in the higher regions inland. Wareo was founded as also Sialum-Kalasa and Sio. During the war mission work was begun at Kajabit among the Azeras some 70 miles inland along the Markham valley. We had boarding-schools at all stations and our congregations grew in numbers. About 1910 schools for native helpers were opened for Melanesians and Papuans in the Jabim and Kate languages respectively. To supply the schools with the necessary books a printery was established at Logaweng. The New Testament in the Jabim language was printed in London.

In the course of time the schools for helpers were able to supply the necessary teachers and schools for boys and girls were opened in the villages. In obedience to the divine injunction, St. Mark 16, 15: "Preach the Gospel to every creature," the indigenous mission congregations felt bound to carry the Gospel of goodwill and peace, which had made them free and happy, to their fellow-men. Christian congregations felt it was their very own duty to

preach the saving Gospel to those still living in darkness and they undertook to provide for those able and willing to study so that these might be sent out as lay-missionaries. European and native teachers taught young men in village schools and seminaries to fit them for their labour of love.

After 50 years of mission work in New Guinea our baptized Christians in the many congregations numbered 36,000 in the Lutheran Mission Finschhafen and more than 14,000 in the Lutheran Mission Madang, including hundreds of native helpers and teachers who instruct thousands of children in the village schools. A spiritual organisation of this kind never will be a source of danger to any government. On the contrary, it was and will be of material assistance in bringing peace and goodwill. As Christians they are loyal subjects of the Government, under whose protection they pray that they might be permitted to follow the dictates of their conscience in accordance with the Gospel of the New Testament.

As regards our helpers we missionaries do not desire to praise them. We know they are possessed of many shortcomings just as we are. But they work diligently and faithfully, and: To err is human. And whenever a native teacher or helper has been found wanting, he has been removed by his missionary and congregation.

And now let us hear what competent eye-witnesses, who are not members of the mission staff, have to say about our native helpers and teachers.

An experienced Patrol Officer wrote:—

Madang, December 23rd 1929

To the Lutheran Missionaries of Madang—Dear Sirs,

Upon the eve of my departure for long leave it gives me great pleasure to express my appreciation of the help and friendliness I have received from you, during the last two years of my duty as a patrol officer in this district. ●

During that time, I suppose, I have met some hundreds of your native teachers, who are scattered about in all the corners of this district, and I am pleased to say that every single one of those teachers has given me the utmost assistance in my work, and has shown personal hospitality and also interest in government work, thereby displaying an intelligence, that some white men lack, that government and mission endeavour should search hand in hand for the betterment of the natives under our trust.

I have just concluded a long patrol of the Upper Ramu River Valley, and in several localities crossed into uncontrolled territory where I found your mission boys (from Lutheran Mission Finsch-

hafen). It was only through the trust of the inhabitants in them, and of the latter's splendid friendliness to me, that I was able to get into immediate personal contact with these natives.

I hope that some of the several hundred mission boys I have met feel for me some of the regard I feel for them.

My mission is not that of concrete religion—for which I have no belief—but religion being a medium teaching moral and social improvement, I must feel respect for it and you who teach it.

This being Christmastide it is seasonable to wish you all (of course including the ladies) all happiness and health and success.

And again trying to thank you for two years of kindness,

I have the pleasure to be

Yours very sincerely,

(Signed) A. NURTON

P.S. Of course you may use this letter in any public way you like that may help your Mission. Personally, I am proud to express my admiration.
A. NURTON

About the same time a similar letter was received by the missionary at Zaka who writes: "I have joyful tidings to report from my trip inland. Five hundred catechumens are receiving instruction for Holy Baptism in the Kipu district. Progress was noticeable at every subsequent visit made by me.

A Government Official has acknowledged the good work done by our helpers and their converts, and admits that he would have been unable to achieve what he did, had not our helpers assisted him. In no district south of the Markham had so much good been done as in the Waria Inland.—We are reminded of 2. Cor. 6, 8: "By honour and dishonour, by evil report and good report!"

A quotation from the booklet: "Christ in New Guinea, page 113

Now may follow a somewhat lengthy report of Mr. Lane Poole, a higher official of the Federal Government for Forestry, who was sent at the end of the year 1923 in the Territory of New Guinea to make botanical researches after he had visited Papua and other countries. He came to me in Finschhafen and asked for information about conditions in our hinterland. I took him to Heldsbach, where Missionary Pilhofer could give him all particulars. After he was informed that all the inland of the Finschhafen Peninsula was peaceful, he sent all the police boys from Morobe back and took only the two boys from Rabaul with him.

Mr. Lane Poole writes as follows:—

JOTTINGS FROM A TIMBERMAN'S DIARY

In the Mandated Territory

The Ascent of Mount Saruwaked

Looking for timber in a country like New Guinea, which has been so little penetrated, is no easy task. After trying many methods I came down to one which, if it did not result in giving me the information I needed about all the country, gave me at any rate all the information possible about a narrow strip of the country. Just as the mining man chooses likely country, and then stabs bores into the earth to tell him the nature of the strata at all depth, so I would select a region of the Mandated Territory, and penetrate from coast to the summit of the highest range. In this way I passed through every zone of vegetation from the forests of the sea—the mangroves—through the dense “rain forests” of the low lands, then up through the foothill forests with their real oaks to the mid-mountain regions, where coniferous forests occur. The next zone was usually the mossy forest, a region almost completely bathed in the clouds where the conifers and the myrtles are dwarfed, and where the atmosphere and the ground are so saturated that the gnarled trees stand upon prop roots like mangroves, and all their trunks and limbs are shrouded in moss a foot thick. Above the mossy forest is the high mountain (9,000 to 15,000 feet) pine belt, and there are found the wonderful flowering shrubs of the rhododendron family.

Naturally I would try and select a region that had already been penetrated, and where “the King’s writ ran” and tracks had been cut, but this is always difficult in New Guinea where unlike Papua, the interior has not been explored. The German Government Official stuck to the coast, and when he did go inland it was an expedition up a river. There was no William MacGregor to lead the way in mountain exploring, and to lay the foundation of the tradition that Papua boasts. Government first, missionaries, traders and native labour recruiters afterwards, is Sir Hubert Murray’s motto. In the Mandated Territory the order was in most parts reversed under German rule, and the Administration today is suffering through having to set aright troubles that were occasioned in German days by native recruiters, who penetrated inland, and were guilty, to put it mildly, of indiscretions. Luckily for the region if the missionary got in before the recruiter, but this, as far as I know, occurred only in one place—the coast-line on the Huon Gulf, and thence back to the Finisterre Range, 13,400 feet above the sea.

In the absence of government penetration I chose this region

as the easiest in the Mandated Territory, and laid my plans to cut through from the coast at Finschhafen to the top of the highest peak of the Finisterre, Mt. Saruwaked. Mission workers (natives) had established themselves four days inland at 6,000 feet, and the mountain had already been climbed by Rev. Keysser and Captain Detzner, of the German Administration, so the trail above the highest village was already broken.

Captain Detzner, by the way, was in hiding in these mountains from the date of the Australian occupation to the armistice, and he put the poor mission folk in a very awkward predicament, as his presence in this region laid the Society open to the charge of harbouring the enemy. He wrote a very pleasant and imaginative book on his experience.

I landed at Finschhafen with all my impediments and my personal servants. Before going on to the account of my journey to the top of the Saruwaked, I must try and describe this Port and the work of the Mission. It is customary for the ordinary, everyday materialist "who knows the price of every thing and the value of nothing" to write down the missionary a nuisance. The ideals of missionaries are so opposed to the motives of the average white man in the tropics, and the mission boy,—the convert from idolatry and cannibalism—is generally such an undesirable person as a servant, that our materialist will condemn missions, lock, stock and barrel. I must confess that my travels in many native lands had taught me to beware of the mission native and I, too, considered that as a general rule the efforts of those fine men who go out and teach the Gospel to heathen were misdirected and wasted.

To judge mission work on the results of a generation or so, of natives is absurd and foolish it is to take the boy who has been under dual control of missionaries and of traders as examples of what religion and civilization can do for a stone-age black man. The good results of mission work are so far reaching, that, however great the failures, the exceptional successes make the effort worth while. The work of the German Lutheran Mission in the interior of New Guinea is one of the outstanding successes. It has not been advertised, and the average Government Officer or trader is quite unaware that behind the coast-line of the Huon Gulf with its unattractive lazy natives spoilt by the dual control of Government and Missions there lies a vast mountainous land, heavily peopled with a fine fighting race, who only fifteen years ago were cannibals and who today are busy growing European foodstuffs in terraced farmlands. They have developed their land by building graded tracks from village to village, by bridging the rivers and by raising stock and farming the land. All inter-tribal strife is over and a peaceful community is growing up with a strong religion

to bind them all together in one brotherhood. The Mission was founded by Lutherans from Bavaria and the Senior, as the head of the Mission is called, landed 39 years ago at Finschhafen.

It was then the centre of the Administration of German New Guinea, and was known as Madang, which is actually the name of a little island in the land-locked harbour. Twenty-eight German functionaries died of fever in one year there and so the place was voted unhealthy and the centre was moved. Curiously enough, the officials took the name Madang with them, re-christening the new capital with the old name, and leaving the Lutheran missionaries in control in the first centre, which from then on was called Finschhafen. From here, then the missionaries' field has been extended first along the coast, which was easily accessible by boat, and then inland. Some thirty missionaries, mostly German, but with a sprinkling of Australians and Americans, have accomplished the work, with the aid of the mission teachers, whom they call "helpers." When the white missionary has broken the ground he sends out a native helper, who establishes himself in the heathen village. He builds his house and by and by a school and a church, and very soon instills religious beliefs and primary education and little by little introduces new foodstuffs to supplement the eternal taro and sweet potato diet. Potatoes, cabbages, French beans and various fruits are grown in country 3,500 feet to 6,000 feet in height. But perhaps the greatest help to those mountain people, and what has done more than anything else to break down the inter-village enmities and fighting, has been road-making. Papua with all its wonderful advances in civilization under Sir Hubert Murray, is not able to show any development comparable to this road-making. The wonderful thing about it, too, is that it has been done by the natives themselves without coercion. Track and the keeping open of routes in Papua is a constant cause of worry to the Royal Magistrate. Whole villages have to be fined for not maintaining their roads and bridges. Forced labour, following on continual default, is common. Also such tracks as there are in the mountains go straight over hill and dale, with no regard for grade. Here in the mountains about Finschhafen not only are all the villages well connected by cut tracks, but the natives have been taught by the white missionary the art of grading, and so all the paths are cut out of the side of the steep hills, and they zigzag backwards and forwards, maintaining a grade which permits a woman to carry a 40-lb. bag of potatoes up and over a 3,000 feet ridge without too great fatigue. Today the idea of sound grades is so well understood that when a village opens new farm lands the first thought is to provide a graded track. The importance of such things may not be apparent to Australians, whose country is

for the most part undulating. New Guinea on the other hand, is so broken that only one who has travelled over the precipitous foothills in the Papuan Roman road style can appreciate the enormous advantage of the zigzagged trail.

There is a good printing department attached to the Mission, and there are published the school books and devotional works, all, of course in the native tongue. In all this area that horror of horrors Pidgin English is unknown, and the language of the people is spoken and written. In my exploration I was obliged to use an interpreter, who, born in the mountains, had also worked on the plantations and had acquired Pidgin, for there was no other medium in which I could make my wants known. Of German the only words used are for things and ideas for which there is no native equivalent word. For instance they did not know how to count, so the German numerals are current—otherwise no German is heard. (Remark: That was in bygone time. Since then in all schools of the Mission counting and elementary reckoning is done in English. J. Flierl, 1936.)

The country rises rapidly from the coast and 3,000 feet is reached in about ten miles. Here on a fine rounded hill, called Sattelberg, is established the white people's sanatorium and school. I made this my first camp on my march inland. The station consists of a number of little houses, where the missionaries and their wives may come and recuperate after a year in the lower country. Three thousand feet is high enough to be above the fever belt, and a holiday up there is regarded as sufficient to re-invigorate the worker and obviate his going to Australia to recuperate. The school for the children of the missionaries is very well managed, and when I was there, there were 28 little boys and girls in very clean print dresses learning their books under a most efficient American mistress. There was a matron, too, who looked after their physical and general welfare, while the manager of the sanatorium kept a general eye on every detail. Except for the mistress, all were Australians by birth, while German by descent.

I must go on to my diary of the journey from Sattelberg inland. I have perhaps written too much of this missionary work, but in doing so I have been actuated by a desire to set out the truth, which I fear has up to now not always reached the press in Australia. Certain it is that without the work the Mission has accomplished it would have been impossible for me to penetrate more than a day inland without armed escort. As it was, I travelled through quite comfortably, and everywhere I was received hospitably and my wants and those of my followers received every attention. Extraordinary to relate, I was the first outsider, other than Captain Detzner, to penetrate the region. I can only hope many

more will follow, and besides enjoying a most exhilarating experience, carry back to Australia a proper estimate of what the Bavarian Lutheran Mission has done.

November 10th in the year 1923, village of Nanduo

When I left Sattelberg in the grey mist of the early morning, and set out westwards with my gang of noisy carriers, I carried with me a very happy memory of the sanatorium, and truth to say, did not look forward to the camp life and all the discomfort that goes with it. The last I saw of the kindly mission folk was the mistress and her double pig-tailed flock of print-dressed gay children crossing to school.

Our day's journey was uneventful. We dived down deep gullies and climbed a long spur to reach this place. The people have given me their school and church, for it serves both purposes, to sleep in, so I am home and dry.

We passed today a number of *Dacrydium* trees. This looks like a fir tree and the German folk send out every December and get in young ones to make what my guide called "big fellow Crisemass too much." I am having great trouble getting my own boys to understand my orders. Pidgin English is quite hard to pick up and the New Guinea variety seems harder than any other. There are so many set phrases and so many names of things which have to be learned. My cook boy told me this p.m., when describing his procedure in making bread: "Me fight him long bread liklik half time," which means: I knead the bread for a quarter of an hour. I fancy Taika (or Tiger, as I call him) is rather a good cook, but he wants too many persons to wait on him, and probably requires a range to show his best style. I have already shown him how to rig a camp fire, and have watched him burn a good loaf black through his obstinacy about the amount of "red fire he stop along him saucepan catch him foot," as he insisted on calling the camp oven.

The above report of Mr. Lane Poole has been published in "The Age," Melbourne, Saturday, August 22nd 1925.

Some remarks about road-making by the Lutheran Mission in the report of Mr. Lane Poole:—

The first graded road between Heldsbach, near the coast, to Sattelberg, about 10 miles distance, was made by me soon after 1900, with the help of schoolboys and free villagers. I was the first to bring provisions and passengers by ox-cart to our health resort on Sattelberg. Later on our boys looked after this transport. About 1925 Mr. Helbig, manager of the health resort, improved the road to Sattelberg considerably and in 1930 it was possible to drive a car to Sattelberg in favourable weather conditions.

At Heidsbach we have our Kate Seminary and the many hundreds of mission helpers know Sattelberg and its roads, even those from Jabim along the coast. All these have learned to appreciate the value of the good road between these two stations and when later on they are stationed in the far hinterland at Hube, or in the Rawlinson and Finisterre Mountains, or beyond the Huon Gulf at Malalo and Zaka they set about making good roads for the convenience of the missionary or the government officer. What our natives have done in the matter of road construction and befriending savage tribes is well deserving of recognition by the central Administration. (Joh. Flierl.)

In my possession is a very valuable booklet:—

TERRITORY OF NEW GUINEA
ANTHROPOLOGICAL REPORT NO. 4

Natives of the Waria, Williams and Bialolo Watersheds

By E. W. Pearson Chinnery, Government Anthropologist
By Authority: H. J. Green, Government Printer, Canberra

From page 9 to 34 we find a report from the author about a journey up the Waria River to the goldfields, showing a fine co-operation by Government and Mission.

From this report I only cull small remarks concerning our Lutheran Mission:—

On Thursday, the 29th October 1927, I sailed from Salamaua at 5 p.m. in the motor schooner Bavaria to Morobe. . . .

I visited the local headquarters of the Lutheran Mission, Zaka, which is situated near the mouth of the river. There I met a well-known pioneer, the Rev. Mailaender, who has been in the district for many years, and his splendid efforts on behalf of the Mission have led to the establishment of a chain of inland missions as far as Wade River. Mailaender was one of the mission pioneers who crossed the Waria watershed into the Markham some years ago, thereby achieving a feat of endurance and usefulness, the extent of which can only be appreciated by those who know the conditions of the country and the nature of the obstacles successfully overcome by these men. It is to the personal devotion to duty and the example set by men of the type of Mailaender that the Lutheran Mission owes its really remarkable achievements of peaceful penetration. With Mailaender was Hans Flierl, the younger son of J. Flierl, Senior of the Lutheran Mission. Flierl informed me that he intended to proceed to the Wade sub-station within the next few days, and asked me if he could accompany my party to the Sini and Repu villages of the Upper Ono, where the Mission

wished to extend its influence, but as yet had not been able to do so, owing to inter-tribal fighting between the inhabitants. This permission I gladly gave him, and we arranged a rendezvous on the Lower Ono.

A message came from Missionary H. Flierl stating that he would be through on Monday, and asking me to wait for him if convenient. I sent a message to the Bubu that the visit would be delayed till Tuesday, and on Monday afternoon, the 17th, when Mr. Flierl came along, we discussed the conditions of the district and arranged to meet in one of the friendly Ono villages on Monday, the 24th instant.

Karop has a mission station in charge of a native teacher, and it was there that I was to meet Mr. Flierl the following day. We ascended, and about mid-day made camp at 4,800 feet on a flat piece of ground not far from the mission house. Here the local Luluais and several of their people gave us a hearty welcome. Missionary Flierl arrived in camp about 3 p.m. In the village were thirteen boys of the Upper Waria, who told the mission teacher they would like to accompany Flierl and myself the next day through the Sini und Repu villages, by which route we were proceeding to the Waria. They agreed to come in the capacity of carriers, and as this made up the number I would require, I worried no more about the morrow. About mid-day Flierl and I descended into the Ono, and crossed at the small island below the junction with Sini Creek. Here we commenced the ascent to the village. The first few hundred yards led up a buttress-like formation, very precipitous and covered with tufted grass. The climb up this bluff is one of the most terrifying experiences I had had in New Guinea. The ground was treacherous; there was practically no secure foothold, and the grass tufts, to which we clung for support, frequently came out by the roots, leaving us for a moment in doubt as to whether we were going to stick to the mountain-side or tumble into the rocky gorge below. It was with great relief that we at last found ourselves on the ridge of the spur which led to the village. Although steep, it was at least safe. Friendly Sini men waited for us on the track with our Gene messenger, and accompanied us to a village called Lamani, 6,500 feet above sea-level, where we made camp.

Small groups of men assembled on every prominence and on the opposite side of the river a large number of men were attempting to put a sapling bridge across from boulder to boulder. Among them we could see a Lululai from the Upper Waria who had told Flierl he would come across and meet us there, and our messenger from the Gene tribe. The Ono at this point is known as the Gene.

We crossed the bridge at 4,800 feet above sea-level and camped in a sweet potato garden 200 feet higher up.

During the afternoon a large number of natives assembled and the Government and its objects were explained to them. They listened with rapt attention, asked questions and discussed everything quite freely. Flierl, through his mission interpreters, gave a lengthy description of mission work to an interested and responsive audience.

In the next camp Flierl and his mission helpers again addressed the gathering on mission work to which every one listened with rapt attention.—A pig was brought in together with large quantities of food—in exchange knives, calico, salt and tobacco were given.

Flierl left on daylight next morning (Saturday 29th), by a track across the ranges leading to the Upper Waria.—Later on, about mid-day, we reached a little mission house below Nganzi village and camped on the bank of the Waria, 4,700 feet above sea-level. Flierl had gathered together all the people of groups that have been fighting recently, and I went into the various matters of contention and brought about an amicable settlement.

On Monday the 31st we followed the Waria and camped in Gerepo village. Three of the Repu men came that far with us to visit the mission, an incident that pleased Flierl, since it is likely to give direct stimulus to his plans for future mission work in the Repo district. Gerepo is about 5,700 feet above sea-level. I remained at Gerepo until Friday, the 4th November, and during that time took a census, and went into several local matters that required attention.—At 5 o'clock the same day we reached the new mission station in the Wade valley, all very tired and worn out. The strain had been greatly intensified by the difficulty with carriers.

Flierl, with his few mission boys and light packs, got into camp an hour before me. He had poles ready for the tents and a very welcome cup of beef tea for myself.

The people here agreed to carry us across the Bialolo when our work in the valley was finished. I explained the Government and its policy to an interested gathering, and then both Flierl and I, told them about the prospectors who were already in the
* Ono, and would probably be working later on in the Wade. They assured us that any party coming into the valley would be received with friendliness.

Mt. Lawson, two peaks, Kodoni and Numa, was plainly seen from camp in the morning of Wednesday, the 9th. Flierl and I continued to a spur farther down, and camped in the hope of getting good bearings and photographs in the morning.

Soro, a village about 4,750 feet above sea-level, there we camped on a site that had been used previously by Taylor and Mailaender. Here the Tori carriers were paid off. A messenger was sent across to the mission station for the remainder of my gear. A number of people from the surrounding villages came in, and every one was remarkably friendly. Numerous men volunteered to carry me across to the Bialolo.—Large quantities of food were brought in and paid for.—Flierl departed for his mission station, intending to join me again on the 12th. I spent the interval endeavouring to gather geographical and ethnographical material and discussing Government with the people.—Flierl rejoined me about 4 o'clock. We were ready to depart at daylight on Saturday the 12th, and Flierl left at that time with his mission boys and light loads.

The division of the Mawai tribe into two national groups has proved to be a great misfortune to the isolated villages in Papua, for while Pema, being under the jurisdiction of the Lutheran Mission has school and church, the other four villages of the tribe in Papua, remaining beyond reach of the Lutheran Mission, have not received these benefits, and, since the Anglican Mission, which ates in the north of Papua is too far away to be able to work lawai, the people are left without any mission influence at all. It would be a benefit to these Papuan villages if some arrangement could be made, allowing the Lutheran Mission to extend its operations beyond the border for the special purpose of including four Papuan Mawai villages, and two groups higher up the Mawai Boli and Owasupu, who by the same method of boundary definition are cut off from the main Biawaria groups to which they belong. The Lutheran Mission already has its organisations fully established in the Waria area, and an extension in the direction suggested would cause them but small inconvenience. An extension of the Anglican Mission, on the other hand, would involve enormous expense and inconvenience, which would scarcely be justified by the small number of people occupying the area.

(Remark: As far as I know the suggestion of Mr. Chinnery has been the result, that a friendly arrangement between our Lutheran Mission and the Anglican Mission was made, according to which several of our native helpers are now working in villages on the other side of the boundary until the Anglican Mission can take over the above-mentioned villages. J. Fl., Retired Senior.)

Now a few notes more from the report of Mr. Chinnery:—

According to H. Flierl, the Biawaria number approximately 30 people. The Biawaria speak a non-Austronesian language which differs entirely from the languages below them and the languages of the mountain people above them.

Every village in the Waria district is under the influence of the Lutheran Mission, which has its headquarters in a central position within reach of every one. The people themselves manifest the teaching of the Mission in a remarkable degree. One awakens in the morning and retires at night to the sound of hymns, and while I was moving through the district the Biawaria boys who were carrying my gear displayed their enthusiasm to the extent of attempting to convert my native police.

The principal groups in the Bubu valley are known as Mismis, Nowanowa, Saiko, Gavagata and Lamani. The Lutheran Mission have now established three native teachers in the Saiko, Mismis and Gabagata area, and Flierl informs me that they hope very soon to have a teacher in Lamani as well.

So far quotations from the report of Mr. Chinnery.

In June 1927 a combined conference was held in Rabaul between representatives from the Government and the different Missions in the Mandated Territory, including Catholics, with the two Bishops and several priests, Methodists and also our Lutheran Mission and the local Anglican pastor, where the welfare of the aborigines should be considered, especially in connection with medical work, the Government being inclined to co-operate with the Missions. On this occasion Dr. Cilento, Director of the Health Department, made the following statement: "The natives love the Mission, they have confidence in the Mission and so in all their ailments they come to the Mission calling for help, especially the women and children. Therefore we will ably assist the Missions in their medical work, and the Government also will do its utmost that much more might be done in medical work all over the country!"

"Christ in New Guinea," page 35

In the year 1928 at a great mission festival of our Melanesian Church near Mission Station Malalo the District Officer from Salamoa, seeing the several thousands of native Christians and adherents and hearing their singing and preaching, said to me: "The natives have great confidence in the Mission!"

We are well aware, however, that among the several thousand gold-diggers and other white men in the Colony there are many who do not like it that the natives have confidence in the Mission and missionaries. They try to undermine such confidence and say to the villagers they should not hear missionaries and mission helpers who are "something nothing!"—Therefore in one of my last annual reports to the C.A. I did entreat the Government to strengthen all God-given parental authority in house, school and church, to keep the young folk under good discipline, which is

the best co-operation with the Government, many a young man thereby being saved from the rope and the gallows.

Allow me here to add a notable statement made by a Catholic mission priest with whom I and my wife travelled on the Montoro upon our last return to our field of labour. We were near Berlinhafen and the pater said to me: "I know your Mission and have read all your writings. You can show greater success than we. This we are bound to acknowledge without jealousy!" He remarked further: "We haven't the able helpers that you have, nor have we congregations who of their own initiative carry the Word of God abroad." Their congregations were looked upon as belonging to the white man with no obligations on the part of the natives. Their training of helpers left much to be desired. The learning of different languages did not receive the importance that this work merited with the result that the Catholic Missions were unable to penetrate as far inland as the Lutheran Mission.

So the priest said, and these statements by the Catholic priest impressed me greatly at the time and I have never forgotten them.

Shortly after the discovery of the thickly populated highlands far inland in New Guinea in 1933 our Director Pastor Theile was on a visit to the mission field and the Administrator of the day definitely asked him to send our helpers into this new territory. Such action would enable friendly contact being established with the savage tribes, as had been the case in the hinterland of Sattelberg, along the Saruwaked and the Finisterre Mountains.

Our mission staff and those in control at home considered the position carefully and found that they were in duty bound to proceed with the work further inland. With the aid of an hired aeroplane and long journeys on foot they explored the new territory, and the founding of the stations Ega in the Chimbu valley, Ogelbeng on Mt. Hagen and Kerowagi inland from Madang was the result. It was soon evident that this territory could not be served without an aeroplane and at considerable cost the home society purchased the flying machine Papua on which eventually duty amounting to £500 had to be paid. This machine has now for more than a year rendered valuable services. The outlook was hopeful. In the neighbourhood of Ega 13 helper stations were established, several more at Ogelbeng and a number of helpers were stationed around Kerowagi. The helpers had been on their new stations over a year and were busily engaged learning the languages and befriending the natives. Our missionaries at Ega, Ogelbeng and Kerowagi felt quite secure, having mainly to protect themselves from thefts on the part of the wild natives who longed to possess themselves of the food and the white man's utensils. But

they were at all times ready to assist with the building of houses and aerodromes.

It has been stated that the inhabitants of the newly discovered inland territory were of such high standard of culture that the primitive coastal tribes would not be able to offer anything. This argument is undoubtedly erroneous. I have reports from the three stations named as also from Onelunka and as an old New Guinea resident I am well able to picture the actual conditions in the vast inland territory.

Agriculture is carried on more intensively and carefully than along the coast-line. It must of necessity be so to provide for the dense population. Spiritually, however, the natives are on the same level as those along the coast: Their belief in and consequent fear of ghosts, their belief in witchcraft and sorcery resulting in fights and murders, one village against the other, the burning down of villages and the destruction of fields. The fact that prostitution was generally in vogue is surely not a sign of advanced culture. Occasionally girls are sold to white strangers and the desire to possess articles that belong to Europeans is so great that they have shown readiness to exchange their wives and daughters for them. In this respect the tribes who lived nearer the coast were possessed of better morals. Our Lutheran mission helpers by preaching the Gospel of peace were best able to exterminate the heathenish customs. Being of the same colour they found contact more readily than the strange white man.

Generally speaking, the position of our helpers at the inland stations was a satisfactory one, and now, as overnight, a frost seems to have blighted the seed sown which showed so much promise.

How gladly we Lutheran missionaries would have had a satisfactory arrangement with our Catholic neighbours, though marching divided, to bring the Gospel of peace to the natives. But Rome will suffer no compromise with Protestants. It alone must be master over all. The result was a mischievous race for supremacy. Priests hurried inland and had grass-huts erected to represent future mission stations. To keep the Lutherans out a few natives were placed in charge of the huts. The choice of these native boys was not always a happy one, some of them participating in the local village fights and in the Chimbu valley some of these boys, on their departure from the village, left legacies of their sexual excesses. Worse still: One of their grass-huts was burned down with the result that one of the padres shot down some pigs belonging to the native tribe and a priest was murdered. Shortly afterwards Lay-Brother Eugene, who was journeying from Mt. Hagen to Madang along the dangerous Chimbu, was mortally

wounded by the natives. When his assailants had decamped the man was found by friendly natives and brought to our Mission Station Ega, where Missionary Bergmann looked after him, until an aeroplane arrived and conveyed the wounded to the doctor at Salamao where he died shortly afterwards.

This bitter rivalry obliged the Government to take a hand. It closed the area, ordered the closing of the helper stations and the removal of all helpers from the "uncontrolled area." Only where a white missionary is stationed a few native helpers are permitted to remain. Our 13 helper stations round about Ega are closed, also several in the neighbourhood of Mt. Hagen and Kero-wagi. But not only the stations in the newly discovered area, but also those at Onelunka and those situated in the densely populated Gafuka valley, have had to be abandoned. From the Onelunka district 184 persons were forced to leave. This makes us sad at heart. Our brethren write that their hearts bleed at the thought of these helpers and their families being forced to leave their stations where some had laboured as long as 10 years, having to leave behind them their solidly built houses and well-prepared fields. We are forcibly reminded of the persecution of the Lutherans by Bishop Firmian soon after the Reformation. After many privations, much painstaking in learning the languages, now, after having gained the confidence of the heathens they are forced to retire. The helpers are at a loss to understand it all. Neither do we. The helpers have been instructed implicitly to follow the orders of the Kiap. We pray to God that He guide them in their retreat and have confidence in the officials that they will deal leniently with our helpers in their dire distress.

My object of writing in detail of these happenings is not intended as a thrust against the Government. In face of the fight for supremacy amongst the different religious confessions, the Government had no option but to act. But we are bound to hide our face in shame because of the bad example set by the mighty Church, especially to the primitive heathen. And this in spite of the threatened red anti-Christian world revolution directed from Moscow, where the large Orthodox Greek Church has already been destroyed, and where both orthodox and evangelical Christians have been imprisoned and have suffered a martyr's death. Would to God that we might be enabled to arrive at an amicable arrangement with our Catholic fellow-Christians and work peacefully side by side with them among the heathens, rather than give cause for complaint to the world at large.

As to the British Colonial Government, I trust absolutely to its sense of British fairness. It has the welfare of the natives at heart. I had ample opportunity of experiencing this during the

stressful war period. On one occasion I felt obliged to report predatory actions by a party of recruiters to the C.A. at Rabaul. In another instance the District Officer arrived at Finschhafen in an open boat from Morobe with the message: "I had a radio message from His Excellency, the Administrator, that I shall thank you for what you have done!" The miscreants hated me, but God was my protection and my best reward was to see the natives protected by the Government and the military administration.

In our present trouble and sadness my heart re-echoes the message sent by the Secretary of the Foreign Board of Missions of our American Lutheran Church to our co-workers at Madang: "Anent the decree expelling the native helpers in uncontrolled territory, and all other adversities, fear not, only believe. Now is a time for you all to show your mettle, Christian character, quality made of things from above in regeneration. Let us not forget what manner of spirit we are of and remain patient and courageous with thanksgiving!"

I live in hope that our helpers have not been definitely banned from the vast inland territory of New Guinea. With the help of God they will remain faithful during their time of trial until the dark clouds will assuredly pass over.

No doubt our Catholic fellow-Christians will be delighted that the Lutheran helper stations inland have had to be abandoned. Their delight would be greater still if all evangelical white missionaries were forced to vacate the entire territory of New Guinea, so that our mission churches, built up with God's blessing, after 50 years of arduous labour, might come under the jurisdiction of Rome and she become the all-controlling Church of the Colony.

Allow me to quote the following in corroboration of the above: The Catholic Mission came to Kaiser Wilhelmsland, the mainland of German New Guinea, in 1896, ten years after our arrival. It was their intention to settle at Madang. But the Government of the day did not deem it advisable that this Mission should settle so closely to the Evangelical Mission of Barmen which had arrived in 1887, and since we had settled at Finschhafen, the latter chose the Astrolabe Bay in compliance with missionary comity, enabling the two Missions to work harmoniously side by side in the vast heathenland.

Rome, however, is no respecter of Protestants and missionary comity, and it was because of this fact that the Government of the day wisely decided that the Catholic Mission should establish itself farther northwest in order not to disturb the evangelical Missions in their work. The Catholic Mission then established itself at Berlinhafen. Early in the present century, however, this Mission

managed to range up alongside of the Barmen Mission at Madang, creating friction and strife amongst the two bodies.

During my long term as missionary I have made the acquaintance of many Roman bishops and mission priests, mostly able and admirable men, bound, however, to a pernicious system directed by a destructive principle. This principle reads: The Roman Church is, in the first place, not out to convert the heathen, but to destroy Protestant mission work. If they succeed the people are obliged to embrace the Church which alone can save. The Roman Church suits itself to all conditions. One of its leaders said: Whenever we are weak and in the minority we ask for tolerance, because that is your principle. If we are strong and in the majority we refuse tolerance, that is our principle.

As long as the Roman Church adheres to this principle it is impossible to expect tolerance from it and to work in peace with it. Only the Government can protect the Protestant Church from oppression at the hands of Catholicism. Whenever a favourable opportunity offers itself the Roman Church seeks the aid of the Government to gain its end. The first German Governor, Dr. Hahl, had reason to complain of the intolerant attitude of the Catholic Mission, and the Chairman of the Methodist Mission complained: "Court-going, and no end of it!" And to this very day the District Officers in the Territory of New Guinea complain that half their time is taken up with religious feuds. And who instigates these court cases?

The only redress appears to be: Distance, ordered by the Government. And the Catholic interpretation of religious freedom must not be permitted to stand, viz.: to settle under the very window of the Protestant Mission, to work in the same village, to endeavour to convert the same individual as the Protestant Mission is, and to tell the native: The Lutheran missionary is a servant of the devil, all who follow him go to hell! Is it necessary to elaborate what effect this method of missionary work has even upon the primitive native?

The order given by a Governor in German East Africa would be worthy of emulation in New Guinea. He directed that different religious bodies were allowed only to erect stations at least 10 to 12 miles distant one from the other, to enable the individual Church to work undisturbed.

Shortly before the outbreak of the war it was the intention of the Catholics to settle along the Huon Gulf, to rob the Lutheran Mission of the fruits of its many years of hard labour. We successfully entered an emphatic protest. In 1914, after Missionary Bamler had been stationed at Ruk-Siasi for several years, Bishop Ludwig Couppee and several lay-brethren unexpectedly appeared

on the island, bought several small pieces of land and set about to commence a Catholic mission in our neighbourhood. Fortunately for us they ran short of petrol and oil for use in their motor boat and were forced to appeal to the captain of our "Bavaria" for assistance. They also told our captain of their intentions on Ruk-Siasi. I immediately sent a registered letter to the Bishop at Vuna Pope, imploring him to desist from his intentions and referring him to Romans 15, 20: "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation!" At the same time I sent a letter to Governor Hahl at Rabaul and to the District Office at Friedrichwillhelmshafen, protesting against the intention of the Catholics which could only have a detrimental effect upon the natives.—The Catholics withdrew.

Shortly before my retirement our co-workers in Madang complained to me, how the Catholic Mission round about Madang was endeavouring to force our workers from their sphere of labour. I addressed letters of protest to Bishops Wolf at Alexishafen and Vesters at Vuna Pope. I implored them not to disturb our Mission in its peaceful work and not "to build upon another man's foundation." It would be far more honourable to endeavour to christianise the country to the northwest of their present stations. I received non-committal replies and a booklet issued by Bishop Wolf in 1931 contained the following: "The Catholic Mission will undertake work in the eastern portion of Kaiser Wilhelmsland where the Protestants alone are at work." An attempt has already been made to translate this announcement into fact. As stated earlier in this booklet, the Catholic Brother Eugene had been mortally wounded by natives. Our mission staff gave the unfortunate brother every assistance. Bishop Wolf brought the corpse from Salamoa and on his return journey he called in at Sio where our Missionary Stolz, after 20 years of arduous and faithful work had gathered a large and faithful congregation which is now being conducted by native teachers and helpers. The Australian anthropologist, Mr. Grove, recently visited this place and reported very favourably on this indigenous Christian congregation. The Roman opponents, who delight in building "upon another man's foundation," told our Sio Christians: Your missionaries have forsaken you, and we will come to you. Fortunately our well-informed Christians did not lend a ready ear to the allurements of the Catholics and reported to our Mission, and we are obliged to place a missionary at Sio again to frustrate the nefarious designs of our Roman opponents.

The sect of the American Seventh Day Adventists is equally aggressive and intolerant. They know no missionary comity and also desire to build "upon another man's foundation." Our

Australian friends should beware of this sect when they send their agents through the country hawking booklets for sale to enable them to carry on "foreign" mission. This sect suddenly arrived at Onelunka about a year ago with ten drilled native boys. They show their predilection for Pidgin English, this "horror of horrors." The Catholics also favour Pidgin English very much. Bishop Vesters told the conference at Rabaul that it was a simple and easy vehicle of conversation with the native. The Lutheran and Methodist representatives opposed this statement of the Bishop. It was a superficial language, and only by acquiring a knowledge of the natives' own language was it possible to completely understand and instruct him. Our Lutheran Mission holds to the principle of instructing the native in his own vernacular. It acknowledges, certainly, that English, the language of the Government, should be taught, but rather than employ the superficial, horrid Pidgin, it favours the instructing of talented natives in English, after these have received education generally. It respects the customs and family life of the natives, insofar as these do not run counter to their general well-being.

In conclusion allow me to cite a short answer to the question: Are the primitive people of New Guinea destined to perish at the hands of modern civilization? Regulated culture and civilization will not be detrimental, but helpful to these people, as witness their passing from the stone-age to the iron-age, their present method of trading with money. Our mission at Sattelberg has done much good in this direction. Exchanging their products for our goods soon had its difficulties. The natives were taught the value of money, of weights and measures. They were taught to save money in exchange for which they could later acquire goods. How much money some of them had saved was seen, when, after the war English money took the place of German currency. I had to make several appeals to the Government for extension of time to enable all the natives to change their money.

We are told: The Mission has enough work on its hands to lift the natives now under its control to a higher level and there was no necessity for penetrating farther inland. Our reply is: The first duty of missionary enterprise is to bring the Gospel of peace to the natives. Having attained this, the improvement in their general mode of living will follow as a natural corollary.

Mr. Lane Poole's report shows how much the inland tribes owe the Mission. In addition we might add that the Mission has brought them domestic animals and vegetable plants suitable for growing in their surroundings, also rice and coffee. With greater means at its command the Government should be able to supplement where necessary. The duty of the Mission lies in the direction

of carrying the good tidings ever farther afield and this it is best able to do with the assistance of its native helpers who are more readily admitted into new territory than is the white man. We thankfully acknowledge the fact that the Government will not allow the serving of alcoholic liquors to natives, also that it has refused to allow natives being taken by their masters from New Guinea to Australian cities, which practice could only be attended by evil results. The natives are humans, just as we are, in spite of the fact that a European at Finschhafen once said to me: "The natives are not humans, they are just blacks!" Yes, though they be black, they are human, and entitled to our respect. They possess virtues worthy of emulation. When the Catholic brother was speared in the Chimbu valley other natives did their utmost to save his life. On the occasion of a motor accident at Wau, when a white lady was thrown from the car and precipitated into a flowing stream many feet below, a native immediately went to the rescue of the unfortunate lady and held her head above the water until help arrived. Again, on the occasion of another car accident near Sattelberg, the entire inhabitants of the Wasa village were soon on the scene. The car was again placed in position on the roads, a stretcher was made for the injured person and he was carried to Sattelberg. Yes, our natives are human, they are faithful and ever-ready to lend a helping hand. Let us pray that they are not destined to perish at the hands of civilization!

One of the blights of civilization are the many diseases introduced into the large island. Our large and otherwise wonderful tropical land had had enough and plenty of its native scourges. In addition to these we now have tuberculosis, typhoid fever, whooping cough and the infectious malady known as angina, and alas, also sexual diseases. Our Government is deserving of unstinted praise in its efforts to alleviate the sufferings of the natives. But the country is large and our Mission has done everything in its power to lend a helping hand medically. Our mission helpers receive instruction how to bandage wounds, etc. and both in the Kate and Jabim languages booklets have been printed, giving hints in first aid. It is a deplorable fact that recruiters have taken batches of young natives from the mountain regions and brought them to the fever-infested coast-line. At considerable expense the Mission has erected a large hospital at Finschhafen where a lady doctor with a staff of European nurses is in attendance to serve European and native patients.

In spite of everything the Government and the Mission are doing the diseases brought into the land threaten to thin out the population, especially along the coast-line. The continued fights among the native tribes inland have a similar effect. Experience

has proved that force will not succeed in establishing peace. All the more regrettable is the fact that the agency which has met with success in peaceful penetration has been forced to withdraw, viz. the Lutheran mission helpers; vide Lane Poole and Chinnery.

As time progressed it was an ever-increasing pleasure that the indigenous Lutheran Mission Church carried the Gospel from tribe to tribe, mainly per medium of its own helpers and teachers. Interest in this work will assuredly languish if these former helpers feel that they are deemed worthy only to serve as plantation labourers or workers on the goldfields and that they are prevented from obeying the order of their heavenly Master: "Preach the Gospel to all creatures!" particularly to the heathens in the distant inland.

Another destructive agency for which civilization is responsible is the introduction of Hollywood creations per medium of the Talkies. Contract labourers here see and learn much of the vices of the white man which is bound to affect them detrimentally in the future.

Finally there is the matter of recruiting native labour. It is a fact that many of the tribes along the coast-line have been bled white of male labourers, owing to excessive recruiting of labour for the goldfields. There is undoubtedly something amiss in the system of the Government's control of indentured labour. The system has been altered in Fiji. Some reform of the system should be made in New Guinea. It appears that every able-bodied young man in a village must sign up as a contract labourer, and those who have served one term are immediately signed up again, even though they have a wife and children at home. Many of these men die away from home, or are invalided home and add to the number of old and infirm people who together with the women and children have to be kept by the few able-bodied men in the village. Some of the villages soon take on a dilapidated appearance for which the Mission receives the blame. It is charged with raising the natives' status to a higher plane, yet is unable to help the women and children who remain for want of labour. Sometimes women are also recruited and, as a rule, their lot is a pitiful one in their new surroundings. The Government alone can save the situation.

I would specifically like to emphasize that we missionaries do not oppose the working of natives for the white man. Every young man must benefit from a few years' work "abroad." It must teach him discipline. But he should be ordered home after his specified time has expired. It is a doubtful procedure to force natives to serve as contract labourers so that it may be possible to collect head-tax. It often happens that "finish-timers" return

home without money, since unscrupulous white and yellow traders have secured this in return for worthless rubbish sold, such as articles for sorcery and witchcraft. The elders of the congregations then experience much difficulty in securing these articles and showing how worthless they are. In the mountainous regions it would undoubtedly be preferable if the Government first taught the natives how to grow suitable produce for export, before exacting head-tax.

Villages should be controlled that sufficient able-bodied men are available to provide support for the dependants. Regulated family life should be secured and held sacred. Missions should be bound to do everything in their power not to interfere with the orderly conduct of individual villages. The Protestant Missions do this and respect missionary comity, never building upon another man's foundation. Missions not doing this should be prevented from working within a distance of, say, ten miles of the neighbouring Protestant Mission.

In the beautiful valley of the Upper Waria there are only a few gold-diggers and prospectors. Some time ago gold-diggers kidnaped several young women and took them by plane to the coast to give them to their contract boys. This aroused the indignation of the elders of the village who undertook a ten-day's journey to Salamoa to acquaint the Kiap (District Officer) of this fact. The Kiap gave them a hearing and freed their daughters who joyfully returned to their home village. God bless the Government of the Mandated Territory which has the welfare of the natives at heart, and blessed be every officer of the Government who protects the natives when they are wronged by unscrupulous whites.

Recruiters frequently visit the Waria valley, and the villagers having scarcely any cash income, they are induced to sell the able-bodied men for work abroad. A headtax-collector was shocked at the resultant conditions and suggested that the region should be closed against recruiting. A visitor among the Ono tribe round Mt. Cromwell was of the same opinion. The same applies to the coast-line and the mountainous hinterlands in the controlled areas.

Let us listen to what the natives have to say of present-day conditions rather than to what some contract boys have to say in eloquent Pidgin of their new Eldorado, where they are free of all care for their family, village and tribe, having only to obey their white master who cares for them as long as they are able to work. Let us listen to the deserted wives, the fatherless children and elderly men. They say: True, our heathen time was bad. We feared the sorcerers and endless wars. Then with the Gospel we received the message of peace and became happy. But now, owing to the absence of our young men, village life is becoming dis-

organised. The white man does not understand us when he says that the men should go away to work to earn money to buy things and pay head-tax. That the women and children can attend to the gardens and that the elder men staying at home can have all the women as wives. Many white men do not care for us as Christians. They do not even look upon us as human beings.—So far the natives.

For the welfare of the future absolutely new regulations by the Government are necessary.

The closing of a district for a short time against recruiting is not sufficient. The loss sustained by recruiting is not augmented sufficiently by the young boys growing up. Every young man should go out to work for a limited period and should then be bound to return to his village and family.

As to the uncontrolled areas in the farthest inland, the natives fear the white man with the "fire-stick." This fear will, however, not change their heart and life. It can kill, but will not regenerate nor create a peace-loving and useful people.

The reports of the forest-traveller Lane Poole and the anthropologist Chinnery show conclusively that the brown messengers of the Gospel by peaceful penetration into the wildest inland regions can convert cannibals into peaceful and law-abiding men. Our native helpers have not been sufficiently long in the Chimbu valley and near Mt. Hagen to impress the tribes to abolish their heathen customs; but in the Upper Ramu and the eastern headwaters of the Purari River, where the helpers have been stationed from eight to ten years, the dawn of a better day is breaking.

The publication of the Ordinance, ordering the evacuation of this territory by our helpers, caused consternation among the native tribes numbering about 15,000 people. Large gatherings assembled and held a "peace-talk." Hundreds of warriors went to the nearest government station, where they laid down their weapons at the feet of the officer in charge. They promised to keep peace in the future and implored the Government to allow the mission helpers to stay among them to teach them the right way to keep peace. I understand that the officer who witnessed this mighty movement for peace, reported the incident to the Government. God grant that the Government of the Mandated Territory heeds the plea of the native of New Guinea for the future well-being of the natives, for the Government, and the Mission. "Righteousness exalteth a nation!" Proverbs 14, 34.

To conclude. An old man, practically at the end of his life's span, has openly and fearlessly written as above and made suggestions to the powers that be, that his beloved brown brethren in

New Guinea might live and gain eternal life rather than perish. The Government's responsibility over against the natives in the Mandated Territory is a big one. God grant that Missionary Gribble's lamentations in his book: "DARK DEEDS IN A SUNNY LAND!" (referring to Australia) may not find application to New Guinea at a later date.

APPENDIX

Praised be the Lord for having caused such a great change in the hearts and minds of most ignorant heathens, by His Word and Holy Spirit.

According to latest news in the annual reports, the movement for peace and good will and to Christianity is growing in the wide area of Kainantu on the Upper Ramu and the eastern headwaters of the Purari River. Up to 20,000 highlanders in the Kraetke Mountains were greatly moved, even the blood-thirsty cannibals from the Bundibaza tribe made a journey of several days to the Kiap at Kainantu, laid down not only their weapons, but also their devices for sorcery and implored the Government most emphatically to leave the mission helpers with them, to teach them the way of peace.

In the quite new area of the Chimbu valley with the mission station Ega, where at 13 out-stations our Lutheran helpers had been stationed only about two years, they had won the love and confidence of the villagers to such a degree that their being taken away caused the deepest mourning of the primitive people. Many persons cut off their own fingers and ear-lobes and stood bleeding amidst a multitude of many thousands of natives, lamenting and weeping and throwing themselves on the ground because they were about to lose their good friends and helpers in sickness and other trouble. It was a lamentation crying to heaven, a real tragedy in the farthest inland of "uncontrolled area."

About the same time a great tragedy of quite another kind occurred in the old "controlled area" only about 50 miles from Madang in a corner of the Finisterre Mountains, where no mission helpers had worked.

We are in deepest sympathy with Mr. Nurton, who wrote such a kindly letter about the good work of many mission helpers in befriending wild natives in distant villages.—And now, according to reports in the "Pacific Islands Monthly" of November last year, he was so badly wounded that his left leg had to be amputated.

That most deplorable deed was caused by the misbehaviour of native police boys in violating native women, thereby infuriating the highlanders that they first killed the police boy Sapuri and wounded four others and later on attacked Mr. Nurton, whose life only was saved by his cook-boy who shot down a number of the attackers.

At our conference in Rabaul in 1927 the chairman, Officer for Native Affairs, said: "Native police boys oftentimes are 'uniformed savages!'"

It always will be dangerous in controlled as well as uncontrolled areas if police boys are allowed to go on patrol by themselves, or are stationed without the white police master.

On the other hand: Unarmed mission helpers will be protected only by their message of peace of the blessed Gospel. So they are safe in the farthest inland on their own stations and also our white Lutheran missionaries even with families who respect the primitive people with all their good customs and rights.

Co-operation between Government and Mission will always be successful for peaceful penetration, as in the past, so also in the future.

We trust our good British Australian Government in the Mandated Territory will again allow the white and brown Lutheran missionaries to work even in the far inland.

"Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding!" Acts 28, 31.

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We praise the Lord who is hearing the prayers of His children and with all our hearts thank the good Government of the Territory of New Guinea for permitting our Lutheran mission helpers to return to their old stations round Onelunka and Kainantu according to the very joyful news we have received by last mail from our field of labour in New Guinea.

Now it remains for us still to pray and to hope that also in the farther inland about our mission stations Kerowagi, Ogelbeng at Mt. Hagen and Ega in the Chimbu valley, where some of the villagers in their great distress because of the removal of the mission helpers cut off their ear-lobes and fingers and made great lamentation, the same may occur and that also the families of the white missionaries will be permitted to enter to help befriend the native tribes. From such co-operation between the Government and the Mission blessings will assuredly result for the country and its people.