

THE LONDON MISSIONARY SOCIETY TUTUILA MISSION

**A TIME LINE OF MISSIONARIES, EVENTS AND BUILDINGS ON
TUTUILA, SAMOA, 1830 - 1910**

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HELSINKI) AND SUBMITTED THE AMERICAN SAMOA HISTORIC
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ATAULOMA SCHOOL, circa 1901

SOAS Archive Photo

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A TIME LINE

The time-line is based on documents from the London Missionary Society correspondence and reports in the SOAS archives, University of London

There are also excerpts from books and documents in the Bishop Museum archives, Honolulu

General source note: The letters quoted from 1836-1865 are from SOUTH SEAS CWM/LMS/02 INCOMING CORRESPONDENCE (1796-1927) They include a BOX number, a FOLDER number, and often a JACKET number

The Reports quoted are from 1866-1939, according to a Box number and year CWM/LMS/SOUTH SEAS/REPORTS BOX 1, etc.

The spelling follows the originals

1830

The best source for the early days of the Samoan Mission is:

The Samoan Journals of John Williams 1830 and 1832. Edited with an Introduction by Richard M. Moyle (1984). Australian National University Press: Canberra. It is also available through ANU E-Press.

For a general overview, see also:

'First Contacts' in Polynesia: the Samoan case 1722-1848. By Serge Tcherkézoff (2004) 2008. ANU E-press.

1836

In 1836, six London Missionary Society missionaries arrive in Samoa: Thomas Heath, Thomas Hardie, William Mills, Alexander Macdonald, George Barnden and Archibald Murray [Hardie, Macdonald, Mills and Murray were Scottish].

The average number of LMS missionaries in Samoa at any given time was 10; occasionally there were as many as 16 for short periods. The Samoan mission had the goal to educate and establish schools, and the mission was considered to be very successful at this.

ARRIVAL IN TUTUILA

July 10, 1836: **Mr. and Mrs. Archibald Murray** arrive on Tutuila with **Mr. George Barnden**; "**Mr. Samuel Wilson**, son of one of the original Tahitian missionaries, resided on the island a few months before Mr. Murray's arrival, where he was occupied in translating the gospel by St. Matthew." (Lundie 1846: 70)

Missionary Life in Samoa, by George Lundie and edited by his mother, Mary Lundie Duncan, Edinburgh: William Oliphant and Sons, 1846

“About 2 pm we landed, and as it was Sabbath, we got the people together and had a service with them. Mr. Wilson, who was best acquainted with the language, was the preacher.”

“On the following day our goods were landed and on Tuesday we quitted the ship and took up our abode in a native house kindly given up by the chief Mauga for our use.” (Murray 1876: 29)

Forty Years' Mission Work in Polynesia and New Guinea, from 1835 to 1875, by Rev. A. W. Murray, New York: Robert Carter and Brothers, 1876

“Our young friend Pomare, who accompanied us to Upolu, became our instructor; and with his help and constant practice [in Samoan] we were soon able to a considerable extent to understand and be understood.” (Murray 1876: 32)

“The population at the time of our settlement was about 4,000, rather under than over. Politically there are two divisions of the island; Pagopago is the headquarters of the one, Leone of the other. The Leone division has the larger population. It was somewhat over 2,000.” (Murray 1876: 33)

1837

(January 27) **Mr. and Mrs. Buzacott**, who were stationed on Rarotonga, arrive in Tutuila for a stay of 7 weeks; Murray goes outside Pagopago for the first time with Mr. Buzacott; they visit various villages and are treated well. (Murray 1876: 48)

“The public building in the village, designed for the accommodation of strangers, was at our service as a place to lodge in, but we must not desecrate it by conducting a religious service. That the natives feared ...world be displeasing to their gods.” (Murray 1876: 49)

Mr. George Barnden went to Leone station

“In September 1837 Mr. Barnden and I visited the greater part of the island. After the completion of this tour, we exchanged stations with Mr. Barnden for a few months. This he kindly proposed that he might finish **our dwelling house** [in Pagopago], as he was better acquainted with house building than I was.” (Murray 1876: 68)

Mr. Murray was at Leone for 4 months while the house was being built; he reported that Leone gave up heathen dances, Pago soon followed. (Murray 1876: 70)

(November) Native preachers were sent to start a Manu'a mission (Murray 1876: 72)

(December): The **Conway**, a British man-of-war, stopped in Tutuila. “Captain Bethune had the harbor surveyed and a chart made; he drew up the **first port regulations**.” (Murray 1876: 73)

1838

(20 February) The first Christian marriage took place on Tutuila (Murray 1876: 76)

“In the month of May we had a meeting of all the Christian party from both districts – a “May Meeting” we called it. ... There had been a war between them shortly before the introduction of the gospel. Neither party had been decidedly victorious, and a good deal of jealousy and bad feeling remained on both sides. By bringing them together for an object entirely unpolitical, we thought that such feelings would be likely to be lessened, if not removed. All passed off happily.” (Murray 1876: 82-83)

(16 November) **John Williams** and **The Camden** arrived in Tutuila on Friday and left on Monday Archibald Murray went with John Williams to Manono and they meet **Thomas Heath** there – Heath is upset because his wife has just died; the ship takes Murray back to Tutuila and takes **Barnden** from Tutuila to Upolu to assist in building a **printing office** for **Mr. Stair**, who had just arrived (Murray 1876: 98)

Mr. Barnden drowns on Upolu: “On the 31st of December 1838 he [Barnden] went with some others to bathe in a stream, three or four minutes’ walk from the mission station at Apia. The stream was flooded at the time ...and so the current was quite strong. Mr. Barnden could not swim and how he came to plunge into the stream as he did seems utterly unaccountable. He was carried away by the current and swept into a pool of considerable depth, where he sank. The natives were speedily on the spot and the body was got out of the water at once, but life was extinct.” (Murray 1876: 101)

May, 1838: After the death of Mr. Barnden, **Teava**, the Rarotongan teacher, was sent to work at Leone, and continued to work there and elsewhere in Tutuila for many years. He had come to Samoa with Mr. Williams on the *Messenger of Faith* in 1832 from Mr. Buzacott’s district on Rarotonga. (Murray 1876: 110).

Turner, Peter. *Journal of Peter Turner*. Book 4 and 5, January 1, 1836-June 11, 1839. (He was the first European missionary to live in Samoa; Copy of Journal in Feleti Library.)

1839

“Tuesday, March 6, 1839 was an important day in the **Leone** district. On that day a **chapel**, which had recently been completed, was opened. It was a noble building, considering the circumstances of the people. It was **90 feet in length by 40 [feet] in breadth**, and finished in the first style of Samoan architecture. A very large company assembled on the occasion – many more than the house could hold. Very liberal provision was made by the people of Leone for the entertainment of strangers, and the service appeared to produce a happy influence.” (Murray 1876: 104)

(October 1839) “... the United States ship of war **Vincennes** was at anchor in Pangopango. The *Vincennes* was one of six vessels sent by the United States Government on an exploring expedition. She was the flag-ship and was commanded by Captain, now Admiral **Wilkes**. ... The *Vincennes* remained three weeks with us, and by previous arrangement the **Peacock** and the **Flying Fish** met her at Pangopango, so we had all three for a time at anchor together.”

“... The **Camden** arrived on October 23, 1839, with **Mr. and Mrs. Pratt**, who went on to Matāutu, on Savai’i.” (Murray 1876: 120-21)

Daws, Alan Gavin. 1961. "The Great Samoan Awakening of 1839". *Journal of the Polynesian Society* Vol. 70 (3): 326-337.

1840

(December 1839 – January 1840) Mr. Heath and W. Buchanan visited Tutuila on their way to Manu'a

"Except a passing call from Mr. Williams, no missionary had yet been to that group; and the commission of the brethren, Messrs Heath and Buchanan, who now visited us, included a visit to Manu'a.

They arrived at Tutuila on the 9th of January. Mr. Buchanan was an infant-school teacher, and, on that account, he was selected to accompany Mr. Heath, that he might do something during their stay at Tutuila and Manu'a in his special department." (Murray 1876: 135-36)

"I preached and some of the natives delivered addresses. We subsequently attended several public services and found the same characteristics on all such occasions – the most earnest attention to the word preached – listening as if hearing the sentence of life or death – the deepest seriousness in prayer, and such concern to obtain pardon and salvation – I have met with nowhere else in Samoa. Many could not refrain from tears though entreated by Mr. Murray several times to attempt to control their feelings. Such are the scenes now common at Tutuila. ..." (Thomas Heath, letter December 1839; "Voyage to Tutuila and Manu'a", Dec. – Jan. 1840; Box 13 Folder 5)

Mr. Heath opened **Kupew Chapel** in Leone on Wednesday January 15, 1840 (Box 13, Folder 5)

Rev. Murray describes the same event in Leone:

"On Monday, January the 13th, we left Pangopango to visit Leone. We took Vaitongi on our way, and spent a night there, so the brethren had an opportunity of seeing what was going on at that place. At Leone we had a **chapel-opening**. The fine place, described in a former chapter, was not substantial enough to bear the heavy gales that occasionally sweep over Samoa, so it had to be taken to pieces, and rebuilt before it had stood two years. It was the people's first attempt at building a house of such shape and dimensions. Hence it is not surprising that they failed. The work of reconstruction was completed at the time the brethren from Upolu visited us, so we took advantage of their presence to have the chapel re-opened. The occasion was less interesting than it might otherwise have been, on account of the brethren being in haste to return to Pangopango that they might take advantage of the first fair wind to Manua. A large number of people assembled, to which Mr. Heath preached, and in the afternoon of the same day we returned to Pangopango." (Murray 1876: 139)

"Voyage to Tutuila and Manu'a" by Mr. Heath and W. Buchanan (notes written by Mr. Heath, Box 13, Folder 5)

"Mr. Heath, accompanied by W. Buchanan had visited Tutuila in our mission schooner built by Mr. John Williams" – what follows are the notes of the voyage as recorded by William Mills in his report of the meeting at Falefa, February 6, 1840 (Box 13, Folder 5)

Heath's notes:

(24th, Friday) Ofu: a canoe came to take them on shore; the schooner had to keep at sea during 5 nights of bad weather before they could land

(25th, Saturday) to Olosega

The missionaries made presents of hatchets and calicoes

“We were surprised to meet here with a chief’s son who speaks English readily. It appeared he had been at Sydney.”

They went from Olosega to Taū. A **new chapel** was opened by them at Fitiuta on Taū. “Various services were held and specimens of the Infant School System exhibited.”

Reading in schools in the 3 islands (of Manu’a): about 368

“At Tutuila, they, in connection with Mr. Murray, procured for the use of the schooner [the John Williams] a small anchor, £ 1,,18 and 100 fathoms of whale line £ 4. Total £ 5,,18, which purchase is confirmed by us” [at the Falefa meeting].

Mr. Samuel Wilson was dismissed from the mission because of “illicit relations with a Samoan woman” The meeting also approved £20/year to be paid to **Mr. Matthew Hunkin** “for his services to Mr. Murray in Pangopango.”

Signed Wm. Mills, secretary, Falefa, February 6, 1840 (Box 13 Folder 5)

Monday, February 3, 1840: A **chapel** had just been finished at Pangopango and was opened by Mr. Heath [on his return from Manu’a to Upolu]. On the following day, Heath and Buchanan sailed for Upolu. (Murray 1876: 139)

February, 1840: **Mr. and Mrs. Slatyer** arrive on Tutuila with **George Lundie** (Lundie 1846: 70)

March, 1840: a native service was conducted by **Matthew Hunkin**, who was originally a runaway sailor; then an English service conducted by **Mr. Harbutt**, then the afternoon service conducted by **Mr. Murray** (Lundie 1846: 81)

May, 1840: “Towards the close of this month, May, we had our annual missionary services. They were held at Pangopango on the last Wednesday of the month.” This included the “first missionary collection made on Tutuila”.

“They had no money, but they gave liberally of such things as they had. Their offering consisted of a quantity of arrowroot, about 2000 lbs., fifty-two pieces of native cloth, and twelve fine mats. These, the mats, are the most valuable property, in their estimate, that they possess”. (Murray 1876: 154)

June 1, 1840: Mr. **Slatyer** is in charge of Leone “and now takes up his permanent abode there” (Murray 1876: 163)

CWM/LMS/South Seas Journals/Box 9 1840, 124.

Letter to Rev. Ellis in London, June 30th

“Went to Leone on Saturday and made up a list of seventy persons intending to baptize them on the Sabbath. On the morning of that day, however, a messenger arrived from Pangopango bringing such intelligence as led me to hasten home without delay. What intelligence was, that the *Camden* had arrived bringing the deeply distressing news of the death of our beloved Brother **Mr. Williams**. He has fallen a martyr...”

Murray, Slatyer and Harbutt sail for Upolu

A.W. Murray, Pagopago, July 1840 - August 30, 1840 (CWM/LMS/South Seas/Journals/Box 9)

Letter to Rev. Tidman (in London)

He talks about visiting **Nuuuli**, where the people are building a road to link the village to Pagopago, with the notable help of people from Leone; he mentions that there were often wars between the western chiefs and others, often taking place around Nuuuli – so building this road is significant because Leone is working with the others to build the road; he also mentions a major storm where Br. Slatyer’s house was ruined in Leone, along with many other houses, coconut trees, etc.

April 1840 meeting in Apia: efforts should be made to introduce the gospel to Savage Island, and “the carrying out of the resolution was left to us on Tutuila.” “A small vessel belonging to the mission which had recently been built, **the Samoa**, was to be placed at our service; we were to furnish the teachers and **Mr. Hunkin**, a young man in connection with us at the time, an Englishman and a professing Christian, was to take charge of the expedition. Mr. H. had been a sailor, and was able to manage the vessel.” (Murray 1876: 162)

The *Samoa* brought back three natives from Savage Island (Niue). “These were brought to Pangopango and left there. One of them died shortly after their arrival; another ... left in a whaler after he had been some months on Tutuila, and we heard no more of him; the third, **Paulo**, turned out a steady, thoughtful man. He became an intimate in our family and continued with us till his death in 1854.” (Murray 1876: 165)

Changes in Pagopago: “Such was the desire of the people of the more distant villages to be within reach of the services at Pangopango, and to enjoy Christian fellowship, that many of them **build houses**, and made plantations in our neighborhood... Quite a number of little settlements sprung up round the bay. In each there was generally one or more white, **plastered cottages**, which gave the harbor a lively and picturesque appearance – an extreme example of the great change that was in progress....” (Murray 1876: 166)

Sacred Stones

September, 1840: On a visit to different villages with Mr. Slatyer, “we fell in with a great curiosity ... - a *heathen temple*. “... One of these was now found at **Sailele**, one of the villages visited during this tour. At this village we found a heathen temple – not a great affair by any means, but still a real heathen temple. It was a small house made of the wood of the bread-fruit tree, and thatched, as other Samoan houses are, with the leaf of the sugar-cane. It was only about ten feet in length, and six in breadth, and so low that a man of middle height could not stand upright in it. It is remarkable that the priest only was accustomed to enter it – the worshippers remained outside. Within were deposited three sacred stones, each of which bore a significant name. One was called, “*Le fatu lē gaeetia*” (the immovable stone); another, “*Le malo tumau*” (the enduring kingdom); the third, “*Le maa mau I le malo*” (the stone fixed in the kingdom). Close by was a small cocoonut grove. There had been originally but one tree, but as it was regarded as belonging to the presiding deity, it was sacred and must not be touched by human hands; hence its fruit had been allowed to fall around it and remain on the ground, and the consequence was that, at the time of our visit, instead of one tree, there was a grove, all of which was regarded as sacred.

This now obscure and insignificant village must have been a place of note in olden times, as worshippers used to resort to it from all parts of the island; and this may account for the obstinacy with which its people clung to heathenism.

On a subsequent occasion, another missionary brother who accompanied me broke some chips off one or more of the sacred stones, with the view, I suppose, of convincing the heathen that they were worthless in a religious point of view, and when I next visited the village I found that the stones had been buried that they might not again be desecrated by profane hands. ... There is something touching

in their burying their poor objects of religious worship. It looks as though they had some kind of affection, or at least veneration, for them.” (Murray 1876: 171-172)

Native Samoan preacher on Tutuila; **Pomare**, the son of Mauga, prepares to leave for a mission to New Caledonia; when the mission was visited in 1841, he had died on Tanna (Lundie 1846:269; Murray 1876: 85)

Henry Gibbons was a native of Islington, London. “...He had been a sailor from his youth. For some years before he became a resident on Tutuila he had been in whaling vessels, and when he bade farewell to sea-life he was an officer, of what rank, I forget, in an American whaler. The vessel was cruising off Tutuila in search of whales, when a quarrel arose between him and the captain, of so serious a character, that the captain told him he might go on shore if he was so disposed. He took the captain at his word, and went on shore, landing at a small village named **Poloa** on the south-west side of the island, and so ended his sailor-life. ... It was during the course of 1837 that he became a resident on Tutuila, and there he found himself surrounded by influences which he could not long withstand.” (Murray 1876: 173-174)

Gibbons joined Mr. Slatyer at Leone and joined the church there in 1840. “In 1842, he left Poloa and took up his abode at Pangopango. He built a house near to our premises, and was closely connected with us during all the time we remained on Tutuila. ... For many years he was superintendent of our Sabbath-school at Pangopango, and in many other ways he sought to make himself useful, while his consistent walk was a living testimony to the power and excellence of the gospel. In 1845, when Mr. Prichard arrived as British consul for Samoa, he appointed our friend consular agent for Tutuila, and shortly afterwards, Mr. J. C. Williams, who was consul for the United States of America at the time, gave him a similar appointment. For a number of years he continued agent for both these gentlemen, approving himself faithful in all things. He spent the latter years of his life at Poloa, acting as teacher of the village under the superintendence of Mr. Powell, who succeeded us at Pangopango. He died rather suddenly in March 1864. ... His death took place on the 10th of March at Poloa.

It ought to have been mentioned that he married a native, soon after his settlement on the island, by whom he had a large family, and with whom he lived till the time of his death.” (Murray 1876: 175-176)

1841

George Archibald Lundie, a young Scotsman, was in poor health and came to Tutuila, on *The Camden* from Sydney, because he was a friend of Archibald Murray (they met in Kelso, Scotland). He lived at the Leone station, where he died on September 25, 1841, under the care of Mrs. Slatyer, and was buried September 26. The grave was marked:

O le tungamau lenei
O Misi Luniti
Nu ia maliu I Leone
Sepetempa 25, 1841
(Lundie 1846: 285)

Mrs. Slatyer wrote: “He was buried on 26th by Matthew Hunkin, Mr. Baker, Mrs. Slatyer and Mrs. Murray. [We] sang the Samoan translation of that beautiful hymn ‘When I survey the wondrous cross’, which in times past he had often sung with delight.”

The grave was outside the chapel at the west end. (Lundie 1846: 256)

Murray went to Sydney in 1841, returning in August on the *Camden*. He visited Lundie in Leone before going on to Upolu on the *Camden*.

“A young man who had been a passenger with us from Sydney, who had a considerable acquaintance with medicine, offered to remain with our friend [Lundie] and do everything in his power for him, and Mrs. Murray came on after we left to assist Mrs. Slatyer in nursing him.” (Mr. Slatyer went along to Upolu.)

The young man from Sydney was probably **Mr. Baker**, mentioned by Mrs. Slatyer. (Murray 1876: 187) Mr. Lundie’s younger sister was **Mrs. H. Bonar**. (Murray 1876: 190)

Bonar was a well-known preacher in Scotland who wrote many hymns, and the Scottish missionaries in Samoa – for example, **George Turner** – translated some of Bonar’s hymns into Samoan.

Turner, Rev. George

Nineteen Years in Polynesia: Missionary Life, Travels, and Researches in the Islands of the Pacific
New Zealand: R. McMillan 1984

(original: John Snow, Paternoster Row, London, 1861)

Turner, Rev. George

Samoa A Hundred Years Ago and Long Before
1986 The Western Samoa Historical & Cultural Trust
Apia: Commercial Printers Ltd.

(First Printed London 1884)

1842

“Toward the close of February, an event of no common interest took place at Leone. The people there had built another **chapel**. They had set to work soon after the destruction of the former one by the gale at the close of 1840, and had now completed a building superior to anything that had hitherto been attempted in Samoa. With the assistance of two Englishmen, one of whom was Henry Gibbons, they put up a very neat, commodious place, with a gallery of considerable depth. It was furnished throughout with comfortable seats, and finished in every part in workmanlike style. It would **seat from 1000 to 1200** people. The gallery contributed greatly to the strength of the building, and a much less effort of voice was required to reach the congregation than if they had been all seated on the floor. It was in hand fourteen months and a great amount of labor was expended upon it.

It was opened on the 24th of February. ... Gratitude to God that the great work, for such it was to them, had been brought to so satisfactory a close, and that they had now a chapel which was likely to weather any storm...” (Murray 1876: 194-195)

“They had the best **chapel**, not only on Tutuila, but in the whole of the Samoan group.” (Murray 1876: 203)

Thomas and Amelia Slatyer left on the *Camden* to go to Sydney for medical treatment for her. They returned to Samoa, and spent about two years at Saluafuta, on Upolu. At the end of 1845 they left missionary life and returned to England. Mrs. Slatyer died a few years later and Mr. Slatyer took charge of a small church in Torquay, Devonshire; he died in 1854.

“We had recourse to a plan at this time which proved very useful. A united meeting of the members of both churches was held monthly at the village most conveniently situated for both districts. These were **Nuuuli**, the last village of the Pangopango division of the island, and **Tafuna**, a short distance beyond, but belonging to Leone. ... These meetings were kept up for years. They tended to promote a spirit of union and brotherly love among the members of the different churches, and to bind together the two divisions of the island.” (Murray 1876: 202)

Vessels

“Toward the close of the year,... we had a pleasant interruption for a few days. The *Camden* paid us a visit after her return from her last missionary voyage. She arrived on the 11th December. Mr. and Mrs. Buzacott and Mr. Heath were on board. Mr. and Mrs. Buzacott were returning to their station at Rarotonga, and Mr. Heath was about to proceed to England. The *Camden* was an old vessel when she was purchased by the Directors of the London Missionary Society. She had now been from England about five years, and required extensive repairs; hence it was considered advisable that she should go to England, either to undergo the necessary repairs, or be sold, as the Directors might determine. The result is known to all who are acquainted with the history of the Society. The *Camden* was sold, and another vessel purchased... During the stay of the *Camden* we had one of our periodic gales. It was not so heavy or destructive as that of 1840, but it was pretty severe. After the gale our friends prepared for their departure, and on Friday, December the 16th, 1842, the *Camden* took her final leave of Samoa. (Murray 1876: 207)

1843

“Feeling it impossible to attend properly to the whole of the island, I had asked the brethren to send us help, and had proposed that **Mr. and Mrs. Bullen**, then occupying a station on Upolu, should be removed to Tutuila; and on the 20th of April, we had the happiness to welcome their arrival ... They remained with us at Pangopango till the 1st of June, when they went to Leone, and entered upon the care of the station there.”

The May meetings were held at Leone this year.

“From 11 A.M. till 4 P.M. we were occupied in receiving the contributions. Money was still a very scarce commodity in Samoa, but cocoa-nut oil and arrowroot were obtainable, and these were easily converted into money.” (Murray 1876: 211)

“Among other things, it was arranged that a **boarding-school for girls** should be commenced at **Leone**, to be under the care of Mrs. Bullen, and a class at Pangopango for young men, to be trained for teachers at home or abroad. Girls from both districts were eligible for admission to the school, and young men also for the teacher’s class. Land was obtained at Leone without difficulty, and the people soon erected a suitable **building**, and the school was in operation in a very short time.” (Murray 1876: 212)

“I began my class with fourteen young men, and went on with it till some time after the formation of our central institution on Upolu, the now well-known **Malua Institution**, on a scale adapted to supply the group with teachers, and also to furnish a supply for the foreign field.” (Murray 1876: 213)

“Toward the close of the year, Mr. Bullen had a tedious illness, which extended indeed into the new year.” (Murray 1876: 213-214)

1844

Mr. and Mrs. Murray go to Upolu with an American whaler – to see if the climate helps her health

Arrival of **Mr. Stallworthy**

Mr. and Mrs. Bullen in Leone;

From April 20, 1844 to May 12, 1844, Mr. Bullen visited Manu’a

Matthew Hunkin was in Manu’a at the time

Bullen gave a sermon in Taū: “Every man, woman and child gives a present after the sermon = about 2400 lbs of arrowroot, 50 gals of coconut oil (worth £ 25).” (Box 17, Folder 7, August 6 letter)

Vessels

Murray left Mrs. Murray on Upolu to recover and returned to Pago Pago on April 16 with their son. They sailed on the **Victoria**, a small, island-built vessel. They decided that Mr. Bullen should make the trip to Manu’a but the master of the **Victoria** would not agree to bring Bullen back to Tutuila. Since the Samoans were “constantly going to and fro in their canoes” from Manu’a to Tutuila, the missionary party decided to take Mr. Bullen’s boat, along with the **Victoria**. “Mr. Bullen took his own boat, and a boat’s crew with him, and our faithful friend, Henry Gibbons, went to take charge of the boat on the return voyage. The party sailed in the **Victoria** on Saturday, April the 20th, and reached Manu’a safely.” ... For the return, there were two boats and a large native canoe. “A crew of natives were in Mr. Bullen’s boat, and he and Gibbons and a boat’s crew of natives were in a **whale-boat** which they had obtained at Manu’a. Whale-boats are considered specially safe.” (Murray, 1876: 220-221) (There is a story of the difficult crossing, but they made it safely to Tutuila.)

“Soon after my return from Upolu [to Tutuila], we had a visit from a British man-of-war, the **Hazard**, Captain Bell, commander. During the stay of the **Hazard** all the principal chiefs of the island assembled at Pangopango, and resolved to make an application to **Her Majesty, Queen Victoria**, to be taken under the wing of the British Government. They were induced to take this step chiefly on account of the proceedings of the French at Tahiti. Their application met with attention and a gracious reception from Her Majesty” (Murray 1876: 223)

May 29th a joint meeting of the two districts: “On Wednesday morning two public services were held simultaneously as we had no house nearly large enough to accommodate the multitude that had assembled.” (Reported in Murray’s letter of August 23, 1844; Box 17, Folder 6)

The sums:

Arrowroot 3102 lbs.

Oil 119 gallons

Money £ 10”4”6

In Leone, they occupy the new chapel and Bullen reports: “Schools in Leone well-attended: average daily 70 boys/90 girls”

(August 6; Box 17, Folder 7) Bullen writes of awakening in Leone
The missionaries are worried because the French have arrive in Samoa

(August 18, 1844; Box 17, Folder 7) Murray complains that the French are there and the English are doing nothing to stop them

(August 23, 1844; Box 17, Folder 6) report by Murray: Schools

Weekday schools (boys and girls) average 80 to 100

Church schools average attendance 250

Sabbath Schools

Boys average 130

Girls average 100

Each village has its own school – people are learning to read (spelling books and catechism)

It's their own choice and they are "taught by own countrymen"

(August 23, 1844; Box 17, Folder 6) Finances: Murray explains the bill for 'casks' = they need them to store the **oil** because so much oil was lost/ruined; the new casks will hold 1300 gals of oil
They took in £ 8"14"4 from oil and arrowroot this year [8 pounds, 14 shillings, 4 pence in the old style of writing British money]

December: Mr. Bullen is quite sick from December to January

1845

"The first noticeable occurrence in the year 1845 was an event of great importance to our South Sea mission – the arrival of the first **John Williams**. She reached Tutuila on the 31st January, having on board our brother Heath, accompanied by two young brethren, **Messrs Powell and Sunderland**. Having taken on board our Tutuila party, Mr. and Mrs. Bullen and myself, she proceeded to Upolu, and on the 3rd of February she anchored in Apia harbor." (Murray 1876: 227)

"A meeting of the members of the mission was held at Apia on the 12th and 13th of February ... It was at this meeting that arrangements were made for the publication of the "**Samoan Reporter**" – a paper designed especially for circulation among our personal friends. It was to be published twice a year, and **Mr. Heath**, with whom the thing originated, was appointed editor." (Murray 1876: 227)

Vessels

"In the month of July 1845 we had a visit from a British man-of-war, no very unusual occurrence, but connected with the visit of **H.M.S. Daphne** at the time referred to, there were circumstances which invested it with peculiar interest to the Samoan group, and to the island of Tutuila more especially. She had on board **Mr. Prichard**, just arrived from England as Consul for the group; and she brought a message from Queen Victoria to the chiefs of Tutuila, in answer to the application from them forwarded by the *Hazard* in March 1844. The purpose of the message was that the **Queen** declined to take the island formally under her protection; but that she would befriend the people, and not allow any other power to interfere with the independence of the native Government, or to have a greater interest in the island than herself. The message gave great satisfaction to the **chiefs** and people; they were not a little surprised and pleased that they should be treated with so much consideration by so august a personage

as Queen Victoria. ... The *Daphne* arrived on the 13th of July, and sailed for Upolu on the 23rd." (Murray 1876: 233-234)

"**Captain Onslow**, commander of the *Daphne*, kindly offered **Mr. and Mrs. Powell** a passage to Upolu, and as they were naturally anxious to get to the station to which they had been appointed on the island of Savai'i, they gladly accepted Captain Onslow's offer; so we were deprived of their society and help much sooner than we had expected. ... **Mr. Powell** had not, of course, been able to do much direct missionary work, as his acquaintance with the language was necessarily very limited; but his knowledge of **medicine** had been turned to good account. He had been instrumental in affording relief to large numbers throughout the island who had been suffering from various maladies, and on that and other grounds his departure was regretted." (Murray 1876: 234)

"At the meeting of the mission held on the arrival of the *John Williams* from England, it had been arranged that services should be held this year at all our stations, to commemorate the fifteenth anniversary of the London Missionary Society, and that a special effort should be made in aid of its funds; and **JUBILEE** services were held accordingly throughout the group. The services at Leone took place in the last week of August; those at Pangopango in the first week of September. The amount raised at Pangopango in aid of the funds of the Society was large considering the circumstances of the people. We had in cash £21, 19s 1d.; oil, 265 gallons, and a small quantity of arrowroot. Of the cash, £3, 5s. 4d., and of the oil, 36 gallons, were from the children, contributed by them in imitation of the noble example set them by the children of England in the purchase and outfit of the *John Williams*.

Mr. Bullen was with us at Pangopango and took part in the services." (Murray 1876: 234-235)

1846

Thomas Powell and wife are in residence at Pago Pago while Murray is away
Teaching assistants: Ioane, Petelu, Setefano Vasa, Lefau, Sipi, Apaisa and Sagipo
Murray is translating the entire New Testament into Samoan
Bullen travels to Manu'a for a visit lasting one month;

Leone School for Girls

Report Dated 29 June 1846, from Thomas Bullen (Box 19, Folder 5, Jacket C)

On November 17, 1845, a **boarding school for girls** opened with twenty pupils, now 32

-26 from Leone, 6 from Pagopago;

-most are 8-12 years old

-the matron is a female member of the church, trained for 3 years by Mrs. Bullen

-in correspondence, he refers to it as Mrs. Bullen's school

Daily schedule:

"At break of day a bell rings to awaken the pupils. The monitor for the week then sees that the girls are prompt in obeying the call to rise and dress. After the lapse of half an hour which is appropriated to private reading and prayer, the bell again rings, at which signal the children are expected to wash, after which they employ themselves in some useful manual labor, chiefly in the open air, till the hour of family prayer. At 7 o'clock the bell calls them together for this exercise during the course of which one half the children repeat a verse of scripture from memory. That all do not repeat is lest the service should be prolonged to an inconvenient length. Immediately after family prayers, breakfast is introduced. It is served to them on 2 long tables sufficiently ample to accommodate the whole number."

8:00 half children are conducted to the water for bathing; other half prepare lessons
9:30 bell rings for school
12:00 small children dismissed; class begins for those who write on paper – Bullen teaches this class
1:00 dinner; then non-bathing group bathes
3:00 Reading with Mrs. Bullen (until 5)
6:00 evening meal
7:00 family prayer
9:00 lights out

Parents of children supply food to the school (ready cooked)

Children make mats, baskets

Mrs. Bullen teaches sewing and needlework

Children of both chiefs and common people attend – he notes that this is different from the Sandwich Islands where rank determined who can attend school

Letter from Abraham (January 20, 1846) probably translated by Murray and sent to LMS in London; apparently this Samoan man visited London (Box 19, Folder 5)

Jan. 20, 1846 Tutuila

To: Mr. Arundel, Mr. Tidman and Mr. Freeman:

I am Abraham and write my great great compassion (or love) to you three, also to all the ministers and believers. My brethren I do not indeed forget you because we were accustomed to each other every day nor have I forgotten your kindness and your constant care of me, and your affectionate treatment of me every day.

Minister and the Society and Believers. I thank God on account of your affectionate and unceasing prayers to God. Now they are fulfilled. God has accepted your prayers. I and all my family, my wife and my brothers are again met. Behold great was our mutual joy and happiness in our meeting again through God. One important thing, however. I did not again meet with my father as his life has closed, as also that of some others of our family. I am now about to acquaint you with the state of my family in these days. Some are striving and wish to obtain salvation through Jesus Christ but others are trifling and making light of the word of God. And do not think of everlasting death. Now then the Ministers, Office Bearers and Friends and Believers of the Society do you pray to God for me and for all the family that all may become the people of Jesus.

Some account now respecting the work of God in my country in Tutuila. Though present times are not equal to former times [alluding to the revival] still the work of God continues to prosper in my land. Many cleave to Jesus and desire salvation. Many wish to be acquainted with the word of God and have a great love to it. Many also are concerned with their sins. But there is also a bad side in our state. Very many people are continually hearing the word of God and not receiving it. And listening to the announcement of the heavy wrath of God and not believing. And are not alarmed nor found repenting. Now then O Ministers and Believers and the Society – the parent of all the churches in these regions. I beseech you pray to God for those who continue careless and heedless that they may repent of their sins and be changed to true believers in Jesus. Pray also to God for the church that it may stand fast on the true Rock Jesus and that he may take care of it. Pray also to Jesus the Messiah for us, who assist in

carrying on the work of God that (we) too may be faithful and stand fast, and that we may be anxious and fear on account of the weight of the work of God. Pray also to God for the plans and the means employed in carrying out his work in our land that they may greatly prosper.

As to our public greetings, the people exerted themselves very greatly in the proceedings of our Jubilee and the May – these prospered greatly through the mercy of God. Great was the joy of the people in collecting things useful to the work of God – a great deal was obtained in money and arrowroot and oil. Behold these expedients and these plans prosper through God who assists us. That is the end of my letter of affection to all of you. May we all prosper through God. Farewell. Farewell to you. Love, love to you all. (*Talofa Talofa ia te outou uma.*) From Abraham

March 11, 1846 (Murray; Box 19, Folder 5 Jacket B) **Catholic Mission** established at Leone
LMS has built a **substantial stone dwelling house** at Pago Pago
No foreigners allowed off the ships overnight; this is enforced by the chiefs

“For several years past the Chiefs have carried fully out their port regulations. The consequence has been that comparatively little harm has been done by the crews of vessels touching at the island. Deserters from vessels are invariably sought after by the natives and almost always are taken back to their ships. None are allowed to sleep on shore except by special permission from the native authorities in case of sickness or some other important circumstance. No intoxicating drinks are to be obtained on shore; and such is the powerful influence exerted by the Gospel that not a single instance of a native female yielding to the wicked solicitations of a foreign visitor has been known for at least 4 or 5 years past.” (Murray letter, January 29, 1846; Box 19, Folder 5 Jacket A)

(29 June 1846 letter from Bullen in Leone; Box 19, Folder 5 Jacket C): Leone and Vailoa meet together and the other two meet together = all 4 make up the Leone District;

Jubilee Contributions: oil was 1120 gallons; arrowroot probably about 700 lbs., but no way to weigh it; £ 9 in money contributed by 1670 persons – only 196 in whole district did not contribute

659 men

459 women

82 infants

184 boys at school

239 girls, including boarding school

47 teachers with their wives

Census of District: 1866 persons of all ages; this is less than Slatyer’s census numbers of 2011 – in that census some were counted when no longer in the District.

During year, 30 deaths, 17 births

Thos. Bullen, Leone June 29, 1846

7 October (from Murray; Box 19, Folder 6 Jacket C): **The Globes** go to Leone station to help Mr. and Mrs. Bullen

On the 8th of September the French arrived in Pago harbor and were met by **Henry Gibbons**, who knows the harbor

October 9, 1846 **Matthew Hunkin** is part of Heath's visit to Manu'a (Box 19, Folder 6 Jacket C)

October 22, 1846 (from Bullen, Box 19, Folder 6 Jacket C);

Request for supplies for Mrs. Bullen's school;

Reports about 10 days at Manu'a: "Behold I stand at the door and knock" *Rev. III.20* was his motto for the trip to Manu'a

1847

"On Monday, October 18th, 1847, towards evening, Mrs. Murray and myself went for a little walk down towards the sea. We had gone but a short way, when we were startled by an announcement that *four* boats were in sight. A thing so unusual led to all manner of conjectures as to what was coming upon us. ...The **Rev. John Geddie and Mrs. Geddie**, and **Mr. and Mrs. Archibald**, were in the boats. They had come forth from their distant home, NOVA SCOTIA, sent by the United Presbyterian Church in that colony, to seek a field on which to commence a mission on some island of Polynesia, as the providence of God might direct. Their instructions were to come to Samoa, and confer with the missionaries there and seek their advice and co-operation in carrying out the object of their mission." (Murray 1876: 240)

"The idea of seeking a field in the South Seas was not a thing of haphazard. It was suggested by a fact which deserves a permanent record in the annals of missions. The United Presbyterian Church of Scotland, in response to an application made by John Williams, when he was in England about 1836, gave a sum of money, I think £300, to the London Missionary Society to assist in the opening up of New Caledonia as a sphere for missionary labor, the understanding being that missionaries should be furnished by that Church to occupy the island as soon as the way had been prepared by native pioneers.

All this was known to the United Presbyterians in Nova Scotia, and they were led in consequence to turn their attention to the South Seas as a place in which they had some interest." (Murray 1876: 241)

"**Mr. Archibald**, a young man, had come out in a subordinate capacity. He was to act as schoolmaster and missionary-assistant. His connection with the mission lasted only a few months after the field of labor was reached. He retired to Australia...." (Murray 1876: 242)

"The party had come by way of the United States and the Sandwich Islands. From the latter place they had come in a whale-ship, having made an arrangement with the captain that he should land them on some island of the Samoan group. Tutuila was first made, and the captain, without having any communication with us, had sent them, with everything belonging to them, on shore in his boats." (Murray 1876: 242)

Messrs Geddie and Bullen went to Upolu "to be present at a meeting of the mission which was about to be held, and confer with the brethren as to future plans and proceedings." (Murray 1876: 243)

Mr. Bullen and Mr. Geddie return from Apia and settle in Leone. "The principal thing required was the **frame of a house**, and that involved a great deal of heavy work, as every bit of wood had to be cut from the bush. The felling of the timber and dragging it down to the village was done by the natives, and some other of the heavier parts of the work was also done by them; but a large share fell to the lot of

the brethren themselves, and there was not a great deal of time in which to get through that and other necessary things. **Mr. and Mrs. Archibald** remained with us at Pangopango, and Mr. A. employed himself in similar work to that which occupied Messrs Bullen and Geddie.” (Murray 1876: 246)

In March, they were preparing for the *John Williams* to return and take Mr. and Mrs. Geddie to their new station. Mr. Geddie and Mr. Bullen walked to **Aoloau** to pay a farewell visit. Mr. Bullen got sick during this trip and died about a week later, leaving his widow and three young children.

“On the following day, Saturday, the remains of our dear brother were committed to the grave. The **grave** was dug near the spot where his infant son had been buried about twelve months before; and, while the digging was in progress, the little coffin was found; so **father and son** were laid together in the same grave. ... There he sleeps, side by side with the beloved **Lundie**.” (Murray 1876: 250)

“Mr. Bullen’s term of service ... was short. It was not quite seven years. He spent about two years on Upolu, and the remainder on Tutuila. ... He could only have been about thirty-two years of age. His death took place on the 24th of March 1848.” (Murray 1876: 251)

“The *John Williams* did not arrive till the 27th of May. ... The *John Williams* had on board our esteemed friend and fellow-laborers **Mr. and Mrs. Miles**, who had been to England on a visit, and were returning to their work in Samoa, and reinforcements to our mission, consisting of **Mr. Ella** and **Mr. and Mrs. Schmidt**. The vessel made no stay at Tutuila, only waiting to take on board our party, consisting of Mrs. Bullen and family, Mr. and Mrs. Geddie and ourselves, and proceeding at once to Upolu.” (Murray 1876: 253)

On June 1, “**Mr. and Mrs. Powell** were appointed to fill the vacancy caused by Mr. Bullen’s death. **Mr. Nisbet** was also appointed to go with the brethren, and with **Dr. Turner**, who was the deputation, to visit the out-stations ...” (Murray 1876: 253)

In the middle of August, 1848, Mr. and Mrs. Murray left Pago Pago and took up residence in Leone because it seemed to be better for her health. “The people completed the **dwelling-house**, the building of which had been interrupted by the appointment of Mr. Bullen to the westward mission;” (Murray 1876: 260)

On September 2, 1848, the *John Williams* returned from the voyage to the out-stations in the New Hebrides. Messrs Turner and Nisbet were on board; the vessel stopped at Tutuila and Murray met with them.

1849

During the early part of 1849, “the people of Pangopango were startled by two occurrences which were to them of much importance. They lost **two Maungas** within a few weeks of each other, under circumstances well fitted to arrest attention and lead to reflection.” (Murray 1876: 261)

In May, Mr. and Mrs. Murray moved to Pago Pago because their young son was not well. He died in Pago Pago and they returned to Leone with his remains. He was buried in **Leone** near Mr. Lundie, Mr. Bullen, and Mr. Bullen’s infant. “Our dear Robert Ebenezer was born on the 22nd of March 1847, and died on the 24th of May 1849.” (Murray 1876: 263)

In June, it was arranged that Mr. and Mrs. Murray would travel with Mr. Hardie to the out-stations in the New Hebrides.

“The *John Williams* arrived on Saturday the 11th of August. She remained with us over the Sabbath and on the following day we sailed for Upolu.

Aneiteum was now the head-quarters of the New Hebrides mission, and the place of greatest interest in that group. We were delighted to meet our dear friends Mr. and Mrs. Geddie, and Mr. and Mrs. Powell;” (Murray 1876: 264)

“**Mr. and Mrs. Powell** returned with us to Samoa. We reached Apia on the 26th of October, and at a meeting of the mission held during our stay on Upolu it was arranged that they should occupy the station at **Pangopango**.

On the 23rd of November we sailed from Apia, and on the following day we anchored in Pangopango harbor. On the 26th Mr. and Mrs. Powell left the vessel, and took up their abode in their new home. They were no strangers, of course, to the people, nor the people to them. They received a cordial welcome, and so commenced a connection which **extended over a period of more than twenty years.**” (Murray 1876: 265)

While Murray was away on the voyage, there had been “a great deal of sickness and many deaths [at Leone]. Twenty-six persons had died, but at the time of our arrival the health of the district was in a satisfactory state ...” (Murray 1876: 267)

1850

On the 5th of April there was a major gale, which lasted a whole day and did a great amount of damage throughout the island. “Large numbers of cocoa-nut and bread-fruit trees, and many houses, were destroyed. Our house [in Leone], being new and substantial, sustained little damage, but Mr. and Mrs. Powell had to abandon theirs, and seek shelter elsewhere. The most serious thing for us and the people of Leone was that **the chapel**, on which they had expended so much labor and property only a few years before, was injured to such an extent that it could not again be occupied till it was rebuilt. A great mistake had been made. The walls were of lath and plaster, instead of stone and lime. But for that, the house would in all probability have stood through any storm, and the ultimate saving would have been great. We were much inconvenienced during all the remaining time we occupied the station. The largest houses in the village were at our service, but it required three of these to hold the congregation, so we were obliged to have three separate services every Sabbath, two for adults, and one for children.” (Murray 1876: 268)

There was a scarcity of food after the storm and a considerable amount of suffering throughout Tutuila. (Murray 1876: 270)

Food

“There is a remarkable provision in the Samoan, and I suppose other groups of islands also, which is of great value to the people in times of scarcity. A yam is found in the bush which grows without cultivation, and which I think, is never quite exhausted. It is much inferior to the cultivated yam, and is not to be compared with taro, and it has to be dug from a depth of four, five, or more feet, and generally it has to be carried from a considerable distance; still it can be got, and, with what bananas

and cocoa-nuts may have escaped the storm, it enables the people to struggle along till times of plenty return. I have mentioned bananas, but the bananas indigenous to the islands have a poor chance when a hurricane sweeps over them. There is one kind, however, the *Chinese (Musa Cavendishii)*, which now grows abundantly throughout the South Seas, which is valuable at all times, and especially so when ordinary resources fail, connected with which there is a tale worth preserving. When Mr. Williams reached Samoa in the *Camden* in 1838, he brought with him a number of plants, which had been furnished by the Duke of Devonshire, with a view to their being introduced to the islands of Polynesia. Among these was a root of the Chinese banana. It appeared to Mr. Williams to have lost its vitality, and so satisfied was he of this that he threw it away. It caught the eye of Mr. Mills, who was the missionary at Apia at the time, and it struck him that it might possibly grow. At all events, there would be nothing lost by giving it a trial. A trial was made, and the result was that it did grow, and from that apparently dead root, every group, and every inhabited island of any considerable extent south of the equator, has been furnished with the Chinese banana, and its value to the natives is beyond all computation. It is low, and embeds itself more deeply in the soil than the native bananas, and so it escapes, and lives through the ravages of storms which destroy these. It grows with or without culture, but it amply repays the attention which it receives. I have seen bunches from plants that have been tended and cared for, so large as to require two men to carry them conveniently. And another of its superior qualities is that it bears in a much shorter time than the island bananas.

Our teachers have taken the plant, whose value is now so well known, wherever they have gone, and by their means, and that of other parties, the said banana is now found throughout the wide Pacific from Tahiti – I daresay I might include the Marquesas – to the islands of Torres Straits and the mainland of New Guinea.” (Murray 1876: 270-271)

The bad weather continued after the huge gale. In the Pago Pago district, “a land-slip [land-slide] from a mountain, near whose base a family dwelt, buried three persons, a young man, a woman, and a child, entirely.” (Murray 1876: 268)

(June 12) Powell writes about the house in Leone (Box 23, Folder 5)

July, 1850. “A vessel arrived bringing the first installment of an edition of the **Samoa New Testament**, which had been printed for us in England by the British and Foreign Bible Society. Most of the members of the mission had had a share in the translation and revision of the different books. These had been revised and printed separately at the mission press in Samoa, and, after a second revision, they had been sent to England, and an edition of the New Testament completed, of 15,000, had been printed under the superintendence of the **Rev. J. B. Stair**, who had been connected with our mission for several years, and had recently retired on account of Mrs. Stair’s health.

The arrival of the whole New Testament, in one neatly bound volume, was quite an event in our mission’s history, and awakened a deep interest throughout the group. The volume was sold at 2s 6d. per copy [two shillings six pence]. It met with a ready sale, and in a few years the entire sum - £1300 odd (thirteen hundred pounds) – at which the edition was invoiced to us was paid, and a balance was left to meet incidental expenses.” (Murray 1876: 272)

A drawing: The Church at Leone in 1875 (Murray 1876: 275)

Mr. Murray spent two last months on Tutuila, during which time Mr. and Mrs. Powell were in Manu’a.

“I made two visits to Pangopango during these last days on Tutuila, one about the middle of November, the other early in December, going on Friday and returning home on Monday each time.” (Murray 1876: 276)

(December 25, 1852; Box 23, Folder 5, Jacket E) Letter from Murray: It was decided that Murray will remove to Manono and be replaced in Leone by Sunderland.

1851

“January the 5th, 1851, was our last Sabbath on Tutuila ... and on the following morning we sailed for Upolu, and the next morning, Tuesday the 7th, we were landed at Saluafata, where our kind friends Mr. and Mrs. Drummond were at that time stationed.

During the following week a general meeting of the members of the mission was held, at which it was definitely arranged that **Mr. and Mrs. Sunderland** and ourselves should exchange stations. Pursuant to this arrangement a small vessel was chartered, and on Thursday, January the 30th, we, Mr. and Mrs. Sunderland and myself, sailed for Tutuila. We did not reach our destination till the afternoon of Sabbath. On Monday and Tuesday everything connected with landing and shipping goods was finished, and on Wednesday a farewell service was held with the people, and a farewell conference with the teachers, all of whom assembled from both districts. These engagements over, I was ready to depart. ... We sailed from Tutuila in the evening, and the following day, Thursday, the 6th of February, we reached Apia. Mrs. Murray had come from Saluafata, and was waiting for my arrival; and on the following morning we sailed for Manono, which we reached on Saturday morning, February the 8th.

Manono had been without a resident missionary since the death of **Mr. Heath** in May, 1848. Mr. Sunderland, in whose district it was included, had resided on the adjacent coast of Upolu. At the time of our removal to the island, **the long war**, in which it was deeply involved, was in progress. ... The few people who stood aloof from the war had put up temporary houses on the **mission premises**, and formed a little settlement in which they lived together, and they had thrown up **a rough stone wall** around the mission-house, that it might form a sort of fortress in case of a fight taking place in the neighborhood. The wall in front was close to the doors and windows, darkening and almost blocking up the house, and giving the place about as dismal and repulsive an appearance as can well be imagined.” (Murray 1876: 278)

(January 16, 1851; Box 24A, Folder 5) Murray’s letter about his move from Leone, Tutuila

(March letter from Sunderland; Box 24A, Folder 5): He writes that he has succeeded Mr. Murray in Leone and about “the late Mr. Bullen’s house at Leone” which had to be rebuilt.

(September 1, 1851; Box 24A, Folder 5) Letter from Powell about a visit to Manu’a

(October 20; Box 24A, Folder 5) Letter from Powell about leaving New Hebrides (where he had been stationed – he is explaining a disagreement that occurred there between the missionaries)

(December 25, 1851; Box 24A, Folder 5) A letter from **Sunderland: a new chapel was built in Leone**: “It has been 12 months since we succeeded Bro. Murray in this district. ...We felt in the very outset of our labours here the disadvantage of not having a suitable place in which to conduct public worship and carry on classes. The congregation had to divide hours Sabbath day and occupy two Samoan houses. The former chapel was blown down in the gale in 1850. A meeting of the whole district was held and they resolved to commence immediately the erection of a new Chapel. They set to work with great spirit, for

“they have a mind to work” and in one month a good strong **Samoan roof** was put up; another month sufficed for the building of the stone walls, so that in two months they had completed a good substantial **Chapel 90 feet long and 40 feet wide.**”

They decided to hold the May meetings on the 8th of July because of the cost of the building and the damage to coconuts.

“We had a good attendance and the people seemed to take an interest in the object contemplated and requested that their subscriptions, though small, should be devoted to the Westward Mission as it would give an additional impetus to their exertions and seemed to be a suitable channel in which to put their contributions.” (Sunderland Report, 1851, Box 24A, Folder 5)

**Leone District
From Feb to December 1851**

Population about 1700, distributed in 22 villages

Marriages		26
Deaths	Males	23
	Females	9
	Children	28
		60
Births		37
Decrease in population		23

Services at Leone

First Monday in the month Missionary prayer Meeting 6 a.m.

Tuesday	Female Bible Class
Wednesday	Preaching
Thursday	Young Men’s Class
Friday	Explanation of the Psalms
Saturday	Church meeting once a month, and meeting of all candidates for church fellowship once a month.
Sabbath	Two services – and Sabbath school

The native teachers preach, have bible class and conduct schools in the various villages in which they are allocated. The Teachers meet the missionary every Monday morning for instruction. There are 24 Teachers in this district.

Church Members

Admitted	5 – 4 males, 1 female		
Excluded	10	For telling lies	2
		Adultery	2
		Using improper language	2
		Quarreling	2
		Assisting in improper marriages	2

Deaths 7

Male members at present in the church 147

Female “		139
	Total	286
Number of Children in Schools		470
The above statement gives an account of things in the Leone District for 1851.		
J. P. Sunderland		
(Box 24A, Folder 5)		

1852

(August 26 from Sunderland): Leone and Manu’a
 (November 17 from Powell) about chiefs, New Hebrides affair

1853

Box 25 Folder 4, Jacket B
Powell, Thos. June 17, 1853
 Letter to **Wm. Hurlbutt**

“It is truly distressing to witness the evil consequences of the wars which are everywhere springing up. Scarcely a village of any extent ... has resumed the abominable night dances, with other abominations not to be named. May the Lord in mercy quickly bring these things to an end. There are many reasons given for the present state of things which show the folly by which they are led astray, but giving us hope that the war once over they would return to a better and more orderly state.” ...

“As soon as the people in our district heard of our arrival at Apia, a large body came round to see us and welcome us again although the distance is considerable. ... Many have died: The reply respecting many times was *Ua oi ia* (He is dead).”

Box 25 Folder 4, Jacket C

Pagopago Tutuila
July 14, 1853 Thomas Powell
 To: Rev. A. Tidman, Foreign Secretary, LMS

One Chapel has been erected in the district during the year; and the teachers have erected for themselves at Pagopago a substantial school house furnished with desks and forms. This offers facilities for giving them instruction which we had not previously enjoyed.

1854

Box 25, Folder 7
February 6, 1854
Leone, Tutuila/Sunderland

Not much in the way of contributions

“Fewer vessels have called at the island during the past year; and there is a great desire at present amongst the people for boats which has no doubt tended to lessen their contributions.”

“The subscriptions are as follows for 1853:

Monthly subscriptions in money	7£ 3s, 11 pence
At the Public Meeting	11 8 6
Oil in monthly subscriptions 6/7 = 1 gal =	30£ 17s
Total	49£ 9s, 5 pence

“There is no doubt that had we been at our station during the whole year we ought to have usually more but given the circumstances the contributions are encouraging.”

“We have had with us at Leone three teachers and their wives from Manu’a. They have been receiving instructions with a view of being engaged in the work of Christ in foreign lands. They have passed a period of probation with us on Tutuila, and feeling satisfied as to their character they are preparing to go down to the Institution at Malua to receive further instruction.” (To send them to other missions in Western Polynesia)

“We have two youths from Eromanga with us, whom we brought up in the *John Williams* from Dillon’s Bay. The people at Leone seem pleased to see them, and are disposed to take considerable notice of them. We hope they will soon be able to read and write Samoan that they may return to their homes fortified by what they see and learn in Samoa.

Box 25, Folder 7

Sunderland June 27, 1854

This year the May Meeting in Leone was all that they could wish for

“We had a Missionary Sermon on the Sabbath morning, May 7, from Philippians II. 9. 10. The ordinance of the Lord’s Supper was in the afternoon. On Monday and Tuesday the people brought in the remaining contributions, and on Wednesday morning at 9:00 the people assembled for the Public Meeting. Our larger chapel was crowded. After opening the business of the meeting by singing and prayers, speeches were made by several of the principle chiefs. The strain of their remarks were such as to show that they took an interest in the work of Evangelicalism, the islands to the West, and that although they were not able to do much, yet they were willing to throw in their aid as far as it went. They deplored the ignorance which still prevails in Samoa, and made many just remarks outlining the differences between those who *love* darkness in Samoa and those who are in real darkness in heathen lands, who cannot see the light because it has not yet been taken to them. They regretted that they had so little money to give. During the past year very few ships had touched at their island and those which have done so have refused to barter with money so that our cash subscriptions are much smaller than year than in former years. After the Public Meeting in the morning, the children of the whole district assembled in the afternoon. Suitable addresses were given. Every child had contributed something during the year. The result of our subscriptions from the last meeting in August 1853 to May 1854 are as follows:

Monthly subscriptions in oil	223 gal.
Cash	£ 7, 11, 0

Subscriptions before the meeting £ 617

Making 840 gal. coconut oil and £ 7, 11, 0 in cash

The oil will be shipped on board the "John Williams" and the cash part over to the Treasury of the Samoan Mission."

"They have contributed, also, toward the support of their own native teachers in the district in the shape of native cloth, calico, shirts, etc. – 347 articles. When informed that we thought the time was fully come when they ought to give some acknowledgment yearly to their Teachers, all the lands in the district responded to the call and the above is the result of the first year's effort."

"In your communication of Sept. 1, 1853, you refer to the subject of civilization and the importance of employing every means to promote it among the natives of this group of islands. Be assured that we have strong and deep impressions on the subject and we are willing to do everything in our power to promote it. If the Samoans have not made such great advances in this respect on other groups, it must be kept in mind the numbers of years the Mission has been established and also the peculiar difficulties which have been thrown in the way of very rapid steps being made in what we call civilization. Before the war broke out on Upolu there were many pleasing signs of advancement in this respect among the people. A sofa, a chair, a table, a bed, etc. might be found in the dwellings of the natives but this was effectively put to a stop in the social state of the Samoans at present."

"The natives of Tutuila have not had to contend with war, other causes have been at work amongst them to retard their forces. The little inducement there is for exertion in this respect is one great drawback. The people require more artificial wants before they will be induced to imitate foreign customs. They prefer their own houses, to plaster cottages and certainly the Samoan houses are neat, strong and clean. The little inducement there is for any inducement to make any lingering efforts to improve the conditions among what might be called a commonality of good, supports them. The man who works the hardest seems to be impressed upon by his relations. He has only the pleasure of distributing what he gets among them. They know of enemy dollars and everything he possesses and do not scruple to ask for it, and such is the custom of the people that the man, as much as he may want to retain his property yet for fear of offending his friends parts with all he has accumulated."

"Another thing which greatly retards their progress in civilization is the want of cooperation. The want of power amongst those who are called chiefs. For instance, if a chief or the chief of a certain district in Rarotonga listens to some support from the missionary which will promote the general good, the chief tells his people to do it and they must comply. Very different is the state of things with us in Samoa. The chief has very little influence over the people to go out of the ordinary course and tell them to work upon each member of the community and by persuading to allow those things which will promote their corporal and spiritual welfare. We should be very glad to see a great change take place in the external aspect of the Samoans. There are many customs the adoption of which would be greatly promoted of their welfare and as time and opportunity present we do not fail to lay before them the importance and the advantage of seeking to elevate themselves in the scale of civilization. They do not lack capacity to acquire any art or trade which we might wish to teach them. We hope we shall see our wishes go answered in a more improved state amongst them as regards their achieving civilization. The increased intercourse with foreigners, though not without some evils yet will I have no doubt be of some use to the people."

"In respect to the state of the church in this district, we must note there are signs of spiritual life."

J. P. Sunderland

Box 25, Folder 8

Powell, July 19th, 1854

LONG Report (not all of it here)

Serious Quarrels

“On Sunday, 18th Sept. we heard rumors of serious disturbances between the people of **Tula and Aoa**, two villages of the eastern part of the district. In the afternoon of the following day, Mauga, the chief, came to inform me that the news had just arrived that there had been a fierce encounter that morning between the two parties and that preparations were being made for a set battle the next morning. He wished my opinion as to whether Pagopago had better hasten to interpose. Salanoa, the chief of the aggressor in this case, is related to Mauga and is called his son. I therefore advised Mauga to interpose his authority but not to allow the young men of Pagopago to accompany him. He immediately set off and was followed by the young men of the village with clubs and spears. As soon as I knew this, I pursued and overtook him and again entreated him not to allow the young men to accompany him. He said they would proceed only as far as Aua, a village in the distant part of the bay, where a council of all the villages of the bay would be held.”

“I then returned to request some of the most confidential of the chiefs to start out again, allowing the body of young men to go and in secret went to the village where the council was to be held. All the chiefs and young men of the bay were assembled in the marae. Many speeches were made for and against the proposition to keep back the young men. At length it was proposed and promised that if I would return each village should be responsible for the orderly behavior of their young men. I considered it most prudent to comply with this request. They therefore proceeded by moonlight and arrived at Aoa just as Salanoa and his allies were coming down upon it. As soon as Salanoa perceived the approach of Pagopago he became most furious in his attacks on chiefs and others of Aoa. He attacked Mauga, saying he had commenced his war for him.”

“Mauga sent for the chiefs and demanded an investigation of the cause of this disturbance. One of the chiefs replied that one of Salanoa’s sisters had been guilty of adultery with a man of Aoa. Her husband belonged to Leone. They had therefore taken to Leone not only the customary payment in such cases for the injured husband, but also the lady herself and this was declared to be the grounds of the war. Salanoa was offended because they had taken his sister to Leone instead of sending her to himself or his family. He said they had taken his sister as a ransom price to save themselves from the anger of Leone. The chiefs of Aoa haven’t given this explanation, Leiato, chief of the district of Sa Alātaua, stood up and said that the truth of the case was this.”

“Two of Mauga’s brother chiefs – viz. Fanene, the Prime Minister, and Teo, had lately been to Salanoa and told him that if he would speedily make an attack on Aoa and send them word, Pagopago would hasten to his aid. When Mauga and other chiefs of Pagopago Bay heard this they were completely abashed. Leiato continued his speech saying that since they reformed they had come to their own war, let the young men do as they pleased to the lands of Aoa! This was the signal for a scene of devastation. The young men rushed to their work in all directions: the houses were ransacked, the taro patches cocoa-nut trees, bananas, etc. were destroyed; pigs and fowls killed and cooked, and such as were not in good condition were cast away.”

“Mauga however interposed to save the household property. He ordered that every article which had been taken out of the houses should be restored and enforced his command by referring to the judgment of --- regarding those who might have the ability to keep back an article.”

“These things being restored, the aggressors took their departure each young man being loaded with some two or three baskets of cooked pork.”

“By the Thursday following most of the people had returned and one of the chiefs of Pagopago, a church member named Asuega, came to acquaint me with the above particulars. Several persons had been badly wounded in the two days encounters but no one died. Here there was cause for gratitude while there was much evil to deplore.”

“I sent for Mauga and Asuega and endeavored to convince them of the great sinfulness of this transition. I reminded them since they had taken advantage of a defenseless village – since the strong had trampled on the weak, Mauga and his associates could not expect to escape the vengeance of God. I endeavored to explain to them that the judgment of a political community could not, like that of individuals, be deferred till that Last Day. I showed them that God is not straightened for means to punish them, and therefore, I urged that compensation should speedily be made to the injured village.”

“They asserted to the truth of all Samoans and Mauga promised to do something to make amends for the evils which had been perpetrated.”

“Meantime, I approached an aging chief of Pagopago, a teacher named Topo, who owns land at Aoa, to remain there some time and use his best endeavors to dissuade the people of Aoa from deserting their village and fleeing to some other knowing that should they do so, war would be inevitable (as in the case of Aana’s flight to Atua) it being the Samoan custom in such cases, for the people of the village fled to vindicate the cause of those who thus seek their protection. It is therefore cause for much gratitude to God that Topo’s efforts were successful. He himself first proposed those efforts.”

[There is a lot more here – about how he persuaded Mauga to make compensation to the other side, etc.]

[He writes a section called “Codes of Laws”

This is something they have been discussing in the correspondence during the 1850s]

[Then a section: Mauga, Fanene and Teo = These two chiefs opposed Mauga on the issue of compensation after the war; Powell looks at their inter-relationships]

Then Statistics: elaborate and carefully produced statistics for Pagopago, Tutuila

Chiefs and Villages	Population	Births	Instruction	Baptisms	Church Members
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[Not copied]

“The Mission Family

Thomas Powell Aged 36

Jane Emma Aged 31

Children:

Jane Ann	13	March 11/46
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Sarah Martha		April 17/48
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Thos. Benjamin
Mary Easton

August 11/51
March 23/53 “

Box 25 Folder 8

Thomas Powell, Manu'a, Samoa July 29, 1854

This is a long and difficult to read description of his trip to Manu'a (I did not make notes)
Someone has written all over the original, making it VERY difficult to read

September 1854: Sunderland left Leone and Powell takes charge of Tutuila and Manu'a
December 8, 1854: Powell visits Manu'a

1855

Box 26, Folder 4

Thomas Powell, July 4th, 1855

Pagopago, Tutuila Samoa

“Nothing very striking in connection with religion has occurred in this district since the date of my last correspondence.”

General State of the Church and People

“The ordinary means of instruction and grace have been constantly employed. Deep attention and interest have at times been awakened, but little permanent good has resulted. We are still left to feel the greatness of a copious outpouring of the Holy Spirit. Oh that soon there may be such...”

“It is a lamentable fact that nearly all the Church Members are still in a sad state of indifference to spiritual realities and of worthy-mindedness. Were it otherwise, our hope of general and more powerful work of divine grace would be stronger than it is. Eighteen members have been excluded during the present year, besides two who were transferred from churches on Upolu. It has also been necessary to reproach and suspend for short periods several others for inconsistency of conduct. And, I am sorry to have to report that among these is Aperaamo, whose course has for a long time past been far from satisfactory. One individual has been received and one readmitted. Two also stand proposed for admission.”

The May Anniversary

Annual May Anniversary on May 8th

[He tried again to systematize the contributions; not totally successful]

The **contributions** not as large as last year

“Several particulars may account for this fact; such as, the establishment of several stores in the district, for the exchange of property for cocoa-nut oil; a great desire for boats, which are paid for in oil, and the evil disposition of some influential chiefs, together with the fact that the anniversary of last year was kept so recently as November last. These circumstances, together with the general indifference to divine things, sufficiently accounts for the decline referred to, and makes it a matter of divine gratitude that the deficiency is not greater.”

Political Events

"In February last it came to light that Mauga, our principal chief, had been guilty of repeated acts of immorality in connection with a person of his own family. This was so great a violation of the rules of Samoan propriety that the other chiefs of the village held a council and deposed Mauga from the chieftainship. I was apprised of their intention but refused to offer an opinion in the matter, knowing ancient is the duration of such political disturbances. No opposition was offered by his family, and after the lapse of less than two months, he was reinstated in office. This however was not done unanimously and it gave occasion to a division among the people. I waited some time in hope that the heat of division would abate but at length, fearing that some greater evil would arise if the division continued, I interposed, and after a few efforts, received the grateful intention that reconciliation would soon take place. This has since been effected."

"A serious misunderstanding arose also between two chiefs of the division of the district named Le Alataua (see statistics for 1853) and one of them went from village to village seeking a --- to raise a war, but Pagopago interposed and reconciliation has been effected. A serious quarrel has occurred on the little island of Aunuu which has not yet been settled, but it is my hope that it will be ere long."

Domestic Circumstances

"I was again confined to my bed in February last with a renewed attack of the complaint which confined me so long after our return from Manu's but I soon recovered. During my illness, I finished the translation of the portion allotted to me of the book of Job, viz from 22 to the end, and sent it to the revision committee. Mrs. Powell has been unwell occasionally, but we and our children are at present about as well as usual."

"The Lord has pleased to add to our numbers another little boy on the 18th January last. We have named him Henry Richard."

"The above particulars comprise nearly all I have to report concerning my own district."

LEONE

"I have visited this station six times since I have written you. During those visits various meetings were held with the teachers and church members respectively. It is my pleasure duly to report that upon the whole, there is much to encourage."

"There is apparently a general desire among the classes referred to, to do what is right. But of course, as hitherto, they need guidance, hence my visits, in the absence of their own missionary."

"Eight persons have been admitted to the church membership, and six others were proposed at the church meeting. Six have been excluded and three suspended, one of whom has been restored."

"The May Anniversary, which was held on the 23rd of that month, was an interesting and impressive occasion, and efforts were subsequently made to maintain and deepen the interest these excited."

"The a/c for the year is as follows:

Contribution in Cocoa-nut oil during the year	754 ½ Gal
Cash	3 3 11

Contribution at the Annual Meeting	7 1 9
Children's Contributions	1 13 6 ½
	Total £11 19 2 ½

Part of the oil was taken away in the *J.W.* and the remainder, viz., 508 gals.; has been sold at £16 per ton."

"The entire district has contributed 290 articles of Native and foreign property for their own teachers, of whom there were 22."

"A very appalling occasion took place at Leone on the 30th of April last, namely a

Dreadful Murder

During the afternoon of that day an influential chief named Faiivae quarreled with a young man of his family named Maea. At night the chief's son, whose name was Masuli went in company with another young man to the house in which Maea was sleeping. He left his companion outside and went up to Maea felt gently for a post on which he might inflict a deadly wound, and then thrust a long sharp knife into one side near the liver, and drew it across to the other side. His poor victim gave one groan and made an ineffective effort to sit up and expired immediately. The murderer fled to the bush."

"The sad news reached Pagopago the next evening and I went to Leone the following morning. The teacher of the place informed me that the chiefs had held a council and had determined that the murderer should be put to death since transportation was impossible, but that they were very anxious to know my opinion. He also said that an affair of this kind would in the heathen state, would have caused no general excitement among them, since it was then considered that a chief had a right to do as he pleased with his own family; under their present altered views, however, resulting from Christianity, there was great excitement and also much anxiety since it was feared that if the murderer were suffered to live, such occurrences would soon become common in the present state of society, there being numbers of persons on whom religion has little hold and who are strongly inclined to revert to heathen practices. On the other hand, there was much doubt felt as to whether or not Christianity allowed the civil rules to take the life of a murderer. All this having been communicated by the teachers and there being no formal message to me from the chiefs, I felt a difficulty in interfering. I therefore gave notice that I would preach in the afternoon and that if the chiefs wished to ask me any questions should be happy to listen to them at the close of the sermon. Looking at the suspect in the light which the teachers had reported, I felt it a very delicate and fearful responsibility to offer an opinion upon it and came to the conclusion that it was the path of wisdom and duty to abstain from giving advice or an opinion as to what should be done with the murderer. I therefore preached from Romans XIII: 4: "For he is the minister of God to thee for *good*. But if thou do that which is evil, be *afraid*." From this text I endeavored to show that it is the duty of the Rulers to protect the lives, persons, families and property of the good, and that in order to do this, it is the duty to make the evil disposed afraid to do evil, by punishing evil doers, but that this must be done fairly, justly, etc after due communication and effectively, etc that the law should be so framed and executed as to prevent if possible the re-occurrence of the offence. I observed that it was not for me to say what laws should be made further than that they should be adopted to the conditions of the people for whom they are made and calculated to effect the two fold objectives of protecting the good and restricting the bad. ... What that punishment should be, they must determine, not I."

“At the close of the sermon the chiefs informed me that they could think of no punishment that they could inflict, which would prevent murder, except death, and that they had therefore resolved on that punishment in the present case but that they intended to give the culprit a fair examination. I answered that if their duty as rulers could be fulfilled without taking his life, they ought to spare it, but if not, it was with themselves, their duty must be performed. I refused to speak more definitely than that, although frequently wished to do so. The following particulars may perhaps obviate the propriety of my not decidedly opposing them.”

[He lists problems with his notions of law in the circumstances: 1. No means of keeping a person in confinement; 2. They cannot enforce a period of hard labor; 3. They have no means of transportation; 4. If a culprit be sent to any other island of the group, he would have an easy life; 5. If sent away, he may easily return; 6. It was the general opinion on the island that such is the state of society, that if murder is not punished it would be very frequent.]

“The murderer was speared to death in the bush because it was feared that to take him into the village would generate opposition from his family.”

“The young man who waited outside the house while murder was committed has been fined 20 hogs and sentenced to build several fathoms of strong wall.”

“A council of the chiefs of the whole district was subsequently held, and it was resolved that hence forth death should be the penalty of murder.”

MANU'A

“The accounts from this group continue to be mostly of a pleasing nature.

Tauga continues in his duties.

Tauga lead the building of a **very substantial new chapel**”

[There is a drawing of the chapel by Tauga enclosed in Powell's letter]

1856

Box 26, Folder 7

Thomas Powell, January 14, 1856

“In answer to your letter of October 1854.”

The Pagopago District

[Things have not changed too much although he feels positive about this district, given the last 5 ½ years that he has been there.]

“Towards the end of last year I made an earnest appeal to the people of the Bay to build a **new stone chapel**, since the plastered one in which we had worshipped had long been in so dilapidated a state as to be a disgrace to us all. The appeal, which I had often thought of presenting before, was minimally responded to. The people set to work at once and they seemed disposed to spare neither pains nor costs in order to get a good, substantial chapel. They hired native workmen to do the native parts of the work, and Pagopago has given them **eleven of their fine mats**, more than a **hundred siapo** (native cloth), and a large quantity of **foreign property**. Five large ovens of lime have been prepared, and in a short time the building of the walls will be commenced.”

Visit from a **Man-of-War**

“On the 14th of October last we were favored with a visit of HBMS *Juno*, Captain Freemantle. The object of the visit was to see that we were not mistrustful and to offer protection to the native authorities, should any British subject be found interfering with their signs or acting contrary to their interests. Captain Fremantle behaved with great urbanity and manifested a Christian interest in the welfare of the mission. His visit, we think, has had a beneficial influence on the minds of the natives.”

The Completion of the Translation of the Scriptures into the Samoan Language:

“Services were held on occasion of this important event both at Leone and here.”

Leone District

“Mr. Sunderland not having yet returned to his district, I have continued to visit Leone monthly.”

Manu’a

[He lists the contributions for the Society]

“The children have contributed more than one-third.”

[In August he made a short, 4 day visit over a weekend to Manu’a – it has not been possible for him to go there because Sunderland is away from Leone.]

“Four teachers accompanied me on my return to aid in the work on Tutuila. To these the church gave a large present of several articles.”

Box 26, Folder 7

Thomas Powell, July 19, 1856

Tutuila

Pagopago: **The New Chapel**

He’s been working on this for the last 6 months, since the last letter.

“The Chapel was opened on 24th. It is a **substantial stone building with semicircular ends**. (It) has **five windows** and **one door** on the one side and **seven windows** and **two doors** on the other. It is about 80 ft. long by 34 wide. The windows are latticed with bamboo ½ inch wide and 3 inches apart and are painted green. The seats have resisted backs and will accommodate between **500 and 600** people. There are a new pulpit and two pews, one for the mission family, the other for the chiefs.”

“In the care and attention which I have bestowed on this work, I have hoped that thereby I might encourage a spirit of industry and a desire for greater civilization. Our earnest prayers to God with this sanctuary is that it may be the birthplace of many souls.”

[There is a small drawing enclosed with the letter but it seems to be the Manu’a chapel, judging by the smaller size and the mesh on the windows.]

[Incomplete notes: the letter includes these topics:

The Church, the Teachers, and the Inquiries

Death of a Teacher

Anniversary Services
Leone
Matthew Hunkin in the church
Contributions
Manu'a]

1857

1858

(June 24 from Powell) on education
(July 1 from Powell): murder, war

1859

1860

(January 9, 12, 24) Powell Reports on District
Death of Mrs. Stallworthy

Box 28 Folder 2

Thomas Powell, July 3, 1860

Tutuila

"During the past half year there are expressions of success and such evils as to warrant much anxiety and grief."

Pagopago District
Continuance of Political Difficulties

"... much as it was when I last wrote

Early in Feb. I ascertained in an interview with Leiato that he and his party would at once come to friendly terms with Mauga, and settle down peaceably on their own lands, if the latter would pray them a friendly visit and talk over their late disagreements. I therefore made the proposition to Mauga and his advisers but it was haughtily rejected. They would not, they said, humble themselves to Leiato. They also peremptorily forbade my suggestion of such a request."

Visit to Leone

"Seeing no hope of being able personally to effect a recognition, and being anxious to assist the Leone station to labor there awhile for the good of that district I went there, with my family on the 10th of Feb."

“Four days afterwards I had an interview with the principle chiefs of that district urging on them the importance of their interposition to effect a resolution between the hostile parties. They promised to consult about the matter with the whole district and summoned a meeting of all the villages. Through some mismanagement, however, the meeting did not take place and the matter was allowed to drop. Meanwhile reports continued to arrive that affairs were assuming a most threatening aspect. Most of Leiato’s party took up their abodes for safety on the island of Aunuu.”

An Outrage and an Ancient Custom

“On the 23rd of March, Faumuina the principle chief of Aunuu, died. Leiato pointedly made this the occasion for insulting anew Pagopago and their allies.”

“A young man of Pagopago related to the family of the deceased chief, was proceeding to Aunuu in company with two or three young females of his family when they were met by some of Leiato’s people, he was beaten, his canoe was broken, and the whole party was left to swim ashore.”

“On the same day a party from Leone also related to the deceased chief, were treated in the same way. They were proceeding to Aunuu in a boat belonging to Mr. Hunkin. They had put into a village offshore Aunuu. Here they were attacked by the same party that had attacked the Pagopago people, the boat was broken up and the property that was in it was carried off.”

“All this was done under pretense that according to ancient customs in Samoa, in the days of heathenism darkness the sea was taboo for a time on the death of a chief. This excuse might have held good in Samoa had the deceased chief been of their party. The young men of Pagopago decided to go by night to two villages of Leiato’s party and kill all they could find there. The plot however became known somehow and the chiefs forbid its execution.”

Accountability with the Teachers

“On hearing of this state of affairs, I consulted with the teachers on the advisability of our mission in a body the hostile parties with a view to seek some means of effecting a reconciliation. They immediately opposed my proposition. ... I was compelled therefore to wait longer for the course of events.”

Startling News

“As soon as the Anniversary Services at Leone were over we prepared to return home to Pagopago. From advanced weather circumstances we were unable to start till the 11th of May. When only about five miles from the entrance of the harbor we were met by a party of foreigners in a boat who informed us that fighting had just commenced between the hostile parties. They stated that Leiato and his party had that morning come down with their fleet and fired into some boats belonging to Nuuli, a village a little to leeward of the harbor. That they had wounded two persons, had blocked the entrance of the harbor, and were at that moment fighting in the harbor with the people of Pagopago.”

“Prudence forbade our progression to the scene of actual conflict for not only could we not be sure that no harm would cover our tracks but we even felt there our interference might not be sufficient to protect our servants and boats (crews) from the violence of Leiato’s party.”

An Apparent Hoax and a Skirmish

“The next day I visited the two wounded men at Nuuuuli. There I learned that there had been no fighting in the harbor. Leiato had sent a messenger to Manga to state that he was willing to settle their differences in a friendly consultation and to invite him to come out to him with a white flag if he approved of the proposition. Mauga immediately got into his boat, and accompanied by his leading speakers, was going to meet Leiato when he was met by two teachers who told him that Leiato was not sincere in his proposition for none of his party knew of it. Mauga therefore immediately turned back greatly enraged at the idiocy of having been, as he thought, hoaxed.”

“It was not however so much of a hoax as it appeared. Leiato had been waiting some time for Mauga at the entrance of the harbor. He saw however the boats of Nuuuuli approaching to attack as he thought, his fleet, and he went to meet them and gave orders to fire. After this skirmish he with his whole party returned to Aunuu.”

The Church Warned: The Chiefs Devised

“This affair threw the whole island into commotion. The people of Leone were all anxious to hasten to Pagopago and supporting the account given by the foreigners on the day of the skirmish assuming it was correct.”

“Perceiving that it would be unseasonal to attempt to offend the chiefs from contemplating retaliation and revenge I attempted nothing other than to check their impressions that my chief concern was to secure the steadfastness of the teachers, church members and inquirers. In order to do this, I preached at the regular Friday morning service at Leone from Matthew XXVI: 58 “Put up again the sword into his place”. From this I argued that it is the will of Christ that his disciples should have nothing to do with war, and that what disciples of his should join in the war would do so in the face of his express prohibition...”

“... A few days later in conversation with Mauga and his principle advisors it was agreed that they should contemplate building boats and not attacking Leiato’s party till they have a sufficient fleet.”

Return to Pagopago: Teachers Disclaimer

“After the morning service we again started for home.”

[Powell learns that in the excitement of the previous week, some of the teachers and church members of the Bay area were prepared to join the fighting. So he preached from Matthew XXX again on the Sunday to remind them that Christ did not approve of war. He is pleased because it seems to have stopped the teachers and church members from joining the war parties.]

[Visit to Aunuu – he goes there on a Sunday and preaches peace]

Another Skirmish: Seven Men Wounded

“Early in the morning of the Monday a party set off from Aunuu to get food from their own plantations on the main land. They went round to the north side of the island and sent their scouts to the top of a mountain pass which overlooks Pagopago harbor, to look out. Here they were met by the scouts of the

opposite party who immediately fired on them. The fire was returned a few rounds were exchanged and the result was that seven men were wounded. Three of these belonged to the Pagopago party.”

“On my return in the afternoon from Aunuu I was called to attend the wounded. Each man had been shot in the leg. None of these wounds were dangerous.”

“The next morning I went again to Aunuu to visit the wounded there. Faumuina’s party anticipated my visit. Their chief had forbidden their reply lest it should interfere with ... One poor fellow was in a plight. The upper part of the right arm was badly shattered and a large piece of bone was carried away, a large wound in the left breast, and a pole thorough the left arm. Another man was wounded in both thighs and two or three bullets were lodged in the flesh. A third had two holes through his right arm and a bullet lodged in his back. Having dressed the wounds, and left a supply of Tessuty of Anca and their medicines I hastened home ...”

May Meeting

“The above skirmishes having occurred only two days before the period appointed for holding the meetings, it would not have been surprising had so much excitement prevented ...”

[But they held the meetings and the attendance was good]

Efforts for Peace

(July 4, 1860 letter from Powell) Visit to Upolu, rewriting hymn book, war [no notes]

1861

1862

1863

(January 17 letter from Powell) Students in Pago [no notes]

(July 3 letter from Powell) Report on Tutuila [no notes]

1864

(February 17 letter from Powell) Report [no notes]

(April 29) Mr. **Whitmee**: to Leone, Leone Catholics, medical work; Whitmee removed [no notes]

1865

(27 July letter from Powell) Illness of **Mr. Scott** and attempts to save him; prospective holiday in England [no notes]

(20 September letter from Powell) **Death of Mrs. Scott**; recovery of her husband [no notes]

South Seas CWM/LMS/02 1798-1970

Annual Reports (1866-1970)

[They change to Annual Reports in 1866]

South Sea Reports Box 1

1866

03. Report by Archibald Murray; March 1866 - brief report about a stop in Manu'a

- The war is going on; schools and religion have been interrupted
- The people want a missionary – he makes a case that they should get one
- They stopped there from Friday night to Saturday night
- On a boat with Captain Hope
- The state of Manu'a is painful compared to what they have witnessed there in the past
- The state of things at Leone bears much resemblance to that in the other districts

The contributions to the Society are as follows:

Pago. Cash \$87.40; Cotton 1204 lbs worth about \$48.

Leone: \$129 in cash – Cotton 990 lbs - \$39, Oil 55 1/2 gals \$13.87

Total about \$318, or £63.13.3.

1867

1868

1869

1870

1871

CWM/LMS/South Seas/Journals/Box 10

Thomas Powell, Samoa and Manu'a, 1870-1871

July 26, 1871 – March 23, 1872

Journal of a Visit to Manu'a

[Long, hand written, about wars in Manu'a Islands]

To Rev. J. Mullins, dated July 24, 1871

From Powell at Taū, Manu'a

[This is very interesting and VERY hard to read]

[Mr. Sunderland left Leone in 1854 – so Powell in charge of whole of Tutuila and Manu'a]

15 August last year (1870), accompanied by Mrs. Powell, went to Upolu for some meeting – that didn't quite work out (very hard to read)

[So he gives history of who has been to Manu'a: many problems with weather and ships]

[Powell visited here (Manu'a) December 1861-May 1862 and May-June, 1863

In March 1864 Murray and Whitmee were ashore only a few hours at one point when Powell was in England]

Left Leone on Monday, September 5, 1870 and sighted Manu'a on Thursday morning, Sept. 8, about 8.45 a.m.

[Long description of the shoreline but they continue on to another island. By 12:00 noon they reach Makefeu Bay (Niue), the station of Rev. F. Lawes]

"We sighted Manu'a about 9 p.m. on Sunday, September 11th and landed at the principal station about 10 a.m. the next morning."

[A long account of seven years of strife on Manu'a between Tui Olosega and rivals – it spread to Taū and Fitiuta, etc.; later, Ofu also involved, so it involved all 3 of the islands; No mention of Tui Manu'a]

The story

Powell arrived in the middle of an influenza epidemic, so he took care of about 20-30 people/day with his medicines, and he also got the story of the war going on.

Things began when Tui Olosega was too haughty. About 1860 evil began to appear; stabbed, clubbed and shot at each other; 2 bodies were headless

Missionaries: preached that war was wrong

A chief named Salulagi, from Olosega went to Upolu and became a Papist

- He had young men tattooed
- He challenged the idea that only the King (Tui Manu'a) gets a trumpet shell blown when he goes on a Malaga

These were the serious offences contributing to war

In August 1866, 10 were killed (Archibald Murray was there briefly)

- Less than a month after truce, fighting broke out again

1867 – Mr. Whitmee visited; on the 15th September, 15 Olosegans, and 9 from Taū were killed in another war

After this, Powell comes on this journey in 1871 and does an *ifoga* – there were 7 years of intermittent war, making religion secondary

- Powell gets involved in an *ifoga* on May 29th
- Sits outside a fono until invited in to join
- Tauga, the Teacher from the Cook Islands (Rarotonga), keeps going outside the fray of the warfare

Powell writes a short history of the Mission:

A colored man or half-caste, calling himself a mariner, comes at the time of John Williams; calls himself Mea-itiiti; one old man follower is still living on Olosega (he is named Okinila)

Then Mea-itiiti went to Upolu where they laughed at him and he disappeared

Next, a native of the Sandwich Islands, Taafiiioe, settled at Aunuu and taught about Jesus [you hear different stories about the Aunuu – Hawaii connection over historical time]

In 1839, Mr. Williams called in and left 2 Hervey Islander Teachers

1. Nehemia continued until his death in 1862
2. Anania returned to his home after a few years

In 1842 Mr. Hunkin resided on Taū

In September, 1843, Mr. Hunkin went to Tutuila and was with Mr. Murray

In 1844, Mr. Bullen made a separate church (district) on Taū under the supervision of Mr. Hunkin (i.e., Mr. Hunkin supervised all of Manu'a)

Mr. Hunkin resigned about 1848 and returned to Leone

In 1849, Tauga was placed in Manu'a but he was unable to take full supervision so Manu'a remains under Tutuila District and Tutuila's resident missionary

In 1850, Powell paid his first pastoral visit; the membership was about 120

In 1854, Mr. Sunderland paid them a visit and found a most pleasant change; Tauga had organized the young men and had a well-attended children's school; membership was at 286, and eventually reached 326 (for a total population of 1,251).

In 1861-62, Mr. Powell paid a second visit; the theme of his visit was Matthew XVIII.19.

But Manuans had two constant complaints

1. Unreasonable demands for a European missionary, and
2. So they created opposition to Tauga – not exactly opposed but not fully cooperative

While Powell was in England, the Apia Council decided that Tauga could get a salary

- After this, Tauga gets £10/year from the Society
- Plus what people give him
- Plus what he can make by the sale of pigs, oil and etc.

Powell says that he is almost ashamed to write so much; he got himself involved in the *ifoga* in order to try to stop war; it was interfering with their religious work.

“Seven years of intermittent war makes religion secondary.”

Powell: a short history of the Manu'a Mission (up to 1870):

1839, Mr. Williams called in and left 2 Hervey Islander teachers: *Nehemia* continued until his death in 1862; *Anania* returned to his home after a few years. In 1842 *Mr. Hunkin* resided on Taū

In September, 1843, Hunkin went to Tutuila and was with Mr. Murray

In 1844, Mr. Bullen made a separate church (district) on Taū under supervision of Mr. Hunkin
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1872

Reports (Box 1)

Annual Report Powell

Pago Pago

"It was urged by some of the friends of the murdered [man] that **no law, in reference to murder**, had been formally pursued or prosecuted. This perhaps was literally true although ever since the murder at Leone (in 1855) where the murderer was put to death, it has been understood that death was to be the penalty of murder."

"To obviate any such difficulties for the future, Mauga called a meeting of the whole district at which on the 6th June last it was formally agreed upon and promulgated that hereafter death is to be the penalty of murder, and that the law is to be equally applicable to natives and foreigners: a fair and full investigation or trial to be made in each case."

"Perhaps I ought to state that I was not at that meeting nor had I anything to do with the law: I had only suggested to Mauga that steps ought to be taken for the prevention of murder: remarking that it was for him and his fellow rulers to determine what should be done to protect life."

"On the 22nd March last the **German** ship of war, the *Nymphe*, came to anchor in this harbor. She was commanded by Capt'n L. von Blanc. Inquiries were made as to what engagement Mauga had entered into with the U.S. Gov't and when this was ascertained nothing was done except to impose on Mauga a **fine** of £10 on account of a quarrel which had taken place in the harbor, some six years ago, between a native and the Captain of a German vessel which was then at anchor."

"The chief was pleased to see the *Nymphe* depart without any attempt having been made to hoist the German flag on Tutuila and he felt that his friendship with the U.S. Gov't had been established none too soon."

"In my letter to you dated 7th March last I stated that **Captain Meade** was undertaking to get all the chiefs of Tutuila to unite in a friendly confederation. He succeeded only so far as my own district is concerned. A meeting was held with the principal chiefs and a document was signed by them agreeing to a peace confederation and union under **the flag** which was hoisted here on the **2nd of March**."

“Captain Meade took his ship to Leone but the chiefs of that district refused to meet him, so that for the present they are not included in the treaty with the U.S.”

“You will undoubtedly learn from the Brethren on Upolu that steps have been taken to induce the chiefs of Upolu and Savaii to cede their authority to the U.S. Gov’t and that a document offering to do so has been sent to Washington.”

“**Mr. Stewart** of San Francisco, the prime mover in the affair came hither also with a wish to include **Mauga** to add his name to the document, but he expressed himself too well satisfied with existing relations to be disposed to entertain this scheme. Moreover he decidedly objects to giving up his authority and his flag.”

“Captain Meade had the port regulations and the agreement of the Chiefs of this district published in the “**Friend**” on his arrival in Honolulu.”

“More definite arrangements have been made since I last wrote in reference to **the coaling** here of the steamers. Late on Sunday evening March 31st the first large Mail Steamer **Nebraska** dropped anchor in the harbor. **Mr. Webb**, the principal owner of the line was on board and he came to make final arrangements about land, lighthouses, labour, etc. The N. sailed again early the next morning but Mr. Webb’s agents have purchased about ten acres of land for stores and wharfs and for which they have paid over \$1,000 or £200 sterling, the people here being most adverse to selling their land. They have also leased land for **lighthouses** and have agreed to pay the natives 2”/per day and food to carry the coal to the vessels. A band of men is to be ready in case of a mail ship’s arriving on a Sunday. They are to go quietly to their work, and in all other respects the Sabbath is to be observed as usual.”

“Allow me just to add that our **chapel** is finished and looks comfortable. I am now about the repairs of this house: have five students prepared for Malua; and a great deal of my time is still taken up in attending to the sick, having sometimes fifty parties a day. The **Magic Lantern**, given by our dear friends of Marlboro Chapel continues to be much service. The people have been greatly interested and instructed, this year by the exhibition at different places of the Islands of Bunyan’s Pilgrim. That master stroke of Christians at the Cross rivets their attention and seems to go to their hearts.”

Copy of letter from Richard M. Meade to Powell – included at the end of Powell’s report

Rev. Thos. Powell, Resident Missionary of Pagopag

My Dear Sir,

Before leaving this harbor I desire to express to you my appreciation of the kindness you have shown in aiding me to communicate the views of my Gov’t. to the chiefs of Pagopago and the people of Tutuila. Without your assistance as an interpreter I doubt much if I could have made myself intelligible to them at all. At the same time I wish to bear my testimony to the good effect of your influence over these people and to say to you honestly, that in no part of the world (and I have visited almost every part of it), have I seen the good effects of Christianity more strikingly marked than in this little island. I feel sure, dear Sir, that labors so abundant as yours have undoubtedly been, will in due time reap as abundant a reward.

Wishing you and Mrs. Powell health, happiness and the final return for all your good work. I am,

Dear Sir,

Very truly yours

[signed] Richard W. Meade

Commander, U.S.N.
Comd/U.S.S. "Narragansett"

(October 23) Mr. and Mrs. Scott went on the *John Williams* from Leone to attend the Meeting in Upolu
Mentions the Mail Steamer *Nebraska*

1875

Report, (Box 1)

July 9, 1875 George Pratt, Tutuila

To: Rev. Dr. Mullens

"Dear Sir,

On the eve of bidding farewell to this Island to return to my old station, I send you the report for this year."

"The state of religion on Tutuila is very low. This will be seen among other things by the amount of their contributions. Such a state of things is easily accounted for. The tutors at Malua say that for years the students sent from this Island have been below the average. Under the old system, after dragging through their four years course, these were appointed to take care of villages. Then it was "like priest, like people". I found that the way of salvation was not clearly taught. The candidates professed to hope for salvation through their prayers and good conduct. Years of the patient labors of the new Missionary will be required before he can look for much improvement. A year ago there were very few young people in the church suitable for instruction with a view to becoming teachers. A few have been admitted lately, and these when instructed, and sent to Malua may take the places of some of the inferior men."

"Another disadvantage is that a large number of the teachers are from Manu'a, and some from Upolu. It could not of course be expected that Missionaries there would deprive their large villages of first class men, in order to supply the hamlets of Tutuila. Their "sticker" parsons are sent here. Then again these men are always wanting to visit their friends. This takes them from their villages for months at a time."

"I found an old grey-headed teacher at Leone who was virtually archbishop of the island. About half the teachers in this division of the island were his relations, and he ruled all despotically. There was but one church, and every month the members from all parts were compelled to come to Leone on the Saturday, and stop till after the missionary prayer-meeting on Monday morning. I divided off branches of the church, and of course the archbishop was a good deal thrown into the shade. He (and through his influence) the rest of the teachers in this district have from the very first opposed me in everything I proposed. I talked privately to him and another ring-leader; and then I begged of all the teachers that for the work's sake we should try and pull together. They preserved a sullen silence."

"I have only just returned from a very deliberate visit to every part of the island; and I have as far as practicable set the churches in order, so that if necessary the work may be left for a time under the sole care of the native pastors."

“As to the state of the mission property, I asked the District committee for a grant of £20 to floor a part of the **house at Leone**. Want of proper “red tape” or some informality in my application, caused it to be laid on the table for 12 months. It was a good thing for me, for I soon found that double the amount would have been insufficient. To save our lives, I had to get bedrooms floored, and still we are seldom free from rheumatism or sore throat. **Capt. Turpie’s** estimate of £100 to make the place habitable for the new missionary will probably be found below the mark. At Pagopago the house is built on the slope of a hill and the floor is lower than the ground outside. It is so damp that toadstools grow from the inner walls. A teacher tried to live in it, and he got “elephant’s leg” and was glad to leave it.”

“The Lifu Mission has requested me to furnish you with the items of expense incurred in New Caledonia. Having failed in my attempt on that island, I do not feel disposed to urge claims. Had I succeeded, I might have asked something for fitting up a native house to live in, keep of native teachers, etc. As it is, I must be satisfied if the Directors will pay merely the travelling expenses. Two sums will be found in the accounts of the Lifu Mission, a third sum of nine pounds (£9) I paid myself. Had I, after finishing my deputation, work gone to Sydney instead of to the nearer French Colony, my expenses would have been much greater.”

“By accepting the temporary appointment to this Island I enabled the Mission to redeem their promises to this people. I have not done all the good that I would have done. I might have done more had I been seconded instead of being thwarted by the teachers. The place is a Paradise of beauty. The people bear but an indifferent character, both among foreigners and their own countrymen of the other islands. At first we found them very annoying with their crude, rough conduct; but when they found that I knew what Samoan manners were, they desisted; and since we have nothing to complain of, except the utmost indifference to religion. We have not been without some tokens of success as will be seen by the additions made to the churches. We have made some friends whom we shall leave with regret; and we shall even feel interested in the spiritual prosperity of the Islands.”

Yours Truly,
George Pratt

Pratt, Rev. George. *A Grammar and Dictionary of the Samoan Language, with English and Samoan Vocabulary*. 3rd and Revised Edition, 1893. Published by the London Missionary Society

1879

Rev. Charles Phillips came to Tutuila

Phillips, Rev. Charles, *Samoa Past and Present: A Narrative of Missionary Work in the South Seas*
London: John Snow and Co., 1890
(There is a copy in the Feleti Library Pacific Collection)

1880

Reports (Box 1)

Charles Phillips, May 10, 1880, Tutuila

My Dear Mr. Whitehouse:

- **Just completed 2 years in Tutuila**
- Made a visit to Manu'a last year
- This will be about Tutuila, with a letter about Manu'a later, after a visit there
- Political commotions from which our work has suffered
- The arrival of **foreign ships of war** will probably prevent future outbreaks
- Tutuila: those in full political sympathy with the old government now overthrown in Upolu
- In Tutuila, the two hostile parties have been forced to face all preparations made for attack; one party was only about 100 strong against all the rest of the island
- The submitting party were detained as political prisoners for several months, their property taken from them, and their villages destroyed
- In all of this, Phillips was moving from one side to the other, "trying to calm the war fever by the medicines of the Gospel of Jesus"
- This was a struggle around the **government flag**, one party trying to pull down the flag, which would have been the signal for death to the chiefs
- Last week all the chiefs went down to Upolu to counsel with the defeated party
- The loss of souls in all the fighting
- The men have been away fighting – only about 90 women and old men in church; he feels this is now changing for the better
- Education unfortunately is still backwards; only about 10% can read the Bible, and not 10% can write a letter
- Dearth of materials for teaching: much was destroyed in the wars
- No suitable teachers
- The efforts of the **Roman Catholics** are strenuous. They are just completing a **very fine large church in Leone**. It's built of stone, shingled with tower and bell and must have cost a large sum of money. Most of it is unused, but they are hoping to add to their numbers. At the same time, they have another priest in **Pagopago** where they are trying to get another center of propaganda. They are building a **stone house**, to be followed thereafter by a large chapel on the ruling spot of land
- The Americans, Germans and English are involved in Samoan politics – he sees changes coming; thinks Samoans have a way to go before they can be trusted to manage on their own; he thinks they need a strong leader in order to work (otherwise they are lazy).

Signed: Charles Phillips

1880

Reports, Box 1

Tutuila, Samoa November 9, 1880

From Charles Phillips

Report of the Mission at Manu'a and Tutuila

"The *John Williams* called here on August 14th to take us on to Manu'a – first to Taū

We found them very earnestly at work rebuilding their **large chapel**. I had urged them to this in my previous visit and subsequently wrote to the King to the same effect. An interesting feature in their chapel building is that they never think of asking strangers aid. Each village feels it incumbent upon them to attend to the erection and care of their own chapel and usually does so without any special

influence being brought to bear upon them from the Missionaries. We stayed there a week – preaching and ministering the work in all its aspects and settling the little difficulties that had perplexed the teachers. Much the same thing had to be done at Fitiuta, Olosega and Ofu, which we subsequently visited.”

“Our annual meetings were very interesting and very successful. The King and the head chiefs of all the villages are now all members of the church and exert great influence for good. If only young men as a class follow the example spiritual as well as politically set them we should have very much to rejoice over amongst them. But they lag far behind and for the most part show great indifference to the claims of Christ and his church. This seemed the darkest side of our work there and we have pondered earnestly how to awaken the interest and arouse the energies of the young men in the work and life of Christ. Doubtless much of this is due to the fact that most of the teachers are men with whom the young seem to have little sympathy. Often energetic young men as teachers will, we trust, when obtainable produce a spiritual reformation amongst them. There the brief annual visit of the Missionary – which has been interrupted in the past by a lapse of several years – is far too little supervision for the condition of the native church and progress of the work. ...”

“Ofu is rapidly advancing. Their offerings compare very favorably with last year being \$624.44 instead of last year \$500.00. This I think speaks well for a population of 1,600.”

“Politically they are the only people in Samoa that have been entirely free from disturbance during the year. Their government being quite distinct from that of the rest of the group they have happily not been easily oiled in the anarchy and misrule which has characterized the rest of Samoa. ...”

“After an absence of five weeks we fortunately got a good chance back in a vessel that called there and soon found ourselves in active work in Tutuila. I gave you some account last year of the very narrow escape we had from civil conflict and also the happily successful part which the missionary and his native teachers took to prevent outbreak of war. That intervention in native affairs has, with the blessing of God, been fraught with nothing but good. ...”

The trouble has settled down [he cites his role as a spiritual and moral leader]

“Remarkable increase in the annual offerings

100 more members than last year- a total of about 600 in Tutuila

Manu’a has 378, showing an increase of only 11 over last year

Though we have very few in Tutuila and Manu’a compared with other parts of Samoa yet all are subscribers to the funds of the Society and two of the traders have been added to our church in the past year, one in Manu’a and one in Tutuila. The latter, who has great influence among the people, has been made a deacon and often preaches in our Friday services. So careful is he in his preparation when he has to preach that I am told of his often staying up nearly all night to be ready for the next day. His discourses abound with references all which are learned by heart and brought in very appropriately. Should he continue steadfastly I hope for great things from him in the future. Much the same I think I should be able to add with regard to the other in Manu’a only that more time seems needed for the development of character.”

Roman Catholics: still continue their same energetic efforts.

“Meetings/contributions: Every village in Tutuila has shown an increase, some even four, five or six times as much as last year.”

Manua	1879 = \$500	1880 = \$624.44
Tutuila East	1879= \$92.50	1880= \$528.18
Tutuila West	1879=\$280.78	1880=\$886.04
Totals	\$873.28	\$2039.00

“After two years of loneliness and complete isolation we are preparing to visit Upolu and look forward to meeting the brethren with very great interest. Only two Sundays I have failed to preach in all this time through sickness. Generally I have three often four services on the Sabbath in as many villages.”

He compares himself (and other missionaries) to the shepherd who lays down his life for the sake of his flock.

He ends with a plea to forbid the sale of drink to the natives.

Very sincerely yours,

Chas. Phillips

1881

CWM/LMS/South Sea Reports/Box 2/1881

Charles Phillips

Tutuila Samoa Dec.5th 1881

[Report is late: Phillips has been away from the station for 3 months]

“...curse of Samoa seems to be extending rather than contracting its borders... Hitherto my own people in Tutuila had joined it only in small numbers; at the beginning of the present year they threw themselves

entirely into the affray. Nearly all the able-bodied young men abandoned their homes betook themselves to their weapons and war boats and then betook themselves to the different battle fields in Upolu. It was to us a sorrowful exodus and we could not but think that the fees would probably leave their bodies behind at the scene of conflict nearly all would return with hearts more hardened and calcified more scared many of them indeed with dead souls in living bodies. Our sorrow was intensified at the thought of women and children accompanying their husbands and parents to be witnesses and often partakers in all the fearful array of vices that are always attendant upon Samoan warfare. The people of Tutuila too were themselves divided. While most of them attached themselves to the rebel parts in Samoa a few held to the King through the whole difficulties and thus there was continued danger in Tutuila of these different parties attacking each other. In such a state of affairs we felt that God was our only source of help; that vain was the help of man. And though it was ours by sermons by earnest personal conversation to do what we could to allay the war fever and induce a better frame of mind, yet such was the inducement for fighting that one felt the truest resource was prayer – continuing unceasing prayer to the finitely gracious and all loving Father of all. And it is interesting to state that in a letter of the King which I saw last week he traces the cessation of war and the present much needed repose not to the “arms and men” who fling about dynamite and used their guns and swords but the prevailing prayers of God’s servants which had gone up united from all Samoa. “Not by might nor by power but by my Spirit saith the Lord of Jehovah.”

“Another special difficulty in Tutuila has been concerned with Pagopago. Last year the old chief died and at once the people in the Bay divided into two camps and began to contend fiercely as to who should succeed him. This has continued in greater or less degree up the present time and is still undecided. Happily so far they have been kept from open conflict and we pray God to grant that this may continue to be so and that some satisfactory settlement of the difficulty may be reached.”

“You will readily perceive to what an extent influences such as these have hindered the spiritual progress of the people. We have felt that we have been very much as “voices crying in the wilderness” speaking into the people whether they would hear or whether they would forgo hearing. We have seemed often to be laboring in vain and speaking our strength for naught.”

“And yet though this has been true with regard to the war party there has been much to encourage in those who have walked worthy and have not soiled their armaments. The war spirit has been acting to persecution in its action on our church. It has tried them and tho (sic) it has swept away much chaff it has left much precious grain behind. I think all the brethren here would agree that never has war achievement been so great before and to such a small degree affected our church. I have excluded from the church everyone who went to the war, simply because he or she did go but yet so many of here have been added in the meetings that our church roll would I think hardly show a diminished number.”

“Our Samoan pastors have faithfully and earnestly kept on their work... and their steadfastness amid the falling away of many have made us rejoice often in the all sustaining grace of God. Pecuniary compensatory cannot have contributed to such a result as my pastors have not exceeded £1.0.0 each as salary for the whole year. I believe they have returned almost as much as they have received as their own personal contributions to the LMS.”

“As was to be expected our contributions are not as large as last year as they were extraordinary but considering the special difficulties of the year they call for much thankfulness. Last year the total reached £407.16.1 from my own district alone. This year we have only obtained **£259.16.10** with one village yet to contribute which may possibly increase it by £10 or £11. I shall write these subscriptions out in detail and beg you to publish them accordingly as then we are able to show the books to the people as a proof that their offerings have been passed on to London. It is thus to some content accountable to the slander of the priests who are perpetually asserting that we appropriate the offerings of the people to our own personal use.”

“It as difficult to forecast the work of the coming year. So much depends upon the continuation of the present political repose. With the prevalence of peace we anticipate great things and I am anxious that all our work should conduce to a revival of religion that thereby we may have a great ingathering of souls. Mrs. P. is working earnestly among the female population to this end. After the morning service on Sunday she meets in class all the married females of the town and in the afternoon all the unmarried portion of the community. There being over **50 villages** under our care we have a great deal of visiting to perform, which is often very arduous indeed. But it is the Master’s work and what joy unspeakable it is to win souls for him and lead men nearer to their God. The cross of Christ, we find in Samoa, as everywhere else in the world, is still the power of God unto salvation and avails as ever for redemption of mankind. The fact that in my own district their gift to god’s work have been so large during a period of deep depression and when the war in Upolu, indicates that the Gospel has a deep hold upon the people and affords great ground for encouragement and perseverance in our work.”

“I need only add a few words regarding my visit to our outstation in Manu’a. They comprise there islands containing eight villages with **eight teachers** laboring in them. On the 16th Aug. the “John Williams” called for us at Leone and brought us to Apia. After 6 days in harbor we left with Mr. Davis on board as deputation to Niue. After four days beating we reached Manu’a – 140 miles from Apia where I was left while the *JW* sailed to Niue. I had nine days with the people before the *JW* returned and felt fully occupied every day in correcting many errors and mistakes into which the teachers had fallen. At Tau the principle station they have built a **very fine new chapel** – at a considerable expense to themselves. One of the traders – a half caste Samoan who has been for some time a member of the church has now been chosen as deacon. He is steady and consciousness and is exerting a very great influence for good among the people. The **Jubilee** service of our mission in Samoa were held here and in Ofu (where Ofu and Olosega join) and were I believe a source of great good to the people. Manu’a is the only place in Samoa that has been free from civil embroilment and the result is soon manifest in the temperament and view of the people. The **King and all the principal chiefs** are in the church and tho there is a great lack of spiritual life yet the field so to speak is clear for endeavoring Christian work and harvest to be gathered will I am sure be productive to the laborer put upon it.”

“In closing I must apologize for being unable to send you at once our usual annual statistics. ...”

“On the 23rd last April I completed my third year since reaching the first port in the South Seas”
[meaning he is entitled to the full salary of £150.0.0 after 3 years]

[Also in this box, a letter of December 4, 1882 – dated Apia, but seems to be talking about Tutuila;
No notes]

No other reports for Tutuila in Box 2

1882

1883

1884

1885

1886

1887

South Sea Reports Box 3

No Reports for Tutuila in Box 3

1888

1889

1890

1891

1892

South Sea Reports Box 4

1893

Ebenezer V. Cooper arrived in May, 1893, when Tutuila had been without a resident missionary “for some years”

1894

South Sea Reports Box 4

Ebenezer V. Cooper, December 25, 1894

The population of Tutuila is close upon 4,000, in some 38 villages

Of these 38 village, 2 or 3 are wholly Roman Catholic; the total Roman Catholic population is about 500

There has been a Mormon Mission; at present, staff numbers 6 Americans; their headquarters in the eastern end, most remote from Leone

The Wesleyan Mission has no footing in Tutuila

The Roman Catholics work from 2 centers: Leone and Pagopago; several sisters for education of girls; he (Cooper) helped to doctor one priest who fell from a scaffold in the Leone church

“Our mission is represented by one English missionary, 34 native pastors, and one school assistant.”

He has been there 20 months, with his wife; he preaches with the aid of a manuscript because of language but is getting better [he could not take second language exam on Upolu because he could not get there recently]

He has tried to come into contact with most of the island, but he knows the Western side better; “the “May” Meetings were conducted by me from four different centers in July and August”; he makes the annual school exams; he wants a sturdy boat to be able to move around better in reliable weather – this would include going to Manu’a and to Upolu for Board meetings

“That the people of Tutuila are much behind those of Upolu and Savaii in every way is everywhere acknowledged. That they are difficult people to manage we have had ample evidence already and that they are less kind and thoughtful than our Huahine and Rarotonga people we have daily experience. They attend services regularly and keep themselves well supplied with Bibles and Hymn Books but it is difficult to discover any spiritual conviction or appreciation of the soul blessing which the Gospel has brought to them. This to my mind is the most patent fact the work of spiritual appreciation, and the absence of an earnest heavenly desire to live a truly Christian life.”

“There is a great lack of both emotion and ambition in the people – the tendency is not to forget. They are spiritually hard to move or influence. No response to Mr. Whitmee’s fortnight of preaching in the fall of last year.”

“And this leads me to remark that Tutuila still maintains its character for constant divisions, quarrelling, and lawlessness. There is no semblance of Government fundamental to the island and no central or delegated power to call offenders to account. Since our coming there have been not less than half a dozen cold-blooded murders of revenge and there is none to stay the hand of such unskilled men. One

of these murderers has within the past fortnight surrendered to the name and is now recognized as head chief of the village next to us about half an hour walk from here [he is in Leone]. The Eastern side of the island has for a very long time been in a disturbed state – villages being in a state of war with each other. Such seems to be the chronic condition for apart from the rebellion which had its headquarters on Upolu, the people to whom I am now referring have quarrels of their own always necessitating as they think a readiness for recourse to arms. For instance, the 200 people living on the island of Aunuu have to live continually in a fortified state to repel an ever threatening attack from several villages on the mainland. Owing to these troubles and discussions I had to hold an extra meeting for the “May” since it was not possible for the people to unite. All this means considerable hindrance to Christian work in the villages whilst it also keeps the people in a state of poverty as to food and clothing. The pastors have to suffer in this serpent’s [nest?] as a consequence. I do not look for better times until the lawless, quarrelsome, and wicked spirit of jealousy and revenge is forcibly put down, and the people brought under a strong, wise, and settled government. The Government of Malietoa might be in the moon for all the influence and good it exercises here. At the present time some 600 people are absent from Tutuila – uniting with the party of rebellion in Upolu, and for no other reason, I firmly believe, than a sheer love of lawlessness and the excitement of the war path.”

As regards Education:

“The native pastors are doing their best work with the children. But their best is by no means good. There are a small percentage of fairly good writers, but the majority are indifferent; arithmetic is taught, geography – mostly from books without map aids, scripture, history, etc. I have been surprised by the few who could repeat or write from memory the Lord’s Prayer. But the best of the pastor-schoolmasters with the largest schools lack the appliances which we feel to be absolutely necessary for successful teaching. There is not a desk to be found in my native-kept **school** – a fairly good blackboard is rare. From our returns made early this year, there were about 870 boys and girls in the schools – the boys numbering **490 and the girls 380**. From the population connected with our mission we ought to have from 100 to 1200 in the schools, but the fact is that there is a callous indifference amongst parents as to whether their children are taught or not. Children are left pretty much as they like. If there is not earnest determination on the part of the pastor to make up for the indifference of the parents, then many will be neglected.”

“One thing is pressingly evident and that is the need for a **girls’ school** here in Tutuila on the lines of the **girls’ school at Papauta** on Upolu. The **Catholic mission**, although few in number, has a school of their kind for girls in their teens, and have had evidence that we may lose young men who like to get girls from such schools for wives. ... One pastor here has two girls at Papauta. I know it has cost him this year for school fees and travelling from £4 to £5 -his salary in cash was barely £8. ... Had we a school here of similar kind to the one at Papauta, but on a smaller scale, I am sure we should have little difficulty in this district of putting some 30 or 40 girls under better tuition and I doubt not that the people could be prevailed upon to lend such help in the establishment of the school that would make it possible for the society to have a good girls school here for a comparative reasonable outlay. As I have remarked, this district is very different circumstances to any other I’ve tried in Samoa – long neglected and very backward as compared with the rest of Samoa; distant and difficult for parents to send up girls to Papauta, while on the other hand Papauta is fairly full and can only allow us a certain number of places; however many girls might want to go. ...”

“In common with the rest of my colleagues I have here a Boarding School for boys – a preparatory school for either Malua or the Leulumoega High School. There are 38 boys and young men in my school – varying in age from 13 or 14 to 21 or 22. These all reside **in the mission compound** within a stone’s

throw of our own dwelling. Since I could not get the utmost gracious help, which is apparently so easy to get in other Samoan districts, I have been compelled to obtain a paid assistant to help me in the school, to have charge of it when I am compelled to be away from home on visitation work and to have general oversight of the boys out of school hours, which I find in as needful and important a matter as the education in school hours. In the present circumstances of Tutuila and my extensive district, if I am to do justice to it and work it well with frequent and regular visitations, and at the same time keep up this useful Boarding School in an efficient manner, a paid assistant will have to be a permanency since I cannot get the required regular and resident assistant otherwise. Here again is one of the points in which Tutuila differs from the remaining districts of Samoa – a result no doubt of long spells without an English resident missionary, and the frequent changes in the staff. So far I have paid myself for this needed help in the interests of the boys and must continue to do so unless your Board sees fit to make a small grant in aid for the purpose. Had I had the opportunity of attending the recently held Committee Meeting in Apia, it was my intent to have asked for a grant of £8 per year for such assistance; now I believe such an application according to rules cannot be made until the Xmas Committee Meeting of 1895. I ought to say that that no grant in aid has been made or asked for as yet in connection with this school. The boys themselves have by “boy and fine” (?) and some help from myself, purchased the needed desks and seats, large Blackboards, maps, and all needful books, slates, writing materials, etc., and this they have done cheerfully.”

“The boys for the most part are rough material and require a good deal of teaching and attention, both in and out of school. They have from 15 to 18 hours schooling each week, planting, weeding, and other necessary work occupy a good share of the boys’ time. They are taught Reading (careful and punctuated), Writing both from copy and dictation, Arithmetic – application of rules in matters of money, measurements, weights, fractions, etc., Geography with map demonstration, Scripture History (with special subjects), repeating Scripture committed to memory, and the rudiments of English. Eight pupils have passed from here during the last six months into Malua (4) and Leulumoega (4).”

“The islanders of Tutuila have this year begun again to make an annual offering to the Society. For five years past, I believe, no contribution has been made to the Society’s funds by the Tutuila people. The contributions were withheld until such time as the Directors should again favor the island with a resident missionary! One would have imagined that the renewed feuding would be large – but it amounted to £101.13.1 only. But it is a difficult matter to get up steam again, when the fire has been allowed to go out and when several years have gone past without the marking of a contribution, it is all the harder to begin again with the old spirit. The spirit of giving requires cultivation, not less so here than elsewhere. However, the above sum does not represent all the giving of the year. £197.4.3. is the amount contributed in cash for pastors’ salaries. Not a large sum to be divided among 34 men – even if divided equally. But whilst the pastor of Leone had the large sum of £10 from his 300 people, 5 other pastors did not receive £1 each, 3 under £2, one pastor had 5/-, and two had nothing in cash form and probably little otherwise. One cannot help feeling sorry for the shabby treatment some of the pastors get. A special contribution has recently been made for the Malua Jubilee Hall of £30.16.6 = making a total of money contributed £239.13.10.”

“The rites of marriage from a Christian and religious point of view are only seldom observed, comparatively speaking, and this is done in a too slovenly and thoughtless manner. We miss very much the becoming preparations for the marriage celebration which we were accustomed in our old sphere.”

“Yet one point more. I may touch upon the **health** of the people. We have seen a great deal more sickness here than we saw in the Raiatean group. Scrifulitic ulceration is the most prominent disease and

people will go about with extensive open and running sores without any dressing or bandage of any kind upon them. Unclean habits, careless eating of improper things, the feeding of children upon bad fish, green fruits, etc., this undermines the interchange of clothing and helps to keep up many conditions of ill health. But what has appealed to our sympathy and at the same time roused our warm indignation is the downright careless, neglectful and indifferent conduct of Samoan mothers towards their babies and young children. It is a common remark to hear a woman say she has had half a dozen children and perhaps three or four or five have died in infancy. I must have had from two to three dozen young children brought to me up to the present in conditions of ulceration, sores, and filth that would have aroused the wrath of Mr. Waugh resulting solely from the neglect and callous treatment of the mothers. They have allowed the children to grow worse and worse and then bring them to me on the point of dying, wanting to know what is the matter, and if they can have a little medicine! Scores, nay hundreds, of Samoan mothers will smoke from morning until night in spite of her pregnant condition or the child she is suckling (or poisoning) at the breast, and there can be no doubt that the infantile death rate is exceeding great from culpable negligence and indifference of the mothers.”

The Manu’a Group

“That part of my district is somewhat mighty in the Samoan Mission. The people there have shown a very earnest desire for years past to make the Gospel a very real influence in their midst. Sufficiently distant from Samoa to preserve their own government, the Manuan (pastors) there and chiefs have exercised a more healthy and virtuous influence over the population. There is not a Roman Catholic amongst them; neither priests nor Mormons need apply. The people have maintained a steady loyal connection with our Society, from the beginning until now. Peace reigns, Christian work seems to be flourishing, and each district has a good, substantial **church building**.... I landed upon each of the three islands and visited five out of the six districts. I was only able to spend some five days in the group... I ordained the native pastors of Faleasau – a village in Taū, I preached at the chief village of Taū by moonlight, preached “May” sermon on Olosega, and examined the school children; had a meeting with the pastors of the group, and ministered “medically” in each district I visited. ... Of an aggregate population of 1800, of this number nearly 480 are in Church fellowship. A great deal of money has been and is still being spent on **Church Buildings**, and this no doubt explains the small contribution from the group to the Society’s general funds. But the pastors are well treated I am glad to say. I ought to remark upon one of the **two new churches** I opened that one at **Ofu** is a great advance on anything of its kind in my district – having an interior lining under **the iron roofing**, a raised and well-boarded **floor**, and **seats** (benches), besides which the place has a large and **raised platform**, on that again a **rostrum** and if I remember rightly, the building has **doors and windows**. This is very credible for a community of barely 400 souls.”

“I am in hopes of getting two visits a year to their most interesting group and intend to take the first good chance that offers to make a stay of some weeks in the group that I may become thoroughly acquainted with the religious character, habits, and work of the people. When I have made a prolonged visit of that kind I shall be better able to report in detail of the influences the Gospel has set in motion in this South Seas citadel of protestant missions.”

“With this I end this first report of a new missionary. Ebenezer V. Cooper”
Statistical report sent separately

1896

South Sea Reports Box 4
E. V. Cooper December 17, 1896

His fourth year on Tutuila

“We have been and still are suffering much from the political unrest of Samoa – a number of our people taking sides with the anti-Malietoa party in Upolu. This necessitates their leaving homes and villages in crowds to go to Upolu and spend there months together to the neglect of houses, plantations, etc., and also of the educational needs of the young. ... We have had as many as 800 and 900 people away from this island at one time for months together.”

Empty schools: “In the recent inspection I did not find more than 400 in the village schools out of a population of nearly 3400 adherents and almost 2/3 of the 400 were small children only in Standards I and II.”

His own school has 36 boys from Tutuila and Manu’a – idea that they will continue on in Leulumoega and Malua

Problem of education of girls:

Tutuila and Manu’a are the farthest removed from the chief centers of our mission.

- A school on the lines of Papauta Girls’ School
- Now they send their quota – 10 – from Tutuila to Papauta
- Traveling expenses for them are high
- They want a school (on Tutuila) that “one lady teacher could work herself”
- Churches are attended mostly by women

“Again, **church building** goes on steadily, if slowly. A number of our villages are now in possession of well-built commodious and useful buildings for public worship, and others are in course of erection. These buildings are put up **by the people themselves**, they buy the needed materials and give the necessary labor. I opened a new church building in October at a village some 10 miles away from here. It was a large and good-looking structure – much too large for the village – yet admirably adapted in every respect for worship. About 30 adult males had been engaged in the work that was all the available labor the village could provide besides **lime materials, stone-gathering, building walls, carpenters, and plastering**. The villages have paid over £ 100 for the purchase of **regulation lumber and roofing iron**. Building is comparative easy for some villages because the stone and the coral are ready to hand, and access by sea fairly good; but for others it is a task so great that one could not be surprised if the putting up of a stone church was altogether shirked. In another report I may have to give an account of the common labor involved in the putting up of some churches.”

“I do not think we can look for any real change in the people until we have their conditions of life changed. When all Samoa is governed by a strong and central authority commanding the respect and adhesion of the people, when laws are promulgated and enforced, evil doers punished, and justice is seen from end to end of the group.”

Their (LMS) pastors’ salaries are way too low

His boat, ‘**The Millhillian**’ goes around the island; this enables him “to go to the Eastern part of Tutuila where they have been feuding for years”.

Have sent 3 men (Samoans) to New Guinea (as village pastors); “the party joined the Mission steamer here in Leone and left on Dec. 5 for British New Guinea.”

End of May, beginning of June, he visited Manu’a, accompanied by Rev. J. Marriott of Malua (his first trip to Manu’a after 16 years in Samoa); went by Mission steamer.

“Each village in Manu’a has its **commodious church building** – and one in particular is far in advance of Samoan churches in its interior fittings and finish. The Pastors, too, are well-housed and better looked after in the temporal things than is usually the case elsewhere in Samoa.”

“Manu’a has never had a resident English missionary though it deserves one, and would like to have one, and in no place in the whole of the Pacific would there be greater appreciation shown for an English missionary.”

1897

South Sea Reports Box 4

E. V. Cooper 1897 Report

(signed Leone January 3, 1898)

There was a Deputation visit by Rev. R. Wardlaw Thompson, our Foreign Secretary and Mr. William Crossfield of Liverpool.

“To our Tutuila natives – who see less of foreigners than do the rest of Samoa – the visitation was talked about in anticipation, and it has been talked about a great deal since.”

During visit, there were services at Pagopago, Leone, Taū and Ofu

There was a second visit in September-October, a lengthy visit from the new Roman Catholic Bishop, Samoa having recently become a diocese. (**Bishop Broyer** and 2-4 priests made up this visit.)

There is also an English nun in residence at Leone, assisted by Samoan ‘sisters’
Soon, a ‘foreign sister’ will be placed at Pagopago

Faamasani School in the mission compound was built by “our boys” [this is how they are inclined to refer to it, but sometimes also as **Fagalele**]

“At the beginning of the year we built in Mission Compound a **New School House in stone** (concrete) for the use of and better carrying on of the intermediate training school for boys and young men who may wish to go on to Leulumoega or are thought fitted for Malua – it is what we call here the “**Faamasani**” School. Formerly we had only a “native sort of house”, very roughly put together – quite out of keeping with the work and with the central station of the Mission. So I **designed a plain building** interior, measurements **40ft. x 20ft.**, to make two classrooms of necessary 20 ft. square. The walls are about 16 in. thick – smooth inside and outside, standing on a foundation 2 ft. wide and deep in proportion, and rise to 11 feet – while the roof is strong and well knit, suitable at any time to put corrugated iron on the top. The building has **four entrances, and eight windows**. The gable windows being high and only half the size of the side windows; means of ventilation are plentiful. The floor is concrete, and the platform is a similar solid mass. The plane is **white washed** in and out, and the woodwork painted. All the work was

done in building by the boys of the school, with the assistant Teacher as foreman, and under my own direction and supervision. The roof, doors and windows frames fittings, etc., being the work of myself and the Teacher. The building was finished in two months' time in spite of many hindrances – above 40 working days in the wet season. The cash has been about £25 – but fortunately nearly 2/3 of the cash (15£) have had to be defrayed so far by myself. It is very satisfactory, however, to report that the character of the work, the general appearance of the building, and the proved suitability of it are alike creditable to the builders and to the Mission. It has been an object of admiration in the eyes of the natives, as it has certainly been an object lesson in building. The school-house has been seen as yet by only a few outsiders – but these include Revs. R. W. Thomkins and J. E. Newell, Mr. W. Crossfire, Captain Hore, Prof. David of the Sydney University; etc. and all have spoken in terms of praise of the building. It only remains for me to add that the school-house is serving as admirably for teaching pupils and plain though it is, is also an ornament to the compound. School work has gone on with regularity since its opening in March 1st. The number of boys averaging 36; several have passed on to Leulumoega High School and Malua College during the year.” (Leone January 3, 1898)

Boys number 36

Cooper went to Apia for 6 weeks in August-September and **Mr. Goward** came to replace him

Statistics

Census = 5,800 total (about 4000 in Tutuila and 1800 in Manu'a)

Roman Catholics = about 650

Mormons = about 80-90 (8 agents)

LMS = 650 (400 women)

“The Census revealed a very unsatisfactory Church roll and a poor school attendance on Tutuila. Barely 650 all told – 400 are women”

Village schools = about 680, 4 days/week for 6 hours total

1898

South Sea Reports Box 4

E. V. Cooper, Tutuila and Manu'a

“There is very little to report fresh from this District. One year seems to be very much like another. Troubles of various kinds are always on hand – if not in one place, then we find it in another.”

“I may illustrate: In April of last year a relative of Mata'afa [the name is later crossed out] came to Tutuila from Upolu to sue after the custom of heathen times for the hand of the daughter of the chief of Vatia. It involved a large travelling party and many presents. The boy and his family are Catholics, the girl and her family are Protestants but that did not matter. No notice at all is given to the family of the girl but they are all “pounded down” upon quite suddenly. I am told that it is almost an utter impossibility for a Samoan suitor of the kind to be put off or refused. However, disagreeable to the parents and family of the girl, they have practically no choice but to accept. The deliberate attention of the more rowdy young fellows that came along – if he has any standing faaSamoa. The chief of Vatia and all his family and especially the girl (who was a Church member) were all averse to letting the girl go, but it was not faaSamoa to refuse. So the presents were reluctantly received and the suit of the young fellow accepted. But what happened! After two or three days when everything seemed to have been settled to

the satisfaction of the suitor and his party, the girl took the matter into her own hands and fled. She fled to Pagopago to relatives there and claimed protection. Fortunately for the girl she arrived in Pagopago just when a travelling party was taking to their boats to start for Manu'a. She was received as a passenger probably unwittingly and she reached Manu'a. Her suitor and his party were wild with rage at being thwarted when they fell. The girl was already surrendered to them and they were about to take her away to Upolu to Catholic surroundings and a Catholic marriage. Eventually the party returned to Upolu, and returned in a sullen mood that bode no good. Later in the year – about June – a large *malaga* (or travelling party) was going with the chief of Leone. It was a very large party and one of its number was a brother of the Vatia girl who had baulked the suit of Mata'afa's kinsman. The party left Leone, arriving in due time at Aleipata – the east end of Upolu. Early next day a gang of rowdies (all Rom. Cath. Natives, I believe) made a sudden attack upon the brother of the Vatia girl "mauling" him dreadfully. The story goes that on their return, this rowdy gang were asked if the young fellow they had beaten was dead. They replied "No!" when they were again commissioned to go and finish the work! They returned that very hour with murder in their hearts. Unfortunately they found the young fellow and found him almost alone. They fell upon him with knives and axes and curved weeding knives. Our chief threw himself upon the body of the young man to protect him with his own body and with his position of chief but it was of no avail. They slashed at the young fellow from all sides; not even heeding the body of the chief. The poor young fellow's head was nearly split in two, a knife pierced his arm and pinned it to his chest and penetrated to the lungs. One of his feet was slit open; wounds were not less than a score all over his body. Truly he was murdered in broad daylight in a populous place – one more victim to Samoan customs and savage revenge. He lingered several days but medical skill could do nothing with such a mangled and butchered body! It fell to my duty to visit Vatia within a day or two after the family had heard the sad news. I saw Father and Mother and daughter but there was no tears – only the sullen stolid face that betokens helplessness. Yet still meditating revenge. I preached to them peace, forgiveness and comfort, and showed the cruelty of Samoan custom, beseeching the people to break away from custom that led to indignities suffering and death. I have recently baptized a baby of the murdered young fellow – for he was a married man and his wife seven months with child; the child bears a name that will remind him of his murdered father whose body was turned to dust whilst as yet his own body was forming only in the womb."

"That's rather a lengthy illustration of the captivating and firm bonds that weigh so heavily upon Samoan life and prevents Samoans from entering into the fullness of their inheritance in the Gospel. ..."

"I have nothing better to say about education in our villages. There is very little attention paid to the matter by either parents or those supposed to have authority. ... Very noticeable lack of boys and girls in their teens in school...If it were not for the village pastors, the children would go quite untaught..."

"Education interferes with custom: a village will arrange a malaga and take the children from school..."

"Church building goes on apace. Very soon we shall have good buildings – if plain – for the worship of God in the **great majority of our villages**. It may interest you to know that we are ceasing to worship in the **old building in Leone**, and **a new structure** has been decided upon. ...Its cost will have to be borne by less than 300 people all told, and the "nut" will have to provide the means."

"The year now closing (1898) – the fourth year of my residence on Tutuila – has not wholly been without its encouragement from a Missionary's standpoint, although there is a great deal more constantly transpiring to deserve sorrow than there is to create joy. **Tutuila** maintains its character as a difficult sphere in which to work. Compared with the rest of Samoa the people generally are backward, perhaps

because more difficult to move out of the old grooves. The people hold most tenaciously to old time customs born of heathenism. In this they try the impossible task of serving two masters – by outwardly professing to be Christians on the one hand, whilst on the other hand they cling to and perpetuate customs quite alien to the Christian spirit...”

“There people are side by side with the anti-Malietoa people in Upolu. We have had as many as 800 and 900 people away from this island at one time for months together.”

[Talks about the boys in his school and how he recruits them from all over the island; Then talks about the need for a girls’ school – too far to travel to Upolu; They are sending their quota (that is, 10) to Papauta School.]

“Again, church building goes on steadily, if slowly. A number of our buildings are now in possession of well-built commodious and useful buildings for public worship, and others are in course of erection. These buildings are put up by the people themselves, they buy the needed materials and give the necessary labor. I opened a **new church building** in October at a village some 10 miles away from here. It was a large and good-looking structure – much too large for the village – yet admirably adapted in every respect – for worship. About **30 adult males** had been engaged in the work that was all the available labor the village could provide besides **lime materials, stone-gathering, building walls, carpenters, and plastering**. The villages have paid **over £ 100** for the purchase of regulation lumber and roofing iron. Building is comparative easy for some villages because the stone and the coral are near to hand and access by sea fairly good; but for others it is a task so great that one could not be surprised if the putting up of a stone church was altogether shirked. In another report I may have to give an account of the common labor involved in the putting up of some churches.”

Manu’a

[He still can’t get to Manu’a for a long visit; went from 1 Nov to Dec 17; with the aim to spend a week at each of the 5 major villages; Fitiuta (pop. about 340) Faleasau (225), Taū (480), Olosega (with Sili) (400), and Ofu (350) – about 1800 in all.]

“As already remarked, Manu’a is essentially an LMS group; there being only 1 Roman Catholic member – the wife of the chief already mentioned. ... Some 450 children are attending schools; births about 80; Deaths about 60...”

“I had talks with the chiefs and those in authority in every village and made the best use I could of such occasions – and no doubt good will result from them, for everywhere I found a disposition to do or to try to do what was right and proper.”

“Every village in Manu’a has a good substantial building for worship.”

“My medicines were in large demand. It was very sad to see how many people (young and old) have lost their sight altogether through the **disease that attacks the eyes**. ... I don’t remember it at all in other stations.”

“One village killed 80 pigs in honor of our visit and no doubt ate a good share of them too! But as that is very often the test question as to the measure of the people’s joy – how many pigs were sacrificed! – I record it here.”

[The boat (the *Millhillian*) made the trip.
His two daughters are in school in Sydney.
Eight couples from Tutuila and Manu'a are working as missionaries in New Guinea.]

"PS. A Mormon had taken up abode in Pagopago with his wife – she is said to be a schoolmistress. This is another reason why a boarding school for girls is necessary."

1899

South Sea Reports Box 5

E. V. Cooper

"The political disturbances throughout the Samoas: ultimately the joining of Tutuila in the hostilities on the side of Malietoa-Tanu. More than half the year had passed before the Tutuila people were returned to their homes and villages – having only suffered the loss of two men; several there being wounded."

He tries to encourage **the girls' school** and tried to raise £400.

"I intimated that it was my intention to have prepared a very nice, well-got up **Book**, in which to write all the names of subscribers – young and old – to the new school, the Book to remain in the school for the future generations to see, and so become a "memorial."... Little by little the fire took hold, and £216 was raised in my home district. This was a challenge to the East end of Tutuila and to Manu'a; the challenge was taken up and instead of raising £400 we have contributions paid and promised amounting roughly to £1500!"

"Now the people know what they are capable of doing."

"The commencement of **a great engineering work by the United States Government**: The laying down of a massive **steel wharf** to receive the cargoes and warships alongside, and the making of storage for from 10 to 12 thousand tons of coal and now the practical annexation of the island together with the remainder of my district must have a permanent effect upon the people and upon religious work. The people will be brought into contact with English operating peoples from the States and from the Colonies and elsewhere; no doubt. They will be brought into subjection to law and civilized administration; there must naturally be a demand for education suited to the changes. The changed circumstances will call for increased supervision and more frequent contact with the people at the Port and in the East and generally. It is a situation that thrusts itself upon us, and one which came to be despised. ... No doubt the United States Government will look favorably upon our mission and the work already accomplished; no doubt too great things will be expected from us since we have five-sixths of the people of Tutuila and Manu'a looking to us for guidance and enlightenment."

"For me personally, a busy year. My days are spent around **Faamasani School**, preaching in Leone, dispensing **medicine**; this makes up my week; an ordinary day begins at 6 and seldom ends before 9 p.m."

"I may mention that the King question in Manu'a has been recently and definitely settled by the natives. Their choice falling upon one of our Pastors – **Elisala**, son of the King whom Queen Margarita succeeded. There is good reason for believing that the new Tui Manu'a will endeavor to influence his people in a

Christian fashion, and try to gradually wean them away from old customs that today are only hindrances to progress and social development.”

“I anticipate better days for this District. The change, now in process of making, will have a sobering effect upon the people. There will grow up a wholesome fear of authority and I trust alongside that feeling, a desire to do right for right’s sake. We may now look for a more settled and peaceful life amongst the people and they will be influenced better and begin to look for better things themselves.”

He calls for the Society to re-occupy Pagopago with these changes – to be sure to have one of their missionaries in Pago: “We wait now to see what the new century has in store for our work and our people.”

1901

February: **E. V. Cooper** leaves (and dies not too long after, in England)

Reports Box 5

Ebenezer Hawker comes in to replace Mr. Cooper on **July 31**, to Leone

“The Report for the year 1901 must of necessity be somewhat defective. Mr. Cooper left in February. I did not arrive until July 31st. My ignorance of the language has also prevented an intimate cognizance with many of the details of the work.”

“A cordial greeting by the pastors, chiefs, and American officials.”

“**Church building** everywhere: at **Aunuu** a large church building has just been completed, capable of accommodating easily three times as many people as the island contains.

Here **in Leone** a large church has been commenced during the years. Upon our arrival the walls stood about 3 ft above the ground, there they remain at present. It was estimated that the cost would be \$18,000. The **Commandant**, feeling that it was a serious undertaking for a small community of 250 people all told, including children, to erect an edifice to hold 2,000, persuaded them reluctantly to cease work and amend their plans. But their heart is set on the big church. They won’t be happy till they get it. Probably the cost will not be much more than half the estimated amount, as all the labor is labor of love. To raise the money necessary for the purchase of cement and timber and roofing iron they have dedicated portions of their plantations and the produce of these will be sold, crop after crop, until the refined amount is realized. The huge building will be useful for united gatherings and will be comfortably filled probably after a year.”

Trip to Manu’a aboard the Navy ship with **Lieu. Dorn**: “There are no Catholics or Mormons. The people will not have them. The King, Tui Manu’a, was formerly one of our pastors, and is an intelligent and progressive man. A school has recently been started a Fitiuta on Taū. It is quite a settlement in itself. The Chiefs of the village have given plantation land to the school to furnish the boys with food, the villagers support the school-master, **Vaega**, who has not long left Manu’a. The boys who number about 60 have put up some half a dozen Samoan houses for their teachers and themselves, and are collecting materials for a **stone schoolhouse**. Vaega recently paid a visit to Apia, where he spent over £15 for school books, etc. He and the King and chiefs are very anxious that the school shall flourish. This means imparting a really sound education to their lads and we wish them all success in their very laudable desire.”

Closes by saying he has visited **Atauloma** –“it’s a great improvement for the girls of Tutuila.”

1902

Reports Box 5

E. Hawker January 2, 1903

“At Leone, they have laid the foundation for a veritable **cathedral** ... its estimated cost is **\$18,000**, which is rather more than the \$2,000 that has been subscribed.”

“Last April a half-caste Wesleyan missionary, Williams by name, brought over three Samoan (Wesleyan) teachers from Upolu at the request of a disaffected chief who had been put out of Church Fellowship. ... Some returned to Upolu and even Brown, the head of the Australian Mission, deplored the action.”

“The Mormons are talking of putting up a **girls’ school in Faleniu**, a small village where they have a following.”

“Last month a Roman Catholic priest and two Mormons visited Manu’a. ...under the new Government they can no longer deny them a footing. But I have not yet heard that a single adherent has been gained by either.”

“The **Faamasani (Boys’ School) School** in Leone has increased in numbers. We have more boys now than the school building will accommodate. One of the **dwelling houses** has been enlarged and two entirely rebuilt on a larger scale. Upward of 30 boys have passed the entrance exam (in the final exam in the village school) and are waiting for an opportunity to enter Fagalele.”

“**Esela**, who for nearly eight years did Pastoral service as Faamasani School master has left and taken charge of a large village in Manu’a where he has settled happily. **Milaio**, a student from Malua, has come to take his place. He and the boys have cleared a new taro plantation on a piece of land belonging to his family.”

“A considerable portion of my time has been taken up with **medical** work. Influenza and pneumonia have been prevalent throughout the years. In Leone we have lost Tuitele, the highest chief of this side of the island and a lesser chief who was also prominent in the Church. Two Faamasani School boys have died also in their own villages and we have just heard that a third, Aneli, who belonged to our “family” and had proved his faithfulness for several years, has suddenly passed away in our absence.”

Talks again about the “**Magic Lantern**” sent to them from Maidenhead, England.

He comments that the American Government struggles to establish order and probably expects too much in these places that have not previously experienced government.

1903

Reports Box 5

Ebenezer Hawker

Report of Work in the District of Tutuila and Manu'a, Samoa for the year 1903

"Faimuina, pastor of Aoa, died. He was a comparatively young man who apparently had many years of service before him. Tuiloā, who finished his course in Malua last May, has settled in Masefau. Two small villages, Asu and Tafuna, each with a population of between 10 and 20 people, and a pastor of their own who sometimes had no flock to minister to, have been attached to larger villages nearby."

There are Pastors in all the villages – Malua supplies pastors to Manu'a He spent 4 weeks in Manu'a in June. "**Tui Manu'a, the King**, has acted as pastor of Faleasau during the past year, and both he and **Vaitupu, the Queen**, have taught in the school. Tui Manua was formerly a pastor, but being of the blood royal he was elected King by the chiefs upon the death of the late young Queen. He is doing his best for the advancement of his queer little kingdom, the throne of which he must never leave. Whilst I was in Manu'a the foundations of a **large two storied stone school house** were laid."

"The school, of between 50-60 lads, has been in service for two years. There is a little settlement of 6 Samoan houses in which the boys live, and in one of which school has hitherto been held."

"I had some difficulty in leaving Manu'a... One old chief kindly lent his boat, and another provided a crew from his own family, and both insisted on coming over to Tutuila with me, and this not knowing when they might be able to return. As it happened, contrary winds did set in and they were kept for some three weeks in Tutuila."

"There were severe **hurricanes** in February: no life was lost, but banana plantations were devastated and the breadfruit trees which were not uprooted were so injured that they did not develop fruit for two or three months after the usual season."

"We had to close the Faamasana School for a time, as the village round could not supply the boys with **food** and our own plantations are quite inadequate at the best of times."

"In June **the Fagatoga church** was opened. This church is in the harbor and has been built under the superintendent of the Government carpenter, and to a considerable extent at the expense of the American Government as compensation for the old church which was taken over as Court House. Though by no means the largest it is thus the best built and most tastily decorated church in these islands. The Commandant and Mr. Underwood were present at the opening and the former made a sympathetic speech."

"In the afternoon a feast was held in the Malae at which 144 pigs and 200 fowls were sacrificed. And this in time of "famine"! The American visitors in the harbor had remarked that for months past no fowls could be obtained."

"Quite a number of other **churches** are in course of erection. Taste in Church architecture is improving. All of the villages now engaged in building aspire to a **ceiling roof** in light and dark woods, and several are going to the expense of **floor boards** in place of the usual broken coral. Colored windows are also sought after. Let us hope that these unaccustomed glories will inspire sufficient reverence to check the frequent suspicion ... which is found even in the house of God."

“It would be interesting to know what some of these churches cost the villages. But I fear no exact accounts are kept. As the people deal direct with the leaders no money or accounts pass through my hands. But I heard the other day that one village was paying a half cast carpenter \$800 cash and \$400 in food (probably tinned provisions for the most part) for superintending the building of their Church. And they buy all materials and do the work except perhaps some of the more difficult carpentry.”

The **Faamasina School** has 50 boys

“We are just starting an **Industrial class** in connection with the Faamasina School. We have imported a pit saw, some axes, and a good assortment of other tools by the *John Williams*. We have floored in a portion of a veranda to make a workshop and made a carpenter’s bench. Next session we hope to commence regular work of a humble description at first necessarily. The Sunday school at Dewsbury has kindly allowed me to appropriate the subscription which they sent out for work in Tutuila two years ago for this purpose. Should any other friends be interested in this kind of work feel moved to help us we may someday be able to aspire to a lathe and even a small forge.”

“Dispensing has been carried on as usual. Every morning brings us some patients.”

Story. “In September a boat left Alofau with twelve men and a woman for Manu’a. ... Bad weather sprang up soon after their departure. The Government gunboat, which visited Manu’a a week or two later, brought back the news that the boat had not reached Manu’a. The commandant sent the *Wheeling* to search round the islands but after a two or three days cruise she returned without any tidings of the missing boat. To this day nothing has been heard of these poor people - whether they went down in a squall or were carried away by contrary winds to die a cruel death by starvation and thirst, or whether they have safely reached some of the more remote islands, no one knows. I visited Alofau shortly after the mishap and sadly realized the gap that ten young men full of life can make in a little village of ninety souls all told.”

“The Samoans are satisfied that their friends are drowned. Superstition is as great here today as it was in England a few centuries ago, or less. They revert to an old superstitious custom of spreading mats on the shore stretching for small insects to crawl over them. If the same insect crawls persistently over the mat, after being brushed away, it was believed to hold the spirit of one of the deceased, who had thus come back to his native land to be buried. And the insects thus obtained were carried away and eventually buried lest the spirits of the unburied should haunt their friends.”

“At the adjoining village to Alofau, Fapailua, I regretted to find that the Wesleyans have established a Samoan teacher. This action of theirs is contrary to an agreement I understand to have been made some years ago between our two societies.”

“In December Mrs. Hawker and myself visited **Atauloma** for the annual examination, separate reports of which will be sent.”

“We were very pleased to welcome the SD Committee to Tutuila last month. The meetings were held at Atauloma. It was a new experience to have so many fellow countrymen within our walls.”

1903

Box 5

Ebenezer Hawker

Report of Examinations of the Atauloma Girls' School, Tutuila, Samoa, 1903

He examined the students – is satisfied with their results (topics listed)

There was a dearth of **food** after the hurricane in February and the school had to be closed for 5 weeks or so because they could not get food.

1904

Reports Box 5

Hawker Ebenezer Hawker (typed)

Church building continues: "I estimate the cost of the churches now building at between \$30,000 and \$35,000. Of course all this money is not raised in a single year."

Contributions: "no promises accepted this year, just cash; the general outcry throughout Tutuila is that there is no money as the **copra** is late, and the money for it had not come in at the time of the meetings."

Education. "Last year the Government started a **school** for native and half castes and invited a certain number of scholars from each side of the island. The people, or rather the high chief of this side was unwilling to send the children so far away as Pagopago; perhaps a truer reason is that he wanted Leone also to be honored with a school so that his district should not be inferior to the other. He applied to the Commandant for a school to be established here, but unsuccessfully. He knew that it was impossible for us to supply them with an English teacher. A suitable **building**, once the residence and shop of a trader had already been purchased in the hope that the Government knowing that there would be no difficulty or expense in connection with the building would the more readily accede to the application. Other sources thus failing the chiefs, at the instigation of Faiivae who lives next door to the Roman Catholic priest, applied to the Catholics for some **Marist Brothers** to be sent to conduct the school. As soon as I heard this I asked Faiivae to come up and talk the matter over. I pointed out the inadvisability of calling in the Catholics to teach our children, but he said that the Bishop had already been communicated with, and that there was no fear of the children being led astray as they were going to make an agreement that no religion should be taught. One of his own sons had been taught in the Marist school in Apia, and owing to the sound knowledge of English he had obtained there he had taken a good position in the **German Firm**; yet he and many other boys of our *lotu* who had been educated there had remained Protestants."

"The **Marist Brothers** were sent. There are now a white Brother and a Samoan assistant in the school. I hear that two more European Brothers are to come shortly. The boys pay \$1 a month each. Thus the income at the present time is about \$75 per month. Of this \$25 is paid, I am told, to the teachers, and the rest is put by the chiefs to meet current and future expenses, and to help build a **house** for the teachers. How long the school will last is a matter of conjecture. Samoans are not fond of paying for education, and quarrels among themselves are frequent."

“It is not so much knowledge in general that the Samoans are now crying out for knowledge of **English**. I hear that this is the only subject taught in the new school. This too, is the strength of the Mormon mission. They have from 8 to 12 men who devote nearly all their energy to this one subject upon a few children.”

“**Faamasani**: The Carpentry class has made good progress. We have just laid the foundation of a **stone workshop** which will cost about £15, for timber, windows, and roofing iron. The walls will be built by the boys, the coral and sand being freely obtainable from the coast.”

1905

South Sea Reports Box 6

Ebenezer Hawker: Report on the Work in the District of Tutuila and Manu’a, Year 1905 (typed)

“I spent the first 6 months of the year in New Zealand – our little daughter was sick; the doctors said she should not return to Samoa, so my wife stayed in NZ with our daughter and I returned to Tutuila.”

“The **contributions** to the LMS are very much better this year... the total amount paid down in cash being £240. In addition the District has raised £388 for the support of its native ministry, besides gifts in kind; making a total of £694 in cash. This of course does not include large sums which have been raised for church buildings and for pastors’ houses. The people say that next year church when these buildings are finished they intend to do even better for the Society; but it does not do to be too sanguine in such matters in Samoa. There are some influential chiefs who would like to see all their contributions utilized for their own work, and in this I believe they have the support of some of the white folks round at the harbor. But the majority of the people, and, so far as I know, all the pastors are faithful to the wider missionary interests.”

“Trip to Manu’a for 8 days – accompanied by **Dr. Davies** (on his way to Sydney), who people knew from before”.

“The Mormons have planted down two white men and a native teacher in Manu’a.

In most of the Manu’an villages **new houses for the pastors**, of a much more expensive character than the old one, are being built. While there we had an opportunity of seeing **the royal Kava drinking** ceremony. It is quite unique and impressive, very different from anything I have before seen. Until quite recently no outsiders were allowed to witness it. Tui Manu’a the king told me that he did not see it himself until he was a grown man, and that sometimes as long a period as ten years elapsed without the performance of the full ceremony.”

Church Building

“Three new churches have been opened during the year. They are all substantial **stone buildings** with iron roofs, ceilinged with ornamental woods. Six others are in course of erection.”

Education.

“964 children were presented for examination in the village schools. Of these, about one third obtained 75% or over, while the remaining fell under the 60%, and were thus ineligible for promotion to a higher standard.”

“From **FAAMASANI** school we have sent up four young men to Malua as theological students, and two as Boy boarders; also three lads to the High School at Leulumoega. There would have been more, but just as I was leaving ... a quarrel broke out between one of the boys of my crew and a boy belonging to the family of the pastor at Fagatogo. The other Faamasani boys espoused the cause of their comrade and went into the pastor’s house and gave the boy a good pummeling. It would not have been nearly so heinous an offence had it not been committed in the pastor’s house, for a pastor’s house is admittedly a sacred place. I had therefore to put these lads under discipline, and three of them thus lost their chances of going on to Malua or Leulumoega.”

“Our Industrial work is making good progress.”

“I have held a **Watcher’s Band** meeting with the schoolboys every Sunday afternoon when I have been at home, and have given them a sketch of the work of the Society in the various fields from the beginning.”

1906

CWM/LMS/ South

E. Hawker, Report for Tutuila and Manu’a for the year 1906
(Typed)

“During the past year two more small villages which have not hitherto had pastors of their own have been formed into separate pastorates. In bad weather it was difficult for the people to get to the larger villages; the Mormons, too, are always ready to proselytize in these unprotected villages; and the people themselves wished to have pastors of their own; so, having men available we planted them down in these hamlets. They, and two of the three other hamlets in which pastors were settled last year, have proved their ability to support their own ministry. One, having a population of less than twenty persons, has contributed no less than \$100.50 for the pastor’s support, besides a proportionate donation to the Society’s funds.”

“Four of the students have finished their courses at Malua. Of these one has gone to New Guinea, two are settled in villages in Tutuila, and the fourth is, at the present time, acting as teacher in our **Faamasani School.**”

“We made our annual trip to the Manu’a Group in the *John Williams* last October. The Governor of Tutuila, who had business there, accompanied us, but upon arriving in the islands we separated and went different ways to avoid conflicting interests. For the Samoans can only attend to one thing at a time. As usual we had a great rush and were unable to get through more than half the work we ought to have done. As there is only one visitation in the year we must try to persuade the Ship Committee to grant us a few extra days in future.”

“Manu’a is in a prosperous condition. The villages are larger than those of Tutuila, and the people compare favorably with those of the larger islands. **Tui Manu’a**, the King, is an exceptionally energetic man, and is doing much to develop the resources of his islands. They are rapidly planting coconut trees, have formed a Cooperative Company among themselves, and have this year bought a **57 ton schooner** for \$7,000 so that they may get their produce (copra) away without difficulty or delay.”

“The Mormons who for the last three years have been trying to gain a footing in this little group have, I am thankful to be able to report, been unable to do so up to the present time.”

“At Fitiuta in Manu’a we ordained **Esela** as pastor of the church there. This was an interesting and important function, the only one of the kind I have been present at in Samoa. It is the custom for ordinations to take place annually at the Fono Tele in Malua, not in the villages; but as Esela was ill at the time of the Fono and unable to take so long a journey it was arranged that he should be ordained in his own village. The people were greatly pleased, and showed their appreciation of the honor conferred upon their pastor and village by a big feast.”

“We have had capital Mes (May Meeting, held in November!) throughout Tutuila. In order to reach more of the people I held them in six centers instead of in four as had been customary. The contributions to the LMS were £273 cash down, showing a marked increase on last year (£ 234). The amount raised **for Pastors Stipends** is much better than ever before. Some villages have been in the habit of giving their pastors a wretchedly poor pittance, but they appear to be awakening all round to a sense of their duty in this respect. The amount raised during the year was £519.13.0 as against £387 in 1905. In addition to the monetary payment each village supplies its pastor with food and gifts in kind.”

“£631.7.0 have been raised for Church building in three villages on this side of the island. I have received no returns under this head from the Eastern side or from Manu’a.”

“There was a novel performance at one of the Annual Meetings. Just before entering the church I was told by the pastor that they had a new “laau pese” (singing wood = musical instrument), but it wasn’t an organ or a piano. He didn’t know its name, but it would play over the tune after the hymns were announced, so would I kindly be prepared and make the necessary pause. As soon as I reached the pulpit I heard a preparatory whirr, and then a rather wheezy voice began to call out the names of the members of the choir, each of whom responded obediently. It was a large **phonograph**. It sang through the tunes in a quivery Samoan voices, and when the time for speech-making arrived the phonograph was not too shy to speak. One of the members of the church, a clerk under the American Government, had procured the phonograph from the sailors on the man-o-war. He then made his own records. One wonders what the Samoans would have thought of this speaking box not so very many years ago, and perhaps we may legitimately wonder what some of them think even now.”

“There have not been wanting signs of an increase of activity on the part of the Samoan pastors, and a pleasing readiness to respond to suggestion, which have made the year’s work easy and agreeable.”

Educational

“From our **Faamasani School** we have sent up four theological students and two Boy Boarders to Malua, and three others to the High School at **Leulumoega**. We had the misfortune to lose our **teacher Mikaio**, in September last. He died of pneumonia after ten days illness. After the first few days his family, who seemed convinced that he would not recover, took him to his own village that he might die there. The report spread among the Samoans that he was the victim of an *aitu* (demon). For six weeks I conducted the school myself, and am glad to have come thus into close contact with the whole of the boys and to learn more of their characters and capabilities. Through they are not all bright scholars by any means, I found them very tractable, and many of them very anxious to learn. For the present **Iopu**, a student who left Malua last May, is acting as schoolmaster, and so far has done very well. The Carpentry class did a fair amount of work last year, but all my best carpenters were among the boys promoted to the highest Institutions in Upolu, so we have to start afresh with raw material.”

Village Schools

“1077 children were examined in the village schools, the largest number I have on record. Two or three of the schools did remarkably well. There were more passes than usual in the First Division (504), and fewer in the Second Div. (235), though the proportion of failures remains about the same (338). But as 60% constitutes a pass for promotion to a higher standard many of the failures were not such very bad ones. Mrs. Hawker examined some of the standards, and conducted all the sewing examinations. These were largely attended by the women of the villages, the wives of high chiefs being as keen to show their skills as the schoolgirls.”

“I am very glad to be able to record that **Mr. Chas. Moore**, the brother of Miss Moore of Atauloma, arrived, with his wife and little boy, last November, to take charge of the Government School at **Fagatogo**. It would have been a great pity had this school, like the Western District School at Leone, drifted into the hands of the Marxist Brothers. Although Mr. Moore is responsible to the American Government and has no official connection with our Society, yet as he comes on the recommendation of the Districts, his sympathies will be largely with us, and the boys of his school will be under Protestant influences. I feel grateful to the Directors for their prompt response to my letter on this subject.”

“We have had the pleasure of welcoming **Miss Du Commun** into our midst during the year, and are very glad that Miss Moore has therefore been able to take her well-earned and much needed furlough. I own **Miss Moore** a special debt of gratitude for her devoted care in nursing me through a serious illness last May, owing to which I was unable to attend the Annual Conference at Malua. At the end of the month, when I was able to be moved, my pastors borrowed a small schooner, and three of them with a couple of boys took us over to Upolu for a change of air and scene, - alas! Not of temperature. It is impossible to speak too highly of their kindness and sympathy. Samoans show at their best when one is ill and helpless.”

“Our relations with the officials of the **American Government** are of the most cordial character. The present Governor, **Capt. Moore**, shows a sympathetic attitude toward the work of our Mission. He was present at our Annual Meeting in the Harbor, and gave a speech. Several malefactors have met with severe punishment for offences against morality and attempted abduction, and we trust that these punishments will act not only as a deterrent, but also help the people to realize the moral evil of such conduct.”

“Again we have to record God’s goodness to us. Our little girl Marjorie has recovered from her long and dangerous illness which commenced more than two years ago. My wife was able to leave her at school in New Zealand and to rejoin me here last July. Although we sadly miss Marjorie’s merry prattle and her many loving little ways we are thankful to know she is well and happy in a more salubrious climate than this.”

1907

Box 6 South Sea Reports

Report by E. Hawker (typed)

Report of Work in Tutuila and Manu’a for the Year 1907

“During the past year all our various agencies have been kept actively at work, and though there is nothing of a very sensational character to report, I feel that real progress has been made. The pastors have worked loyally, and have showed an interest in their work. Two new men from Malua have been settled in villages and one removed on account of ill-health. One village, formerly associated with a large village in its near neighborhood, has been provided with a pastor of its own. We have lost one of our older pastors, Iosefa, a man of good life and long and faithful service. About two years ago, upon resigning his church, he was temporarily appointed chief of a large village in Manu’a by the American Government, and proved so useful that the Governor was loath to part with his services. This was a sore trial to Iosefa who found it hard to break from the associations of so many years and from the work he loved so well. From a pecuniary point of view his position under the Government was much more remunerative than any position he could have held with us; but he was most anxious to give up all his worldly advantages to retain his position as a pastor. Last June he was suddenly taken ill. He dreamed that he was sitting among all the missionaries of his early days, -- Dr. Turner, Mr. Nisbet, and others, who have long since gone to rest. They asked him to offer prayer, but Iosefa feeling his unworthiness begged to be excused. They continued, however, to press him, so he led them in their prayers. On awakening, he told his dream to the relatives who were gathered around him, and they and he were persuaded that these old departed friends had appeared to summon him to higher service. The next day he died.”

“Four new churches have been opened this year, viz. at **Afono, Taputimu, Pavaiai, and Vailoa**. There was a great assembly at the last. All the important personages in the island were invited – and came. Most elaborate preparations had been made; six bullocks, and, it is said, three hundred pigs, were killed, besides numbers of fowls and pigeons. Taro, coconuts and bananas were brought in profusion. I have more than once had to remonstrate with the people on account of the extravagant sacrifice of animal life on such occasions. Their reply is that it does not impoverish the village as most of the animals are presents from members of their families who are scattered through the island; that the pigs would be killed in any case, and it gives them greater pleasure to have one big feast in which they and all their friends from far and near can join; and that by lavish hospitality they receive more generous contributions for their church from the assembled guests. Certainly a large sum was subscribed, and before the meeting closed it was announced that the church was not only out of debt, but had a considerable balance to the good, to be kept for future repairs.”

“The people of **Leone** have made strenuous effort to complete their **church**. It is a gigantic work for so small a community, but it is now sufficiently far advanced for use. Much time is lost in waiting for materials. The **Oceanic SS. Cos. Boats** ceased running early in the year, since which we have been cut off from the outside world, or rather from regular communication with it.”

“Mrs. Hawker has held a working class with the women of the village for some months past. They made dresses, patchwork quilts, and various useful and fancy articles. Some of our boys and girls also made and carved tea trays. Then, in October, we had a **bazaar – the first in Tutuila** – in aid of the Church Fund, only the Leone people being invited to attend. Some of the women asked if they might have “refreshments” for sale; they thought it would prove an attractive feature. It did! We arranged all the articles in a tent on the lawn. The Leone pastor then exhibited them one by one, and announced the prices, and handed them to those who first brought the money. Suddenly there was a general stampede to the other side of the house. The Refreshment Stall was opened! There sat the presiding lady surrounded by chunks of pig, fowls, and pigeons, and small baskets of taro, and a big crowd of would-be purchasers. It was not until all the eatables were sold off, and Lemusu sailed round to our stall with her

bag of money that we were able to resume the sale. Everything was speedily sold off; then those who had money left gave it as a freewill offering. Altogether \$133 were raised.”

“A few months ago an incident occurred which revealed the superstition which still prevails among the Samoans, - and not among them only. One of our pastors had some knowledge of native medicines. Medicine and charms are indissoluble connected with one another in the minds of the average Samoan, who believes that most of his ailments are the work of evil spirits. I am afraid that even the medicines we ourselves dispense are frequently expected to act magically. The pastor’s wife assisted him, and, effecting a few cures, she was believed to have a certain power over evil spirits. People flocked from all parts to take their sick for treatment. One or two of the patients died, and ugly rumors reached me. I took some of the senior pastors and we investigated the matter. The rumors proved to be greatly exaggerated, but there was sufficient evidence to make us believe that the woman had encouraged the belief that she had power to exorcise demons; so we thought it advisable to stop them altogether from receiving patients. The Government also summoned the pastor and his wife, but after examination, dismissed them with a warning. It is not easy to argue with Samoans on this subject, as they at once take refuge in the Gospels and Acts of the Apostles. They firmly believe in the existence of demons and in their constant interference in human life and affairs. An *aitu* (demon) is said to live in a chestnut tree in our garden, and to haunt one of the rooms in our house. Anyone sleeping in this room is liable to be stricken with illness of some sort or another. Unfortunately two persons who have occupied this room recently were taken ill, and thus the superstition is kept alive. No account is taken of the many who have slept there without ill results.”

“We have commenced to carry out the scheme adopted at the Annual Conference last May. The district is divided into Pulegas or Sub Districts each containing two or more churches which unite in the monthly Church meeting and Communion Service. An advisory Committee for the whole district has been elevated from the senior pastors. It is hoped that these measures will stimulate a deeper and wider interest and at the same time unify the work.”

Education [The report has been cut here]

“... A Christian Endeavor Society has been formed among the young people in our compound, having a membership of thirty, and an attendance of all.”

“In a previous report I wrote about the handing over of a Western District School to the Catholics. ... The chiefs of this part of the district, led by Faiivae, the Samoan Governor who lives next door to the Roman Catholic priest, invited the **Marist Brothers** to take charge of the school. Three were sent and an agreement ratified by the American Governor, was made at the end of 1904. Under this agreement there was to be no proselytizing, and no religious teaching in the school; each brother was to receive \$3000 (about £60) a year. For two years the school struggled on, but the attendance and fees were not satisfactory. Early in the present year Faiivae made it compulsory for all boys to attend the school, and levied a tax of \$1 per head on all males from infancy upwards for the support of the school. In April last the school was formally opened. Holy water was freely sprinkled, and crucifixes and pictures of saints hung round the walls. As the school is a public and not in any way a denominational school; as it is supported chiefly by our people; and as by far the greater number of the scholars are Protestants, I protested against this, and the Governor has had the crucifixes and pictures removed. The people resent the imposition of the Education Tax, which in many instances falls heavily upon families and even whole villages who have no boys in the school. It is very galling to see our children educated by Roman Catholics, and propagandist too; and the worst of it is that we are unable to come to their help by giving them equally good instruction. It is inevitable that constant association with the Marist Brothers will tell

in time upon the children, inclining some towards, and familiarizing all of them with Roman Catholicism; but our pastors are alive to the situation, and endeavoring to counteract the Brothers influence by early morning or evening school with their boys in which they teach scripture and other subjects in the vernacular. But one fears that after a time their zeal may slacken.”

“I have had a good deal of examination work this year ...”

“In September I made a tour round the island visiting many of the villages, and meeting all the pastors and their schools in centers.”

“In October we made our annual trip to Manu’a, in the *John Williams*. Miss Du Commun with all the **Atauloma girls** accompanied us. The Mormons ... have left. **Tui Manu’a** and all his people have been most loyal to their early teaching. The Manuans are a very responsive people, and it is always a great pleasure to visit them. Our trouble is that we can give them so little time. We get the *John Williams* for seven or eight days once a year to take us over. Two days are lost in the journey to and from Tutuila, leaving five or six days, and sometimes less, to do all our work in the three islands. Much of this time is taken up in travelling from one island or visiting to another, landing and re-embarking; for the landing place is often far from the ship and village. It is impossible in the time left to hold both school examinations and the Annual meeting. Thus I find I can only hold school examinations once every two or three years myself, having to relegate them to Samoan helpers in the intervening years. ...”

“While in Manu’a, the dedication service was held in the **new Boy’s School at Papatea**. Hitherto the boys have assembled in a large Samoan house, but now they have a fine **stone building** with extensive verandas all round. It is all their own work. The Governor has generously assisted them in procuring materials, and has admitted all the foreign timber and iron roofing duty free. He is also paying the salary of the teacher **Vaega**, a very capable man, from island funds. This school feeds our **Faamasani School at Fagalele** (Leone), and also sends a few scholars direct to **Leulumoega**.”

“On our return to Tutuila we brought over **Tui Manua**, the King, for medical treatment. From time immemorial it has been law that the King should never leave his islands; but as he had been suffering from severe internal pains for some time, the people were getting anxious, and requested us to take him to the doctor at Pagopago. I hear that he has recovered. He was formerly one of our Pastors, and is still very zealous in all religious matters. He has a great and good influence in his islands, and as everyone who meets him says, he “is every inch a King”.”

“The club drills and songs of the **Atauloma girls**, together with the maneuvering of the Manu’a contingent of our Faamasani School who went over to see their friends, formed an attractive feature of our visit in the eyes of the younger Manuans, - and in those too of the elders.”

“We have felt God’s graceful presence with us through the year...We have had much sickness. **Whooping cough** has run through the island, carrying off many little ones; but it has now left us.”

Heavy rains that year: “the contents of 21 graves were swept out to sea.”

“The American Drill Sergeant was badly crushed in his bed at the barracks by a landslide while forced in the back of the building, and died after amputation of his leg, which was badly fractured.”

"I was appointed to take the October trip round the Ellice Islands and on to New Guinea in charge of native teachers. We have eight Samoan and five Rarotongan couples on board, besides other passengers as far as the Gilberts. ..."

"During my absence Mrs. Hawker has been assisting Miss Du Commun at **Atauloma**, Miss Newell having had to return to her home at Malua on account of a severe breakdown in health. ... We expect Miss Moore will be back by the time Mrs. Hawker has to leave."

[He is writing on board the *John Williams* and will send statistics when he returns to Tutuila.]

1908

South Sea Reports Box 6

Report of Work in Tutuila and Manu'a, Samoa, for the year 1908

E. Hawker (typed)

"There have been several changes in the pastoral staff during the present year.

3 Pastors moved from their villages (strained relations)

1 dismissed for practicing as a 'devil doctor' in conjunction with his wife who had attained a great notoriety;

1 retired through ill-health

2 have died

One, Ueseli, had been in failing health for several years

The other, Faleiletoa, a young man not long out of Malua, was left well and strong on Manu'a, his native place, where he was taking a short holiday; a fortnight later we heard of his death."

"... Five years ago the promissory system was still in vogue in this district. At the Annual meeting the amounts read out as contributions for the support of the pastors, and those for the general work of the Society, were half promises, half cash. It is fair to the Samoans to add that most of the promises were redeemed sooner or later, -- some three years after date -- but many were not. We abolished this unsatisfactory system, accepting cash only, and it has been most gratifying since to see the repaid yet steady rise of the contributions t both the home and foreign funds. Thus in 1904 the pastor's stipends amounted to £223.13.11; in 1905 to £387.15.6; in 1906 to £515.17.0; in 1907 £667.15.6; in 1908 to £759.9.6. In 1904 the contributions paid in to the Society for its general work were £135.4.6; in 1905 £240.13.7; in 1906 £273.5.0; in 1907 £289.10.8; in 1908 £403. ... In addition to this, a large sum has been raised for church building. I have no accurate accounts of this as **the Samoans build their own** churches, with occasional advice, and pay their own accounts but it is not less than £2000 -- probably considerably more. Three large churches are in course of erection."

"An interesting feature in church life is the increased activity among the **women**. Not only in England but here also in this remote island are the ladies beginning to assert themselves, - thought happily not in the same way. My wife has constantly visited the neighboring villages, and some of the more distant ones, and held meetings for women only. They have proved both amusing and encouraging. In villages where the meetings had been conducted by the pastors the ladies have asked to be allowed to carry them through themselves. There is never any lack of speakers. A month or two ago I spent the night in a

certain village. It happened to be the evening for the Women's Meeting. They actually asked me to conduct it – merely out of compliment, of course; but I laughingly replied that the presence of a mere man would only hamper them. Between twelve and one in the night I was roused by the sound of much merriment. I went out to see what the unusual noise meant. Feasting and merriment was going on in every house. I was informed that the Women's meeting had only just broken up, and that the whole village had had to wait for the evening meal!"

"We had a very pleasant trip to Manu'a. The Ship Committee granted us two extra days this year, so we had not to work at such a killing pace as usual. ... While at Ta'u we were the guests of the King, who treated us royally. At Fitiuta we found our old friend, **Esela**, formerly the Faamasani schoolmaster, suffering terribly from Elephantiasis. The village has built him a new **house of stone and wood** at a considerable cost. The old one, a white stone building, had long been in a ruinous and roofless state. On a previous visit I remarked in a speech that I had seen a poor old white man without a hat in their pastors' grounds. Could not they re-clothe him and give him a new hat? Next time I visited the village there was a fine new house; the best pastors' house we have in these islands."

"At Olosega, another village in the Manu'a group, a **large new church** is being built. Heavy rains set in – our **rainfall** for the past twelve months was 276"; 6 inches fell in 2 hours on one occasion – and the walls, of coral concrete, just completed, collapsed. It was a heavy blow to the villagers, but they manfully set to work at once, and have again raised the walls to the roof level. **Men, women, and children** all helped; for church building here is not relegated to a few skilled artisans. Even the highest chiefs and the pastors doff their coats, and take their turn in carrying stones and mixing mortar. It is a good sight to see the perspiration streaming down their bare skin. Manual labor doesn't spell menial with them."

"A notable incident in the year's history was the arrival of an **American fleet**. The battleship fleet steamed close by on way to the Australian Colonies, and executed a few maneuvers, but did not call. In September a fleet of **seven large armored cruisers**, each with its attendant torpedo boat, and three auxiliaries, spent **nearly three weeks in the harbor at Pagopago**. **Admiral Sebree**, formerly Commandant of Tutuila was in command of one of the squadrons. It was pleasant to renew acquaintances with him, and with several other officers who in past years were stationed here. Tutuila has never had such an awakening since its creation. The crowded ships, manned by crews aggregating over **8000 men** – a greater number than the Samoans have ever seen together before – brass bands by day, and search lights by night, flashing over earth and sea and sky, astonished the natives. The **wireless** telegraph captivated the fancy of the more intelligent. How could messages be constantly transmitted through the air, without any visible media, from distant Fiji and America, and received the instant after dispatched?"

"One old man said to me, "Misi there was a man in Fagasa years before Viliamu (John Williams) came, who prophesied that in future days Samoa would be greatly blessed. Aitus (spirits) would come across the sea and teach us many new and strange things. That prophesy came true when Viliamu brought the gospel, and today it is again being fulfilled."

"The Faamasani School has kept well filled, and we have now more applicants than vacancies."

"A few years ago I had to report the arrival of the **Wesleyans** in Tutuila (1902). A teacher was sent over from Upolu, ostensibly to minister to a family said once to have been connected with the Wesleyans, but who for many years had been numbered among our church members. Our Committee pointed out

the inadvisability of this invasion to the Wesleyan authorities, but without effect. Since then the new *lotu* has spread to other villages, where proselytes have been made from the disaffected members of our churches. In one or two villages where there have been some little misunderstandings with the pastors, Wesleyan teachers have been called in. It is a thousand pities that the Wesleyan Missionary Society (Colonial) should lend itself to such methods. Our object and theirs is, or should be, so similar that there is no need to trespass on one another's territory. Moreover every village has its own pastor and church, and the villages are all so small that there is no room for a rival church. The practice of the Wesleyans tends to mere sectarianism, and is a hindrance rather than a help to the spiritual life of the people. I wish our friends could realize this."

"Within three months we expect to be on our homeward way after eight years of absence."

1909

Tutuila and Manu'a District, Samoa

December 29, 1909

Miss Elisabeth Moore

"The Rev. Hawker left for furlough in March and since then I have had such oversight of the District as could be managed from Atauloma."

"The outstanding event there (Manu'a) has been the **death of Tuimanu'a** (King of Manu'a) which took place in April, and the selection of his successor is still causing a good deal of bitter feelings and unrest among the people which seriously hinders the work of the pastors."

"Tuimanu'a, who before his election to the kingship some ten years ago, was himself one of our pastors, has always exerted a strong influence for good over his three islands. His Malua training, his experience as a pastor, his strong personality, together with his sterling natural gifts which were all devoted to the cause of righteousness as he understood it – all combined to make him a powerful ruler over his little kingdom and one before whom the ungodly trembled."

"He rightly excluded from Manu'a R. Catholics; Mormons; Wesleyans or other teachers who sought to proselytize among his people; he forbade tattooing, encouraged education, and for long the most promising pupils in our higher schools on Tutuila have come from Manu'a."

"His loss is keenly felt – especially by the pastors to whom he was a tower of strength, and no like-minded successor seems to be forthcoming. While Tuimanu'a lived he combined the title of native king and (since the American annexation) Governor; but now as the indecision is prolonged, Governor Parker has separated the two offices, and appointed as native Governor of Manu'a a man whose influence we fear will not be on the side of righteousness. He has already alienated the pastors by his want of sympathy with their best work. His wife is a Roman Catholic, which points to further complications, and for the first time for many years the statistics from Manu'a return 1 person who is not an adherent of the LMS."

"The Annual Visitation of their District for the purpose of village school exams and "May" was conducted by **Mr. and Mrs. Hough** who came over from Upolu by the *John Williams* in October. Mr. Hough has probably sent his own Report of this which shows that the village school work has been well done during

the year. The District's contributions to the Society (£365.4.0) is little below that of last year, while the pastors' stipends (£1000.4.0) are above the usual amount but they are a little ashamed of this and promise to do better next year."

"This does not profess to be a full report of the District, but only a few lines to accompany the Statistical Form sent."

1910

South Sea Reports Box 7

A. Hough Jan. 13, 1910

**Report of the Visitation of the Tutuila and Manu'a District
Also (same box and folder)**

**A. Hough: Report of Visitation of the Tutuila and Manu'a Districts
Apia Samoa, June 13, 1910**

- Rev. E. Hawkins absence on furlough
- With Mrs. Hough, he traveled in *John Williams*
- Short time on Manu'a: worked 6 am to midnight
- Olosega Church: best in Manu'a

"At **Taū**, the principle island of the group we stayed with the widow of the late King. One cannot call her a Queen now for her title dies with her lord. Though no longer a queen in name she is certainly queenly in all her ways and entertained us most royally. The lady turned out to be the sister of one of my old Pastors and so felt some extra little attachment towards us."

"Here in Taū one of my most-trusted men has settled. He had the once famous village of Mulinuu in the Apia District but when the official position of the village was taken away he was left without either church or congregation. We were glad to meet him again and to find that he was doing such a good work in this large and important village."

"The one trouble in the Manu'a group is the **District School**. This school was started by the late Tui Manu'a and his hope was that he could get a white man as schoolmaster. The native schoolmaster has been trying to serve 2 masters and has gained nothing from the government and lost everything with his fellow pastors. We are removing him and appointing another until Hawker's return when the whole matter will be fully dealt with."

[Hawker does not return to Tutuila; leaves Samoa in 1911.]

ATAULOMA SCHOOL REPORTS

The Sources for the School Reports are:

Box 5 (1901-1904)

Box 6 (1905-1909)

Box 7 (1909-1915)

Box 8 (1916-)

This account stops in 1909

“The New Girls’ School, Tutuila, Samoa”

By Miss Moore

Vol. X – New Series

The Chronicle of the London Missionary Society

Ed. Rev. L. H. Gaunt, M.A.

1901

London

London Missionary Society, Blomfield Street, E.C.

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pp.12-14

[The Chronicle Series is in the SOAS Library. This article about **Atauloma**- with pictures- was found in a 1901 issue.]

An interesting ceremony in connection with the new boarding-school for girls, which is being erected on the island of Tutuila, took place on September 5th. This was the laying of **a corner-stone** in the new building by Commander B. F. Tilley, first Governor of American Samoa. Ever since his appointment Governor Tilley has shown heartfelt sympathy with the work of the L.M.S. in the Samoan Islands now under the American flag, and it is only in accordance with his usual helpfulness in all good works that he so readily consented to officiate on this occasion.”

[...] The indefectible labors and oversight of Rev. E. V. Cooper, together with the somewhat spasmodic efforts of relays of native assistants, have brought the building to such a state that its probable completion may now be estimated as but a few months distant.

Early on the morning of the 5th the United States’ guard-ship *Abarenda* arrived, and landed the Governor with five of his officers and a party of marines, all of whom were present at the ceremony.

The L.M.S. was represented by Rev. E. V. and Mrs. Cooper, with Miss French and myself.

There were also very many influential high chiefs present, including Tuitele, the native Governor of Western Tutuila, and all the leading local magnates and chiefs. The native pastors were there in strong force, as also the boys of Mr. Cooper’s boarding-school, and the sixty-five girls whom we have gathered into a temporary shelter awaiting the completion of the new building.

Mr. Cooper had presented a statement giving a résumé of the events which led to the Directors’ sanction of the school, and a list of the generous contributions of the people of Tutuila and Manu’a (amounting to £1,550), which have entirely relieved the L.M.S. of the initial costs of the new movement. This, together with other documents and current numbers of our magazine, the *Sulu*, was enclosed in a bottle, and buried under the corner-stone, much to the wonderment of the native spectators.

After reading of Scripture and prayer by native pastors, interesting and congratulatory speeches were delivered by the three highest chiefs present, all of whom expressed their joy at the proposed

establishment of the school, and at the presence and sympathy of Governor Tilley. Mr. Cooper then read the "statement" above mentioned, and handed the bottle to the Governor, who proceeded to bury it, and to lay the corner-stone. After which, he addressed the assembly in the following words:

"I feel that an honor has been conferred upon me by those who have so courteously invited me to assist in laying the corner-stone of this building. Years hence, when I am far away from Samoa, when I shall be thinking over the past, I will know that it will be a great pleasure for me to remember that I was present here to-day, and that perhaps by my presence I have given some little encouragement and help to those faithful workers in Christ's vineyard who have labored and struggled to erect here a suitable building where the young girls of Tutuila and Manu'a may learn the Christian faith, and where also they may be taught to 'add to their faith virtue, and to virtue knowledge.'

Over all the fair landscape of Tutuila and Manu'a there hangs a dark cloud – not a cloud of mist and rain – but a cloud of ignorance and prejudice. Out of this cloud we hear a cry for light. Until now it has been a feeble cry, the cry of an infant:

*'An infant crying in the night
An infant crying for the light;
And with no language but a cry'*

But now the cry is loud and strong. The generous contributions of the Samoans toward this school, and the interest which they are taking in it, show that they are in earnest, and that this cry is a prayer to God, whom has sent the light into this world, to send this light to them, that faith and knowledge may also abound amongst them.

And this prayer is answered already – for God has sent here, to teach the daughters of these islands, two Christian women, who are to conduct the school; and working with them is your own missionary (Mr. Cooper), whom you all know, and who has been your friend and helper for many years. The instruction which these Christian women will give, and the sweet example of their daily lives, will be like a ray of light to the girls who shall come here to learn, and whom they go back to their homes they will carry to those who sit in darkness there the sunshine of knowledge; and as the years roll on the influence of this school – and of others that may yet be established for you – will be felt more and more, until at last the people will all see and love the light. As the clouds roll away, and the wonderful things which have been hidden are revealed to all the people here, they will like people in all ages, exclaim: 'O God, how wonderful are Thy works; in wisdom Thou hast made them all'."

At the close of Governor Tilley's speech a pleasing incident occurred, for the sixty-five white-robed school girls, who had been quietly watching the proceedings from a grassy knoll, rose to their feet, and made a brave effort to sing the American National Anthem, their shaky rendering of the English words being quickly taken up and strengthened by the American officers and marines present.

The singing of a Samoan hymn of praise brought the interesting meeting to a close, and the company dispersed, feeling more determined than ever to finish the building as speedily as possible, so as to enjoy the benefits so glowingly depicted.

A brass plate bearing a suitable commemorative inscription is to be attached to the corner-stone, and it is also proposed to present a small memento-trowel to Governor Tilley in recognition of his services on the occasion.

Pictures 1: Pagopago Bay. Tutuila, Samoan Islands

Picture 2: Governor Tilley – Rev. E. V. Cooper

Native Governor (in front: apparently Tuitele)

1902

Elizabeth Moore, Tutuila

The First Annual Report of the Tutuila Girls' Boarding School, 1901

[Complete Report]

The New School Building

January 30th 1901 was a happy day to us for it saw our long cherished hopes realized and Miss French and myself installed with our first batch of pupils in the beautiful new School premises which we have named **Atauloma**.

The workmen were still busy in the rooms on the ground floor but we and our 60 girls lived upstairs for a few weeks, while we all worked together to get the new place into order. Great was the delight and astonishment of the girls at the "house on top", the spacious rooms, the beautiful painted walls, the many doors and windows, but the greatest wonder of all was the staircase up and down which they never tire of running.

With this I send a photo of the new building which Mr. Hawker has kindly taken for us. It gives some idea of the size and substantiability [sic] of the premises, but their elevated position makes it impossible to get a good photo at close quarters.

The two schoolrooms having thick concrete walls, which are also very lofty, are cool and airy to work in, while the large well-ventilated dormitories would healthily accommodate even more than the hundred boarders whom we have made our limit.

The Public Opening of the School

This ceremony was held on February 20th some months before the building was quite finished as we were anxious to have it before Mr. and Mrs. Cooper left for England.

Lieut. Commander Dorn presided over the meeting at which most of the Government Officials were present, both American and Samoan, as well as a very large number of pastors and people from all over the District. There was great rejoicing at the fulfillment of the desire of years, and very evident was the pride of those parents who had a daughter among the 60 happy girls who were at last pupils in the long wished for school.

Mr. Cooper presented a financial account as complete as was possible with the work still in progress; he anticipated that the building would be entirely paid for by the time it was finished and even prophesied a sum left in hand towards furnishing the school.

The work is now completed but there are still some few contributions owing (about £60) all of which will be needed to pay off the debit balance which remains on the building account, leaving no surplus money for furnishing.

These £60 will be forthcoming, I believe, and then the whole sum promised (about £1,400) will have been paid.

Furnishing of the New School

We have to thank the ladies of the "Woodford Ladies Auxiliary" for their generous gift of £50 towards the starting of our school.

With this splendid gift we were enabled to purchase 50 Dual Desks from America; strong handsome and comfortable, as well as many other necessary articles of school furniture.

Through the indefatigable efforts of Miss French we have received from London friends many most useful presents, such as Maps, Bells, Blocks, Pictures a large Geographical Globe, Sewing Materials, etc. Birmingham friends too have not been behind hand in helping us over the initial difficulties of our work. Commandant Tilley made us a valuable present of school stationery, books, etc. So that today the Atauloma School is beautifully furnished and stocked almost entirely by the kind gifts of friends.

Working Expenses

We have asked the Directors for an annual grant of £50 to meet the working expenses of the new school, this sum being more than covered by the school fees of the girls.

We have at present only three married men living on the grounds in order to work the food plantation and to cook native food for the girls, and if possible we will keep to that number only.

Every additional man about the place means a great increase of worry to us. They are so difficult to manage, have such an exaggerated idea of their own importance, expect to attain a position in the ministry as a reward for favoring us with their services, and besides, they, with their families and numerous retainers, make considerable inroads upon the food they cultivate.

Then too Miss French and I are most anxious to make this new school as nearly as possible a self-supporting one so we encourage the people of the District to help where they are able and willing.

Our own plantations as yet produce but little food, but we have carefully abstained from beginning the practice of buying foreign food for the girls.

All through this past year we have been freely supplied with food from the villages of Tutuila and the people have promised to continue the supply until our own production is sufficient.

As there are seven men employed at Papauta ours are inclined to think themselves hard working so as a compromise we allow each man to have two young boys of their District to help him, their only wages being permission to attend the classes of the school. This plan works well; boys of 11-14 or 15 are eager to come because of the English they learn and after a year or so we shall pass them on to Mr. Cooper or Mr. Hawker and get other younger boys. The men receive sixteen shillings per month each as wages; the remainder of our grant being used for tools, fences, and all the odds and ends constantly needed in the working of a plantation, besides the occasional employment of a carpenter.

Girls' School Fees

Each girl is expected to pay an annual school fee of £1. Last year which was not complete owing to pupils joining towards the end of it, I paid to the local Treasurer the sum of £58.6.0 on account of school fees but we expect future receipts to be larger.

We hear that the native pastors have appealed to the Directors to reduce the annual fee to 10/- on the ground of their liberality in erecting the school; but this is merely a ruse of which no notice need be taken as we have no difficulty in filling up all vacancies from among those who are quite ready to pay the full fee.

Assistant Teachers

Friends in the Church at Edgbaston, Birmingham, of which I am a member, have undertaken to subscribe £10 per year in addition to their ordinary subscription to the Society. This is to enable us to give a small sum annually to each of three Tutuila girls trained at the Papauta School, and so secure their services as Pupil Teachers in time to become efficient Assistants to us.

The School Curriculum

Embraces very varied subjects as:

Old and New Test. Scripture
Reading
Writing
Dictation
Arithmetic
English
Geography
Grammar
Composition

Physiology
Physiography
American History
All kinds of needlework
Washing, Starching & Ironing
Housework
Simple Cooking
Singing
Drawing

We make a specialty of the English Language and many of the girls – and boys too – are making good progress in it, and herein lies the secret of the great popularity of the school both with the Americans and the Samoans.

Most of the subjects are very elementary as yet, and some of them are only taken by the Senior pupils, but every year we trust will see the Standard raised at least a little.

The Year's Work

We found that our preliminary school at Amanave had not been labor in vain. In it we had broken up some of the very roughest ground and those 60 girls formed a useful nucleus for the larger school. We closed the first term in May with about 80 girls and at the end of the year we had 92 girls and 7 boys in the school, while many more are asking for admission.

Directly after the Opening Ceremony in February we began regular school teaching of the subjects already enumerated. We found that the girls of Tutuila and Manu'a are not one whit behind their sisters of Upolu and Savaii in quick intelligence and eager desire to learn, though they are less polished in manners and more superstitious in mind than the more favored islanders.

At the end of the year our first annual Exam was held, Miss Jolliffe [from Upolu] being appointed by Committee for that purpose. She will doubtless present her own Report but when I tell you that we had to find prizes for 48 pupils who had gained at least 75% of marks, and 12 bars of soap as prizes for those who had gained "Excellent" for Washing and Ironing, you will see that for the first year it was not bad.

Christian Endeavor Society

We have had much encouragement in watching the gradual improvement in some of the girls under our care. They become more gentle and thoughtful, more earnest and trustworthy, and many of them seem to be sincerely anxious to follow the example and precepts of Jesus Christ whom they profess to love.

For the help of these girls we have started a little "C. E." society which meets on Friday afternoons for prayer and teaching. At present there are only 14 members, but their influence is felt throughout the school and others are asking to join.

The Watchers' Band

Every Sunday evening we convert our usual Family Worship into a Missionary Prayer Meeting, when we join with "Watchers" all over the world in prayer for a particular field. Either Miss French or I give a short account of the special needs of the work, and the prayers of the girls are intelligent and earnest and are continued throughout the week.

Thus an intense "Missionary Spirit" is being cultivated and many are the earnest young hearts at Atauloma who long to become missionaries of the Gospel to New Guinea or other dark islands. May God call some of them to this noble work in His own good time!

Losses

During our first year one of our younger pupils has been taken away by death. One also has married a Malua student and is now continuing her studies at that Institution.

Conclusion

Thus looking back over the past year we have every reason for thankfulness to God and for hope for the future. The long-wished-for Tutuila Girls' School is now an established fact and the opportunities for influencing for Christ the Mothers of future generations of Samoans are infinitely greater than they have ever been before.

May God give us grace to be faithful, and may He make Atauloma School an ever increasing source of blessing to Samoa.

E. Moore, 9-1-02

1902

Annie E. French: Second Annual Report, Atauloma Girls' School, Tutuila 1902

[Miss French was away for the first 6 months on a trip to the colonies – Miss Moore took charge]
Numbers: first term 92, second term 83, and we close the year with 49

"Now the inevitable sifting is going on; the health of some has proved unequal to the unaccustomed strain of school life, others have found the ties of home and the unrestrained life of the village too strong for them and have not returned after the holidays. ..."

"Towards the end of 1901 seven of our pupils were suspended for three months, six of them for appropriating other girls' belongings and forgetting to return them and one for secret smoking. We felt that an example must be made for the good of the community, so we sent the girls home to the care of their Pastors until after the Christmas holidays, not without many misgivings as to whether we should see them again. We were glad to find that every one of the seven behaved well while in disgrace and all returned in January to school."

"Our Christian Endeavor Society numbers 17. ... While the C.E. meeting is being held a Bible class is also conducted for the bulk of the school with the aim of preparing the girls for future membership of the C.E."

"At Sunday evening worship we always remember missionary work in heathen lands following week by week the routine of the Watchers' Band. The girls listen with breathless interest to the accounts we give them of conditions of life among the heathen and the work that is being done by God's servants for their enlightenment and civilization. One of our Atauloma girls, Falau'u has married and went in November with her husband to New Guinea, so that our new school is already represented in the mission field, and we hope that in the years to come those of our girls whom God calls will go forth joyfully to do Him service in that dark land. ..."

“The School’s contribution for 1902 to the Pastor’s salary whose ministry we attend amounted to £2.5.0.”

“Our School curriculum for the year embraced the following subjects in which the girls were examined in December by Misses Schultze and Jolliffe: The Miracle of Christ, Life of Saul, English Reading, Dictation, Translation, and Conversation, Writing, Composition, Punctuation, Samoan Grammar, Geography, Map Drawing, Arithmetic (paper and mental work) American History, Physiology, Object Lessons, Drawing, Needlework, Singing, Washing and Ironing, and Bread Making.”

“Captain Sebree, Governor of American Samoa, visited the school in March, and expressed himself highly gratified by all that he saw and heard. ... Our Manu’a girls have been taken home for the holidays by the Station ship and brought back again to school at the commencement of the term, the ship generally making a day trip especially on account of the girls.”

“Of our plantation men with whom we commenced the year only one is left. One died after a long illness, and another had to be sent away for appropriating for his own use quantities of coconuts from the grounds. Two others have taken their places and are doing very satisfactory work. Our grounds are gradually being planted a large area being covered now with bananas and taro, but still these not sufficient alone to supply our hungry family, so that in the intervals between the breadfruit season we still have to depend a great deal on help given us by surrounding villages. The whole district is supposed to help, each village or group of villages taking a week in turn in which to bring us big boatloads of bananas, and on the whole we were well supplied, but the near villages, particularly the two to the West, Nua and Seetaga, have been most good to us. The chiefs have told our men that whenever we are short they may go into their plantations and help themselves to as much as is needed for the school, so that in spite of the delays and hindrances affecting our supply from the more distant villages, which would have been serious had we been wholly dependent upon them, we have got through the year with comparatively little trouble. During the breadfruit season we need no outside help, our own breadfruit trees being enough to supply the wants of the girls.”

...

“We close the year looking forward with pleasant anticipation to the expected return of Mr. and Mrs. Cooper to Tutuila. We had been anxious about his illness, but the news received by the December mail led us to hope that he was really improving. It was with feelings of poignant sorrow that we heard on New Year’s Day that our dear friend had passed away. We at Atauloma are so specially indebted to him for his ardent strenuous labor in the working up of the school cause among the Samoans, the untiring energy with which he personally superintended and labored with his own hands at the preparation for and actual building of the school, his kindly welcome to Miss Moore and myself when we were appointed to the school, and his unfailing sympathy and thoughtful care in helping us to settle down.”

“The Girls’ School has long been a cherished dream of Mr. Cooper and his last work in Samoa was to turn his dream into reality. His name will always be affectionately coupled with that of Atauloma. The School is a monument to his love for the Samoans and his keen desire for their enlightenment, and will be a continual reminder to them, and especially to those of his district of Tutuila and Manu’a of the faithful painstaking labor for their good of their old friend and leader.”

“It is our earnest desire that the school may be what he hoped, a Christian training ground for the women of the future, and through them a powerful influence for good and purity in the district.”

Appended by E. Moore, to the Annual Report of the Atauloma Girls' School

They reduced the annual amount of school fees after complaints by 20% to 14/. "This has greatly delighted pastors and people and we believe it will not materially affect the income of the school."

Now insisting on payment in advance – to avoid debts of last 2 years

For all of 1902, the fees amounted to £54.8.0

"By January 24th 1903, we received £48 in school fees for the current year, so that the reduction bids fair to bring in more money towards the support of the school than the original fee did."

"Our working expenses we keep carefully within the £50 granted for the same, which sum the school fees will always cover."

"While Miss French was in Australia, Mrs. Hills came from Leulumoega for an extended visit to help and while here she regularly took a full share in the teaching and general conduct of the school." [Mrs. Hills is the wife of John Hills, a missionary in Apia/Upolu]

Eliz. Moore, Jan. 24th, 1903, Atauloma School, Tutuila, Samoa

1903

French Report

3rd Annual Report of the Atauloma Girls' School, Tutuila, Samoa. Jan. to Dec. 1903

(On letterhead:)

Atauloma Girls' School

London Missionary Society

Tutuila, Samoa

"We started the year with 81 pupils, and we closed with 65."

"8 new girls have been admitted during the year and we have lost from various reasons 24. Of these 4 have been "called home", 4 are married, 1 is living in Mrs. Marriot's family, 10 have left though the influence of relations or have grown weary of school life, 5 have given way to the temptations from which our girls are never free in the holidays, and their conduct has been such that we could not receive them again."

"Emele – (is) our pupil teacher" [who helped Miss French when Miss Moore was on furlough this year]

"For nearly 3 months, there was no food from their grounds because of the hurricane in February By the help of friends at home and Mr. G. Pratt of Sydney we were supplied with means to buy rice and biscuits and the girls had the novel experience of living on strict rations."

"Then just as we were beginning to see the end of our difficulties as regards food, sickness broke out among the girls, and several contracted dysentery, one, the monitor of the Manu'a section, passing

away after less than a week's illness. The others soon recovered with the exception of one who was seriously ill for some weeks. Since the opening of the school we have heard tales of the vengeful spirit, La'a, said to inhabit the old banyan tree in the path leading up to the house, and cases of sickness have been put down to his influence, and girls have been kept by their parents from coming to Atauloma lest they should fall under his spell."

"Now these whispered rumors were revived with fanciful additions – the spirit was in the habit of haunting the house, stealing round the verandahs, selecting his victims, appearing as a man in schoolrooms, and dormitories, three times they say, he stoned me, and strangely enough I am still alive and well!"

"Three weeks before Miss Moore's return in October I sent the girls home and started on a walking tour round the island visiting 29 villages, sleeping at night in most and holding services in all, endeavoring to strengthen the confidence of the people and to show them that no evil can harm those who are under God's protecting care. The day the school reassembled to welcome Miss Moore back some of the Manu'a girls were removed by their friends who happened to be visiting Tutuila, but we hope to receive most of these back at the commencement of this term."

"Our three men and their boys are extending the banana and taro plantations, and we are looking forward to the time when we shall be practically independent of outside help in the matter of food."

"Three of these boys passed very successfully in the Faamasaini Examination, two of them entering Malua as Boy Boarders, and one entering Leulumoega."

"The four whom we have lost this year by death – one at Atauloma, and the three at their several homes – all bore unmistakable testimony to their trust in Christ for Salvation, and their joyful readiness to go to be with Him. They had all given themselves to God for His service, but when they knew that it was His will to quickly call them home, even before their training was completed, they quietly and happily passed into His Presence."

Dated Jan. 8th 1904

1904

Elizabeth Moore, January 25, 1905

The Fourth Year's Report of the Atauloma Girls' Boarding School, Tutuila, Samoa

"The year 1904 – like its predecessor – has not a very encouraging record to give of large numbers in the school and great success achieved.

The number keeping fairly steady at 60, as compared to 80 and 90 of the first two years."

"There is a rival boarding school for girls, kept by two **Mormons** in a village five or six miles from here, where two of our Atauloma girls who had brought themselves under our discipline for misconduct are now acting as Teachers! The Mormon school has no prestige among the Samoans and yet many are sending their daughters there simply because it is free." [Their school fee at Atauloma is still £1/year, plus the cost of uniforms and food.]

“New Government: there is a large increase in the number of white men on Tutuila; many parents argue that to send a girl to school means expense and no profit while to give her to a white man means the tangible and immediate enrichment of the whole family, and thus a sadly large proportion of these girls are lost to us.”

“Early in the year Miss French left me to return to England on furlough and it was a keen disappointment to learn some months later that she will not be able to come back to the work to which she has shown herself so devoted and for which she was so peculiarly fitted.”

“Miss Schultze was appointed to conduct our annual exam at the end of the year and her Report is very encouraging.”

...

“There has been a growing desire evidenced on Tutuila during the past years by several of the highest chiefs of Tutuila to secure educated Christian girls as wives. This desire we thankfully welcome and encourage for it augurs well for the social and religious future of the people generally. The past year two of the girls have married native pastors and are now settled with their young husbands in charge of village churches and schools; and a dozen or more have married laymen scattered all over Tutuila and Manu’a and so the **influence of Atauloma** is spreading.”

“Two of our girls have married white men – American settlers but these unions are not encouraged by us through greatly sought after by Samoans.”

“One dear girl has been called home during the year after months of suffering most patiently born. She left a beautiful record of childlike faith in Christ as her Savior and a trustful readiness to go to Him.”

“Several girls have been removed from the school during the year by the spiritual interposition of their relatives, in the power of which there is unbounded belief among Samoans. The idea is that a relative who does not approve of a girl’s being in the school has only to invoke the help of departed members of the family requesting them to fetch the girl to join their ranks in the unseen world.”

“This the “departed” seem ever ready and even eager to do; the girl gets some slight ailment and is at once taken away from school carried to the offended relative with entreaties that his curse may be removed or she will surely die! Sometimes – though rarely – the relative being appeased will not only remove his ban but will also graciously give his consent for the girl to return to school. One girl is now away on Tonga trying to propitiate an angry aunt there and to get her evil spell removed; she sends me messages begging me to keep her name on the books as she is nearly successful with her aunt and has every hope of being allowed to return to school in safety ere long. Another girl has had to send for her box the relative proves implacable and her parents will not allow her to come back to die!”

“I do wish the spirits would leave us to work in peace; they seem to take a very special interest in this school and to delight in getting the girls out of it! Such beliefs die hard and we can only patiently go on diffusing the light from years to year knowing that it must eventually dissipate the darkness.”

“During the past year they have, on their own initiative, burned down the old banyan tree which the cruel spirit La’a has for many generations occupied as his headquarters. They wished to prove to their frightened relatives that the God who protects Atauloma is stronger than La’a who is supposed to cure it. I don’t know whether many have been confined but I am assured by those who propose to know that

La'a has merely removed to another large tree on the other side of the house, he has however behaved better since his removal."

"Brought 4 Elice Island girls from Papauta because they are British and want to learn English – they have adjusted well here."

"**Captain and Mrs. Underwood** have shown the greatest sympathy with us and our work throughout the year and in many ways have encouraged and helped us. I am sorry that their two year term is now expiring though their successor **Captain Moore** as the son of Wesleyan missionaries will probably not be wanting in helpful sympathy."

"Captain Underwood returns to Washington determined to press before the Navy Department the desirability of replacing the Station Ship with its crew of 150 men or thereabouts, by a small boat manned by 25 or 30. If he is successful in this we who work among the girls shall indeed be thankful."

"Therefore with thankfulness for the past and trust in God for the future, the work of the fifth year of the Atauloma Girls' School has been commenced."

1905

Elizabeth Moore (January 20, 1906)
The 5th Annual Report of the Atauloma Girl's School

"God has helped us through what has been a very difficult year. In January both my pupil teachers failed me so I was left with absolutely no one to share the work of teaching even the tiniest children. Laumua from ill health was compelled to give up the work, but Emele – my best helper – had grown careless and lost interest in her work and so was easily persuaded not to return after the holidays but to throw off the restraints of her Christianity and give herself up to the freedom of village life, which she did with the utmost abandon."

"Her departure has been one of the keenest disappointments of my missionary life for Emele was for years (first at Papauta and then at Atauloma) one of our most earnest and consistent Christian girls and her influence until then had been only for good, thus the evil influence of her fall has been so much the greater upon the girls who have so long looked up to her as an example."

...

"During the second term (June to November) **Miss Dora Newell** came to spend a few months with me. It was pleasant to have her company after my eighteen months of complete loneliness, and soon she was able to help with the teaching of the younger girls and the second term proved easier than the first had been. None the less so that Mr. Hawker had returned from his visit to New Zealand and resumed the care of the District."

"Miss Newell is now at home in Malua and I am once more alone at Atauloma anxiously awaiting my new colleague, **Miss Du Commun**."

"There are about 60 girls: The *John Williams* brought me a new batch of 7 girls from the **Tokelau and Ellice Islands** when she returned to Samoa in August. Two of the 4 I already had here have married, so

there are now 9 of these N. West girls at Atauloma, all bright and eager to learn and fully able to keep step with their Samoan sisters.”

“At first there was a little opposition on the part of our Tutuila native pastors to the admission of these “foreign” girls to what they consider as peculiarly a Tutuila and Manu’a School; but the opposition was easily removed and it ended in their giving willing consent to the reservation of 20 places in the school for the N.W. girls so now I am looking forward to a further contingent of girls by next voyage of the J.W. to make up that number.”

“Four Atauloma girls have married during the year, one to enter Malua with her husband while another has taken a Roman Catholic chief on the understanding that he now becomes a Protestant; but it is still to be seen which of them proves the stronger.”

“The girls here seldom marry students but more often widowed pastors; Malua is too far from us and also has Papauta so conveniently near to supply its wives, that the tendency is for the trained girls from Atauloma to settle in their own homes in the villages of these 5 islands of American Samoa and many are earnestly helped by their lives and work to purify the homes and village life of the people around them.”

“I had a touching assurance a few weeks ago that even the girls who apparently fall away from the right path never forget our teaching. Passing through a village I was called in to see a young mother who the messenger said was dying from the effects of an evil spirit. I found that the patient, Saiperia, was one of my former pupils of whom I had long lost sight and she seemed overjoyed to see me again, saying repeatedly: ‘It is not as if I had been one of your good girls, and yet you come to see me!’”

“Poor child, I was thankful indeed to be of some little help and comfort to her! The people crowded in the house told me that the spirit of a former wife of her husband was now tormenting Saiperia, and therefore though the girl was in high fever and great pain they had stopped all remedies waiting for the issue of the struggle! But she whispered to me that she was not afraid of the evil one, that Jesus she knew was stronger than Satan and in Jesus she trusted. She said she was asking Him to fight the battle for her and could rest quietly in God’s will for her whether of life or death.”

“She said also that God had sent one of her Atauloma school fellows who had died some time before with messages of comfort and so she would “trust and not be afraid.” It made my heart glad to see her simple faith.”

“While I was with her she bravely took whatever I prepared, but when I left I knew her nurses would return to their own attitude of waiting only; when I called again she seemed better and still trustful but two days after she was dead.”

“Sad as the incident was, it yet had an element of great comfort for me; that girl had been branded as fallen, bad, quoted as one of the evidences of the failure of the teaching at Atauloma to do good, and yet the good seed was there and the fruit sprang up when one least expected to see it.”

“The 4 girls training as teachers did well so [Miss Moore] will be able to employ 3 of them as pupil teachers and relieve some of my work load.”

1906

**Miss Du Commun, The Sixth Years' Report of the Atauloma Girls' Boarding School, Tutuila, Samoa
Dated January 10, 1907**

The arrival of Miss Du Commun and the departure of Miss Moore a few months' later on furlough
Miss Newell's appointment as assistant
Total number of girls being 56 (5 sent away for misbehavior)

August: a scarcity of food, in their grounds and extending all over the island
Bought **rice** with money from subscriptions and gifts, rather than close the school

Another 7 girls came from Tokelau and Ellice Islands; the chiefs of nearby villages now welcome the girls;
this is a great boon to them for help with material needs as well as a home for the holidays
1 girl has suffered from consumption – others okay so far
It is dangerous at the moment because they call first at Apia and then Pagopago – would be better to
avoid these places

"No Examination in November this year because the Committee had no missionary to take it on"

"We hope to have the Examination held in April, at the same time as other schools"

All the same subjects were taught, with the exception of Physiology and American History
"The two experienced teachers, who failed Miss Moore last year, have been replaced by young
inexperienced girls only just through their classes."

"We feel we have the love and sympathy of the girls. One girl who has since been sent away had tried to
raise a spirit of rebellion among her companions, because we had deemed it necessary to enforce
certain rules."

"But this only marked for good in the end as it gave us an opportunity for head-to-head talk with each
girl. We felt in touch with them and got to know them better. The time spent thus has not been wasted.
There has been a remarkable spirit of contentment and happiness since."

"Sunday evenings are times of help. We usually assemble on the veranda and hymn after hymn is sung.
We believe in the softening and refining influence of music. The Samoans are musical in their way, but it
is difficult for them to retain the original tune of a hymn unless it is constantly drilled into them. This
does not make singing quite a recreation as yet."

"We finish the evening by the Watchers band prayer meeting, when glimpses are given of the work
being done in other lands."

The girls contributed to the mission offering = £12.16.0

M. DuCommun

1907

M. DuCommun

The Eighth Report for the Atauloma Girl's Boarding School, Tutuila, Samoa (Dated 22nd February 1908)

59 girls in December 1907

Mr. Sibree was to give the April examinations – was left waiting for a boat in Apia

“The difficulty of lack of communications is very keenly felt at Atauloma. Mr. Hawker kindly took the exams.”

“The **prize-giving day** was an event: chiefs and parents responded to their invitation”

“The schoolroom looked gay and lively as the girls and the boys (from Mr. Hawker's school) sat on each side of the schoolroom and the parents in the Center. On the platform the chiefs, chiefs and pastors sat. There were speeches interspersed with English and Samoan songs. These were sung heartily and with effective “ensemble”. The Distribution of Prizes was made possible by the kindness of Sidney Friends who sent a good big box.”

“Mr. Hawker was also able to give special prizes sent that morning by Mrs. Governor Moore, with her regrets not to be able to be present owing to ill health.”

“The gathering then proceeded out of doors where the girls performed their drill exercises and songs. The hour was beneficial to all we believe.”

“Much regret was felt that Miss Newell could not be present and much so when later on her return to residence here was not allowed. Her absence was a loss to the school and left a heavy task to the one to whom the language was still a great difficulty. Our sincere wishes follow Miss Newell as she journeys homeward bound to recruit her health and her work will not be forgotten soon.”

“The three men “tailais” who usually cater for the food of the girls and care for the plantations left us in January 1907. I mentioned last year that some displeasure was shown by them because it had seemed opportune to have a monthly visitation of the plantations done by the Pastors and one of the ladies.”

“Consequently they preferred to leave us and the whole year has passed by without finding their suitable successors. We are hoping that we are on the eve of finding the right men, as some questions on which depends this one may find its solution when Miss Moore whose arrival is very near, is with us again to put her veto.”

...

“A great treat was given the girls when a long standing invitation to visit Manu'a was made. Captain Wyrill helped to make this possible by kindly undertaking to land our whole band in Manu'a. There the parents received the girls royally. They in their turn entertained the villages by their singing and drill exercise. The visit must have done good and all did return happy and had fun the one week trip.”

“The year has been one of much **sickness**. Whooping cough, influenza, pneumonia have all had their turn giving us some hours of anxiety.”

This year twenty girls have joined the church.

A Christian Endeavor Society was formed, thirty eight girls being members.

All this work to the glory of God.

Rev. Murray's account of what happened at Massacre Bay

It occurs in his description of events of 1839, (Murray, 1876: 104-107)

During a tour which I made of the whole island about this time, the place at which the famous French massacre occurred in 1787 was identified. It was at a village named *Asu*, about two miles and a half or three miles to the west of Fangasa, which at the time of our arrival bore the name of Massacre Bay, from its having been, as was supposed, the scene of the affray. I found only one individual who remembered having been present at the fight. It occurred about fifty years before the time of my visit, and my informant seemed as if he might be verging upon seventy years of age, so he must have been approaching manhood at the time. He complained that it was a *very* long time ago, and seemed afraid lest he should give me incorrect information; still he appeared to have a distinct remembrance of the leading circumstances. The substance of the account he gave me was as follows:

The attack was not made by natives of Tutuila, but by a party from Upolu who were at Tutuila on a visit. When the ships arrived, they were at a village near Leone, about ten or twelve miles from *Asu*. The news of the arrival of the strange visitors soon spread far and wide, and among those who hastened to see the wonderful ships, and the equally wonderful men, were the party from Upolu. They were first to the ships, which were standing off and on in the neighborhood of *Asu*. M. de Langle, the fellow-commander of *La Perouse*, with some of the scientific gentlemen and a number of seamen, had gone on shore. To obtain water seems to have been a chief, if not the chief errand, which induced them to go in with the boats and land. They had taken casks on shore, but whether anything had been done towards filling them does not appear. Nothing untoward seems to have occurred till the Upolu people made their appearance. They, as already mentioned, called at the ships. A lad in one of the canoes, a native of Tutuila, but identified with the Upolu party for the time being, attempted, or at least was supposed by the French to have made an attempt, to steal something from one of the vessels. My informant could not tell me what it was. The would-be or real thief was fired upon, and wounded in the shoulder. The wound did not prove immediately fatal, but the natives were enraged; and, leaving the vessel, they went straight to the shore, and attacked the party they found there. It was low water at the time, and the boats were aground; hence the French were very much in the power of their assailants, who fell upon them in regular native fashion. Stones were freely used, and it is probable they had clubs in their canoes, which would be in requisition, no doubt; and the melancholy issue was, that eleven of the French were killed, among whom was M. de Langle, and some of the scientific gentlemen. This apparent from *La Perouse's* narrative. My informant either could not, or did not choose to tell me the number of natives who were killed.

As soon as the French got their boats afloat, they retreated, leaving the dead on the beach. The natives of Upolu stripped the bodies, and probably dreading the consequences of what they had done, they made off at once for their own island. This accounts for the remark of *La Perouse* that he saw at Upolu on the following day persons whom he had seen at Tutuila, and also for the fact that we were not able to obtain on Tutuila anything that had belonged to the murdered persons. All was carried off – the only thing I succeeded in getting, that had been obtained by the natives from the expedition, was a few beads. They are common glass beads, of a light, pale color, very old-fashioned, and have every appearance of being genuine.

The Tutuilans, according to my informant, disapproved of the attack, and took no part in it. After the affray they fled to the bush, where they remained till after the vessels had left the island, when they came down, collected the bodies of the slain, covered them with native cloth, and buried them as they were accustomed to bury their own chiefs. No monument of any sort marks the spot where they lie, nor can it be very exactly identified. One wonders that the French nation, which has shown great interest in the fate of the expedition and its chief commander, should have taken no notice of M. de Langle and those who fell with him on Tutuila.

It was well that La Perouse followed the prompting of his own humane mind, and was guided by his own judgment, instead of yielding to the wishes of those about him to inflict punishment upon the Tutuilans. Had he done so, the chastisement intended for the murders of his countrymen would have fallen upon parties who were not only innocent of the crime, but who had done what they could to prevent its commission; and who had consistently followed that up by showing respect for the dead, and doing all for them of which the circumstances admitted. And what a lesson does this read to all on whom is devolved the responsible trust of inquiring into disputes and quarrels between civilized and savage men, and avenging the real or supposed wrongs of the former! To ascertain where the right lies in such cases is an exceedingly difficult thing. Hence the great need of caution. It is far better to do as La Perouse did – leave an outrage unpunished – than fall upon the wrong parties, and make the innocent suffer for the guilty. And it should be borne in mind that the origin of quarrels between civilized and savage men is quite as likely to be found in the conduct of the former as the latter. And indeed, so far as my experience goes, and I may add, what is of much more weight than the experience of any single individual, that the whole history of the intercourse of civilized with uncivilized man looks strongly in this direction, and seems to warrant the conclusion that, in the great majority of cases, full and impartial investigation, with the aid of competent interpreters, would show the white man to be in the wrong. And when punishment is either wrongly inflicted, or with undue severity, besides the wrong done, the end is not likely to be answered. The minds of these who have been unjustly or cruelly treated are embittered, and an opportunity is sought of avenging their wrongs, and their vengeance will almost certainly fall upon innocent parties.

But to return to my narrative. Indications of the presence and power of God were becoming more and more marked in the Pangopango district. ...

Murray's account, which appears in his book, was often repeated.

Murray, A. W. 1876. *Forty Years Mission Work in Polynesia and New Guinea, from 1835-1875*. London: James Nisbet.

For a contemporary analysis, see:

Pearl, Frederick B. and Sandy Loiseau-Vonruff 2007. "Father Julien Vidal and the Social Transformation of a Small Polynesian Village (1787-1930): Historical Archaeology at Massacre Bay, American Samoa." *International Journal of Historical Archaeology* Vol. 11 (1): 32-59.

The Missionaries who were on Tutuila

Murray, Archibald Wright (1811-1892) First missionary on Tutuila, Tutuila 1836-1853 (and later he made visits because he stayed for a long time in Polynesia on various islands, including Upolu [with wife and son]; arrived Tutuila July 10, 1836; meet Mauga and his son, Pomare

Barnden, George (1811-1838) Tutuila 1836-38

He was there with Murray (building Murray's house in 1837 and Murray stayed at the station in Leone during this time), one of the original men on Tutuila with the mission, then moved to Upolu in 1838 when Stair came to set up a printing press – Barnden was to build the printing office; December 31, 1838: he drowned swimming in a stream in Upolu

Slatyer, Thomas (1816-1854) Tutuila 1840-42; Buzacott reports that Mr. and Mrs. Slatyer leave because of Mrs. Slatyer's health and sail to Sydney on "The Camden") ("Mrs. Slatyer's health necessitated her immediate removal with her husband")

Hunkin, Matthew (1815-1888) Member of Mission Church, Helper Tutuila, Manu'a (1841-49); First visited Manu'a with Murray, then placed there as the native teacher; along with **Henry Gibbons**, both English, former sailors, who became active in the Tutuila church, especially during the time of A. W. Murray

Bullen, Thomas (1812-1848) Tutuila 1843-1848 Bullen died in Tutuila and was buried at Leone, next to Lundie "on the western side of the chapel"

Lundie, George Archibald (- 1841) Resident on Tutuila 1840-41; his father was a famous evangelical preacher in Scotland (Rev, Robert Lundie of Kelso) and Murray had been a follower of Lundie's father; they were active in revivals in Scotland; George Lundie was sickly and came to Samoa for his health, where he was taken in by Murray; he lived at the Leone station and died there in 1841; the Scots group knew the evangelical hymns of Alexander Bonar and these hymns were translated by George Turner (who was a native of Glasgow) into Samoan

Sunderland, James Povey (1821-1889) printer; Tutuila 1851-1854; He succeeded Bro. Murray in Leone

Powell, Thomas (1817-1887) Tutuila 1845, 1847-83 (in and out); beginning 1854 he's in charge of Tutuila and Manu'a

Born June 18, 1817, in Berkshire England

March 13, 1845 Visited Pago Pago – left

Death of Bullen – came to Leone shortly; left again

November 24, 1849 – Pago Pago; After Sunderland left Leone in September 1854, he had two stations 1860 – Left

1861 – Returned January 18 to Tutuila

1862 – At Leone

1864 – **Whitmee** to Leone, then Whitmee removed

1864 – Powell back

1865 – Arrival of **Mr. Scott**

1869 – Powell back in Tutuila

1872 – From Tutuila to Faleali'i

April 6, 1887- Died at Penzance (Wales)

Phillips, Rev. Charles Tutuila

Mr. Scott is in the Reports – but not much else about him

Moore, Elizabeth (1862-1920) Samoa 1891-1920 Atauloma School Mistress (died at Papauta)

2 from Presbyterian Mission of Nova Scotia (details in Murray's book, 1876) – they spent a short time on Tutuila, on their way to the New Hebrides

Archibald, Issac A. (Tutuila 1847-48)

Geddie, John (1815-1872) Tutuila 1847-1848

Ducommun, Marguerite Eva Eugenie: born April 4, 1879 at Osnabruck Hanover

Member of Eglise Libre, Switzerland

Appointed to Atauloma Girls School, Tutuila

Sailed Dec. 30, 1905

She resigned in 1909, arriving in England April 8, 1909

Died at Geneva, Switzerland 4 Dec. 1956

Hawker, Ebenezer b. September 20, 1863 at Maidenhead;

Brother of missionary J. G. Hawker

Reentered the service of the Society in 1901 at Tutuila

Arrived at Leone July 21, 1901

Transferred to Leulumoega 1911

April 1913, visited Australia under medical advice

Sept. 1913 to Leulumoega

1914 returned to England under medical advice

Died in Sudsbury England March 18 1923

Cooper, E.V.

Born Aug. 21, 1852 at Bolton, England

Ordained 1880

May 9, 1893 arrives in Leone

1901 returns to England

Died at Bolton, Nov. 16, 1902, age 50

Summary

Murray, Archibald Wright	(1811-1892)	Tutuila 1836-53
Barnden, George	(1811-1838)	Tutuila 1836-38
Lundie, George Archibald	(-1841)	Tutuila 1840-41
Slatyer, Thomas	(1816-1854)	Tutula 1840-42
Bullen, Thomas	1812-1848)	Tutuila 1843-48

Sunderland, James Povey	(1821-1889)	Tutuila 1851-54 (printer)
Gibbons, Henry	(-1864)	Tutuila 1837-64 (helper; m. a Samoan)
Hunkin, Matthew	(1815-1888)	Manu'a 1841-49; helper at Tutuila
Powell, Thomas	(1817-1887)	Tutuila 1843; 1849-83
Phillips, Rev. Charles		Tutuila 1878-1881
Cooper, Rev. E.V.	(1852-1902)	Tutuila 1893-1901
Hawker, E. V.	(1863-1923)	Tutuila 1901-1911
Heath, Thomas	(-1842)	in and out of Tutuila; opens chapel in Leone, 1839