but at least it was better situated, more spacious and healthier. We had won the natives' sympathy more completely than ever thanks to the daily recital of the catechism, and the adjacent villages are demanding our attention. So, in a word, our New Guinea establishment is an accomplished fact.

C31 A Missioner of the Sacred Heart States his Object, Yule Island, 1887

Our objects, as you know, are the conversion and civilization of savages. The former regards their eternal destiny, the latter is concerned with their temporal well-being. The conversion at which we aim is change of habits, so that he who formerly lived without law, without restraint, guided only by caprice, follows henceforward a law which regulates and directs the actions of his life. It is also a change of intentions, so that he who formerly confined his desires to material things henceforward aspires to and labours for the attainment of the eternal reward of his fidelity in fulfilling the will of God—a change which raises him above the brute, and enables him to endure with patience the miseries of this life.

Civilization consists of social and industrial training. Social training should regulate the relations of men between themselves on this principle of Christian charity: ‘Do not to others what you would not wish should be done unto you;’ and this other which is its complement, ‘whateveryou would that men should do unto you even so do ye also to them.’

Industrial training consists in giving savages, who are generally indolent and lazy, habits of labour proportioned to their strength and to the exigencies of the climate, especially agricultural labour so favourable to the establishment of homes, to morality and even to health, and which would be the source of a well-being with which they are at present unacquainted—labour which I may say is so necessary to the prosperity of this Colony. For in the Climate of New Guinea it is very difficult for the white race to work in the sun either for the cultivation of the soil, the exploitation of the forests, or even of the mines which may be found hereafter.

The native when broken-in to work will be the necessary aid to the white man who will bring to him the benefits of civilization. For this reason the first white people who settle amongst our aboriginals in New Guinea should conduct themselves so as to be good examples of our social life and not patterns of its vices. This is at least what we for our part shall endeavour to do and teach.

THE LONDON MISSIONARY SOCIETY: DOCUMENTS C32 to C51

The Missionary Society, or the London Missionary Society, as it was named later, was established in London in 1795. From the first it was regarded as a missionary society of all Protestant religious denominations but as time passed it was regarded more and more as a society of the Independent or Congregationalist churches. The purpose of the London Missionary Society was the evangelisation of non Christian peoples overseas. Its foundation and aims have to be considered within the Evangelical Revival of the second half of the 18th century in Britain.

The Pacific Ocean region was the first chosen field of the London Missionary Society. In 1796 the mission ship Duff sailed to Tahiti in the Society Islands and early in 1797 a mission station was successfully established. Other missionaries from the Duff were landed in the Friendly Islands at Tongatabu and in the Marquesas. These sites were abandoned after a short time, however. On Tahiti it was not until 1813 that the mission met with any notable success. This was the conversion of King Pomare to Christianity and the conversions of his people which followed.

From Tahiti the work of the London Missionary Society extended westwards. By 1840 the Cook Islands, Samoa and Fiji had been entered. Success in these places resulted from the work of John Williams and it was he who instituted the policy of using native teachers to spread the Gospel in new places.

In the 1840s New Caledonia and the Loyalty Islands were entered and Niue or Savage Island also became an important site of mission activity. The assumption by the French of political control over
Tahiti in 1841 caused difficulty to the London Missionary Society. Similar difficulties arose in the Loyalty Islands (Lifu) in the late 1860s with the extension of French political control. For a period London Missionary Society activities were suspended on Lifu, and other areas for evangelical effort, free from foreign political interference, were considered by various members of the Society.

As early as 1826 John Williams had included New Guinea in his far-ranging schemes to extend the work of the Society. In 1836 the attention of the Society was focused on Murray Island in Torres Strait when a wrecked ship's complement were treated badly by the islanders. At various times subsequently, New Guinea was mentioned as a place to which the Society could very well extend its activities and in the late 1860s, particularly as French opposition to the extension of the Society's work in New Caledonia was demonstrated, new fields for evangelisation were considered. When funds became available to the Society in December 1869 the decision to advance towards New Guinea was taken and at the end of 1870 Rev. Samuel Macfarlane from Lifu and Rev. A. W. Murray from Samoa with Loyalty Islands teachers sailed to the Torres Strait. The first teachers of the New Guinea mission were installed on Darnley and Dauan islands. First contact was made with the mainland at Redscar Bay and in 1872 teachers were installed at Manumanu.

The killing of the passengers and crew of the wrecked
*Charles Eaton* by the Darnley Islanders in 1836 seems to have first directed the attention of the London Missionary Society to this area. Approximately 30 years later the incident was recalled by the founders of the New Guinea mission when stating their reasons for extending the work of the London Missionary Society to Torres Strait and New Guinea.

How often have the declarations of Inspired Truth, which describe the ways and actions of heathen men, been appallingly realised in the present day, and before the eyes of British travellers! How often, too, have the latter become, in their own persons, fearful illustrations of those prophetic announcements—"the dark places of the earth are full of the habitations of cruelty,"—"their feet are swift to shed blood". The number of our countrymen, who have fallen victims to barbarous cruelty, in countries where Christianity is known neither in its direct influences nor in its reflected light, have been numerous. Instances of pagan ferocity and relentlessness are fresh in recollection; but of late occurrences, exemplifying the veracity of scriptural statements, none bears so thrillingly painful and revolting a character as that recorded in the above representation. (An engraving of a native mask and arranged around it the skulls of the crew of the *Charles Eaton* wrecked in Torres Strait, N. G.) It is with unfeigned reluctance we introduce upon our pages a transaction so harrowing to humane and Christian feeling; but we consider it a solemn duty to pass over no event which may enforce upon the disciples of Christ the necessity of sending forth his Divine Gospel to every kindred and tongue, and nation and people: only by the diffusion of its heavenly principles, and its constraining motives to their exercise, can such horrors as that now under notice, be brought to a perpetual end.

Some time ago, as we gather from a Sydney paper, the *Herald*, under date Oct. 13, 1836, and from other public journals, the *Charles Eaton*, merchant ship on her voyage from Canton to Calcutta, was wrecked on a detached reef in Torres Straits, between New Holland and New Guinea. The shipwrecked people, including the captain, his wife, and children, with a number of passengers, landed by rafts on an island in the Straits, supposed to be Murray's Island, and all of them, with the exception of four boys, amongst whom was the youngest son of Captain O'ley (a child about four years old) and five of the crew who escaped to Timor, were cruelly massacred as they came ashore by the barbarous natives. Captain Lewis, in the Colonial Schooner *Isabella*, was despatched by the Governor of N.S.W. on a cruise in search of the survivors; and recovered two of the lads, though it is not at Murray's but at Darnley's Island, where they had been living in a state of nudity with the natives for more than two years and had been treated with kindness; although the other boys had fallen victims some time subsequent to their landing. At an island to which they had been removed, Captain Lewis also regained with much difficulty the skulls of the murdered persons, in the state represented. These which are forty-two in number, he brought with him to Sydney, where he arrived on the 12th of last October; and the following description of the manner in which the natives preserved them as a trophy of their sanguinary and diabolical achievement, is given in the same journal from which most of the preceding particulars are derived.

The body of the figure is composed of tortoishell, smeared over with a red colour, and measures between four and five feet, by about two feet and a half. A semicircular projection stands out from the forehead, made also of tortoishell fancifully cut, and when taken from the island was ornamented with feathers. In the centre of the figure from the projection upwards, is a small bundle of broken arrows, bound altogether. The eyes are detached and formed with a silvery shell, something like what is called the mutton-fish; and the face is surrounded with shells arranged with method. Many of the skulls are attached to the figure with European cordage, and bear visible marks of savage violence—some of them being partially knocked in, and others with deep incisions, from heavy and sharp weapons. The skulls of two females, and two children, are amongst the number. The government have ordered the skulls to be consigned to the usual place of interment, and the other part to be placed in the museum.

In September last, the Mangales Indianman, Carr commander, anchored off Murray's Island; but the information gained at that time appears to be of an earlier date than the above. A child, supposed to be the young son of Captain O'ley, was seen by Captain Carr in the possession of the natives, but as stated in the Sydney paper, has been since brought away in the *Isabella*.

Under whatever feelings the natives of this island acted—whether in revenge for some real or imagined wrong, received from the crew of a vessel by which they had been before visited, or the outrage and violence of convicts from New South Wales, who had reached their shores—from a desire for plunder, or from savage delight in shedding blood, no Christian mind can contemplate the horrible massacre without the deepest commiseration for the unhappy sufferers. But while sharing those feelings in common with others, the friends of Missions will in this transaction see new reasons for increased liberality and zeal in sending forth the humanizing, softening Gospel of Peace.

They will also perceive in this event additional evidence of the advantages of Missions. How differently would the shipwrecked crew have been treated had a Missionary dwelt on the island, or had its inhabitants been made acquainted, even by his occasional visits, with the truths of the Bible. Then, instead of being met as they landed with the murderous club, they would have been welcomed and cheered by sympathy and succour; instead of a grave they would have found a home, as comfortable as the resources of the island could have made it; instead of their countrymen being sent to search for their mangled bodies and unburied bones, the natives would have worked to assist them in providing the means of returning to their friends, even though such efforts would have met with no other compensation than forgetfulness. Deeds of murder equally appalling were perpetrated at the Sandwich and Society groups and other islands in the Pacific, after the first intercourse with shipping, and when there were no Missionaries among them; but since they have received the instruction of Missionaries, they have treated the mariners with kindness, protected any property
they might rescue from the deep, mitigated to the utmost extent of their power the calamity of shipwreck, and thus proved the true friends of humanity, and entitled themselves to the esteem and gratitude of the benevolent in every part of the world. These facts, while they animate those already engaged in the work will, it is hoped, recommend Christian

Missions to the encouragement and aid of many who may not hitherto have contributed to their support.


C33  An L.M.S. Missionary Pleads for a Wider Field, Mare, 1867

The subject about a mission to Torres Straits will be discussed at our meeting to be held next month. Since the islands there are a long way off from this mission, but not further than this is from Samoa. These islands were for many years mere outstations of that group. At the time that a mission to Torres Straits was proposed it was thought that that would be a fine sphere for the young men in this group who had given themselves to missionary work. The New Hebrides had been tried and the climate found uncongenial to the health of these natives indeed we could get no volunteers for the New Hebrides. But we have no means of getting there; that has been our difficulty; and in addition the French authorities prohibit any natives leaving the Island. A heavy penalty is attached to any one taking away a native without leave. Under these circumstances no mission vessel can take teachers off the Island. Thus obstacles are thrown in our way in every direction. We have been entertaining hopes of starting a mission on New Caledonia but protestant missions are prohibited there by law. I presume that the law which sustains our rulers in that is one that was made by Napoleon I, viz—that none but French men shall exercise any religious functions over French men or in a French country. We being English are prevented from beginning a mission there. But there must be something more than that at work. Doubtless it is the influence

of the priesthood over those in authority at home. Three young men from Mare went there (New Caledonia) some few months ago and were well received by a tribe who have been waiting for us for years but the commandant of the district ordered them away. In doing so he expressed regret but said that, tho' he himself was a protestant, necessity was laid upon him; for word had come from France that no protestant mission was to be allowed on that Island. The young men went on their own responsibility. We had hoped that an interview with the Governor would have set matters to rights but in this we were disappointed. Messrs. Jones and Macfarlane's interview with His Excellency was most unsatisfactory. They had many subjects to consult him upon but time was not given. And we write letters but can get no answers. We are completely shut in on every side and cannot go to any regions beyond. Even more Lafa teachers are no longer allowed on Vea. Such a circumscribed fate is inconsistent with our ideas of the diffusive spirit of Christianity, and we have little hope that our rulers will ever alter in their policy—Oh for more liberty! Oh for a wider field!


C34  The L.M.S. Decides on an Extension to its South Sea Mission, London, 1869

THURSDAY, SEPTEMBER 23 1869

Native Agents  The Foreign Secretary after stating that means appeared to be available of extending our Mission in Polynesia to many islands hitherto unvisited, suggested that a suitable outfit in clothing, tools etc. be provided for about twenty or twenty five Native Teachers with their wives who will be prepared during next summer to undertake this important work. On which it was resolved that a sum of between £100 and £150 be appropriated from Mr. Rawlinson's donation for Evangelistic purposes other than in India for the purchase of clothing, tools etc. to be supplied to Native Teachers proceeding to outlying islands in Polynesia where the Gospel has not been introduced.

25 NOVEMBER 1869

Evangelistic Work  Read letter from Rev. W. Gill dated October 4th, also from R. Arrthington, Esq., Leeds, dated November 20th and 29th, respecting certain proposals by Mr. Arrthington in reference to the new Evangelistic work proposed in Polynesia. On which it was resolved:

That Mr. Arrthington's offer of £160 for eight teachers for the large islands beyond Fale; and of a similar sum for the purpose of placing teachers in the Solomon Group be accepted.

MONDAY, 13 DECEMBER 1869

Extension of South Sea Missions  The Foreign Secretary read a Minute on the proposed extension of the South Sea Mission developing in detail the scheme sanctioned by the Board and suggesting the mode in which it should be carried out. He stated that a very earnest appeal had just been received from the Rev. J. Jones of Mare, for the establishment of a mission in New Guinea. The enterprise was a noble one; and his colleagues and himself felt a deep
sympathy with it. But it was too important to be undertaken without due preparation. He suggested therefore that it should be laid before all the Missionary Brethren and their people, and before the Australian Churches. Resolved;

That this proposal be accepted and that a copy of the minute be laid before the Sydney Committee and the Samoan District Committee.

C35  The Proposal to Extend the Work of the L.M.S. to New Guinea is Approved, London, 1869

MONDAY, 13 DECEMBER, 1869
The Foreign Secretary presented the following report from the Western Committee.
The committee reported to the Board that a very important proposition had been pressed upon them for the opening of a Mission to New Guinea. The committee considered the enterprise a noble one and deemed that ere long it might be found perfectly practicable. They therefore recommend the Board that the scheme should be placed before all the District Committees in the South Sea Mission for their opinion, that due preparation might be made for so important an extension of their work.

This recommendation was approved by the Board.

C36  Strategy and Motive: The L.M.S. and the New Guinea Mission, Samoa, 1870

... AS REGARDS THE SUBJECTS MENTIONED IN YOUR LETTER— I will come at once to the one great subject that is occupying our chief attention at the present time—the extension of our work to New fields.

I am glad my letter from the Loyalty Islands interested you, and that the news therein expressed accord with those of yourself and the Directors. I made further reference in my last to New Caledonia, and need not say more with reference to that at present. The occupation of the New Hebrides is the point to which I would now particularly refer. In a letter which I wrote after we had been to the Loyalty Islands you would find the 'gap' which you observed in my former letter to some extent filled up, and now, in compliance with your request, I will give you my views on the subject without reserve.

After seeing Dr. Geddie which I hope to do soon, I shall be able to speak with greater confidence but I am pretty well aware of his views now and those other leading members of the mission which he represents. And my opinion is the same as your own in that. If they (the Presbyterian brethren) are prepared to push forward, and can place a missionary on each of the big islands within a reasonable time it may be better to leave the New Hebrides to them. The Presbyterians are well able to occupy the entire group. They are in a position to place missionaries on every island great and small as fast as the way can be prepared. The reason why I thought some time since that it would be well for us to commence a mission on one or more of the large islands to the north, was that they were so tardy in their movements, but the very mooring of the thing by me seemed to startle them, and if the matter is put before them in the manner stated in your letter, viz., that they give us reasonable grounds to hope that they will occupy the whole group as fast as it can be opened up, I think they will give us a satisfactory assurance, and in that case it would be considerable as it seems to me, to leave the group to them. To do so would in all probability be a clear gain to the cause. We might aid them as we are now commencing to do by letting them have teachers from the Hervey Isl. and Niue. These teachers would be entirely supported by them and cared for in every respect.

Released from the New Hebrides we should be at liberty to direct our attention elsewhere. New Caledonia would I think have the first claim but by all means let us push on beyond that as far and as fast as our resources will allow.

We need no anxiety in leaving the New Hebrides to the Presbyterians as regards ability and resources. Committed to the occupation of the group there are the following sections of their body—the United Presbyterian Church of the Lower Provinces of British North America, the Reformed Presbyterian Church in Scotland, the Presbyterian Churches of Australia including New South Wales, Victoria, Western Australia, and Queensland, also the Presbyterians in Van Diemen's Land and New Zealand. All these Churches are pledged more or less definitely to give the gospel to the New Hebrides. Who can doubt this ability to do so? Why if they would bestir themselves and take hold of the work in a manner at all adequate to their numbers and resources they might occupy not only the New Hebrides but, if their hearts were large enough the entire remaining heathen islands of Polynesia.

Surely then we need not hesitate to leave the New Hebrides to them if they will give us the satisfaction we wish which I think they will do.

And in the event of our doing that let us give immediate attention to New Caledonia, and if New Guinea seems to be the next most inviting field, to that let our efforts be also turned.
The L.M.S. Reaches its Goal

It is an immense field in itself, and a mission would bring us into the neighbourhood of other large islands and supply the missing link between our Polynesian Missions and those of our brethren in the Indian Archipelago and so we should be embarked in a grand and noble enterprise—the grandest upon which our Society has entered for many years. The first step towards carrying the thing into effect would be an exploratory voyage in as much as we have very little reliable information respecting New Guinea and the islands adjacent. A month or six weeks of one of our mission vessels, either the John Williams or the Dayspring would be required for the service and it would be necessary for the Directors to arrange accordingly. A few teachers from the Loyalty Islands or Samoa or both might be taken on the first voyage that any eligible opening that might offer might be at once taken advantage of—and after a second visit the way would probably be clear for the commencement of a mission by missionaries from England. Such are the ideas that occur to me with reference to this great subject. I wish I had time and leisure to write more fully but such is not the case at present. I am obliged to write very hurriedly and in very unfavourable circumstances or not at all.


C37 The Means of Approach to New Guinea, 1871

Memorandum of Agreement made this twenty ninth day of May in the year of our Lord one thousand eight hundred and seventy one between the Rev. A.W. Murray and the Rev. S. Macfarlane on behalf of the London Missionary Society on the first part and Captain Charles Paget, Master of the Schooner 'Surprise' on the second part. WITNESSETH that the said Captain Paget agrees to place the said vessel at the service of the aforesaid parties representing the London Missionary Society to convey themselves, two servants, eight native teachers with their wives and four children to such places on the island of New Guinea and islands adjacent as they may direct.

The said Captain Paget hereby engages to provide suitable accommodation for the charterers in the cabin and for the natives in whatever part of the vessel he may think fit, and also suitable provisions for the voyage.

And that the above representatives of the London Missionary Society engage on their part to pay to the said Captain Paget at the rate of one hundred pounds (£100) per calendar month, payable by bills of exchange on the Rev. J.P. Sunderland, agent of the London Missionary Society at Sydney.

The term of charter to date from the day when Captain Paget shall have complete the necessary arrangements for his station and entered upon the New Guinea voyage, and that it be understood that Captain Paget be at liberty to call at his station on the return voyage to take in cargo for Sydney, but that the delay shall not exceed three days.

In witness whereof the parties to these presents have set hereunto their hands the day and year above written.

A. W. MURRAY
S. MACFARLANE
CHARLES PAGET

Witness
Samuel Ella

Source: South Sea Missions, Mitchell Library, MSS. No. A 381, MS. No. 679

C38 The London Missionary Society Reaches its Goal, Papua, 1871

Samuel Macfarlane (1837-1911), who was invited by the directors of the L.M.S. to undertake the new mission, was serving on Lifu in the Loyalty Islands when the call came in 1870. This was an opportune time because the French authorities had asked for his removal. They had also prohibited the use as mission teachers of any but Europeans and Loyalty Islanders. In these circumstances any extension of mission work in the group was unlikely and as early as 1864 when the prohibition was applied, New Guinea was seen as a possible field for the employment of native teachers. When in 1870 the French authorities allowed Loyalty Island teachers to leave and work in other places, it was decided that the time was opportune to extend to New Guinea using the principle of the 'native agency'. The Rev. A.W. Murray, who came to Lifu to take over from Macfarlane, joined the pioneer mission party to assist. It was not planned that he should stay on with the new mission.

Born in 1837 near Manchester, Macfarlane had followed the trade of a mechanic in his youth. He received some missionary training at Bedford and


was ordained in 1885 and received his appointment to the Loyalty Islands. He served there until he left in 1871 to establish the New Guinea mission. At the end of 1871 Macfarlane went to England and for two years in consultation with the directors plans were made for the extension of the mission. On his return in 1874 he set up the headquarters of the mission at Somerset on Cape York and in 1877 set up the headquarters of the Western branch of the mission on Murray Island. Macfarlane retired from the mission in 1886.  

Archibald Wright Murray (1811-1911), who accompanied Macfarlane on the pioneer L. M. S. voyage to the New Guinea mission field, was born in Roxburgh, Scotland, in 1811. He was ordained in 1835 after study at Turvey and Homerton L. M. S. colleges and was appointed to Samoa. He served in Samoa until he went to relieve Macfarlane on Lifu in 1870. In September 1872 Murray took charge of the New Guinea mission during Macfarlane's absence in England and during this time he lived at Somerset. On Macfarlane's return in 1874 with the arrival of the Rev. W. G. Lawes, Murray gave up the charge of the mission to them.  

Macfarlane and Murray wrote several books, singly and conjointly, on their work for the mission in New Guinea.  

We now proceed with our Report of the first Missionary Voyage to New Guinea. It is sad to think that the first missionary voyage to such an extensive field should have to be written at this late hour of the world's history, but so it is, and now that God in His providence is evidently going out before us and opening up our way, it is to be hoped that the Churches will bestir themselves, and make the possible amends for past neglect, by putting forth efforts commensurate to the undertaking to which they are summoned.  

We caught the first glimpse of New Guinea on Thursday 29th of June, the 9th day from our leaving Surprise Island. A thick haze hung over the land so that for some time only the mountain tops were visible. We gazed with intense interest as we neared the great land, one object after another appearing till we found ourselves in view of the barrier reef about two miles from the shore. We made the land near Keppel Point in latitude 10° 11' S. and long. 148° E, and ran along the coast all the way to Hood Point keeping as close in to the reef as we could with safety. We saw a number of natives fishing, some in canoes, and others on the reef, as we passed along.  

Hood's Bay and the point which forms its western extremity have a very striking and interesting appearance. The bay is about six miles wide and four deep. At the east point there is a lagoon, a remarkable looking place called Hood Lagoon. Many natives were seen at the sides of the Lagoon and they, and also those in canoes, and on the reefs appeared to be making signals for us to land. As however no canoe came off to us, we did not consider it advisable to attempt to hold intercourse circumstances as we then were, but rather to keep on towards Darnley Island, at which we hoped to obtain interpreters, and other facilities for the accomplishment of our object.  

It occurred to us that some place in or near this bay would be very suitable for a mission station. The western point named Hood Point on which there is a village and which runs out a considerable distance into the sea would probably be a healthy spot. Night overtook us as we were off this point, so there was no further inducement to keep near the land. Hence we stood out to sea and proceeded on our course.  

The part of the island we made and to which the above remarks refer is on the Southeast side of the great Eastern Peninsula mentioned by Lieutenant Chester, and the mountain peaks we saw were parts of the great central ridge which forms the backbone of the said peninsula called the Stanley Range.  

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3 A. Prendergast, op. cit., appendix 2, Missionary Biographies, p. 471  
4 A. Prendergast, op. cit., appendix 2, Missionary Biographies, p. 472  
5 See reading list
On the afternoon of Thursday August 3rd we were abreast of Redscar Bay and on the following day about noon we anchored near the east point of the bay close to a remarkable headland named Redscar Head. The name Redscar was given to this point and the bay on account of the reddish colour of the cliffs.

Captain Paget anchored here solely on his own account. We had given him to understand on leaving Darnley Island, that the object of the voyage was accomplished and that we wished no delay about the coast on our return. If at any point where we might make land, the natives should come off we should be glad, but we had no idea of coming to anchor at any part.

As it happened, we were able to turn our stay in Redscar Bay to valuable account. The natives were exceedingly shy at first. They showed no disposition to come near the ships and had no advance been made on our part we should doubtless have left without having intercourse with them. But on Saturday morning a boat was sent to the shore, and after a while returned with a man and a boy. They were from a canoe which the boat had met. No natives were found where it landed, though we had seen a number about the place the day before. They were evidently distrustful and so were inclined to keep out of our way. By bestowing little presents upon the man and the boy, and sending them back to the shore, to display their gifts and tell the wonderful tale of what they had seen, we gained our end; there was no more difficulty in getting intercourse on shore.

The most important thing connected with our visit to this place is that we have ascertained that this part of the coast is peopled by the Malay race. This confirms the impression we got in passing Hood Bay seventy five miles further to the eastward from the view we had of the natives there, and now we may almost certainly conclude that the whole coast of the Eastern Peninsula on the south side from Redscar Bay and possibly from Yule Island is peopled by the same race and very probably judging from the information obtained from Mr. Thorngren, the same is true of the north side. It is not unlikely that the dark race may be found in the interior.

Another important point we have ascertained by calling here, viz., that there is no difficulty in having friendly intercourse with the light coloured races on Papua any more than the dark. In the case of both we have now tested the thing and we have seen no trace of that invincible ferocity and treachery which have hitherto been regarded as their prominent characteristics. That they have been guilty of deeds of shocking cruelty and barbarism is beyond dispute, but we suspect that, if all the circumstances were known, it would generally be found that there have been misunderstandings, or that a wrong policy has been applied by the visitors; or that in some cases these have been guilty of deeds which fully account for the excesses committed by the natives. In dealing with a barbarous people everything, in all ordinary circumstances depends upon the manner in which the intercourse is conducted. Among the natives of Redscar Bay only a single weapon of war was seen by parties who went on shore and moved freely about among them—a stone club carried by the chief of the party.


C40 The Rev. Samuel Macfarlane Reports to London on the Result of his Preliminary Survey of New Guinea, Cleveland Bay, 1871

We have been to places which appear to us remarkably well adapted for the commencement of the mission, from which we hope the light will radiate. Interpreters have been provided for us and both on New Guinea and the adjacent islands chiefs have been prepared to give us and our teachers a very satisfactory reception.

Still we have had our difficulties, anxieties, and fears. But these are common to all great enterprises. We met with several of the Europeans in Torres Straits who are engaged in the pearl shell and trepang fisheries who showed us great kindness and expressed their delight at the prospect of New Guinea being opened up by missionaries, and also intimated their willingness at any time to render all the assistance in their power. There are however some lawless characters there, who have already endangered the lives of our teachers by plundering the plantations of the natives with whom we had left them only two days before. We find that dark deeds have been perpetrated by natives connected with these fisheries in the straits which have not been made public. These semi savages are armed with swords and muskets and sent off for ten days at a time to seek for pearl shell without a European with them so that the employers are really the responsible parties for the depredations of these men. As the friends of the natives we wish rather to stop than expose these disgraceful and cruel acts, and we have left a paper with our teachers from which we trust that all parties concerned will understand distinctly that our silence can only be secured by their non-recurrence.

We visited both the Papuan and Malay races. The former appears to occupy the Great Bight and the latter the South East peninsula so that here is just the field for our Eastern and Western Polynesian teachers. We have a good deal of material on hand, raised at considerable labour and expense; now is the time to turn it to account. For the successful working of this great mission, it is not necessary in my opinion to add a single missionary to the South Sea staff.

Although a South Sea missionary myself I am fully convinced that considering the age of this mission and the wants of our other missions, larger and more important than this we have our full share of missionaries. Surely we
The Beginning of the New Guinea Mission

owed by this time, to be able to obtain from the older missions, natives who are capable of becoming missionaries to New Guinea and carrying on the work under the guidance of Europeans two or three of whom can easily be spared and their places filled by native pastors. There is plenty of work for us that native teachers can’t do. Let them become the pastors and schoolmasters whilst we devote ourselves to translating and raising and supervising a superior native agency.

We called at Cape York where the Queensland Government have located a police magistrate and keep a dozen black troopers for the benefit of shipwrecked crews. Having heard that fever and ague raged there we were most agreeably surprised to find from Mr. Jardine that it is a very healthy place. We have been looking out for a suitable locality for the head quarters of the mission. It is desirable that it should be healthy and safe where there is good anchorage and good water. Cape York seems to be just the place, with a sanatorium and seminary established there as a refuge for the Polynesian teachers, and a teaching institution for the New Guinea natives who take their place in due time and with a small steamer or smart schooner to be constantly employed in fetching teachers left by the ‘J.W.’ at some point (the Loyalty Group off the coast of Australia) locating and visiting them and opening up new ground. The mission might for a while at least with two missionaries be most efficiently and economically worked. The sickly nature of the climate however, apart from many other considerations, requires that we should at least try the experiment of working in some such way this new mission by a native agency.

We were pleased to find that the ‘John Knox’ had arrived safely at Darnley Island. Hoping to fall in with us at the ‘Louisades’ [sic] Mr. Thorgren made for that point but

owing to contrary winds and strong tides and not having a quadrant, he got too far to the north and sailed along the coast of New Britain which for a time he mistook for New Guinea. ‘It’s an ill wind that blows nobody any good’. Had he not been drifted round there, we should not have had any information about the native’s in that direction nor should I have had the interesting curiosities that he collected for me which are an incontrovertible proof of the superiority of the natives in that quarter.

There were sixteen souls on board that small craft, a greater number than there would have been had I according to my original intention gone in her with a couple or four teachers. We find that she could have gone safe where this vessel could not go, and have been safe where this has gone. Although we should not have been so comfortable nor so well prepared for casualties in her as we are here, yet the Capt. and crew would not have debased themselves and vexed us by the shameless intemperance and profligacy of their conduct, and the disgusting and ceaseless profanity of their language. Our trials in this respect however, sink into utter insignificance compared with the satisfaction and joy we experience from the fact of having successfully accomplished the object of our voyage.

Knowing that you will be anxious to get all the particulars of this interesting expedition we have determined to forward the report from this place. Mr. Murray (a famous scribe) is writing out the clean copy for you. May it be the means of exciting a warm interest in the New Guinea mission.


C41 The L.M.S. Directors Give Thanks for the Successful Beginning of the New Guinea Mission, London, 1871

SOUTH SEA MISSION

The Foreign Secretary informed the Board that a successful effort had been made by the Rev. Messrs. Murray and Macfarlane, of the Loyalty Islands Mission, to commence the Mission, planned by the Directors, in the island of New Guinea. He laid on the table the voluminous and valuable journal of their voyage, which had been sent home by these brethren, and read extracts, showing how they had placed teachers on Darnley Island, Islands of Tanan and Saibai and had held pleasant intercourse with the natives on the mainland. He showed also, from the journal and letters of these brethren, that the Eastern Peninsula of New Guinea and the Papuan Gulf contained an extensive population, both of Malay and Papuan origin, and that there was abundant work open among them for all our Polynesian Churches.

The following resolutions were then adopted:

I. That the Board recognise, with devout thanksgiving, the good hand of God in the protection of the native teachers in their first intercourse with the natives of New Guinea, and bless Him for the guidance and grace which have been vouchsafed to them and to the missionary Brethren in commencing this important mission among the people. The Board commend these pioneers of the mission to His continued goodness, and pray that the Holy Spirit may

open the hearts of these barbarous and ignorant races to the message of love and peace which His servants have brought to them.

II. That the thanks of the Board be given to Messrs. Murray and Macfarlane for the Christian zeal, fidelity and prudence with which they have executed the commission with which they were entrusted. That the Directors rejoice with them in the present success of their enterprise; and, during Mr. Macfarlane’s visit to England they commend the teachers to Mr. Murray’s kindest superintendence and care.

III. That the Secretaries be instructed, as soon as practicable, to publish the journal of these brethren in a separate form; and that all details connected with the maintenance and extension of the mission be referred to the Western Committee.

The Directors then recommended the new Mission to God, with special thanksgiving and prayer, their devotions being led by Mr. R. S. Scott.

Source London Missionary Society, Directors’ Minute Book, 1871, entry for Monday, 11th December, 1871, L.M.S. Microfilm, reel No.23, frame 00623, Mitchell Library, No. FM4/2295
C42 Decisions Affecting the New Guinea Mission, London, 1872

THURSDAY, 31 OCTOBER 1872

Messrs. Drummond, Macfarlane and W. G. Lawes met the Committee by invitation.

New Guinea Mr. Macfarlane having been requested by the Committee to state his views respecting the steps necessary to be taken in commencing the New Guinea Mission, read a paper containing many valuable suggestions respecting the mode of procedure which it is desirable to adopt at the outset; after which it was resolved —

That Mr. Macfarlane be requested to submit his paper personally to the Board for their consideration and guidance at an early meeting.

That the following recommendations respecting the commencement of the New Guinea Mission be presented to the Board.

(a) That Cape York be made for the present the headquarters of the New Guinea Mission.

(b) That not less than three English Missionaries be appointed as the first Missionary staff labouring on and around the coasts of that island.

(c) That in the judgement of the committee some arrangement such as the employment of a small steam launch of about 30 ton burden so necessary for the thorough and safe conduct of the work in its earliest stages.

(d) That a sub-committee be appointed to make enquiry and report to the board respecting the kind of vessel best adopted for this purpose and the cost of its purchase and working.

SOURCE L. M. S., Western Committee Minute Book, entry for 31 October, 1872, L.M.S. Microfilm, reel No. 30, Mitchell Library, No. FM4/3002

C43 Captain Moresby is Critical of London Missionary Society Policy, Somerset, Cape York, 1873

I beg to acknowledge the receipt of your letter of the 16th inst: informing me (at my request) of the particulars relative to the reported murder of the Native Teachers and their wives at Bampton Island, Torres Straits and expressing your opinion that some ships to punish the supposed murderers should be resorted to, although you are adverse to life being taken, on behalf of the London Missionary Society to which the Teachers in question and yourself belong.

In reply I beg to inform you that if my other duties to Her Majesty's Service will permit, I shall visit Bampton Island and make personal inquiries into the matter.

I take this opportunity to express my opinion on the neglected state of the Native Teachers scattered by the London Missionary Society amongst the natives of Torres Straits and the South Coast of New Guinea. My opinion is based on what has come under my observation.

In February last year at Warrior Isl'd I met two of the Native Teachers from Cornwallis who informed me of their destitute condition, without food or medicine and that but for the repeated generous help of Mr. Bedford, the gentleman in charge of the Warrior Isl'd Pearl Shell Station, in supplying them with medicine and food they would have in all human probability perished. They stated that they had received no aid from the Parent Society since they were first landed on Cornwallis Island some 8 months previously.

This year I have visited the teachers at Jervis, Cornwallis, Murray and Darnley Islands also at Redscar Bay. At Jervis Island the Teachers' only available food consisted of 10 or 12 lbs of salt beef amongst 4 adults and two infants who were all living in a poor hut, and uncleanly way amongst the Savage Islanders. I was informed by the white man 'Albert Collins' in charge of the Pearl Shell Station at Brothers Island that he had constantly supplied these Teachers with food when they were destitute. A bag of biscuits which you requested me to land at Cornwallis Island I landed here.

At Cornwallis Island, the Native Teachers appeared in a better condition, although short of provisions until they received the supply brought from you by the 'Basilisk' yet having a good roomy house and garden of Sweet Potatoes, Melons and Bananas and not more than a dozen natives living on the island they could not be in actual want.

At Murray and Darnley Islands the Native Teachers were comfortably and cleanly lodged and possessed plantations of yams etc. but complained that they were left without any supplies of Bread, Rice, Tea, Sugar nor had they trade to purchase fish or other foods from the Islanders.

At Redscar Bay I found nine missionaries lodged in one house of the ordinary Malay Type, one apartment raised on poles some 15 feet from the ground. Three had died previously to the 'Basilisk's' arrival from the effects of the climate as I was informed. The nine remaining were in a most destitute condition, having no available food but a few lbs of rice. Three of them were at Death's door, the surgeon of the 'Basilisk' reporting that they could not survive more than a few days unless immediately placed under active medical treatment, and given nourishing food. The remainder were suffering more or less from Fever and Ague and the want of proper nourishment.

The sick were immediately removed to the 'Basilisk' and providentially recovered. A complete supply of Biscuit, Beef and Pork was left with the others.

From Bampton Island now comes the report that the native teachers landed there some months ago, and never since visited by any agent for the Parent Society, have been cruelly murdered on account of refusing to make the natives any return for Fish supplied.

The question is 'could the teachers make any return?' I have never yet seen that they were supplied with any trade to purchase food which is absolutely necessary before the yam season commences.

My observation of the above facts have led me to consider what means the London Missionary Society (who have
scattered these Native Teachers on many widely separated points amongst treacherous savages and exposed to a malarious and unhealthy climate) have provided to exercise due supervision and care over the lives and wants of the native teachers? I find the Mission has occupied the field for about two years and I am not aware that they possess any appropriate means to communicate with the stations! Certainly no regular system for visiting, victualling or assisting these unfortunate men is yet in operation.

I know that much may be said of great difficulties insuperable from just starting a Mission in a new and untried field, but, after making all due allowances, the want of a proper vessel to visit the stations and an insufficient supply of food, medicines and support cannot be excused.

Were the Pearl Shellers to act thus to the natives in their employ they would deservedly be subject to an action at law.

I have deemed it my duty to call your attention to these circumstances with the hope that a Society which has all my best wishes may quickly supply what is wanting.


C44 The Rev. A. W. Murray Comments on Captain Moresby's Criticism of London Missionary Society Policy, Cape York, 1873

In Captain Moresby's first letter to me which will now be given there is a clause inserted as a quotation from my first letter to him which conveys a much less forcible idea than the words I wrote, and which as it refers to a subject of great importance is worth correcting. The words to which I refer are 'You are adverse to life being taken' etc. The sentence as it stands in my letter is 'we are altogether adverse to life being taken on our account' nor did I use the word 'punish'. My idea was that as the 'Basilisk' was in the neighbourhood it would be well for Captain Moresby to call at Bampton Island and try and have an interview with the people, set strongly before them the evil of their conduct, and warn them against a repetition of it, and perhaps make some demonstration to show that their not being punished was solely owing to clemency and not to want of power.

And let it be noted, further, as appears from Captain Moresby's letter that my writing to him on the subject of the murder of the teachers was in consequence of his requesting me to do so. But for that I should certainly have made no application to him on the subject nor indeed was what I wrote an application, properly so called for him to interfere but simply an expression of opinion made at his request. Past experience has taught us to be exceedingly chary in soliciting the interposition of men of war.


C45 Port Moresby, Recently Discovered, Is Considered as a Possible Site for a London Missionary Society Station, Somerset, Cape York, 1873

Captain Moresby has made a discovery which is likely to prove of great consequence to us. He has found a harbour about twenty miles to the east of Redscar Bay, which he says will compare with any harbour in the world. The country around is hilly, and thickly inhabited by a people especially friendly with those of Redscar Bay and The Captain and the Doctor think there is no doubt that healthy conditions will be found. If permitted now to visit the teachers, as I expect, I will try to see the place so as to be able to judge of its eligibility for a mission station. From what Captain Moresby says I should think there is no doubt of its being superior to Manu Manu, but that place has not had its fair trial, as it was close upon the unhealthy season when the teachers were landed. But if the new place prove healthy all the year round it will be easy to hold on to Redscar Bay in connection with it as it is so near and all inclosed within one reef.

We must do our utmost to keep ahead of foreign adventurers. We have got the start of them now, and we must try and keep it, or we may have them preparing for us somewhere a reception similar to what Mr. Williams met with at Dramangu and Bishop Patterson at Santa Cruz. As regards the people wherever we have visited or have teachers the state is encouraging beyond anything we could reasonably have expected. The difficulty with which we have to grapple at present is the unhealthiness of the climate. If by the help and blessing of God we shall succeed in getting this solved we shall have before us a field of as high promise as perhaps was ever entered upon by any section of the Church of God. May God help us to improve our opportunity.

The London Missionary Society Establishes a Station at Port Moresby, 1873

All the way from Redscar Head to Port Moresby the country is hilly. Hills of various shapes and sizes—round, conical and irregular, with valleys and ravines, and the general characteristics, and the country all round Port Moresby so far as I was able to see it is very similar. The hills have little or no soil upon them and in consequence are almost bare of vegetation. They form a perfect contrast to the beautiful hills and mountains of Polynesia. A few stunted gum trees, and patches of course withered grass are about all that appears to the eye at a distance. In the valleys there is a greater appearance of fertility but so far as I saw the proportion of land fit for cultivation is small. Port Moresby is a spacious bay. It faces the South East, and is open to the sea for some seven or eight miles, when it takes a bend towards the west and forms the inner harbour, which Captain Moresby named, Fairfax Harbour. It, I did not see, but it is perfectly land-locked, and must afford shelter I should think from every wind that blows.

Soon after entering the Bay a village, or as it turned out, two villages came in sight—distant from the heads about three and a half or four miles. These we found to be Anuapata and Elevara, with parties belonging to which the teachers had had intercourse at Manumani. We anchored opposite Anuapata which name signifies, great land. Soon after getting the anchor we proceeded towards the shore in our boat. As we drew near the beach the place seemed deserted. We saw only empty houses although a few individuals appeared; the teachers were recognised and at once the place was in motion. Men, woman and children flocked to the landing place and gave us an enthusiastic reception. From the women the teachers' wives received a most cordial greeting, and nearly all the time we remained on shore, about three hours, they were surrounded by wondering and delighted groups and were kept talking incessantly.

The language here is the same as at Manumani so they were able to understand and be understood. It added to the interest also that some of the women whom they met here they had known at Manumani. I found that there are three chiefs, two, Ila and Kupa, belonging to Anuapata, and one, Eni, who is leading man in Elevara. With these we had a formal interview in the presence of crowds of listeners. It was an immense advantage on this occasion that we could make ourselves clearly understood. Rau, one of the teachers, has got an imposing hold of the language. Considering the shortness of the time that he and his fellow labourers were at Manumani. The object of our visit was stated to the chiefs and people and the nature of our errand explained as clearly as we were able, and to my question whether they wished the teachers to remain among them they answered emphatically and without hesitation, that such was their wish this was no new idea to them, as parties had met the teachers at Manumani and urged them to remove to their land on the ground that it is free from fever and ague and musquitoes! [sic]

I proposed the questions we are accustomed to put on such occasions as to the treatment of teachers, giving them land on which to build, assisting them with food etc., to all of which satisfactory replies were given. I thought it well to be especially particular in reference to one point. At Manumani though many of the people were kind to the teachers, others stole from them whenever they could get a chance. So I urged upon the chiefs and people that they should not follow Manumani in this respect. They promised that they would not and up to the time of our leaving no attempt had been made to act contrary to this promise.

After this interview I looked all round the place and satisfied myself that in as far as one can judge from appearances, there is everything to encourage hope, and confirm the report of the natives that it is free from fever and ague. We then returned to the ship and there I consulted the teachers, and found that their opinion was the same as my own. They were entirely satisfied with all they had seen and heard, and felt no hesitation as to the propriety of remaining at Anuapata and Elevara. So this was resolved upon and it was arranged that Anederio and his wife and Rau should occupy Anuapata and Rua and his wife should be at Elevara. And on the following day, Wednesday November 20th they left the ship, and took their abode in their new homes. Both parties are at Anuapata for the present but those appointed to the other village will remove thither shortly if all goes well.

We remained till the following day. I spent a large part of the forenoon on shore making final arrangements with the teachers, and completing a little business which I had commenced the day before with the aid of Rau and a native boy, getting together materials for a lesson sheet that teaching may be commenced with the least possible delay. All being completed we read together a portion of scripture and committed ourselves and our Mission in all its interests present and future to the care and protection of our Father in heaven. And so we parted.


Mission Planning, Somerset, 1874

THE FIRST NEW GUINEA DISTRICT COMMITTEE,
SOMERSET, 7 NOVEMBER 1874

At a meeting held at Somerset on Nov. 5th, 1874 present Revs. A.W. Murray, S. McFarlane and W.G. Lawes it was resolved:-

1. That pursuant to our instructions from the Directors we form ourselves into the New Guinea District Committee in accordance with Regulations Sec. II.
2. That Mr. Murray be Chairman, Mr. McFarlane Treasurer, and Mr. Lawes Secretary for the ensuing year.
3. That for the efficient working of both Papuan and Malayan branches of this mission it is desirable that two stations be occupied as head quarters. The Papuan to continue at Somerset until some more eligible place can be secured either on an island in Torres Straits or on the mainland of New Guinea.

That on Mr. Murray's report of the apparent healthiness of Port Moresby and the expressed willingness of the people to receive a Missionary, the Malayan station be formed there at once. Mr. McFarlane to reside at Somerset and Mr. Lawes at Port Moresby.


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**C48 The London Missionary Society Installs its First European Missionary on the Mainland of New Guinea, Port Moresby, 1874**

*William George Lawes* (1839-1907) was born at Aldermaston, Berkshire, and became by trade a draper's assistant. He studied for L. M. S. missionary work at Bedford and was ordained in 1860. He was appointed to Samoa and then worked on Niue (Savage Island) until appointed to the New Guinea mission in 1874. Lawes was the first European missionary to take up residence on the New Guinea mainland, at Port Moresby in 1874. (C48)

Lawes lived at Port Moresby for many years during his service but also travelled extensively along the south coast supervising the extension of the mission's activities. Work in language was Lawes' notable contribution and in 1891 the translation of the New Testament into Motu was completed by him.

Lawes spent the last 10 years of his service at Vatobora near Kapa Kapa at the training college for local teachers which he had been largely instrumental in having established. He retired from the mission in 1906.3

*James Chalmers* (1841-1901) was born in Argyllshire, Scotland and worked as a solicitor's clerk in his youth. After study at Cheshunt College and at Highgate he was ordained in 1865 and appointed to Raratonga where he ministered successfully until his call to the New Guinea mission in 1877.

After visiting Murray Island and Port Moresby, Chalmers undertook to establish the China Straits branch of the mission and he and Mcfarlane set up a station on Stacey Island in December, 1877.

Subsequently from 1879 onwards Chalmers, using Port Moresby as a base, was energetic in exploring the coast towards the west and establishing several new stations. It was largely due to him that the L. M. S. extended its activities to the Purari and beyond and Chalmers worked in this area throughout the 1890s. He was killed by the men of Goaribari Island on April 8 1901.2

Chalmers wrote three books on his own work and many books were written by others about him. Lawes published a grammar of the Motu language and a translation in Motu of the New Testament. The Rev. Joseph King wrote an account of Lawes' missionary career. (See reacing list at beginning of C32).

I have news to communicate which will cheer the hearts of the friends of missions—especially those who for the past three years have been anxiously watching the course of events in connection with the New Guinea mission.

The hopes expressed in recent communications with reference to this place are now realised. Port Moresby is now occupied by an English missionary, and it now devolves upon me to tell you something of the proceedings connected with this auspicious event. Mr. Lawes will no doubt write and speak for himself but he necessarily is very much occupied and our day will be short, so he will have very little time for writing.

We sailed from Cape York on our voyage to this place on the morning Thursday, Nov. 7th. The present is the season for calms and variable winds and the navigation in Torres Straits which is difficult and dangerous at all times for large sailing vessels is especially so at this season. For this and other reasons Captain Thurston stipulated as a condition for coming to this place that the 'Ellangowan' should accompany the 'John Williams' to render any assistance that she might be able to give, and well it was that she did accompany us. But for the help we had from her, our voyage would have been about one half longer than it was. In calms she took us tow, and where we had a fresh breeze we took her in tow, and so we worked our way along slowly but without any very serious occurrences. We got aground once in the neighbourhood of Stephen's Island. Happily by the help of the 'Ellangowan' and lightening the ship by throwing some of our ballast overboard, and pumping out some of our water, we got again into deep water, the vessel having sustained no serious damage. No other untoward occurrence took place during

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2 A. Prendergast, op. cit., appendix 2, Missionary Biographies, p. 463-4
PLATE 52: L.M.S. missionaries, Port Moresby, 1886 (Standing, L. to R.) W.G. Lawes and J. Chalmers (Seated, L. to R.) Watson Sharpe and E.B. Savage

Letters of Rev. W.G. Lawes, Mitchell Library, MSS. A390
the remainder of the voyage which terminated on Saturday the 21st of November. On that day we anchored at Port Moresby abreast of Anuapata at 7 p.m.

The teachers and principal people were soon on board and we had the high satisfaction of finding that all was right with reference to the people and that the teachers were alive and well; the women were suffering from slight ailments.

Soon after our arrival we had a formal conference with the chiefs. We met in the cabin of the 'John Williams' Captain Turpie and Captain Thurston were present. We were pleased and thankful to find that the chiefs were of the same mind as when I was last here. They seemed delighted that the missionaries had actually arrived, and were unanimous and cordial in wishing the missionary to settle amongst them.

As formerly our object in coming amongst them and wishing to live amongst them was stated and explained as fully as possible through the teachers, and they were told what we expect from them viz. That they do their best to protect the missionary and his family and property etc. To all our requests and stipulations satisfactory replies were given. Our interview closed with prayer in the native language offered by Rau. Capt. Turpie gave a small present to each of the chiefs and their attendants, and so the meeting terminated.

In the evening Mr. Lawes and I had a look on shore, and the following day, the Sabbath, was a day of special interest. Mr. Lawes, Mr. and Mrs. Smithurst and myself attended the native service on shore. The landing of our party excited quite a commotion. The people are not very demonstrative; indeed, compared, with many of the eastern islanders, especially the Niueans, they are decidedly the reverse; but the landing of English ladies among them made a stir. The women were specially delighted to see Mrs. Lawes, and not less to see her little boy. No one of our party excited greater interest than he among all on shore. The service was similar to that which I attended when I was last there and need not be particularly described.

On Monday morning Mr. Lawes, Captain Turpie, Captain Thurston, and myself went on shore, to arrange about a site for the mission premises. We had some difficulty in getting the views of the leading men united. We succeeded, however, in inducing all to concur with apparent cordiality in the choice which we had previously made in our minds. The place on which we had fixed and which we succeeded in obtaining, is a beautiful spot—a more beautiful spot it would, I should think, be difficult to find in any part of the world. It lies between the villages of Anuapata and Elevant, and is conveniently situated for both. It is near the sea on a ridge of land which rises to an elevation of 110 to 130 feet. At each end, at a short distance, is a little hill, and behind, all around, are hills and valleys of various shapes and sizes; and away in the distance are heights rising to an elevation above their neighbours sufficient to entitle them to the designation of mountains. The grand mountain range in the interior is hid by the intervening high lands.

During the course of the same day on which we fixed upon the site of the mission premises the tent with which Mr Lawes was furnished was erected close to the spot; and on the following day, November 24, the building of the dwelling-house commenced. The work was gone about with great spirit. Parts of the crews of the 'John Williams' and the 'Ellangowan' put a vigour and a heartiness into the work which entitle them to the warm thanks of all concerned: and the exertions of Capt. Turpie on board in pushing forward the various movements and the conduct of Capt. Thurston and Mr Runcie on shore not only in directing and superintending the work but in connection with Mr Lawes taking a principal part in it, entitle them to our heartiest thanks. They have gone about the work as if they felt it an honour and a privilege to have a hand in building the house of the first English missionary whose favour'd lot it is to settle on the mainland of New Guinea. The teachers also have lent effective help, and the result of all is that in the short space of a few days and a half the house is so far complete as to be in a habitable state, and very shortly, all being well, Mr and Mrs Lawes will take up their abode in their new home.

And so our deeply interesting errand to this place will be accomplished and a new era initiated in the history of the New Guinea Mission. We have got possession of a place in a high degree suitable for the headquarters of this branch of the mission and by the help and blessing of God we trust the mission will now make steady and rapid progress. God grant that so it may be.

And now in view of the past and the present of the New Guinea Mission we have surely ample cause to thank God and take courage. By the blessing of God in the efforts of the past three years, results have been realised greater than could reasonably have been expected.

We have gained the full confidence of both the native races, and there are openings for the settlement of missionaries and teachers on every hand, and everything seems to encourage the hope that a glorious future is in store for the New Guinea Mission.

Trials and reverses many and great may come of course but my faith is strong that the set time to favour New Guinea has come. He who has helped us so far will help and help still. May His eye be ever upon the esteemed brethren and sisters whose honour and privilege it is to lead the way in the great work; and also upon the native labourers, and may His hand be stretched out at all time to protect and bless. May the beauty of the Lord their God be upon them and may He establish the work of their hands upon them to the glory of His name and the salvation of the multitudes of the now benighted tribes of New Guinea.

With kindest regards to yourself and your colleagues in the Mission House of the Directors.

**Source:** L.M.S. Papua Letters, 1872-1876, Rev. A. W. Murray to Rev. J. O. Whitehouse, dated, Port Moresby, 28 November, 1874, L. M. S. microfilm, reel No. 1, M. L. No. FM4/420

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**C49 The L.M.S. Directors Urge Extension of the Mission Eastwards, London, 1875**

Both from Mr Macfarlane's and Mr Murray's journals we are beginning to see more closely the entirely temporary character of our occupation of the small islands scattered about the Papuan Gulf. Some of us have held from the first that they were but a practising school, a doorway to the mainland. And as for Mr Macfarlane's ever going to live on
an island like Mabuigi, we shall never have approved any arrangements of the kind. These islands are not New Guinea. Therefore, please to go on as you have begun: visit; watch over, and stimulate the native brethren: find out new clusters of people: and master the language. God himself will open your way to wider and better things in his good time.

Even in regard to your present residence. We are by no means sure that is the right place for our permanent English Station. It may be the most suitable at present. But we are learning much nowadays about the gentle and amiable tribes around China Strait and the D'Entrecasteaux Islands. The people seem to be numerous and to supply us with a large sphere of labour. We trust, therefore that both Mr. Macfarlane and yourself will not form too settled plans or confine yourselves merely to the present range of your work. We have to learn a great deal yet both about the coast and the interior. The Directors will therefore hope to hear in due time of your visiting other localities to the east, as well as to the west, and to be informed on your views respecting them, your letters are most welcome and most carefully read.

Last week I had the pleasure of hearing Captain Moresby describe to the Geographical Society his recent discoveries at the east end of New Guinea. I need not say how deep was the interest his statements had for us. As soon as I can get copies of his paper and of his new maps, I will send them to you both. And may I ask you kindly to make from the charts local sketches of the coast and on those sketches place all the villages, tribes, etc., that you learn of; and from time to time send these sketches or copies of them home.


C50 The Establishment of the China Straits Branch of the London Missionary Society, 1877

Report of the Voyage of the 'Bertha' from Murray Island to the East end of New Guinea

On the 17th October, 1877 we commenced our long projected voyage to the East end of New Guinea. The delay of the 'Bertha' (over which we had not control) enabled Mr and Mrs Chalmers to arrive in Torres Straits in time to accompany us. The six Loyalty Island teachers appointed to the New field decided to leave their wives and families at Murray Island with the bulk of their goods until they get settled at their new stations, so that we started with Mr and Mrs Chalmers, two Ratangan teachers and their wives and child, six Loyalty Island teachers and myself on board as passengers...

p 23 ... Mr Chalmers and I went ashore before dinner and had a look round deciding to form the mission station at the village on Stacey Island situated in the pass between that island and the mainland. The village lies at the foot of a lofty hill which like all in that part of New Guinea is wooded to the summit. The island itself is extensive and beautiful and contains abundance of excellent water throughout the year. We found no difficulty in securing a portion of the largest house in the village for the use of the teachers until they get one built. In the afternoon they and their wives and some of their goods landed. On the following morning we selected a site and commenced the erection of a house for Mr and Mrs Chalmers. The natives entered into the spirit of the thing cutting and carrying in timber. In less than a week we had completed the frame of a commodious, substantial house, which when neatly covered in with plaited pandanus leaves will make a comfortable temporary dwelling. There was nothing more we could do at the house and Mr Chalmers did not wish to detain the 'Bertha' any longer as the captain was afraid of the N. W. wind setting in which would necessitate our beating back, so we took the boat and spent a day visiting the enemies of the Stacey Islanders and the villages around the inner bay, making friends with all. We were received at every place kindly although with great noise and excitement. It appears that some of them have been recently fighting with the people of Stacey Island whom they describe as a bad lot, and (like the account of the present lamentable war of which you are hearing so much at home) according to the account of each the other party was ignominiously beaten.

During the week we had visitors from Katamaran and Farn Bays so that the report of the Mission will soon reach Orangerie Bay on the one side and China Straits on the other, meeting those from Kerepu and East Cape. The country about the East end of New Guinea has a totally different appearance from that in the vicinity of Port Moresby. The contrast was very striking. The former looked lovely and luxuriant like the South Sea Islands whilst the latter had a barren, brown parched appearance as if two days sail had brought us into a new country in quite different latitude.

On Dec. 4th bid Mr and Mrs Chalmers and the Ratagon teachers good bye. Commanding each other to the loving care of Him Whom we serve. We have left the 'Mayri' at the disposal of Mr Chalmers until the arrival of the 'Ellangowan', also the schooner's old top sail which made a very good tent for some of the goods. Seldom have mission stations such as those at East and South Capes to which we had no sort of introduction, been established under more favourable circumstances and with brighter prospects. There is at least a strong probability that the locality is more healthy than any we have yet tried in New Guinea. The great difficulty about foreign provisions is met, seeing that abundance of native food may be had for pieces of hoop iron, and the positions of our new stations are such as to leave little room to doubt that ere long the report of the peaceful and beneficial objects of our mission will extend along both sides of the peninsula and that soon there will be openings for as many teachers and missionaries as can be supplied. May the Lord of the harvest send suitable labourers into this part of His vineyard.

Our friends will join us I am sure, in devout gratitude to our Heavenly Father for the success of this long projected voyage. Having formed three new and distinct central stations with every prospect of success at unknown places and amongst unknown savages without any accident to the vessel or collision with the natives is a pleasing realisation of
the promise 'So I am with you always'.

Source: London Missionary Society, Papua and Australia Reports,

C51 Formulation of Policy, London, 1879

MONDAY, 8 DECEMBER 1879, NEW GUINEA
1. That in organising the New Guinea Mission the object should be to concentrate and consolidate, with a view to a future expansion on sound principles.
2. That the range of the Mission, should, for the present, have Murray Island for its Western limit, and to the East, embrace portions of the coast of the mainland not exceeding 300 miles; and that this range should include not more than three central stations, of which the Western station shall be Murray Island, on account of its comparative healthiness, of the gratifying Christian results of work in that island, of its proximity to the route of the line of steamers to and from England and consequently of the readiness of communication between it and the civilized world,—and that two other Central stations to the east be selected tentatively, having regard to healthiness, access to the natives, and ease of communication between station and station.
3. That the teachers, now occupying localities beyond the proposed limits be withdrawn, so far as the concentration of the Mission may require.
4. That while each missionary is left to carry on his work on his own plan, all arrangements of a general kind, affecting the whole mission, such as the selection of sites for the two eastern head stations, the distribution of the teachers to the three districts and their pay, the plans for the employment of the mission vessels, the control over them, etc. etc. are in the hands of the District Committee subject to the approval of the Directors.
5. That as far as practicable, the Regulations in reference to the functions, of, and conduct of business by, District Committees be strictly adhered to, as in other missions.
6. That the promotion of elementary education form a prominent feature in the work of the entire mission; this being regarded as the best preparation for the establishment of a Training Institution in the future:—that the immediate establishment of such an institution is deemed to be premature, and its future establishment not to be undertaken without the recommendation of the District Committee and the sanction of the Board.


THE AUSTRALASIAN WESLEYAN METHODIST MISSIONARY SOCIETY:
DOCUMENTS C52 to C70

The Australasian Wesleyan Methodist Missionary Society was created in Sydney in 1855 when Methodism in the Australian colonies received its autonomy as a conference, separate from that of the mother country. Up to 1855 missionary activity of the Wesleyan Methodist church in the Western Pacific had been carried on by the Wesleyan Methodist Missionary Society which was an integral part of the parent church in England. This society had been created in 1813 with the aim to evangelize among people in overseas places and it sent the first Wesleyan Methodist missionary to New South Wales in 1815.

In the Western Pacific the Wesleyan Methodist Missionary Society sent missionaries into New Zealand, Fiji and Tonga in the 1830s. The initial advance into Samoa in 1835 was not sustained and it was not until 1857 that Wesleyan Methodist missionaries established themselves permanently. In 1855 the autonomous Australasian Conference of the Wesleyan Methodist Church set up a committee to undertake the supervision of these existing mission fields in the Western Pacific, hitherto supervised from the United Kingdom. This committee was the Australasian Wesleyan Methodist Missionary Society with its headquarters in Sydney. The parent body in England continued its financial support for the Western Pacific mission field on a temporary arrangement. Otherwise the missions of the Western Pacific became the sole responsibility of the colonial church and its associated mission society.

In September 1874 the Australasian Wesleyan Methodist Missionary Society acceded to a suggestion