

HISTORY OF MICRONESIA
A COLLECTION OF SOURCE
DOCUMENTS

VOLUME 43
THE FIRST YEARS
OF THE
JAPANESE MANDATE

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THE FIRST YEARS
OF THE
JAPANESE MANDATE

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Rodrigue Lévesque

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Document 1920B

Report of Bishop Walleser on the Catholic missions in the Carolines and Marianas

Sources: TTPI Archives, MCF #118, Francis 204 et seq.; from the Capuchin archives in Spain, where the original report (possibly in German) was translated into Spanish in 1920; a partial copy was provided to the Division of Land Management of TTPI in November 1968 by the Catholic Mission in Yap.

Notes: Translated from Spanish into English by Azalea B. Weaver for TTPI in April 1970; edited by R. Lévesque. Father Walleser served in Palau from 1906 to 1911 when he was named Bishop and moved to Ponape. This report was circulated in Spanish, because the Spanish Jesuits replaced German Capuchins in the Carolines in 1920.

**Report of Monsignor Salvator Peter Walleser, OMCap,
Vicar Apostolic of the Marianas and Carolines****Concerning the present [1920] religious situation and the needs of the idlands.**

The present religious situation of the Catholic Missions in the Marianas and Carolines can be deduced from the last statistics which have previously been given to the new missionaries. To these new statistics, there is nothing more to add, except to point out that the data mentioned concerning the Palau Islands refers to when the missionaries abandoned the mission in November 1915. Up to the end of that year, the missions supported 22 schools for the instruction of native children, but from this time the Japanese prohibited the missionaries from taking part in any school activity and took charge of the instruction in order to orient the schools in the Japanese spirit, for which reason some data is missing from the column entitled Schools.

In the Palau Islands, probably all the work done by the missionaries in the field of religion has been lost due to the lapse of time since 1915.

Before expelling the missionaries, the Japanese managed to orient the young Christians of the mission and to attract them through the schools to Japanese paganism. Those which were not yet influenced must have been gained in these five years [1915-20] in which the Japanese did not have the obstacle of the missionaries. Inasmuch as since the beginning the Japanese have been preoccupied with the "elevation of the indigenous race," probably the few Christian marriages that have been made will have been dissolved, since the matrimonial bonds of the natives tend to be very weak. One

can expect that in some of these islands the missionaries will have to begin anew. Some of the better elements would have remained together for the duration, unless it was prevented by an illicit relationship. Many, but many, would during this time have returned to their old customs and lost forever.

In the rest of the Carolines, the missionaries remained until July 1919, but for the most part they met with so many difficulties that they were able to accomplish only the most necessary in order to maintain the situation as it was. If the islands are not visited as soon as possible by new missionaries, much that has been accomplished by hard work will be lost. Ponape and Truk were making great progress. Yap, on the other hand, has always been the least developed and has cost the mission the most work; these conditions will probably continue. In the Marianas, the natives, called Chamorros, are mostly faithful Christians who will receive the new missionaries with joy. The Carolinians established in the Marianas have always been behind and for this reason one may expect to find them in poor conditions.

At the present time, there are several Protestant sects which have come from Japan to work and make their gains among the islanders. Japanese pastors have been sent and in more than one place they have built stations and appropriated buildings for their church services. It will have to be accepted that these Japanese preachers will be more carefully supported by Japan than the Catholic missionaries, by reason of their being Japanese, whereas the Catholic missionaries are foreigners and **cannot be entirely trusted**. The more time that elapses before the new missionaries set out for their far-away stations, the more position they will lose, position that Japanese Protestantism will gain. Up to now, there are Protestant missionaries only in Kusaie, Ponape, and Truk, but they will soon extend to all the other island groups unless the Catholic missionaries rush in to stop them.

The mission in the Carolines consumes, in comparison to other missions, the greater part of personnel and money, especially if one takes into consideration the low number of inhabitants. In spite of the fact that the Capuchins supported a large number of personnel, the mission was far from what it should have been, even when one takes into account the great distances between the different islands and groups of islands. The difficulties encountered in communicating in this extensive island territory made necessary a large number of personnel and a great amount of money. I do not make these observations to the new mission to tell them how to work in such a difficult mission field, but rather to point out that with few missionaries the mission would be poorly served because of the impossibility for the missionaries to be everywhere developing their influence among the people. Without intensive work and constant monitoring, one cannot expect much from the natives. An accidental visit, a short stop by a missionary is not sufficient to secure results.

If for lack of personnel the new missionaries cannot cover all the island groups, they must be sure to send missionaries at least to the Marianas, to Ponape, Truk and to the Mortlock Islands. The Palaus and Yap will have to be visited from time to time giving hope to the natives that permanent missionaries will arrive soon. In Palau and Yap, not

as much will be lost if there is a delay in sending new missionaries, as in the other island groups mentioned above, because not much is left and there is no Protestant competition. However, in the Eastern Carolines the competition is great and there has recently been enormous development by sending out Japanese missionaries, as has been mentioned previously.

In order to orient the new missionaries concerning the general situation in the islands, I am attaching a long article.

It was compiled for other aims,¹ but nevertheless there are some points that are of interest and will be useful to the new missionaries. This article is for the private use of the missionaries but it cannot be reproduced, partially or in its entirety without my authorization either in the original or in any translation.²

It is not necessary to go into detail concerning the religious situation, as the new missionaries will realize how things are when they arrive on the spot. I wish much patience to the new missionaries, much courage, and much trust in God. With this, they will find success as soon as they become somewhat acclimatized.

1 Ed. note: It appears that Bishop Walliser took it with him in 1919 to the United States where he had gone to seek financing to continue operating the mission; however, the Church, after negotiations with Japan, selected Spanish Jesuits to take over the mission.

2 Ed. note: This restriction was designed so as not to embarrass the Japanese administration from which depended the new funding.

Report on the Marianas and Carolines

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¹ Ed. note: A more detailed table of contents is provided by the editor.

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A.M.D.G.¹

MARIANAS AND CAROLINES

As a result of the World War, knowledge has reached the outside world about the small and seemingly insignificant parts of our globe which formerly aroused only the interest of geographers and ethnologists. Among these parts are the islands and island groups in the Pacific Ocean known as the Marianas and Carolines. Information will be given below about these islands and the living conditions there, in the hope that it will be of service to some of our readers. More than ten years of continuous residence in the islands have made the author able to undertake this work with some knowledge of the subject at hand.

I. Natural Conditions of the Islands.

[1. History.]

¹ Ed. note: Ad Majorem Dei Gloriam, Latin phrase meaning "For the greater glory of God."

The Marianas and Carolines occupy an extensive space in the Pacific Ocean in which are dispersed the islands and island groups which the German Empire acquired by purchase from Spain in 1899, after the Spanish-American War. Twelve [rather 14] years before this, Germany had had the intention to add these apparently abandoned islands to its colonial empire. However, Spain was opposed to this and exercised its prior rights to the islands. To settle the dispute, both sides agreed on the choice of Pope Leo XIII as arbiter. After studying the arguments of each side, he recognized the rights of Spain as pre-eminent. With this decision, the islands remained in the possession of Spain. After the war of 1898, in which Spain lost the Philippine Islands and Guam, which were turned over to the United States of America, her other possessions in these areas were for Spain of no real value. Needing money after the war, and being more interested to retain her colonial possessions in other parts of the world, Spain was glad to cede them to Imperial Germany for approximately 17 million Marks. From that time on, the islands were under the domination of Germany until the outbreak of the [World] War. While the Spanish did not have enough time to accomplish anything enduring, Germany, on the other hand, has succeeded in the 15 years of her domination to accomplish more than one good thing in the fields of education, sanitation and general culture of the natives. The German Empire budgeted approximately one-half million Marks annually for the expenses of this island empire in spite of the fact that these islands were of no advantage to Germany. No-one can say that there was serious exploitation of them on Germany's part. These islands never presented any military interest to Germany. From the beginning they were under an administration of purely civil character, and it was only to guarantee public order and personal security that some policemen were recruited from among the natives of each island group. Furthermore, in the important points, there were only four or five dozen of these policemen. For the peace of mind of the white men established in these islands, the Empire usually sent an old warship to the islands once a year to tour the area. When Japan took part in the World War, it sent in October 1914 two squadrons of five cruisers each, one to the Eastern Carolines and Marshalls and the other to the Western Carolines and Marianas, by this means taking over the German possessions. Germany did not make any resistance since there was no military force of any kind in the islands and it cannot even be said that any Germans residing in the islands owned a weapon.

It is true that the Australians had already taken possession of all the Colony of New Guinea and therefore also of the Marianas and Carolines, which represented only a part of that Colony. The negotiations between England and Japan to solve the conflict were solved by leaving Japan in possession of the German possessions north of the Equator and Australia of those located south of the Equator. According to the decisions made [later] at the Paris Peace Conference, Germany had to give up her colonial empire to the League of Nations, which has been authorized to name a power for the administration of a mandate. If one is to believe the rumors that have now [1919] been made public, Japan, under the protectorate of the League of Nations, will be in charge of the administration of the Marianas, Carolines, and Marshall Islands because it is the

power now established in them and Japan would probably not tolerate any other solution. The outlook is that after having passed through two or three masters, the islands have met a definite master.¹ Constant change and the positive solution which has been given to the problem will surely not contribute to the good name and reputation of the white race in the eyes of the native population.

[2. Geography.]

The Marianas and Carolines are scattered in a space that occupies approximately 32 degrees of longitude and 23 of latitude, representing an area almost like that of the United States of America. Only a small part of this enormous area is land; the major part is water. Approximately 800 large and small islands are dispersed in this immense area of water, well isolated from one another in groups of fifty, one hundred or more, but only the largest are continually inhabited. A group of islands is generally composed of one or several larger ones encircled by adjoining smaller ones, which are more or less united and which have a common base.² The larger islands may have an area of up to 300 or 400 square miles, while some of the smaller ones sometimes do not even reach one square mile. Surrounding a group of islands is a barrier of coral reef which in some places is close to the land and at other places is distant, forming in this manner a type of dike against the wave action of the sea, which is sometimes very rough. At low tide these reefs are exposed whereas at high tide they are submerged and their presence is only noted through the sound of waves breaking over them. The reefs have passages which make possible the entrance of ships and make natural harbors for large ships.

Topographically-speaking, the island groups of the Marianas and Carolines are of two kinds: high islands formed mainly of basalt and of volcanic origin; and low islands formed by coral. Among the first category are the Palau Islands in the extreme western part of the archipelago, the Yap Islands, the Hogoleu [Truk] Group and that of Ponape, the island of Ualan [Kosrae] in the extreme eastern part of the Carolines, and the northern Marianas. In the latter category [i.e. the low islands] are found the groups of Uleay [Woleai], Mortlock, and Hall as well as many of the solitary islands of the Carolines. The islands which we may call the "high islands" sometimes present a very beautiful panorama, with rivers, streams, waterfalls, and often showing exuberant tropical vegetation. In some groups, for instance, in Ponape, there exist mountains of up to 3,000 feet in altitude, but usually the elevations do not reach 1,000 feet. The low islands are formed of coral and coral sand, and are of the color of the coral, and are thus much more monotonous. For the most part, they are only raised a few feet above sea level and are always small in area. Nevertheless, it is generally these islands that are of greatest economic importance because the soil is more suited to the cultivation of the coconut tree, which has the greatest importance in the life of the natives and has, for some time now, become important to white men as well. In most of these islands it would be

1 Ed. note: Not a good prediction, as WWII gave the islands a fourth master.

2 Ed. note: In other words, most island groups are atolls.

useless to look for the vegetation of economic importance. When approaching one of these [low] islands, the first things that one sees on the horizon are the tops of these slim coconut trees. Only when one is just a few miles from shore can the land be seen.

[3. Fauna.]

The animal kingdom is represented in the Marianas and Carolines only by its smallest and least dangerous members. The lion, tiger, bear, elephant, and other beasts of this type are not to be found in these regions. Also, with the exception of an aquatic species, snakes are very few and found only in the Palau Islands. Only three classes of land snakes, among these some tree snakes, are found in the Palaus. In the rest of the groups of islands, none are found. Also in the Palaus are crocodiles, but not in large numbers. The natives have great respect for these animals and take precautions when wading in water, but within memory no accident has occurred. Land birds as well as sea birds are found in the islands in many different sizes and categories. Some have very beautiful plumage, for example, a small hummingbird in the eastern Carolines and a type of parrot in Ponape, but no song bird of any importance is found. Rats, mice, squirrels and lizards of different kinds and sizes, from the small gecko to the great green iguana of four to six feet in length, scorpions, spiders, centipedes, and all kinds of rodents abound. For naturalists and collectors of ants, insects, and for people attracted to such things, these islands are a golden dream; one does not need to search for the object of his researches in the field, raising stones and removing all sorts of obstacles; it is most probable that he will find them among his own food! On the other hand, butterflies are not so well represented, at least those that fly in the daytime with beautiful markings and colors. The night butterflies, moths, and other insects of this kind are found in abundance. Some of them have truly surprising colors and shapes. Among other small animals that avoid the light one finds in some islands small owls and bats. The large bat known as the flying fox or flying dog is unknown.¹ Only in the Palau Islands is there one kind of frog that creeps in the grass; the concerts that these small animals organize at night do not leave anything to desire from their relatives in other nations. Close to the islands are found sharks of many different kinds and large sea pike [barracuda] that compete with the former in voracity and taste for human meat. Along with the above fish are an enormous variety of small and large ones very suitable for the times of fasting and abstinence, but which are also appreciated at other times because of the difficulty of obtaining other kinds of fresh meat. Snails, mollusks, and every kind of seafood are abundant as are lobsters and many kinds of crabs. At low tide, the beaches are packed with this type of animals.

Domestic animals are in every island: dogs, chickens, and pigs which have been imported but which have generally degenerated and sometimes returned to a wild state. While these animals are young, the natives think of them as toys and treat them well,

¹ Ed. note: Strange that he should say that, as such bats are still present in Palau, Yap and the Marianas.

but when they mature, the animals are ignored. Cats are also present everywhere, but they apparently do not become well acclimatized, for it is rare to see an example of this species that can be compared with his brothers in the civilized countries. In some islands, very few, among them the Marianas, they also raise cows and goats from the Philippines and the Malay Archipelago; these become acclimatized and reproduce rather well, but produce very little milk due to lack of adequate pasture and also due to the effect of the humid heat which is common in these parts. Hunting is unknown in the islands except for doves, which are found on some of the high islands.

[4. Flora.]

The flora is very varied, depending on the special character of the island groups. The high islands produce some strong lumber very acceptable for construction. In the low coral islands, these trees do not grow and except for the coconut trees and some shrubs nothing grows. In the Palau Islands are found useful trees, among them large trees like the tall and slim ironwood trees which produce a wood that is very heavy and very hard. There is also a type of oak [ifil?] whose heavy heartwood is much preferred for construction because it resists weathering and is practically impervious to insect attacks. Among fruit trees of some importance are the breadfruit and coconut trees, both of which have prime importance as food for the natives as they [respectively] constitute a substitute for bread made from cereals and milk from animals. Very rarely one finds oranges, limes, aloes,¹ and some others; they are either native to these parts or imported, but have little importance from the point of view of alimentation. Garden produce is scarce—taro and yams—as well as potato-like vegetables. Ordinary potatoes do not grow well in this tropical climate. Cereals such as wheat, barley, etc. do not produce either. On the other hand, with patience and great care, rice and corn can be produced, but only if it is known how to keep the tips free from insects and other pests. In almost all the islands, they have bananas and also pineapple that is occasionally used for food. Flowers are very scarce in all the islands, offering nothing noteworthy for the eyes or the nose. Perhaps the most interesting ones, are the flowers of some trees and shrubs.

[5. Climate.]

The climate of the Marianas and Carolines is tropical as the most distant of the islands from the Equator are still only a few degrees away. The temperature remains, in the shade, between 90 and 100 degrees Fahrenheit, varying very slightly between these limits. The nights are not much cooler. Even rains and storms cannot make the thermometer drop more than four or five degrees, which in these temperatures is hardly noticeable. For this reason, one can say that in these islands the seasons of the year are not distinct and there is just one permanent season, which is perpetual summer. The length of daylight is almost constant, varying only 20 or 30 minutes between the longest and the shortest days. After five o'clock in the morning, day begins, and after six

1 Ed. note: Aloes, From the Spanish version; translated as 'guavas' by Weaver.

in the afternoon, it is night. The transition between daytime and nighttime occurs more rapidly here than in the zones of greater latitude, sunrise and sunset taking place in 15 or 20 minutes. The climate in almost all the islands is very humid due to high rainfall, measuring in one island [Ponape] up to 5,000 millimeters of rainfall per year and as much as 300 millimeters in 24 hours. One cannot speak of wet and dry seasons as in other tropical climates of less maritime character because rain falls regularly during the whole year. It is almost impossible in this climate to preserve metals, which rust, and clothing, which molds. Even sheets of tin that are well galvanized, such as those used in the construction of buildings, do not resist the climate for very long if they are not well painted with oil-based paint. Articles that are glued come unstuck in a short time, making it necessary to fasten them with copper or metal nails. The predominant winds throughout the year are principally two: the north-easterly from November to April; and the south-westerly from May to October.¹ The first one blows constantly, while the second manifests itself in frequent gusts followed by rather long and frequent periods of calm. Long storms are not frequent but one can observe luminous phenomena nearly every afternoon on the horizon. Sometimes there is lighting accompanied by strong downpours, but these are of short duration. Much more important are the so-called typhoons which sometimes cause extensive damage. A typhoon is a powerful whirlwind which in its beginning is of little significance but increases in size and intensity as it travels slowly across sea and land. The area in which these hurricanes usually originate is the Eastern Carolines. From there they usually travel westward towards the Philippines, but they may follow a north-northeast route towards the shores of China and Japan where they constitute a real danger for the inhabitants of the coastal areas. At its strongest point, a typhoon reaches a diameter up to 20 to 30 nautical miles and everything that falls within its radius of action during its travels is completely annihilated. Poor ship that cannot escape its clutches! Even the large trans-atlantic ships run great risks and are considered lucky if they emerge from having passed through a typhoon with only minor damage. There have been typhoons that have caused entire islands to disappear along with hundreds of natives, not only because of the force of the storm itself but because of the large waves, which are especially dangerous on the coral islands. A typhoon rotates clockwise in the northern hemisphere¹ and has an "eye" in the center. Therefore, from the point of view of a fixed object upon which passes a typhoon, the storm begins with a NW wind which little by little changes to a northerly and then to a northeasterly. After a period of complete calm, during which time the center of the typhoon passes over the observation point and usually lasts for about 40 to 50 minutes, the wind begins blowing again with all force from the SE, turning south and little by little southwest. Fortunately, the typhoons do not always pass through the same islands whenever they are born. Most of them pass over water and, of course, cause little damage unless by chance they encounter a ship in their paths.

1 Ed. note: Rather counter-clockwise, according to the Coriolis effect.

[6. Sanitary conditions.]

From the point of view of sanitation, the climate of the Marianas and Carolines is less injurious than other tropical regions. It is true that there are certain tropical diseases of little importance, but the principal enemy of the white race, malaria and its relatives, is not found in these regions. The heat is not insufferable, perhaps on account of the proximity of the land to the sea and the constant sea breezes. He who goes to these islands in good health and in good spirits and does not fail to observe the more elementary standards of rational hygiene will not become sick easily in this climate. Nevertheless, it is proper from time to time to find time to return to a cooler climate if one wishes to conserve energy to work intensively, because the heat has a tendency to deprive the body of vigor and energy.

[7. Communications with the outside world.]

The means of communication existing between the islands in this enormous part of the world have up to now been very primitive and deficient. Before the war, there were few opportunities for communication with the outside world, although Yap was a point included in the list of points of a worldwide communication network because of its German cable station and a major radio-telegraph station which was later installed. However, both installations were only used by the area close by with the result that they were of practically no use to the farther islands. Even on Yap, these means of communication were only used in cases of extreme emergency due to the cost involved in their use. Regular maritime communication did not exist during German times except within the whole archipelago. That is, the steamer **Germania**, of the Jaluit Company, a ship of several thousand tons, carried mail, passengers and freight. This ship had a normal route between Hong Kong (China) and Sydney (Australia) and touched at almost all of the important island groups. Due to the length of the route, it stopped only four times a year at each station, twice on an outward voyage and twice on a return trip. Yap and the southernmost island of the Palau archipelago [Angaur] had in addition, in the last few years, communication every two months by means of the North German Lloyd steamer which plied between Japan and Australia. As for the other ships that sometimes stopped at the islands, one could not count on them for mail service, because they were only small Japanese ships without a fixed route. Thus, with the exception of the two above-mentioned islands, mail service was received regularly only four times a year, and the rest of the time was completely isolated with no word from the outside world. Recently, the Japanese have created a more frequent service with various steamers between Japan and the islands. For the Japanese, it is easier, due to the relatively short distance of the islands from Japan.

[8. Communication between islands —Native canoes.]

Communication between islands in each archipelago is accomplished by means of canoes built by the natives themselves from tree trunks and sometimes by small boats

which the foreigners have acquired with money or merchandise. The type of canoes differ from island to island, not only in their shape but in their fineness, the mode of construction and decoration. The islanders of Yap and Palau exhibit their artistic talent in the fashioning of their canoes, which are very carefully made and richly adorned. They are maintained well by means of paint and they make sure they are protected from sun and rain when they are not in use. The Palauans have a preference for a dark-red paint which they make from soil mixed with oil from a particular tree.¹ The Yapese prefer white, breaking the monotony of the color with black lines and drawings around the top rim. The inhabitants of the eastern Carolines are noticeably more negligent in the construction and maintenance of their canoes. Usually they are content with a hollowed-out tree trunk without paint or decoration. The principle on which the canoes are made is the same throughout the islands. The main parts are the keel and that which we may call the float or outrigger which serves to keep the equilibrium of the canoe. This float is a piece of wood pointed at both ends and attached to the canoe by a bridge. The motive power of the canoe is provided by a sail woven of palm leaves and also by short oars or by bamboo poles if the water is very shallow. Generally, these canoes take the wind very well, and sometimes overtake and pass good sailing vessels, although they are less suitable for the transport of merchandise. The white man who is obliged to live among these natives had better become familiar with the use of these canoes when he wishes to travel rapidly. He must be prepared to become wet and even to be capsized during a trip.

Communication by land is rare in most of the islands for lack of true roads and bridges which would be necessary to travel long distances. Furthermore, excursions on foot in this climate require great effort and one loses much energy in perspiration no matter how hard one tries to avoid it. Since the natives as well as the foreigners usually build their homes along the seashore, it is much easier to travel from one site to another by water than by land, thereby saving oneself a hike with its sad consequences.

1 Ed. note: In the Truk lagoon, what was mixed with the clay was the gum or resin from a type of breadfruit tree.

II. The Native as an Individual

[1. Characteristics of the race.]

The inhabitants of the Marianas and Carolines, as well as others indigenous to these seas, are known as Micronesians, which means inhabitants of small islands. They are also known by the common name of Kanakas. As a race, they resemble the Malays more than the tribes of Melanesia, although it cannot be said that one does not note traces of these people in the Micronesians, but thick curly hair is actually a rarity among them. On the other hand, the wide, flattened nose is usual as well as lips which are thick but which do not reach the dimensions of those with pure negro blood. Judging from remains found in sites which were previously inhabited and show evidences of an old civilization, it appears that these tribes were formerly much more numerous than they are today. This can also be deduced from traditions and legends that circulate among the natives. severe epidemics, dysentery, smallpox, tuberculosis, and respiratory diseases of all kinds, as well as deficiencies in procreation due to genital diseases, are perhaps the most important reasons why these tribes are disappearing. At the present time, the inhabitants of the Marianas and Carolines together number from 50 to 60 thousand individuals, a number which tends to decrease rather than increase.

In general terms, the people of the different islands, from the standpoint of characteristics, have much in common in appearance, customs, and habits, as well as in living conditions. At the same time, one observes some differences among them. Above all, there is the difference of language. This difference is very important, for which reason we will consider this point before commenting on the individual.

[2. Languages.]

The inhabitants of the Marianas and Carolines speak at least eight different languages, not including dialects of each one. Each island group has a common language as well as territory, but some islands far separated have their own languages. These languages are very different from one another and completely different from the languages of civilized countries. The total construction of the languages, their concepts and expressions, as well as the phonetics, are for a white man completely strange. The languages of the eastern Carolines, and some of those in the central Carolines, can be said to have a common origin, for the syntax and construction is similar and they have some nouns and pronouns in common. On the other hand, the languages of the western Carolines, the language of Palau and that of Yap, as well as Chamorro in the Mariana Islands are each different from the other and different from the languages of the eastern Carolines. In grammar, one notices distinctive characteristics, being much richer in consonants than the eastern languages. All these languages have abundant concrete concepts but are deficient in abstract concepts. Generally, expressions are exact and do not lend themselves to misunderstandings in meaning as do our civilized languages. The differences in language naturally cause great difficulty when one attempts to civilize the area and to perform missionary work among the indigenous people. The employee and

the merchant can carry out their business with few words, but the missionary needs many more. He who wishes to reach the heart of these men must force himself to learn the language and to dominate it completely so that he can speak as they do, using the same expressions, etc. Mastering these languages is not easy, especially in dealing with some of the island groups that receive contact with civilization for the first time. The methods which seem necessary for learning are mostly lacking, making it impossible to acquire even in theory an overall vision into the secrets of the language.

Until recently the natives could not read nor write. For this reason, it is useless to pretend to find a literature among them, much less a grammar, or dictionary or any other method of learning the language from the people in a short time. It is necessary for one to construct all these elements for oneself, which can be done only through patience, and with persistent investigations. At the beginning, the only means that helps is listening. In order to question, one must use signs and hand signals. This method results at first in misunderstandings or errors which one can correct little by little with time. After a while, when one understands a greater number of exact and definite expressions and knows how to use them, the rest is much easier and perfection comes faster. Nevertheless, in almost all the island groups the missionaries have been preparing over the years the elements necessary for learning the different languages, so that those who are now going to the islands will find the process much easier. That includes, of course, within small areas, some literature such as catechisms, Bible stories, prayer books, etc. In Ponape, they have gone as far as to publish a monthly broad-sheet to illustrate and teach in the Ponapean language. However, the newcomers should not think that it is not necessary for them to work hard or to study seriously in order to learn the language, because knowing a language is not just learning the rules and vocabulary. He who wishes to understand the natives and be understood by them must absorb the genius of the language and adapt himself so much to their way of thinking and expressing themselves that he will end up speaking and thinking like them. Lacking this skill, he may direct words to the people but will never succeed in making an impression upon them as one would who speaks their own language.

[3. External appearance.]

With respect to the physical appearance of the inhabitants of the Marianas and Carolines, let me make clear that their aspect is far from disagreeable. For the most part, they are handsome, strong, and well-proportioned, of medium height and with brown skin.

One hardly notices the difference between the sexes by outside appearance alone. There are women built so robustly as to resemble men, and men so refined and delicate as to appear like women.

The people of the Western Carolines wear their hair long and gathered in a kind of bun that at times serves as a hat. The men carry a large comb made of wood, which they use as an adornment as well as a comb. In the Eastern Carolines and the Marianas, the men wear their hair short, but the women prefer to braid their hair. Beards are

usually light among the men, but one encounters a few who have such beards that they would make the envy of any Israelite. Among the women, facial hair is as little appreciated as it is among their sisters in civilized countries and they use every method to get rid of it. The rest of the body in these tribes is not very hirsute, it being a rare thing to meet one like Esau and if so, he is considered degenerate. The reason for this phenomenon has less to do with Darwinism than with negligence and the lack of hygiene. Skin color varies greatly among the islands, ranging through shades of brown, from the darkest to the palest. On the same island, there may be the same variations in color. This variation is the result of origin, occupation, and general living conditions and also of a special manner of caring for the skin. Light-skinned fathers usually have children who are also light-skinned, but those whose principal occupation takes them constantly into the open air become darker in time. As for the civilized races, skin color is of some importance to these people, illustrating that they too follow current fashions. Normally, and because it is the most attractive, they appreciate a chestnut color halfway between the darkest and the lightest brown. He whose color is either very dark or very light becomes an object for ridicule among his family and neighbors. Those whose skin color is very light are viewed like Westerners who do not appreciate the ancient customs of the country and prefer to imitate the white race and are looked down upon in a certain way. On the other hand, those with very dark skin are thought of as people from New Guinea. The natives consider the black Australians of the southern hemisphere as complete savages and feel themselves superior to them as a white man can feel himself superior to these South Sea islanders. In truth, there is no basis for either way of thinking, for the amount of culture has no influence on the species nor does the color of the skin. Faults, deficiencies, and weaknesses will always be found among the representatives of *Homo sapiens* whether or not one wishes to admit it.

[4. Clothing.]

Dress differs greatly in the different island groups. All stages of culture are represented, beginning with the short grass skirts and the loin-cloths woven from plant fibers to shirts, skirts, and trousers, even pressed shirt collars and cuffs and laced-up shoes, or a formal hat or other kinds of felt and straw hats. The people of the Marianas, because of their contact with the Spanish culture over several centuries, hardly differ from white men, especially on Sundays when they dress with the best clothes they have. However, when they are working in the field or on the water, little importance is given to their attire, contenting themselves with only the most necessary, an attitude that is sensible, considering the high temperatures at which they work and the frequent soakings they get from above or from below almost daily. In the Carolines where the people have had contact with European culture for only decades, there are few places where the shirt and trousers have acquired citizenship and the same can be said about hats and shoes, especially in the Eastern Carolines and specially in Ponape. The people of the Western groups of islands are most conservative. There they generally use short grass skirts and loin-cloths made at home of vegetable fibers. In other more distant islands where the

natives hardly have a notion of our culture, it is considered offensive to present themselves in public in dress other than that which they have used since time immemorial. Only for an important chief is it permitted to appear in trousers and shirt and to use some hat that was perhaps abandoned by a member of the white race. For an ordinary person to appear thus dressed, he would become an object of mirth, scorn, and ridicule, at the very least.

Up to now, the Catholic Mission has maintained an attitude of strict neutrality on the question of mode of dress, being satisfied if the people appear in church and to receive the Holy sacrament with the body decently covered. No native finds himself in such bad straits that he cannot find some simple and clean clothes with which to cover himself on these occasions. At other times, the Mission leaves the matter up to the people themselves as long as the elementary principles of human decency and morality are observed. Absolute nudity is never encountered anywhere except in children under five years of age and this is not the general custom. From the standpoint of hygiene, perhaps it is better not to be too well covered for the people still do not have a great affection for cleanliness and it would be harmful to the health to insist on being well clothed at all times. From the standpoint of morality, being accustomed to little covering at any time, nudity alone does not cause a ripple of scandal and nature feigns ignorance by giving them a dark skin. A few rags more or less will not make them better or worse.

[5. Housing.]

As varied as the modes of clothing are the house styles of the natives of the various island groups. The common type of dwelling is that of only one room with four walls, which have openings that serve both as windows and doors. The floor plan is always rectangular in the proportion of one to two. In cases where the house is especially large, the proportion is one to three or perhaps more. They have pointed roofs and the floor is constructed either of planks or of bamboo canes laid side by side, or sometimes only packed soil. The framework of the house is formed by wooden beams, the walls of woven bamboo held together by ropes of coconut fiber, and the roofing materials are leaves of different kinds of palm, like the coconut or the pandanus, etc.

The Palauans build the sturdiest and most decorated structures. All the beams used in construction are given a rectangular or square cross-section and they are fitted to one another with great care. The material of the walls is woven with true art and the roof is so thickly woven that it forms a good barrier against the rain as well as the heat. The larger buildings which we may call community centers and municipal halls for the people in the Palaus are special examples of this kind of architecture. Their style is the same as used in their dwellings but the coping as well as the transverse beams are carved and painted with all sorts of motifs, usually taken from old legends and traditions telling the story of some unusual historical events.

In the other islands, less work is given to the building of homes and they content themselves by using unfinished tree trunks for the framework and taking less pains in

weaving the wall sidings. The roof, likewise, is made with less care and this results in being of less protection from weather and does not last as long before it must be replaced. There are some islands where the people are still so primitive in their architecture that they live in a kind of hut in which are crowded together men, women, children, animals, etc. There are few islands where houses remind one of those in which white men could live, but in the Marianas they are beginning to build homes with coral stone and to arrange them in the modern way.

The household furniture of the natives is naturally very primitive, especially where there have not yet arrived the imported utensils of the civilized races. The native does not need a table, benches, nor chairs because he is accustomed to perform all his tasks seated on the floor. Leaning against the center post of the house are mats, spears, oars, and other kinds of implements of any length. Alongside the walls are the tools that the native needs and uses, such as hatchets, knives of different sizes, etc., all of which are, of course, imported. Adzes and other kinds of cutting tools made from hard clam shells that were formerly used are now a rarity. IN the floor are earthen pots of various sizes, full of different liquids and foods, and platters, plates, either home-made of wood or pottery made in Japan. To these household furnishings one must add some kind of box or chest in which the natives keep their jewelry, their best clothes and anything else of value. These chests are always imported. Other little articles that a person might need are carried in a little bag made of the leaves of a palm and resembling a leather purse, or in a little basket made of palm leaves. Generally, each dwelling has a fireplace in the center which is rarely used because the kitchen is usually outside in a separate building especially made for cooking, or else food is cooked in the open air.

[6. Skills.]

In dexterity, agility, the native is a master. He excels in jumping, climbing, and all kinds of gymnastic feats. He has nerve to go where a white man could not go without scaffolding and with an ease that is surprising. Dizziness, fear, and other kinds of nervous apprehensions that affect the civilized man are unknown to the islanders. And not only on solid ground are they in command of and sure of their movements, but both in the water and on it aboard small boats. All the natives, regardless of age or sex, are good swimmers, even though they have never been taught or received a practical lesson. They manage canoes admirably, also boats, and one can trust oneself to them without any reservation. As far as manual work is concerned, on all the islands they know how to weave mats and sails from different kinds of palm leaves. They also know how to make fine woven articles almost everywhere. In the eastern islands, they even make hats that are not inferior to those that come from a modern factory. Skilled work in wood is limited mostly to the Western Carolines, and especially to Palau. Here the people make all kinds of wooden bowls, dishes, plates and spoons which are artistically decorated. They also work with bamboo, coconut husks and especially the shells from which they make little boxes, spoons, cups, rings and other jewelry.

[7. Sensitivity of the senses.]

The senses, such as sight, hearing, and smell are extraordinarily sensitive. From quite a distance they can see a small fish in the water and can catch it with a spear equally as well when the water is quiet as when it is rough and is rocking the canoe aboard which he stands to throw his spear. It appears that the natives give great importance to their sense of smell. Everything that falls into his hands, whether or not they plan to eat it, must first pass the approval of the nose. The custom of kissing used among white people is completely strange to them, and if by chance they are present when such a scene occurs, it seems to them comical and amusing. Perhaps for these ingenuous men, the signs of affection which the white people use seem to them like the vestiges of old cannibal customs. Love as well as hate is demonstrated among these people through their sense of smell.

[8. Physical resistance.]

As a general rule, the natives have little bodily resistance to epidemics and diseases. They are very susceptible to chills, colds and other respiratory types of infections; a slight variation in temperature, for example during prolonged rains, results in their catching colds. Occasional epidemics, such as dysentery, typhoid fever, smallpox, and pneumonia regularly claim many victims. This is a result not only of low physical resistance but of the inadequate or improper treatments they receive. Being soft-hearted and full of pity, the sick person is allowed to do what he wishes even if it is damaging rather than what he should do. For example, when suffering from chills and fever of pneumonia, the patient is taken out into the air to be cooled by the breeze and may even be wet with water to further cool him. Naturally, no-one could resist such treatment. The remonstrances and teaching of the missionary or the physician are not usually well received. While the missionary is present, they follow the advice given, but as soon as his back is turned, the native goes back to his old methods.

[9. Mental disposition.]

The intellectual aptitudes of the natives on all the islands are, on the average, good. Just as in any other part of the world, one does encounter some who are mentally deficient, but for the most part they are eager and apt for civilization. In trying to preserve their own interests, the native shows himself to be truly perspicacious; more than one white man not yet acquainted with this cleverness has had to suffer a hazing. As for as school equipment is concerned, the mission schools in German times were not worse than the average public school in civilized countries. It must be kept in mind that the children of the islands arrive at school completely naked from an intellectual point of view. They do not have the slightest idea of what school means, what one learns in school—in fact, what school is all about. In spite of this, they learn very quickly the rudiments of reading, writing, and arithmetic, some of them making very rapid progress, hardly realizing what they are doing. Mostly, there is a great desire for learning in the mission schools. For this reason, they attend it promptly and regularly without

being forced. The subjects that interest them most, other than language, are geography and arithmetic. At the beginning they are astounded to learn that all the islands known to them are but a small part of the world, and not, as they had believed, the center of gravity in the universe. Arithmetic is appreciated because it is very useful in commerce and in their relations with merchants who are not always very honest members of the white or yellow races.

[10. Daily routine.]

It is good to take a look at the everyday life of these people and consider the main occupations.

From an outside view, the daily occupations of these citizens are divided into three principal parts: eating, drinking, and sleeping. After this a little work can be mentioned, as well as diversions and entertainment.

With regards to work, the native thinks that he is always overloaded with work, especially if he suspects that he is going to be asked to do something disagreeable to him. Immediately, he invents an excuse: "I am busy. I cannot leave what I am doing, etc. These excuses cannot be taken seriously by anyone because the first to be fooled will be himself. By this, it is not meant to say that these people do absolutely nothing during the 24 hours. No, the native actually does work, but methodically and without precipitatin and excitement. Nervous exhaustion and agitation which have become common in the civilized world are unknown to them. They take all the time they need for any task. If the work is not finished today or is left for tomorrow, it does not matter. It is not possible to make them think about hurrying their activity. The old adage that time is money has not reached them. Thus, whoever arrives in these islands with a great desire for work and eager to do much, on seeing the inhabitants move, will on first impulse classify them as lazy. But as soon as a person has been in this climate for some time, subjected to the nervous depression that it causes, he will revise his first judgment and will come to view the way the natives work with great indulgence. Many a man, after trying out his own ways to adapt himself, later finds that it is to his advantage to look at the model provided by these men. Work is not lacking even though it is no more than to provide the daily food. Here as everywhere, since the beginning of the world, the soil only produces plants without value, thorns and prickles, if it has not been sprinkled with the sweat of man. As for meat, the native must content himself with fish, which are truly abundant around the islands. Since fish do not swim to them, it is necessary to catch them, the native must work to accomplish this and under certain circumstances, fishing is hard work. Almost every day he must set out to fish carrying a spear or a pole with a fish-hook, or sometimes with a net if he is fortunate enough to possess one. Depending upon the time of year, he uses one or the other of these methods. On calm nights, he takes advantage of the weather by using torches made from coconut leaves. In addition to fishing, the native must attend to other duties, improving and maintaining his house, his canoe with its oars and sails, and procuring and replenishing the household utensils, equipment for fishing, etc. The fair sex in occupied

principally with the garden, making the family clothing, and in addition looking after the little ones. In short, there is plenty of work to prevent becoming bored and to occupy the time.

It is true that the native prefers working with his jaws rather than with his hands, and with this we arrive at the second main part of his daily occupation, that of eating and drinking. The Kanaka does not drink much; he is only rarely thirsty even when it is very hot. This is probably due to his natural diet and because his palate is not stimulated by spices as that of the civilized man. When he is thirsty, he satisfies his desire with fruit or with that drink which God has provided in abundance, clear water. As a general rule, the natives are not attracted to alcohol, with the few exceptions that exist as the fault of some white or yellow merchants that support themselves with the sale of liquor. The only stimulants that the South Sea Islanders know are the Kava of the Eastern Carolines and the Toddy of the Marianas. There is nothing similar in the Western Carolines. Kava is made from the pounded roots of an aromatic tree of the pepper family. It is a dirty white color resembling soapy water and its effect is that of a narcotic when it is drunk undiluted and in quantity. Toddy is the juice of the coconut flower. It has the effect of a new wine after its first fermentation. ONce in a while one can notice the excessive use of these beverages, but their danger is not so great as to necessitate a prohibitionist mounting a crusade against them.

As for food, the native is less continent and is an enormous eater. He usually eats twice a day, the first meal being between 8 and 9 in the morning and the other in the afternoon after finishing his chores. The staple food on the different islands consists of taro, sweet potato, and other similar species of tubers and depending on the time of year he eats bananas, squash, and melons. Although it is not easy to find other vegetables at hand, there are always coconuts. Other foods usually eaten are fish, shell-fish, crabs, and all kinds of seafood that is sometimes eaten raw but is often cooked. Meat is rarely eaten as it is not often available. Only on special festive occasions do they slaughter a pig, goat, and more often than not, a dog. Dog meat in the Eastern Carolines is considered a real treat, but in the Western Carolines it is not liked. The natives appreciate the food of his white brothers. They relish rice, bread, crackers, tinned meat and fish, and all such food. Cheese is one thing they do not like because of the strong and suspicious odor. Cutlery is hardly needed because the natives eat with their fingers. If a knife is needed, for example to remove the peeling from a tuber, they use a sharpened shell. In case they do not have a shell, they may use their own teeth. On some islands they use ordinary platters and plates while on others they use banana leaves. Tobacco is known to the natives and in almost all the islands they use it passionately. In the Western Carolines, they prefer to chew it. In the eastern groups and in the Marianas, it is smoked in small pipes and in the form of home-made cigars or cigarettes. As a substitute for paper, they prefer to use banana leaves but will use old newspaper if none are available. Tobacco is cultivated in the islands but they prefer the black variety which is imported in large quantity from the United States by the merchants. The people in the Western Carolines chew a kind of nut, especially in Palau. The fruits of

the areca palm, like an acorn, is split in two. The exposed interior is then covered with slaked lime which each native carries with him in a little container of bamboo made especially for this purpose. The nut is then wrapped in the leaf of a climbing plant that is very aromatic and is a member of the pepper family. Thus arranged, the nut, lime and leaf are introduced into the mouth and chewed. The first result for the participant is the need to spit a juice that has a red color. That which remains is swallowed. Mothers may prepare such a tidbit for their children by first chewing the nut themselves to remove some of the sting, then giving it to the child. The residue resembles splinters and is not swallowed, but is spit out. One sees the streets and public squares covered with these residues. This vice has almost the same effect as tobacco. The symptoms are like those that are experienced the first time one sneaks off to smoke a cigar.

Touching on the third of the principal occupations of all the human race, you may be sure that the South Sea islander, like his brethren of the white race, or rather like all, feels better asleep than awake. The natives are not long sleepers, being accustomed to retiring early, but also to rising early. Before going to sleep, he likes to light the fireplace or recently a Japanese lamp, and deals with the family questions and listens to accounts of the day's happenings, all in good humor. By ten o'clock everyone is asleep.

The necessities in reference to bed and bedroom are not great. In normal circumstances, the bed is usually two mats woven of palm leaves, of which the most ordinary serves as both mattress and bottom sheet, and the lighter, finer mat is used as a cover. Some also use a pillow. This has a covering of fine woven fiber or material and is filled with leaves or the "cotton" from a tree.¹ In the morning after he gets up, the native needs only to roll the pillow inside the mats and place them on the center beam until they are needed again when night approaches. When the native goes to visit in a strange house or takes a trip lasting several days, he takes his bedding with him so that he can settle down anywhere at night. If by chance he finds that he had forgotten his bed, he does not find it inconvenient to sleep anywhere without his mat and pillow, on a plank, other bed, or on the dirt floor, without it being considered a great sacrifice.

The native does not always pass the nights in sleep. Sometimes he feels romantic, above all on the moonlit nights when he feels charged with youth. Such nights are spent singing, playing, jumping, dancing. Therefore, because he has slept little during the night, he must recuperate the next day. Whoever knows the special enchantment of these tropical nights when the moon is full cannot blame the native for succumbing to its influence as long as the merriment and festivities do not pass a reasonable limit. This does not always happen, and sometimes the festivities degenerate into regular savage orgies which the missionaries cannot condone or fail to heed.

To vary the daily monotony, the islander enjoys singing, dancing, etc. The youngsters dedicate themselves to kinds of games but singing and dancing are appropriate for any marital status and ages. With regards to play, it is necessary to establish the differences between that of the boys and that of the girls. Boys' play is usually orientated

1 Ed. note: Probably the kapok tree.

around the practical in life. They are inclined to play with spears since infancy and also to use bamboo pipe through which they blow, and like to play with different utensils and tools. Thus, they build miniature canoes and other kinds of boats and fit them out with small sails to watch them being carried along by the wind. Depending upon the time of year, one or another game is preferred. The little girls are put to work at a very early age doing household chores and thus have less time to play than do the boys. Those who have time may spend it in weaving or in some games that are played with strings, making figures by passing the fingers from one end of the string to the other. For some of these figures, also known in parts of Europe, one needs not only all the fingers of the hand, but also those of the feet, since each finger holds the string in a special point and that is how the proper picture is formed.

Everyone in the islands knows some songs. The sentiments of the songs are concerned with at the least old traditions and sometimes have an epic character, projecting some heroic act or outstanding person, either ancient or modern. Sometimes there is no meaning and the text may be improvised. In melody, there are great difference between the songs of the Eastern Carolines and those of the Western Carolines. In the Western Carolines, there are songs of slow rhythm which are turned into ceremonial recitations, or chants, without much variation in tone. All the modulation oscillates between half-tones and sounds like a dirge. The eastern Carolinian songs have much more life and variety, are strong in melody, light, gay, and are sung sometimes in chorus with much harmony. Usually, their voices are much more agreeable and warm than those of the natives of the west because they are much more dedicated to song and are able to sing even difficult European melodies. The accompaniment of almost all the native songs is the dance and it is the dance's movements and actions that give the name to the dance, if the performance can be so called.

The modern system of dancing is absolutely unknown)that of dancing alone or in pairs. Their dances are always in the form of a chorus and with strict separation between men and women. Men as well as women have their representatives for dancing, but they are never in common. In the dances, not only do they use the feet, but also the head, the arms, the legs—in fact, the entire body. They have the custom of building a sort of platform specially reserved for dancing. A singer or singers start the melody and then the others join in. The recitation or song is accompanied with gyrations and turns of the body, following the melody and moving in rhythm. As for the melody of the song, differences in timing and dance movements can be seen in the performances in the Eastern versus the Western Carolines. Those in the east have much more life and activity than do those in the west. In some dances the dancers carry small branches in their hands, making use of these in the dance movements. Men also sometimes use spears, fighting imaginary enemies.

[The stick dance]

In some island groups, they practice the so-called "stick dance," usually performed by young men because this dance requires great dexterity, agility as well as good sight and hearing. Each one who takes part in the dance holds a length of bamboo two or

three feet in length and about three or four inches in diameter. Four or six dancers dance together, leaping in prearranged order towards the others, and meanwhile striking the sticks against the others' sticks in time. The art of this dance consists in the exact timing between the strike and the leap, following the rhythm of the music. In performances still more difficult, they not only alternate positions with all the members of the group, but they follow prearranged patterns by interweaving themselves into the different groups, all the while keeping the proper time. All of the performers must know the positions and their sequence, for if one makes a mistake or gets out of time or order, the whole dance is ruined. To aid in the striking of the sticks, they are in the habit of singing the melody or at the least to murmur it in order to regulate the rhythmic movements. When it is well rehearsed and learned, a performance of a bamboo stick dance is a very beautiful sight. The rest of the dance performances are likely to be boring, possibly because if one does not understand the language and the popular customs, it has no appeal for a European, either in the words of the music or the movements of the dance.

III. The Native Within a Social Context

Having dealt with the inhabitants of the Carolines and Marianas from the intellectual standpoint, let us now consider them as social beings.

[1. The State.]

Man has not been created to live on this earth as a hermit but rather to live in society. This is normal as usual for the civilized white race as for the islanders of the South Seas. It would be a grave error to believe that these human beings, not yet influenced by the culture and civilization of the white man, were without a form of society composed of authority and law, but lived in groups by chance. On the contrary, since time immemorial there existed an organized society, although on a small scale. There has always been in these islands a patriarchal system such as one finds in the cradle of humanity. Each community or tribe is made up of a large number of families which have many branches with the same origin. At the head of the family, or clan, is a chief or leader; according to common law, the oldest man of his respective clan represents all its members. He is the legal owner of all the possessions but is also responsible for all actions and crimes committed by the members of his family. The council of these leaders, which may be large or small, depending on the number of families that are in the community, is the government of this small state. Generally, not more than ten of these clans, or surnames, are grouped together. One community sometimes includes a whole group of islands, in some cases just one or more islands, and some only part of one island. The leaders do not all have the same rights and privileges; this depends on the power, wealth, and influence of the clan that he represents. The head or oldest relative of the most powerful family presides and is chief of all the leaders. The head of the second most powerful family follows, and so on. Sometimes there is a kind of dualism in the community with the leaders of the odd tribes on one side and those of the even tribes on the other. This is the result no doubt of two main tribes that have in time formed the community in question.

Each chief drops the name he formerly used and assumes the appropriate title of the position he now commands. When his mission is finished, he passes on the title to his successor with great ceremony. With the title come definite rights, duties, and a specific rank in the order of chiefs. Age, intelligence, and experience have no importance whatever in the order of chiefs. The chief of the first family even when very young is the first no matter whether the rest are old or not. It is not the person who is chief that is considered, but the family or clan which he legally represents and who is behind him. Before any civilized power was concerned with these far-away islands, there were serious differences between families, sometimes over a property and sometimes arguments over power and rank which ended up in regular battles and bloody fights. The victorious side took possession of the spoils of war, for among these men as well the 'god' named success takes precedence over law and justice. Meanwhile the conquered side must be content with a more modest place. Thus through time the order of chiefs has suffered changes. In recent times, the situation has acquired in this respect greater stability be-

cause the colonial powers do not tolerate self-administered justice among the natives and all disputes must be settled by pacific means.

[2. The chiefs.]

The chiefs must distinguish themselves by their respectability and special deportment in walking and in speaking. Light-headed young men who shout and talk much are not well received among them. When the turn comes for a young man with these characteristics, his turn may be passed over and he may be declared unfit or his advancement delayed until he acquires greater respectability. The succession among almost all of the peoples of the South Seas is through the mother, or matrilineal line, and therefore this is the way positions are passed down. It is not the sons of the actual chiefs who are born heirs, but the descendants of his sisters, the eldest first, then the second, and so on, without regard to the male parent of the heirs. The children of the chief are considered to belong to the family of his wife. If he has married a relative, it might happen that his children have some distant right from the mother's side, but since it is not usual to marry close relatives, the possibility of a chief's son inheriting the position is rare, even though it is a family with few descendants. When a chief dies, and leaves his position unfilled, his successor may not assume his place before he has fulfilled the preliminary formalities prerequisite to receiving a position of such seriousness and importance. The process begins with a meeting of the rest of the leaders who confer upon the death of their colleague and discuss the question of accepting his successor. If nothing in the conduct of the one proposed is reproachable, the title is passed on to him with all the ceremony that accompanies the transfer.

Before some of these chiefs receive their rank and position which is theirs, they must complete several tasks, especially if the post is one of the high ones on the council. Usually, the candidate must absent himself for a time in a place apart and solitary, and while observing certain rules of diet, must collect himself and reflect upon the duties that accompany his position. During this time of retreat, one of the lesser chiefs serves him as a houseboy, cook for him and perform related occupations and must keep the chief in good humor. This preparation for the principal chiefs may last weeks and sometimes months. When the trial ends, he must give presents to all of his colleagues in the council. As of this time, he is considered to be approved as the new chief and he takes his place in the council according to the title that he now holds, representing in all meetings and decisions the influence that his clan holds. For chiefs of lesser positions, and for all prospective chiefs in some islands, this process of preparation is briefer.

[3. Respect shown to chiefs.]

With regards to dignity, the chiefs are also treated with respect by their people. A characteristic in all these islanders is their respect for authority. This is taught to children from their tenderest years and the failure to observe it is severely reprimanded. No native, unless he has been perverted by the foreigners' culture in his attitude toward authority, fails to greet a chief profoundly when they meet. If he sees that he is approach-

ing one of these officials, he steps out of the way or to the side of the road and bows deeply, directing a salutation of respect to the chief, who answers the greeting and may make some casual remark. This greeting and show of respect is made also in the chief's house and in public meetings. Rather than rising and standing at attention as we do when a person to whom we owe respect comes in and to speak with him in a straightforward manner, the South Sea islander is accustomed to squat on his heels when he is honored by a chief's presence, and it is from this position that he converses. The white people who do not know the customs of these natives may consider it a lack of respect not to rise and stand up straight, but in truth the islanders think that what the white men is asking him to do constitutes a lack of respect. Since an attitude of respect is inculcated in the native, he regards the average white man as having somewhat the same rank as a chief and greets him in the same position.

[4. Parliamentary system.]

The negotiations and questions of state are dealt with in the council of chiefs with the same seriousness as one could find in the parliament of any civilized country. It is true that the chiefs talk more than is necessary, but they do so in peace and tranquillity. The head chiefs sometimes make use of spokesmen who may be one of the lesser chiefs. To this spokesman the head chief communicates in a conversational tone that which he wishes to say and speaks of plans and projects that he wants to submit to his colleagues. The spokesman must go to the other chiefs one by one and in the same conversational tone present to them what the head chief has said. He then returns to the head chief with the answers. This ceremonious manner is used for all communications between the head chief and the lesser chiefs, even though the high chief may be so close to his neighbor that he could touch him. The spokesman is also used by the head chief when he wishes to speak to the people, and this because it is unbecoming for such a high personage to speak in a loud voice. Because the use of ink, pen, and paper is still difficult and inconvenient, in such a way do the chiefs keep discipline and enforce regulations and decrees. Usually the verbal agreements made are better complied with than the written ones where they are produced by true legislative factories.

[5. Civil rights and liberties.]

It must be admitted that with this patriarchal system there is little room for civil and political liberties as we understand them. Unless he has arrived at the position of head of a family or clan, the native remains more or less under the direction and support of the senior relatives, and even after he has formed his own family and home, he continues to be a member of the larger family, to which belong his wife and children. True physical possession is not found except on the island of Yap, on which there are villages inhabited by a type of vassals. These villages are indebted to a higher village and must perform certain work for them gratuitously. This type of slave population differs greatly from the rest of the native population of this island group. This serfdom is so deeply rooted that those born in it do not desire any better situation, not knowing how

to live otherwise. When the German government administrated these islands, this system of slavery was suppressed by law, but continued in practice, partly because of the antiquated custom and partly, perhaps, through fear of the old masters whose influence under the whip continued to be felt. Nevertheless, this slave group is not the remains of some tribes that had lost in battle with other stronger tribes and did not have the strength to re-establish themselves.

[6. Social status of the woman.]

The social status of the woman differs depending on the different island groups, but it is generally suitable. In comparison, the island group of Yap accords less consideration to the woman. She is treated as though she is meant for work and to take care of the family and she almost has no influence whatever. In the Marianas and Eastern Carolines, the woman's situation is better. Most of the work is left to the man, and the woman concerns herself more with the duties of motherhood and is treated more like a lady.

The situation in Palau is very interesting. Women there form a kind of more or less independent government in the community, having their own chieftesses. The eldest sister of the head chief is the principal chieftess and the rest follow after her in the same order as their masculine counterparts. All matters concerning the women are regulated among these chieftesses and in the same manner as is employed by the men. They thus have like their own regiment at their disposal and show a well-developed sense of solidarity. They behave with self-confidence and lack any feeling of inferiority toward the men. They consider themselves the pillars of the social structure, without whom the men could not exist and because maternity is so important. One can say that they have the same point of view toward women as we Europeans hold toward the raising of farm animals in that the female is better looked after than the male.

These views are debated publicly and freely by the women. Because of the right of succession, which as we have previously explained is passed down through the mother, the man has actually less importance than the woman. What the man is and has is due to the position and family of his mother and his heirs come into their inheritance through his wife's family. If for some reason, a man leaves his wife or is abandoned by her, he loses control of all his children, for they belong to the family clan of his wife.

[7. Inter-relationships and courtesy.]

The relations between themselves and with foreigners, either white men or natives of other islands, are very courteous and friendly. They repeat civilities and compliments but generally the conversation goes no further than that.¹ Anywhere they meet, a few words are exchanged, but are not what we would call formal greetings. They are limited to some sayings similar to those which we use in passing. Only on some of the eastern

¹ Ed. note: In older times in the Marianas, men made special friends on other islands, and this relationship guaranteed them hospitably during their inter-island voyages.

groups of islands do they have a formal greeting which consists of saying to each other the word "nice" or "very nice", of course in their own language. When they speak with persons to whom they owe a certain respect, they generally use the title of "Mister" or in case that the person has a particular position or special title, he is addressed accordingly. Toward strangers, the native shows himself to be very hospitable, offering much more, with utmost good will, than one ordinarily gives. Sometimes a stranger is given all kinds of foodstuffs, fruits, etc. for his trip. The islanders usually consider it an honor to be able to offer hospitality to anyone, unless it should be to one whom we would call a "sponger," whose custom it is to live at the expense of his fellowmen. They give to such a man only rarely. The Kanaka is generally very sensitive in this respect, and strives to reciprocate as well as he can to any attention given.

[8. Commerce and monetary system.]

Commercial relations are carried on about the same as in any civilized country, by exchange of merchandise. Where the influence of the whites has been felt for some time, one finds the use of money established. In some islands money has been known for a long time. Naturally, it was not minted money that was used, but shells that were rare and beautiful, or some other thing valued because of its scarcity and thus special appeal.

In the Palau Islands there circulates among the people money made of clay baked in very different colors, shapes, and sizes. Some are round, about the size of a pea, and colored yellow, green, or red. By their form others appear to be part of the broken handles of some precious vase or cup in yellow, red, or blue. Often these pieces have vestiges of ancient drawings and figures but then are usually only spiral lines. Their shape is usually prismatic. For a long time only a fixed number of this type of money has existed, separated into distinct values. Those with less value are more numerous, but of those with most, there are only a few. All of these pieces of money have a hole through them; the round ones in the center, and the prismatic ones in the center of its axis, through which is passed a twine, knotted at the ends, making a necklace with the pieces of money. On great occasions the women are in the habit of adorning themselves with the money of greatest value that belongs to their family, wearing the money as a necklace. One could think that it would be easy to counterfeit this money and circulate it among the islanders. This has been tried more than once by merchants but not one up to now has been able to do this with success. Any native who has charge of any money easily recognizes the falsification, though the imitation might be the most perfect possible, and after recognizing its falsity, will refuse to accept it outright. The unit of value on which this money is based is the taro tuber. The money having the smallest value is worth ten bushels of tubers. For money with more value, it may be twenty or more baskets. The most valuable may be worth a large taro patch.

How the Palauans came to own this type of money has not been determined so far. They themselves think of it as having been sent down from a factory of the gods or spirits and there are all sorts of legends and fables concerning this money. One thing is

certain. The money came from outside the islands and has not been made by the Palauans. It may have been brought by the first population, or introduced later in some manner. This is impossible to know. The material from which it is made as well as the fragments of design indicate that it may have come from China, India, or Persia. It appears to have little relationship with Japan.

The Yapese money is completely different from the Palauan money. This is, without a doubt, the heaviest money in the world, for they use large, heavy stones which they have cut out in the form of our large mill-stones with a hole perforated in the center. The value of each piece of money is in proportion to its size. The largest and most valuable sometimes have diameters from six to eight feet and weigh at least a ton. There are also smaller stones of varied scale down to a foot in diameter and a few kilos in weight. The place where this money is "minted" is not found in the Yap Islands, but in the Palau Islands, about 250 nautical miles to the southwest. There these numerous calcareous, conglomerate crystalline stones are found in quarries and are made into this Yapese money by very hard work. Up to these last few years, there have always been a few Yapese in the Palau Islands in the status of visitors, but who with the sweat of their brows were engaged in the manufacture of this large stone money. Until the large sailing vessel and the steamship appeared in this part of the Pacific Ocean, it was a very difficult matter to transport this heavy money across the 250 nautical miles from the Palaus to Yap.

For this reason, they usually waited until a considerable amount of money pieces had been manufactured, and then, loading these treasures on a raft made of bamboo, they tied it to several large sailing canoes and in this way transported the money. If the sea was calm, the voyage was easily accomplished, but this was never certain for in these regions the sea becomes very rough when the wind blows from the southwest and this is precisely the wind that was necessary to make the crossing. If the seas became high, it could happen that in spite of all efforts, there was nothing to do but abandon the raft in order that all the crews did not perish at sea. For this reason, it was not unusual that all the work of months and years spent in producing these stone pieces was lost and in one moment they had to return to Palau to begin anew. More than one of these precious stones like those that are used on Yap are at the bottom of the sea and more than one Yapese has died alongside the treasure. Of course, this type of money is not carried around by the natives but is set up near the house lined up by the side of the road where it advertises the wealth and well-being of the owner. This manner of storing money is not dangerous because it is not easy to rob money of these sizes. He who wished to steal such money would have to mobilize an entire village to help him, a difficult thing to do if the crime is to be kept secret. Since these large coins represent considerable value, they are not used for payment except for large expenditures such as the purchase of land, a house, a boat, cattle, etc. Small purchases are made with shells or some other item of value. When one of the large pieces of money changes hands, it is an occasion for a small celebration.

The former owner must start by contracting 20 to 30 strong men who are charged with moving the money to the new owner's place. The purchaser provides refreshments, after which the stone is set in motion with great cheers and it is moved to the accompaniment of singing and shouting to the place where the money is to rest anew. Again, those who have been involved in the transfer of such a previous object are feted.

So that there be no misunderstanding in the minds of those who read this, let me assure you that you absolutely cannot effect any negotiations with old millstones, if you should imagine that this would be a good business venture. Those good times of bringing in money have passed even in these far-away places. Man is constantly becoming modernized and now they know the use of gold and silver money and think that it is more convenient for commerce than the stones. Further, their dealings with the white and yellow races and the natives of the other islands are increasing and these do not, of course, care anything for the Yapese money and do not appreciate such heavy treasures.

[9. Relationships with foreign domination.]

To finish this part of the discussion, let us say a few words concerning the behavior of the inhabitants of the Marianas and Carolines toward the foreigners of both the white and yellow races who have come into these islands over the years and who have caused profound social revolution among the natives. The South Sea islanders have always been freedom-loving and they do not wish to be disturbed in their habits and customs. For this reason they consider foreigners as intruders, even though they come from the most powerful nations and do so in many different ways. The chiefs, in particular, put up with foreign domination with distaste, for it is because of foreigners that they have lost much of their influence, power, and dignity. The ordinary native also dislikes the present situation. He was happy and content under his chief, he lived with ease, he did not have to work very hard and he did not need much. Under the new regime imposed upon the natives, he finds himself with less freedom and is hampered in his general customs. To this must be added that he is put to do work the worth of which is not clear to him and for which he personally gets little benefit. More than this, when it is attempted to make him pay a small contribution for the unwelcome state of being dominated, it is not strange that the native does not have great admiration for the new culture. Also, the natural feeling for his rights exhibits itself against the yoke even when it is light and humane. Neither the chiefs nor their subjects can understand it to be right and natural to be simply ordered around without considering it necessary to obtain their consent. They reason further: "The land has always been ours from time immemorial. We were happy and content. We did not ask foreigners to come here. With what right, then, do they consider themselves our owners and masters and expect us to obey them? They should leave here peaceably and return whence they came. Since we did not need them before, we do not need them now. Let them live according to their own ways and customs, but let them leave us also to our own. They are people from the West and they do not understand us. We are natives and know what suits us." Of course, in spite of

this reasoning, no-one can prevent the arrival of the outside world and whether or not they like it they must accept it. The foreigner is stronger and has behind him big ships and powerful guns which they cannot resist. Furthermore, they must keep these feelings to themselves and not voice everything they think, for it is the rule of the world that the powerful has the right over the weak. With the missionary, in whom he has confidence, the native opens his heart and does not hide anything that he holds there and speaks openly along those lines. The native has no preference for any particular nation, preferring to consider them all trespassers when they want to become his masters. They are in the habit of saying that neither the former Spanish Empire nor the later one of Germany was wanted by them and although they respect the present domination of Japan, it is a lower grade of respect because for a long time they had dealt with Japanese merchants and their dealings with them have not always been satisfactory. Nevertheless, the native is intelligent enough to adjust himself to circumstances when there is no other alternative. This does not mean that it has been hard to make the pretences nor flatteries, for when they think they can gain an advantage in showing solidarity with the dominant power, they see no problems in shouting hurrahs, etc. But whoever, after these compliments, thinks to find admiration, self-denial, and love, or even true resignation to the dominating power does not understand and has not yet penetrated to the bottom of the heart of one of these islanders. Therefore, one must not be surprised to see some of these natives who apparently liked his old masters, tried to imitate them and behaved as loyal and patriotic subjects, be the first ones, when rulers change, to show themselves in the same way with the new rulers at the cost of their old masters and they promise to honor and obey the new. This happened when the islands passed from Spain to Germany, and the same could be seen when Japan assumed the power from Germany. And if in some future time circumstances change, the same will happen to the Japanese as happened to their predecessors.¹ The goal of these people is independence. This it has always been and will always be, no matter who colonizes and exerts supreme command.

1 Ed. note: So it happened in 1944.

IV. The Native at Different Ages

Being a pilgrim on this earth like the rest of us, the South Sea islander must also pass through the same stages as any mortal man.

[1. Birth and childhood.]

The arrival of a new scion is usually greeted with great joy by these people, the new-born being thought of not as a new responsibility but as a happy increase of the family and clan. The female children are more welcome than the males because they are considered the "mothers of the nation" and guarantee the perpetuation of the race. In spite of this, the birth rate is not high. Even though some women have 12 or 15 children, the average family is not half that. Complete sterility is rare, but some have no more than one child. The higher caste families especially may remedy a small family by adopting and in this manner insure the succession. The birth of a baby is accompanied with no more shouting than the cry which the new-born himself makes. If the mother is young, her mother or some close relative acts as midwife. For later births, the woman looks after herself. The first few days of life are spent in a bag or basket made of palm leaves and the mother takes the baby along wherever she goes. When the child is a little older, he is carried on the mother's hip with one arm holding him in the way of our gypsies. Sometimes the older children and even the father act as nursemaid so that the mother can do her household chores. Later, the children, especially the boys, are given much independence, presenting themselves at home at meal-times. No-one seems to pay much attention to them as long as they do not go away and are prudent in what they do. If they fall into any trouble, it is the father who pays and the children escape with a lecture given by the family. Young girls stay closer to the mother's side and from a very early age help with the household chores in order to learn their mission in life, but without missing out on all occasions to enjoy themselves and to play with their friends. Naturally, it is not possible to speak of a systematic education for the young. That which they learn is taught to them at the time they need to know it or they learn by themselves.

[3. Youth.]

At the onset of puberty, life begins to acquire more interest for the native. Maturity is somewhat earlier than in the temperate zones, but rarely before 13 or 14 years in normal and not corrupted individuals. The boys are not subjected to any ceremony when they become youths, but on the other hand, girls in some of the islands must undergo certain rites and norms. On the island of Yap, for instance, the maiden who has reached puberty must retire to a house made for that purpose and live in it for a time while looked after by an older woman. Here she is taught all that concerns her future status as a woman and in all the secrets of the sexual life if this is still necessary. In deference to her new status, she must wear from now on a special band around her neck and must never be seen without it. When the girl leaves the retreat, she may take as a lover anyone,

with whom and without ceremony, she may put into practice that which she has learned in theory.

In the Palau Islands, it is generally the mother who instructs her daughter by means of certain manipulations and teachings. From this time, the girl wears a black band as a mark of distinction. Recently, a black leather belt is used.

In the islands where tattooing is practiced, this is done at puberty. The Palauan women are tattooed on both arms, from mid-arm to the wrists and extending down into the palms of the hand. They are usually tapestry-like designs. Men are tattooed somewhat like a bracelet of about 10 centimeters, but this seems to have less relation with puberty because it may be done earlier and is sometimes done later. In the Yap Islands only is it used by both sexes on the wrists. In some islands the entire body is tattooed after complete maturity and is done in the form of spirals and curves.

[3. Marriage and marital relationships.]

The period of puberty in both sexes extends rapidly into matrimony with few requirements. Matrimonial relations in all the islands are detestable. It is true that they are generally monogamous, but the bonds are so weak that the marriage is dissolved for the slightest foolishness. Among those of the younger generation, it is rare to encounter a union made for certain and which withstands the test of time. The usual process is to contract a series of trial marriages or rehearsals with no other object than that of satisfying passion and to gamble away a few years. When maturity is finally reached, then the unions made are more serious and last longer, but there is still the chance that the marriage may be dissolved. The most frequent cause of separations is lack of fidelity, but there are also instances where the motive is for family reason and in the interest of the clan. In contracting matrimony there are few ceremonies and festivities. The couple agrees secretly and one afternoon the bridegroom presents himself at the bride's home, makes a request for her from the parents or from whomever is in charge of the girl, and after having stated his wishes, is given consent or the decision is left up to the girl, who, of course, does not cause much difficulty, although one must play the game by professing alarm. If the fiancés are very young, the parents may come to an understanding and arrange the marriage after the couple agrees. There is no special ceremony and a wedding is reduced to nothing more than the bridegroom staying in the bride's house. The young couple must show concern for the families of both of them and live part of the time with one and part of the time with the other. To effect a marriage it is not necessary to give presents, but it is normal after a time of living together for the husband or his principal relative to give money or other valuables to the family of the woman. The same thing is done when, for whatever reason, the couple separates. This is considered compensation for the services rendered by the woman to the husband's family. Whoever separates does not remain single for long and usually soon finds someone with whom he wishes to live, often even before dissolving the old union. The separation does not seem to bother the participants, at least not for long, and if they meet they act as naturally as if they had never lived together. Neither the

man nor the woman loses esteem in the eyes of acquaintances, even if this is not the first time it has happened. If they have lived with several, it is not taken into account when a new contract is made, because usually neither can throw full blame on the other.

If one partner dies, the bereaved returns to his family if it is the man and loses all relationship to the deceased. If the wife survives, the children follow her, for the rights of succession belong to the family of the mother. If on the other hand, the husband survives, he must deliver the children to the family of his late wife and go away alone. It is even frowned upon if he continues to be interested in his children, because in this way they could lose the attachment to the family of the mother, to which they belong. There are no unions made between close blood relatives, but there are no problems in marrying into families of in-laws. An exception is sometimes made for first cousins but this is usually considered a serious affront to the customs and the honorable native avoids such choices.

[4. Old age and sickness.]

Like all men, the native of the Marianas and Carolines must experience that youth does not last forever, but that he finally arrives at those years when he feels more and more useless on this earth. They are few who reach an advanced age, very few who reach the age of 70, but this can be considered more of a blessing from God rather than a curse. As a general rule, the old find themselves in an unenviable position, for no-one is concerned with them and they are usually left to their own fate. They are not wanted anywhere and are a nuisance to all, and the only service they can perform for their fellow citizens is to disappear as soon as possible.

The death of a young person is viewed with grief, and everything is done to preserve his life. Witch doctors, charlatans, men who claim to know some medicine, and all from both sexes crowd around the sick person in the attempt to bring him back to health and to keep him alive. Sometimes the patient is made to go from one place to another seeking to find here or there the beneficial influence of some spirit, but neither here nor in the entire world can there be found a plant able to conquer death, so the native must resign himself to it in spite of the throngs of humbugs. When the hour comes, the native gives himself up to his fate with a certain fatalism, accepting that which he can do no less than accept.

[5. Death and burial ceremonies.]

When death is anticipated, the family and the neighbors congregate around the sick person. The family members who live at some distance stay in the house of the sick one, sometimes for days, until the illness results either in death or recovery. In the presence of the dying person, even when he is fully conscious and thus able to hear all, the family makes the dispositions and discusses what has to be done after his death. It has happened that the sick one himself has taken part in the talk and shows great concern that all follow the path he wishes and that his burial be effected with the dignity and ostentation that is fitting to his family. In regard to the afterlife, the native is not greatly con-

cerned. How could he worry? He expects that the next life will be more or less like this one.

At a death, the family and friends begin a kind of official lamentation. In the Palau Islands, for example, the closest blood relative wails as loudly as possible about the departed one, expresses grief for the loss, sings the virtues and qualities of the departed, and points out the precarious position in which the family is left due to the death. When the lament is finished, it is followed by another lament by the next of kin and so on in succession until all the family members have uttered their lament. Of course, not all do this well and in the same way, as every skill needs practice and it is only through practice that one becomes a master. On these occasions some show a leaning towards and a talent for the theater and are able to cause those around them to break into tears. These official lamentations are repeated regularly at certain times of the day, during which time the corpse remains inside the house. They are given up for the last time immediately before the burial. Along with these official lamentations, which are by nature theatrical, one finds, as is natural, sincere grief from the near relatives who show this by shedding real tears.

Shortly after death, some of the older women proceed to wash the body, to anoint it with coconut oil and to dub it with some yellow aromatic powder made from some roots.¹ After this, the body is wrapped in a mat and placed upon large pillows below one of the doors of the house, where it remains until burial. All of the relatives maintain vigilance over the house and from time to time all sing a funeral chant, interrupted at certain fixed intervals by the official lamentations by close relatives about which we have just spoken. Burial is generally done within 24 hours after death and in the late afternoon. When the death is of a great personage, the body is retained a longer time so that family and friends who live some distance away can come and attend the burial ceremony.

In the Palau Islands, the community takes part in the burial ceremony and the family of the deceased invites them for refreshments. The longer the ceremonies, the more praises are given to the deceased and his family. In the Palau Islands, the burial plot is just in front of the house in a high spot revered by the natives. The deceased has to continue to be a member of the family and thus he is buried close to the house where he lived. Over the grave and to serve as a marker a small mound of soil and stones is made. If it is the death of a noted person, a small hut of leaves may be constructed over the grave and in this the closest relatives remain for a time for the purpose of accompanying the deceased.

According to the customs of the place, the closest relatives must mourn for a certain length of time, either in the house in which he lived or in the hut erected over the grave. During the period of mourning, the relatives may not leave for any but the most necessary reasons and they must not bathe. For important chiefs, this period of mourning is about 100 days. For people of less importance, the time is less. For each person in

1 Ed. note: Taik, or curcuma, powder, of course.

mourning, the degree of adulation he demonstrates corresponds to his relationship with the deceased. In other island groups, the burial rites are more simple and are not much participated in by those who live at a distance. The graves are made farther away from the house and are not much thought of afterwards. Most of the islanders bury their dead in an horizontal position with the face turned to one side, but they are sometimes buried in a sitting position, as on Yap, for example. In some, but very few, islands, the dead are not properly buried, but carried out to deep water for burial at sea. Fear and dread of the dead is not common among the natives as long as the death has been a natural one. If death was violent, the survivors found nearby exhibit a certain respect for the body and prefer to get away as soon as possible and make ready the burial ceremonies.

In the Palau Islands they commonly celebrate a few days after the burial a kind of spiritist session, to learn what spirit the dead fell into the hands of. This session is conducted by some women who crowd around one matron who holds in her hand a bunch of flowers and roots. The women begin by avidly chewing some [betel] nuts to get in the proper mood for the session. Then they chant, recite, and ask one spirit after another if he took part in the death of the departed one. If the answer is affirmative, the flowers bend and are snatched from the hands of the matron and scattered by a superior force. If it happens that the spirits refuse to answer the questions and maintain silence, they do not want to communicate. If this is all a trick or if it truly has a spiritist basis, the author cannot determine. In the presence of a white man and furthermore one who is a missionary it appears that the session does not work. Only once, and unknown to the women who took part, was this writer present at one of these sessions in which the handful of flowers actually moved. Although at the moment the effect was stupefying, it is hard not to reach the conclusion that it was frankly a ruse. To be fair, it could be thought of as a kind of animal magnetism which, through the stimulant of the nuts and the monotony of the chants, become activated. Little interest and no reason is seen for those who take part in these sessions to play a trick in the way of a game, but in any case, no benefit is gained by it and it is not for entertainment either.

V. Religion and Customs of the Natives

[1. Belief in spirits and totemism.]

The natural religion of the islanders of the South Seas and especially those of the Carolines is basically nothing more than a belief in spirits, or considered in practical manifestations, in the fear of spirits. It is certain that they do recognize a superior being in a very obscure way, but this is completely apart and far off from the world and thus concerns them little. Much closer are the spirits who, depending on the island group, have the collective names of *Chelid*, *Kan*, or *Any*. Of these spirits, depending on the representation of the islanders, there are an innumerable quantity, who are on the islands and who move around more or less. The natives see spirits everywhere: in the field, the forest, the mountains and hills, in the village and away from it, in the sea, in the coral sands, in every river and stream. In short, these invisible and troublesome guests are everywhere. Furthermore, every community, village, tribe, each house and hut has its own special spirit, individually named. According to the belief of the natives, the spirit of the house or of the family always lives in a special fish or some other animal of sea or land, identified many times with the proper spirit. Such an animal is considered by the family to be godly and intangible and may not be killed by any member of the tribe, much less eaten if they care for their own life. Some animals are honored by entire communities and even by groups of islands as being gods and to be respected, for they are thought of as representatives of the spirit of the village or of the district. This so-called totemism is so ingrained in the natives that they actually have an aversion which is natural and unsurmountable to eat an animal which the family considers saintly and intouchable. Even some Christians who have broken with their pagan past and who now give no importance to these spirits, can only conquer this natural aversion by exerting great effort. The first attempts to dominate such a feeling usually end by producing upset stomachs, nausea, and retching.

[2. Characteristics of the spirits.]

Such spirits that dwell in the fantasies of the islanders are very special saints, good or bad depending upon the circumstances. Like men, they have their good points and defects, their likes and dislikes, their passions, faults, and vices. He who is on good terms with the spirits will receive from them what he wishes, help in his amorous adventures, vengeance, mischiefs, etc. On the other hand, he who is not in favor with the spirits must be on his guard. Fortunately, these spirits, like men, have different opinions and sometimes contrary interests, not all having equal power. In this way, they keep one another more or less in equilibrium and can be moved one against the other by man. Against the damages and harassment of lesser spirits a person can defend himself by acquiring friendship with a stronger spirit and making this spirit fight with the others.

This world of spirits, according to the natives' beliefs, dominates the tangible world and all those in this world. Whether for good or bad, they have the power over life and

death, health and illness, happiness and sorrow. All is decided or at least powerfully influenced by the spirits. Their habitat is thought to be somewhere on land in a high region, but in practice they are considered to circulate on land occupying themselves with the problems of men. They do not appear to have or to know higher interests. In accordance with this belief in the spirits is all that we could call divine worship of the islanders, if it can be called that, and it consists for the most part in staying on good terms with these inevitable beings, receiving the benevolence and friendship of those who like them, and managing to reconcile, attract, or at least render indifferent those who are not sympathetic and this through the greater power of the protective spirits. Since the native considers these spirits as he does men, he uses the same methods in dealing with them as he does with his fellow men. He speaks words of praise and adulation and makes all kinds of promises and affirmations in the attempt to keep them in good humor, and places at their disposal delirious morsels of food or bribes them with money and other objects of value. Particularly with money do they sometimes attempt to trick the spirits, giving them false instead of good money.

[3. Spirit cult.]

The places especially denominated to be the site of the spirit culture are usually apart and private. The Palauan makes for his spirits a miniature house beside his own and may sometimes place a bit of food in it. Often this little house is nothing more than a few pieces of wood piled together in the form of a house and fastened to a stick. At other times, it is a real model of the hut and constructed with care. Nothing like this custom is found in the other islands. Not every native knows how to communicate with the spirits. In all groups of islands there are special men who are looked up to for having an extraordinary power in the spirit world. These men are confided into and believed in by those who do not have a well-developed analytical mind. The men who are believed to have these special powers have the role of confidants, seers, and conjurers. They predict the future, the weather, fortune, understand something about medicine, etc. etc. and are accorded great consideration and some other things. Oftentimes, they use their influence in a bad way, exploiting the credulous and unwary clients, and claiming that the spirit with whom they must be reconciled asks for many material things and fulfilling the requests always ends up to the advantage of the intermediary.

In some sites are placed delicacies for the spirits in a solitary place so that they may enjoy them without being seen. Of course, these delicacies disappear regularly and in a short time but not because the spirits have good appetites, but rather because there are always dogs, cats, rats and mice who are hungry and help themselves.

[4. Beliefs regarding the afterlife.]

Regarding the soul and destiny after death, the islanders have a very vague conception, but in some way have faith in the existence of the soul after this life. The whole cult of the spirits probably has its origin in the belief in house gods which has its necessary foundation in the belief of a life beyond death. As to what is the mode of this life

beyond the grave the native has few thoughts, but usually considers it as a life similar to life on this earth. The dead person is imagined to have an existence similar to that of the spirits and is a combination of body and soul. The deceased continues to belong more or less to his family and is thought to stay close to his former dwelling or in a far corner of the same island. Thus, the dead usually take part in the festivities of the family and they may set aside his share of the celebration on the grave so that he may appear at night to eat it when no-one can see him. Naturally, these customs are positively beneficial to dogs, cats, and rats. The luck which each one has in the other life is, according to the belief of the native, the result of the situation and circumstances of his earthly life. The chiefs, prominent people, and the rich expect to occupy preferential positions in the other life. The unhappy here continue being unhappy there. The concept of earning a reward for good behavior and punishment for bad is completely unknown to these people. If a native complies with his obligations and does his duty, if he adheres to the ways and customs of the country, obeying the authority in this case, the same will occur there as here. He will receive food and appreciation from all and will have little attraction for anything more elevated. If he has been worthless, then he had better look out because the chiefs there in the other world as well as here must maintain order, meting out punishment and other violent means of discipline. No great consequences of death are expected by the individual, no matter if he had been good or bad in this world. This is probably the main reason why the native approaches death calmly.

[5. Beliefs regarding the origin of the world and of man.]

The origin of things and particularly of his country and people is usually found among the inhabitants of the South Seas to follow a general rule that some powerful spirit used his art of enchantment to cause things to rise from the sea. For them the sea is one thing that has always existed and never had to be created. The first inhabitants of an island or a group of islands are, according to legends, sons of some woman whom we may call mythological, who came down from the upper regions of the gods and established herself on the land. How this was done is not delved into as this is a matter which was up to the gods, and they do not divulge their secrets.

[6. Customs of the islanders.]

The moral code of the native is more or less the following: respect for authorities; respect for property; abstention from breaking fidelity; and abstention from killing and assassinating. He who does not seriously break ... [line obliterated] ... if one digs a little into the conscience of these people, he unfortunately finds that they are far from being saints; on this point, they are no different from members of the white race. The thing that is of least importance to them is the truth. To lie is something innate and seems to be second nature to these natives. With a perfectly straight face, they will stretch out the biggest lies and back them up with bigger ones. If by chance a native finds himself in a situation where the truth is evident and thus he cannot maintain the lie, he will

admit calmly that he has lied, but he is not in the least perturbed nor ashamed. Many times he will lie without reason or motive but simply out of habit and convenience. In this respect they do not feel honor and for this reason it is very difficult to teach them to be truthful. He who without circumlocution or subterfuges is accustomed always to tell the truth is considered by his peers to be indiscreet and with little ingenuity.

That which marks the distinction between "yours" and "mine" in the conscience is a little more refined. Robbery is frankly condemned. Usually the things that are stolen are not big things—fruit, tobacco, ropes, sails, unimportant utensils, etc. During the day there is naturally little opportunity to steal and for this reason nighttime is usually chosen for such ventures. But neither is it easy at night for many times it is severely prohibited to go out at night without a light. He who is surprised without a torch is considered a thief and punished as such without taking into consideration whether he is guilty or innocent. A confession is something that would never be made even if caught in the act. Thus, the authorities accept the basic criteria and do not admit excuses or reasons. Thanks to these severe methods one can say that in general property is more secure in these islands than in some civilized countries. Large robberies are impossible due to the small area in which to hide the booty. Crime was formerly very common, but now things are changed. In the Palau Islands they formerly hunted men and did not consider this a murder but rather a military action, or perhaps it was an act of vengeance. Also here as in other parts the most frequent reasons for the commission of homicides or for the arising of disputes which culminated in the death of one of the participants had to do with skirts [i.e. women]. Sometimes it was simply arranged to have some chief or family head disappear if he clung to life too long to allow the next in line to succeed him. Formerly there were few chiefs of any importance in the Palau Islands who died a natural death. When his immediate successor tired of waiting to assume his place, the successor himself, or someone he made use of, did away with the one who stood in his way, perhaps only to succumb in a short while in the same manner by the hand of the next in line. It was not unusual that these crimes against the chief were a conspiracy of the whole clan, because they had doubtless been promised better things by him who would arrive at the top after the death of the one who occupied the position. These crimes, which could be called political, caused much revulsion, but did not at all prejudice the successor. He had but to pay the council of chiefs an amount in the nature of a fine, but he kept all his rights and privileges. Sometimes it seems as if the council of chiefs, along with the pretender were all involved in the conspiracy.

These times are gone and matters are now treated according to the normal legal methods of the white race who demand blood for blood. Premeditated crime committed in cold blood has almost disappeared and now the chiefs die a natural death, through illness or old age. The pretenders prefer to be patient and arrive later at the aspired place rather than risk being treated as a criminal by the whites in the manner of civilized countries, which treatment would deprive them of their right of succession.

Never in these islands have they killed men for eating purposes. In fact, the South Sea islanders have never been cannibals, regarding the custom among themselves with

profound horror and resorting to it only as a last resort in order to stay alive. The white man, as well as any stranger in general, is completely safe among these people, and does not need to use cannons nor warships to inspire respect. When, in the course of time, some member of the white or yellow races has been killed, it was always the result of some provocation on the part of the victim, at least such is the case of a single incident of homicide, not rebellions against a foreign power. The natives are not blood-thirsty and must be very provoked before they lose their natural benevolence.

VI. The Situation of the Islanders with respect to Christianity and the Mission

[1. History of the mission in the Marianas.]

In this respect there is a notable difference between the natives of the Marianas and those of the Carolines. The former, called Chamorros, have known the Christian religion for more than three [rather two] centuries, while the Carolinians have only been instructed in the true religion in the last decades. The missions of the Marianas were made from the Philippine Islands, to which they belonged politically while Spain dominated the Pacific Ocean. The first missionaries were Spanish Jesuits who were replaced later by Augustinians of the same nationality. These islanders have long since abandoned their pagan customs and are actually what may be called a Catholic people. The Catholic faith has penetrated profoundly into the soul of the present generation, dominating all their thoughts, feelings, and interests. They are faithful to their religion and practice it passably well although not all are ready to be counted among the saints. From these peoples, there has already come a Catholic priest who did his studies in Manila and exercised his mission with the benediction of the Lord throughout 50 years among his countrymen until he died a few years [sic] ago¹ after having attained the position of Chamberlain of the Pontifical Court, on the Island of Guam. Monsignor Palomo was a pious and zealous priest. He always brought honor to the priesthood from all points of view. For this he was appreciated and respected, not only among his countrymen, but among all representatives of the white race who knew him, government employees as well as missionaries.

Until recently, the Marianas belonged to the Diocese of Cebu in the northern [rather Central] Philippines.

As a result of the Spanish-American War which ended with the loss of Guam and the sale of the rest of the islands to the German Empire, the Marianas were separated from the diocese and were designated as a separate apostolic prefecture which was entrusted to the German Capuchins from the Province of Rhine-Westphalia. A few years later for political expediency, Guam was separated ecclesiastically from the rest of the Marianas and organized into an Apostolic Vicariate in charge of Spanish Capuchins. The rest of the Marianas under the Germans was linked for ecclesiastic matters with the Carolines, making with them the Apostolic Vicariate of the Marianas and Carolines which remained in charge of the German Capuchins mentioned earlier.

[2. History of the mission in the Carolines.]

The inhabitants of the Carolines are in the majority still pagans, since missionary work among them only began at the end of the last century and the beginning of the present one. Nevertheless, history tells us that from the Philippines and the Marianas

1 Ed. note: In fact, Fr. Palomo had just died, on 3 July 1919.

at the end of the 17th century and the early part of the 18th, attempts were made to christianize the western Carolines. These first efforts failed from the beginning, due partly to contrary winds and bad weather and partly to the difficulty in communication and distance to the islands. Only after the decision of Pope Leo XIII, who presided over the arbitration between Spain and Germany attributed the islands to Spain did missionary work by the Spanish Capuchins really begin. In the western [rather eastern] Carolines, missionary work had started a few decades earlier by an American group called the Bostom Missionary Society.¹ They began the fight against the *kava*, tobacco, dancing, and gambling, but above all against nudity, thus assuring a good market in the islands for the sale of calico and other cloth merials. A few years after the Carolines were sold to the German Empire and at the request of the new government, the missionaries, Protestant as well as Catholic, were substituted by German citizens. Since 1904, the Capuchins from the Province of Rhine-Westphalia worked throughout all the territory in the Catholic field. In the Protestant field in the last few years there have been men and women from the Liebenzel Mission working in Truk and Ponape, but on the Island of Kusaie there remained a type of fortress in which teh Methodists found refuge.

The attraction to Christianity differs in the distinct types of islands in the Carolines. Generally speaking, the attraction is stronger in the eastern islands than in the west where the spirit is more conservative, although, here too it is well received, especially by the younger generations. Since all the island groups were not exposed simultaneously to Christianity, it follows that the progress of the missions is not the same in all areas, but has advanced depending upon the time that has elapsed since the initiation.

Ecclesiastically, the Carolines were at first divided into two districts, the East and the West. Later, they were united under one direction. In December 1904, the mission was elevated to an Apostolic Prefecture. Six years later, they were joined to the German Marianas, thus forming the Vicariate of the Marianas and Carolines.

[3. Status of the mission when the war started.]

When the World War broke out, the Apostolic Vicariate had in these islands so widely dispersed in the ocean 16 principal stations with a number of secondary ones that could be called affiliated, 22 public schools for the instruction and education of the native youth, and in addition 4 boarding schools for boys and girls. The personnel involved in the mission were: one bishop, 19 priests, about 20 brothers and 15 teaching sisters. The priests and brothers were all Capuchins from the Province of Rhine-Westphalia, while the teaching sisters belonged to the Congregation of the Teaching Sisters of St. Francis, who [now] have their Mother House in Milwaukee, Wisconsin, United States of America. In addition, the Mission makes use of numerous native personnel, partly used as catechists and partly as teaching assistants, and to assist in the various household tasks and in various mission work. The situation of the mission in the last

1 Ed. note: Formally called the American Board of Commissioners for Foreign Missions.

years before the war was very satisfactory from all points of view, thanks to the zeal and sacrifice of the priests, the brothers and sisters who desired the progress of the mission work. Had it been possible to continue working in this way, it could be said that it would be humanly possible to achieve definite success. It is certain that there remained much to be done, as the work had hardly started and was not yet in full swing when the clouds of war showed themselves on the horizon. At this time, one can estimate that one-sixth of the population has been won for the Catholic faith.

VII. The Mission under Japanese Rule

[1. Tolerable conditions at the beginning.]

In October 1914, when Japan occupied the Mariana and Caroline Islands, it was declared that there was freedom of religion and the promise was made that there would be no obstacles for any missionary as long as he accepted the new circumstances and abstained from all political activity against Japan. Since missionaries, at this time as well as in the past, do not consider themselves as representatives of any national interest but rather only representatives of the Catholic faith, they should have been little affected in their work by a change of government as long as they were not hampered in their apostolic work.

In the beginning nothing much happened, the missionaries submitted to the new laws and regulations promulgated by the new rulers and for the rest continued their work as before. But this tolerable situation did not last long. Now during the war years things have occurred which impede again the progress of the mission and in more than one place make them impossible. The last and gravest blow was received by the mission in its totality with the Peace Treaty and its clauses referring to the missions and the administration of them by the Japanese Government.

[2. The first flashes announcing the storm.]

Already by the end of 1915, all the schools that the mission had in the islands were suspended and there was established a kind of Japanese school in which they taught, in addition to the Japanese language, all kinds of pagan ceremonies and national Japanese religious customs. Since they made school attendance mandatory for all children and prohibited all types of religious influence over youth during the school hours, the children were separated little by little from the missionary priests and brothers and only with the greatest difficulty was it possible to gather them together with the aim of giving religious instruction. In many cases, the Japanese school-teachers advised and warned their pupils against having anything to do with the mission. In some island groups, the local authorities caused great difficulties and made absolutely ridiculous demands with the aim of interrupting the work when the missionaries tried to gather together the youth, either for instruction or to make them attend mass on Sunday. In other island groups, the authorities were more lenient and did not place such great obstacles in the way of the missionaries, but even here they did not escape being treated with suspicion and were in a way under supervision. Since the military command was constantly rotated, the missionaries were at the mercy of the commander of their island group. If the commander was a wise man with good intentions, things went rather well, but if by chance the commander did not like Germans or for some reason or other the missionaries were a hindrance to him, then the missionaries had to be prepared for anything. The islands which had the worst luck with Japanese command were the Palau Islands. Here the missionaries were badly treated from the onset of the Japanese occu-

pation and the Japanese did not refrain from mistreating the missionaries, even resorting to physical beatings. Many times, the sisters were also treated without consideration and respect. At every step they found pretexts of all kinds in order to proceed against the missionaries and in order to give some semblance of law and justice, a kind of judicial proceeding was organized which resulted in the expulsion of all mission personnel at the end of the year 1915.

[3. Expulsion of all the personnel from the missions.]

There were already Japanese merchants established in the Palau Islands during German times and they deplored the behavior of their military countrymen. Communication between the different groups of islands was made impossible during the war. All the Christians in the Palaus saw themselves abandoned to their own fate when all mission personnel were expelled. Thus, for the last four years [1915-19] two missionaries in Truk and two from the Marianas were expelled, without any reason being given, but under the pretext of military convenience which no-one could oppose. In addition, some of the people from the Liebenzel Mission in Truk suffered the same fate, but there as well as in the Marianas, the rest of the personnel remained so that the missions were not completely paralyzed, although they had to limit their activities in the time that was left before the general expulsion of the missionaries.

[4. Harm caused to the mission by this act of violence.]

After the incidents just described that occurred at the end of the year 1915 and the beginning of 1916, the situation during the rest of the war years remained about the same. But hardly was the Paris Peace Treaty signed, by which Japan remained lord and master of these islands, and before the treaty was ratified by a single country, then the first step was to rid the newly-acquired territory of every person who would bother the new era that was about to begin. All the missionaries from the Marianas, Carolines and the Marshall Islands were escorted on board a Japanese ship and transported to Yokohama, from where they were later repatriated to their respective countries. During the time that these hasty and inconsiderate measures deprived the mission of all personnel, the Japanese government sent a representative to Rome, which, according to newspaper reports, was to secure a friendly agreement with the Vatican regarding the matter of the missions. In reality, this proceeding was nothing more than an astute measure to mask the impudent manner in which they had thrown out the missionaries and to make the Japanese appear courteous and attentive in the eyes of the world when signing the peace. All these agreeable negotiations with the Vatican ended up with a declaration by the Japanese representative to the effect that his government would not permit the return of the German missionaries to the islands, but would not object if these missionaries were replaced by missionaries from Italy, Spain, France, Belgium, or England. In the meantime, the missions have remained orphaned for many months, for naturally the negotiations over whom should have charge of the missions are lengthy and do not lack difficulties. It is not so easy to find new missionaries on the spur of the moment,

much less a mission complete from top to bottom. Since all Catholic missionary orders and missionaries already have extensive territories to cultivate and usually lack sufficient personnel to take care of what they have, it is not so simple to locate anyone who is ready at the moment to take charge of the territory of the Marianas and Carolines. Furthermore, many orders dedicated to missionary work have suffered great losses in their personnel due to the war.

It is true that Japan can justify the inconsiderate proceedings against the missionaries by article 438 of the famous peace treaty, in which the Allies and associated powers are assigned the right to name freely those who are to occupy the missions situated in their own territory. But if on the other hand, these powers take into account the interest of these missions, it is clearly seen how to interpret the conduct of Japan. That a mission suffers enormously by being deprived of all personnel before having secured substitutes is evident. Even if they could have replaced the personnel, the damage would still have been great. The new personnel will find themselves in a completely strange situation in these islands, without knowing the language and without knowing where to begin in order to continue the beneficial action of their predecessors. There is no-one to orient the new missionaries nor to explain conditions, to bring them up to date on what to expect among these people. It will be necessary, therefore, that several years pass before the new missionaries will have acclimatized themselves and will have acquired the necessary knowledge of the language so that they can direct the work of the mission and bring it up again to the point where it was when the predecessors left. In the meantime, much will be lost, naturally, of that which cost years of difficult and assiduous work. Even if nothing were lost, they would lose at the very least those years in which, owing to the circumstances of the new missionaries, the mission cannot advance but remain in a status quo, which in this work one may take to be a great step backwards.

[5. It could have been avoided with a little good will on the part of Japan.]

If only the Japanese government had shown some good will, the question could have been resolved satisfactorily without great damage to the work of Christianization. If Japan had wanted the German missionaries to leave the islands, which was their right before the world according to the clauses referring to the missions in the peace treaty, they could have accomplished this without such a rough break and such a violent procedure. The Japanese kingdom would not have perished if the missionaries had remained at their posts until the question had been resolved in Rome and the transfer of their work had been made to the proper people with order and consultation. If the German missionaries had not been damaging to Japan during the war years, it can be supposed that the danger was not great if they remained a few more months after the signing of the peace treaty. In this way, they could have helped their successors, assisted in the learning of the language, and while the new missionaries could have attended to the religious needs of the islanders. As soon as the new missionaries were found to be ready

to take over all the duties, the old missionaries would have been transferred from these islands. After having taken away the colonies from Germany on the pretext of their being badly colonized, it would have been of value to the old German missionaries who had been present during so many years of bad colonization, to have seen something of the new era of humanity that was about to begin. They, more than anyone else, would have been able to appreciate the great advancement about to be introduced, if it is truly the advancement which they so sincerely pretend. The speed with which the missionaries were dispatched gives instead the impression that they wished to hide something from their eyes. But when all is said and done, what can be expected from a pagan Asiatic government after having seen the lack of consideration given to the Christian missions by governments that were also Christian?

The German missionaries were dismissed from their place of work without any compassion. It is painful to see the highest interests of humanity fall before the politics and be sacrificed to petty feelings and concepts.

The old missionaries will never cease to ask God to bless the field where their old and faithful parishioners live and the new pastors to whom He has entrusted the flock. May God help the mission to recover promptly from the severe and terrible test to which it has been subjected, so that under the new direction great progress will be made and more fruit produced than was produced before. In this way, that which seems today to be a disgrace before mortal eyes will be a joy and blessing from God.

Document 1920C

Father Lopinot's report

Source: P. Callistus Lopinot, O.F.M. Cap. Die Karolinenmission der Spanischen und Deutschen Kapuziner, 1886-1919 (Rome, 1964); original copy kept in the Capuchin Archives, Rome, under #Op 63/548.

Note: Fr. Lopinot was born in Geispolsheim (Alsace). He belonged to the Micronesian mission but served in that field only from 1904 to 1909, when he was transferred to Guam but could not land there and was sent instead to the Philippines. At the beginning of 1914 put in charge of a coconut plantation in Gayaba, near Madang, New Guinea (set up to produce copra and help finance the missions in the Carolines). He left New Guinea for Rome and Germany in 1921 and never went back to the Pacific. In 1932 he was sent to Madagascar. In 1964, when he wrote this historical report, he was living at the Capuchin mother house in Rome, in whose archives his essay is still kept.

Original text in German.

[Attached]

Die Karolinenmission
der spanischen und
deutschen Kapuziner
1886 - 1919



zusammengestellt nach den Jahresberichten von

P. Callistus Lopinot
O.F.M. Cap.

Gründung und Ausbau der Kapuzinermission

1. Die spanische Zeit

Nachdem Leo XIII. sich für die Souveränität Spaniens entschieden hatte, war dieses moralisch gezwungen, auf diese seit Jahrhunderten vernachlässigten Karolinen Missionare zu schicken. Alle Welt mußte dies erwarten. Und so groß war der Druck, daß, nachdem der Papst am 22. Oktober 1885 sich für Spanien entschieden hatte, bereits am 15. März des nächsten Jahres durch königliches Dekret und am 15. Mai durch päpstlichen Auftrag die Mission den Kapuzinern übertragen wurde.

General des Ordens war zu dieser Zeit der um die äußeren Missionen hochverdiente P. Bernhard von Andermatt.

Zur Erleichterung der Leitung wurde durch das genannte päpstliche Dekret das weit auseinander liegende Gebiet geteilt in die Mission der Ostkarolinen mit dem Sitz in Ponape und die Mission der Westkarolinen (einschließlich der Palauinseln) mit dem Sitz in Jap. Die beiden Missionsobern standen unter dem Generalprokurator, dem spanischen Provinzial P. Joachim von Llevaneras, dem Bruder des 1899 zur Kardinalswürde erhobenen P. José Calasanz de Llevaneras.

Der Obere der Westkarolinen, P. Daniel de Arbácegui, landete mit 2 Patres und 3 Laienbrüdern am 29. Juni 1886 in Jap. Der Obere der Ostkarolinen, P. Saturnin de Artajona, kam erst am 14. Juni 1887 mit 2 Patres und 2 Laienbrüdern nach Ponape, nachdem vorher in Manila ein Kapuzinerkloster als Prokur für die Kapuzinermission gegründet worden war. Mit der letzten Karawane kam auch der genannte Generalprokurator für einige Zeit (bis 18. Juni) nach Ponape, nachdem er vorher die junge Mission in Jap visitiert hatte.

Die Palaugruppe wurde erst am 28. April 1891 durch den kirchlichen Obern P. Daniel von Jap aus mit 2 Patres und 2 Laienbrüdern besetzt.

2. Die deutsche Zeit

Als nach dem spanisch-amerikanischen Krieg Spanien die Karolinen und Marianen 1899 an Deutschland verkauft hatte, trachtete die deutsche Regierung danach, zur Eröffnung von deutschen Schulen deutsche Kapuziner für diese Kolonie zu gewinnen.

An eine gänzliche Ausschaltung der nun nach dem Regierungswechsel fremdsprachigen Ordensmänner dachte die deutsche Regierung nicht. Einerseits hatte sie nach dem Wortlaut des Kaufvertrags den Schutz der spanischen Mission garantiert, und andererseits war die Regierung außerordentlich zufrieden mit den spanischen Kapuzinern. Wir entnehmen einem Schriftstück aus dem Auswärtigen Amt, Kolonialabteilung, vom 6. April 1901 folgendes Lob: „Nach den Berichten unserer Beamten sind die Kapuziner ruhige Männer von durchaus loyaler Haltung, welche sich in den Grenzen ihrer Missionstätigkeit halten. Sie zeichnen sich durch eine genaue Kennt-

nis der Sprache, Lebensgewohnheiten und Anschauungen der Eingeborenen aus und sind dadurch befähigt, der Verwaltung die besten Dienste zu leisten. Die beiden in Betracht kommenden Beamten (der Vizegouverneur von Ponape und der Bezirksamtmann von Jap) sind deshalb übereinstimmend der Ansicht, daß das Verbleiben der spanischen Kapuziner für das Schutzgebiet segensreich sei und nur befürwortet werden kann. Die Kolonialverwaltung sah also das Verbleiben der Kapuziner auf den Karolinen gerne, zumal der Generalprokurator zwecks Erlernung der deutschen Sprache seitens der Eingeborenen die Entsendung einiger deutscher Kapuziner in Aussicht gestellt hatte.

Die Rheinisch-westfälische Kapuzinerprovinz erklärte sich Rom gegenüber bereit, den Wünschen der deutschen Regierung nachzukommen und deutsche Patres für die Schulen zu schicken. Im Jahre 1903 wurden bereits je ein Pater nach Jap und Ponape entsandt.

In demselben Jahre wurden die beiden Missionen der Ost- und Westkarolinen vereinigt und an die Spitze des ganzen Gebietes der bisherige Obere der Westkarolinen, P. Daniel, als Apost. Administrator gestellt. Bald darauf wurde von Rom aus der deutschen Provinz nahegelegt, eine Insel ganz mit deutschen Missionaren zu besetzen. Auch darauf ging man in Deutschland sofort ein, obwohl die Provinz selbst noch in der Entwicklung begriffen war. So wurde denn durch Dekret der Propaganda vom 7. November 1904 die Mission der Ostkarolinen wieder abgetrennt und deutschen Kapuzinern ganz übertragen. Oberer dieser Mission wurde P. Venantius von Prechtal.

Aber immer mehr reifte sowohl in Rom wie bei den spanischen Kapuzinern selbst der Entschluß, die ganze Mission den deutschen Mitbrüdern zu überlassen.

Nachdem dann im Jahr 1905 eine neue Karawane von 2 Patres und 3 Brüdern nach Jap und auch ein Pater nach Palau abgereist war, vereinigte die Propaganda durch Dekret vom 18. Dezember 1905 beide Missionen zu einer Apost. Praefektur, die der deutschen Provinz anvertraut wurde. Apost. Praefekt wurde der genannte P. Venantius.

Jetzt verließen auch die letzten spanischen Patres und Brüder das Missionsgebiet. Von Jap reiste der letzte 1906 ab, von Ponape 1906, von Palau 1907. Sowohl Jap wie Ponape wurden zum Teil von Männern verlassen, die von 1886 bez. 1887 auf der Insel wirkten, also noch 7 bzw. 8 Jahre unter der deutschen Regierung standen, die ihnen ein herrliches Lob gespendet hat.

Die deutschen Kapuziner dachten von Anfang daran, auch Niederlassungen von Missionsschwestern zu gründen. Gewonnen wurden dafür die von Schw. Alexia gegründeten Franziskanerinnen. Nachdem solche Niederlassungen durch Dekret der Propaganda vom 13. September 1906 gestattet waren, zogen bereits im November desselben Jahres die ersten Schwestern nach Jap und Ponape. Im Jahre 1909 wurde eine dritte Niederlassung in Korror und 1911 eine vierte in Molegojok gegründet.

Hier müssen wir noch einschalten, daß der Rhein.-westf. Provinz durch Dekret der Propaganda vom 18. Juni 1907 auch die Mission der Marianen übertragen wurde, nachdem sie auf Befehl Pius X. von der Jurisdiktion des Bischofs von Cebu (auf den Philippinen) losgelöst war. Apost. Praefekt der Marianen wurde P. Paulus von Kirchhausen.

Endlich 1911 hat Pius X. durch Breve vom 1. März den Ausbau der Kapuzinermission vollendet, indem er mit Ausschaltung der amerikanischen Insel Guam die beiden Praefekturen zu einem Apostolischen Vikariate erhob. P. Salvator Walliser von Wieden wurde zum Apost. Vikar ernannt.

Das ist der Ursprung und der allgemeine Ausbau der Karolinenmission. Es erübrigt noch, einige Einzelheiten zu erwähnen über den Übergang von den spanischen an die deutschen Missionare.

Der Übergang

1. Die materielle Lage

Seitdem im Jahre 1898 die Amerikaner Manila besetzt hatten, war der spanische Dampfer, der regelmäßig zwischen Manila und den Inseln verkehrte, ausgeblieben, und die Versorgung der Missionen durch die Prokur unmöglich.

Außerdem hatte früher die spanische Regierung für die Mission jährliche Unterstützungen gezahlt. Diese blieben jetzt aus. So hatte die Mission nur die von den Missionsvereinen gewährten Summen, und diese reichten nicht aus.

Da von Spanien kein Ersatz für die ausgefallenen staatlichen Gelder zu erwarten war, mußte notwendigerweise die Mission an die Mitbrüder eines Landes übergehen, in dem durch freiwillige Almosen von Wohltätern die Missionswerke fortgesetzt werden konnten. Das haben die spanischen Mitbrüder auch gut eingesehen, so sehr ihnen das Verlassen der mit vielem Fleiß geschaffenen Werke schwer fiel.

2. Die Seelsorge

Der Übergang geschah in Ponape ohne jede Schwierigkeit. Die deutschen Patres folgten den Fußstapfen ihrer Vorgänger, und die Gläubigen schenkten den neuen Vätern das volle Vertrauen. Es war ein Übergang ohne Schaden des Werkes.

Anders in Jap. Die Patres hatten auf dieser Insel gut gearbeitet. Sie hatten auch in Santa Cruz ein Internat für die bessere Ausbildung talentvoller Jungen eröffnet.

Aber die Entwicklung ging dem Governador zu langsam. Er begann durch starken Druck zu Gunsten der Mission das Bekehrungswerk zu fördern. Familienväter, die ihre Kinder nicht regelmäßig zur Schule schickten, mußten in der Kolonie Strafen verrichten. Der Governador griff auch zu der Hebung der Sittlichkeit stark in das Leben der Dörfer ein, und machte sich sehr unbeliebt.

Nun kam der Wechsel der Regierung. Der neue Regierungschef (Bezirksamtman) gab volle Freiheit für den Besuch der Schule und der Kirche.

Diese Freiheit nützten die Häuptlinge und die Zauberer in ihrem Sinne aus. Sie verboten den Besuch von Kirche und Schule und stellten Wachen, um deren Besuch zu kontrollieren. So hörte von Seiten der Eingeborenen jeder Besuch von Kirche und Schule vollständig auf.

In der Kolonie kamen nur die Chamorro und einige Fremde zum Gottesdienste, aber kein Japmann. Zur Schule kamen nur die Kinder der fremden Bewohner, aber kein Japkind.

Die Patres litten schwer unter diesem traurigen Umschwung und dem Zerfall ihrer Arbeit. P. José, der Leiter des Internats in S. Cruz, starb aus Schmerz wegen des Ruins seiner blühenden, vielversprechenden Arbeit.

Dieser Zustand war die Reaktion auf den Druck des spanischen Gouverneurs, er hat jahrelang gedauert. Allmählich unter großen Opfern mußte die deutsche Mission vollständig von Neuem beginnen.

Aber die göttliche Vorsehung hat die spanischen Patres in anderer Weise belohnt.

3. Die Aushilfe in Guam

Guam war 1899 als Naval Station unter amerikanische Herrschaft gekommen. Der Gouverneur Leary, der im August 1899 angekommen war, vertrieb schon im September alle spanischen Recoletos, welche dort die Seelsorge ausübten. Es blieb nur der eingeborene Priester P. Palomo auf der Insel zurück. In seiner Not wandte er sich an P. Daniel in Jap um Hilfe. Da hier die Seelsorge praktisch aufgehört hatte, sandte P. Daniel 1901 die beiden PP. Luis de Leon und Vincente de Larrasoana nach Guam; später folgten ihnen die PP. Silvester und Christobal; diese Patres bildeten den Anfang der neuen Kapuzinermission in Guam.

Die Prokur in Manila hatte, nachdem sie ihrem eigentlichen Zwecke nicht mehr dienen konnte, seelsorgliche Arbeiten in Manila übernommen, und durch Zuzug von neuen Patres und durch Gründung von neuen Stationen ist die selbständige Kapuzinermission der Philippinen entstanden.

4. Die spanischen Patres auf den Karolinen

1886 — 1907

Name	kam nach			Die Mission verlassen
	Jap	Ponape	Palau	
1. P. Daniel de Arbácegui	1886			1906
2. P. Antonius de Valencia	1886		1891	1882
3. P. José de Valencia	1886			+ 1900 (Jap)
4. P. Saturnius de Artajona		1887		1896
5. P. Agustin de Arriñez		1887		+ 1899 (Ponape)
6. P. Alois de Valencia		1887		1903
7. P. Luis de León	1891			1901
8. P. Luis de Granada	1891		1891	+ 1903 (Palau)
9. P. Stanislaus de Guernica	1893	1891		1903
10. P. Bernardus de Sarriá		1891		1898
11. P. Torribio de Filiel	1896		1892	1898
12. P. José de Tirapu		1893		1903
13. P. Sigismund de Real de Gandia		1893		1898
14. P. Silvester de Santibañez	1896		1897	1906
15. P. Cristobal de Canals	1896		1903	1907
16. P. Vincente de Larrasoana	1896			1901
17. P. Juan de Barcelona		1896		1905
18. P. Buonaventura de Alborega		1896		1905

5. Die Stationen der spanischen Mission

I. Auf Ponape:

1. Die Koloniestation
2. Jokoj
3. Auak
5. Roi
5. Takaiu

II. Auf Jap:

1. S. Christina (Koloniestation) mit Nebenstation Aringel
2. Guror mit Malay
3. Santa Cruz am Lepad See
4. Toru (auf Map)

III. Auf Palau:

1. Korrer
2. Molegojok (auf Baobeltaob)

Die Vergrößerung der Präfektur

1. Marianen und Karolinen

Das sind zwei ganz verschiedene Inselgruppen: linguistisch — religiös — politisch. Linguistisch: die Sprache der Marianen, das Chamorro, ist ganz verschieden von der Sprache der Karolinen.

Religiös: die Marianen wurden durch die Jesuiten zum Christentum bekehrt, welche dort von 1685 bis 1767 wirkten. Nach deren Aufhebung wurden sie durch die PP. Recoletos ersetzt.

Seit 1814 standen die Inseln unter der Jurisdiktion des Bischofs von Cebu (Philippinen).

Die Constitutio Ap. „Quae Mari Sinico“ vom 17. September 1902, welche die religiösen Verhältnisse auf den Philippinen neu regelte, verfügte die Errichtung einer Apost. Präfektur der Marianen. Diese Bestimmung wurde am 18. Juni 1907 durchgeführt, und die Präfektur den Kapuzinern der Rheinisch-westfälischen Provinz anvertraut. P. Paulus von Kirchhausen wurde zum ersten Präfekten „cum sede in Saipan“ ernannt.

Politisch: die Marianen kamen unter zwei verschiedene Verwaltungen: Guam wurde 1898 von den Vereinigten Staaten besetzt, die übrigen Inseln von Deutschland durch Kauf 1899 erworben.

2. Die Wirkung des Dekretes von 1907

Die amerikanische Insel Guam unter einem deutschen Präfekten cum sede in Saipan, das war die Veranlassung eines großen Streites.

Er endete mit einer Neuregelung der kirchlichen Verhältnisse durch die S. C. Prop. Fide am 1. März 1911: die Errichtung zweier Vikariate entsprechend den politischen Grenzen: eines Vikariates Guam — und eines Vikariates insularum Marianarum et Carolinarum; die deutschen Inseln wurden also mit der Mission der Karolinen vereinigt.

Bei den deutschen Marianen handelt es sich nur um zwei dauernd bewohnte Inseln: Saipan und Rota.

Hier folgen alle amtlichen Dokumente.

3. Die kirchlichen Dokumente

Für die Karolinen

S. C. de Prop. Fide 15. V. 1886: „In insulis Carolinis specialis missio instituitur. Ea porro missio in duas partes dividetur: Carolinas Orientales — et Carolinas Occidentales et Palaos, unaquaeque cum proprio Superiore. In Carolinis quidem Orien-

talibus, Superior missionis erit R. P. Saturninus ab Artajona, in Occidentalibus autem R. P. Daniel ab Arbacegui, uterque cum facultatibus ipsis per specialia folia attributis".

1903: P. Daniel Administrator von Ost- und Westkarolinen.

— 7. XI. 1904: „Missio Carolinarum Orientalium provinciae rhenano-westphalicae Ord. Capuccinorum committitur et novus Superior Ecol. designatur P. Venantius a Prechthal.

— 18. XII. 1905: „Loco duarum missionum Carolinarum Orient et Occid. erigitur unica Praefectura Apost. insularum Carolinarum nuncupata atque provinciae westph.-Ord. Min. Capuccinorum curis excolenda committitur. Praefectus Ap.: PP. Venantius a Prechthal.

Für die Marianen

18. VI. 1907: „Marianas insulas, alias a Latronibus nuncupatas, sollicita semper, eaque materna cura, iam a saeculo decimo sexto, quo vertente sub Cprolo V Hispaniarum Rege primitus exploratae fuerunt, Sedes Apostolica assidue prosecuta est. Anno itaque 1665 Societatis Jesu Missionarios illuc misit, ad novos populos evangelicae praedicationis imbuendos. Qui quidem strenui Evangelii christiani praecones et apostolicis, ilisque perarduis, laboribus, et proprio etiam sanguine, cum duo ex ipsis in odium fidei interempti fuissent, catholicam fidem remotis in illis regionibus firmiter constituerunt. Societatem S. J. in locum Apostolica Sedes anno 1767 Patres Recollectos Ordinis S. Augustini suffecit, ac tandem anno 1814 immediatae iurisdictioni Episcopi Caebuani dictas insulas subicere statuit.

Plurimis vero ductus rationibus nuper Summus Pontifex felix recordationis Leo XIII. maiori consulere volens Religionis Catholicae in illis remotis regionibus incremento, die 17 Septembris anni 1902 per Litteras Apostolicas sub annulo Piscatoris, quorum initium „Quae Mari Sinico", easdem Insulas Marianas nuncupatas in Apostolicam Praefecturam erigendas statuit. Quae quidem iussa gloriosi Praedecessoris sui Pius Div. Prov. PP. X. executioni mandare volens per Decretum Consistoriale, cui initium „Inter Insulas trans Oceanum", sub die prima Octobris p. e. anni datum dictas insulas per R. P. D. Delegatum Apostolicum in insulis Philippinis infra sex mensium spatium e diocesi Caebuana, seu Nominis Jesu, selungendas easque in Apostolicam Praefecturam per hanc S. C. de Prop. Fide erigendas statuit.

Cum itaque selunctio a Caebuana diocesi per Delegatum Apostolicum R. P. D. Ambrosium Agius O. S. B. sub die 28 p. e. Decembris peracta fuerit, negotium de erectione novae Praefecturae Emis Patribus huius S. C. de Prop. Fide in Generalibus Comitibus diei 13 Maii ventantis anni propositum fuit. Qui quidem Emi Patres, rebus omnibus mature perpensis, ad novae Praefecturae Ap. erectionem deveniunt; eamque RR. PP. Capuccinorum Provinciae Westphalicae curis committendam esse consenserunt; residentiam pariter novi Praefecti Ap. in insula Saypan statuantes.

Quam sententiam . . . Sanctitas Sua adprobare dignata est".

Praefectus Ap.: P. Paulus a Kirchhausen.

Für beide Gruppen

— 1. III. 1911: „Eriguntur duo Vicariatus: unus insulae Guam, et alter insularum Marianarum et Carolinarum.

P. Salvator Walliser ernannt zum Apost. Vikar.

Ihm wurde in Rom bedeutet, der Name Marianarum stehe im amtlichen Titel an erster Stelle, weil historisch die Marianen zuerst zum Glauben geführt wurden, obwohl die Bevölkerung der Marianen weniger als ein Zehntel der Gesamtbevölkerung ausmache.

Spätere Entwicklungen

— 4. V. 1923: Vicariatui ins. Marianarum et Carolinarum annexae fuerunt insulae de Marshall.

— 4. VIII. 1946: A Vicariatu Marianensi, Carolinensi et de Marshall insulae Marianae selunguntur et Vicariatu Guamensi adnectuntur.

Das Vikariat Guam umfaßt also alle Marianen, und das der Karolinen besteht weiter als Vicariat Carolinens. et de Marshall.

Schwierigkeiten

1. Die Entfernungen

In früheren Zeiten konnte man nur einmal im Jahre von Europa nach den Marianen und Philippinen reisen: zuerst mit Segelschiffen über den Atlantischen Ozean, dann über Land nach dem Hafen Acapulco in Mexico und von da beim Wehen des Ostmonsuns nach dem Westen.

Seit der Erfindung des Dampfschiffes und der Eröffnung des Suezkanals (1869) sind öftere und regelmäßige Verbindungen zwischen den Inseln und der Heimat hergestellt. Die Karolinen hatten in der spanischen Zeit einen kleinen Postdampfer, der sie regelmäßig mit Manila verband.

Die deutsche Regierung hatte ein kleines Schiff, die „Germania“, eingestellt, die dreimal im Jahre von Hongkong nach Sydney fuhr und auf ihrer Fahrt alle von Europäern bewohnten Inseln anließ. So konnte man von einer Gruppe zur andern kommen, mußte aber für die Rückfahrt wochen- und monatelang warten. Und nur dreimal im Jahre!

Die Inselgruppen liegen sehr weit auseinander. Von Jap nach Saipan sind es 525, nach Palau 28 Seemeilen, also 1.000, bez. 450 km. Außer dem Postdampfer kaum eine Fahrgelegenheit.

Die Fahrten innerhalb der Inselgruppe geschahen mit Ruderbooten oder mit Kanus. Früher machten die Eingeborenen auch mit Kanus Hochseefahrten. Hier ein Beispiel.

Die Insel Ngulu SO. von Jap stand in einem Abhängigkeitsverhältnis vom Häuptling von Guror. Alljährlich fanden gegenseitige Besuche statt. Man fuhr bei günstigem Winde abends von Jap ab, hielt Richtung auf einen bestimmten Stern, nach Mitternacht auf einen andern, und am Morgen erreichte man das Ziel.

Wenn über Nacht der Himmel sich verfinsterte, war Gefahr, daß man am Ziele vorbeifuhr. Hatte man das bemerkt, so drehte man um und ließ sich nach Westen treiben, wo man notwendig auf den Philippinen ankommen mußte.

Auf dieser langen Fahrt reichte der Speisevorrat kaum aus, und besonders fehlte das Trinkwasser. Man hing sich von Zeit zu Zeit am Kanu in das Meer, um durch die Poren die nötige Feuchtigkeit einzusaugen.

Wenn man auf den Philippinen landete wurde man — in neuerer Zeit — über Land an das deutsche Konsulat nach Manila gebracht, welches mit dem Dampfer die Weiterbeförderung über Hongkong besorgte und bezahlte.

Die beträchtlichen Auslagen veranlaßten die deutsche Verwaltung, die Fahrten zu verbieten.

2. Die Taifune

Es liegt nicht im Zweck meiner Abhandlung eine genaue Beschreibung dieser Wirbelstürme zu geben. Ich muß nur feststellen, daß in jener Gegend jedes Jahr Taifune sich bilden, die bei ihrem Durchgang sehr verheerende Wirkungen ausüben, je nachdem das Zentrum oder die Ausläufer des Sturmes über die Insel hinweggehen.

In den Jahresberichten wird bald hier bald dort von einem Taifun gesprochen, und man kann sagen, daß innerhalb einiger Jahre jede Insel von den zerstörenden Wirkungen dieser Naturerscheinungen heimgesucht wird mit der ganzen oder teilweisen Zerstörung aller Gebäude.

Wehe auch denen, die im Boot oder auf einem Kanu von einem Taifun überrascht werden. Tausende von Menschen haben durch diese Wirbelstürme den Tod in den Wellen gefunden.

Ganz schlimm sind die Folgen, wenn zugleich mit dem Sturm und den ihn begleitenden starken Regengüssen auch das Meer über seine Ufer tritt, und das Salzwasser die Pflanzungen vernichtet.

Sehr oft war nach einem Taifun die Regierung gezwungen, einen Teil der Bevölkerung nach einer andern Insel zu verpflanzen, um die Leute vom Hungerstode zu retten.

Die meteorologische Station

Es ist vom Observatorium in Manila festgestellt worden, daß der Taifun sich östlich von den Karolinen bildet; dann geht er entweder nach Westen über die Philippinen oder nach Norden auf Japan zu. Um die Existenz und den Lauf des herannahenden Taifuns zu bestimmen und entsprechend die Schifffahrt in Kenntnis zu setzen, ist in Jap bei den Kapuzinern eine Zweigstation des Observatoriums errichtet worden.

Ein amerikanischer Dampfer mit P. Zwack S. J. vom Observatorium in Manila kam eigens nach Jap, um die Instrumente zu überbringen und dem P. Observator die notwendigen Anweisungen zu geben.

Dieser muß täglich zweimal den Barometerstand, Wind und Wetter beobachten. Fällt das Barometer unter eine bestimmte Höhe, so ist ein Taifun im Anzug. Dann ist durch ein chiffriertes Telegramm sofort das Observatorium in Manila zu benachrichtigen. So lange die Quecksilbersäule unter einer bestimmten Grenze steht, sind öftere und genauere Beobachtungen und Mitteilungen an die Zentrale zu machen.

Wegen der Bedeutung der Station hat nach einigen Jahren das Observatorium einen eigenen Observator in Jap angestellt.

3. Unsere Widersacher

A. Die Anschuldigungen wegen des Aufstandes in Ponape zur deutschen Zeit.

Der Aufstand von Ponape 1910/11 war nach den ersten tendenziösen Zeitungsberichten ganz dazu angetan, für die Kapuzinermission recht unliebsame Nachwirkungen zu haben.

Um was handelte es sich eigentlich in diesem Kampfe? Die Kapuziner werden angeklagt, daß sie durch die Ausbreitung des katholischen Glaubens auf Ponape die Eingeborenen zum Widerstand gereizt, gegeneinander gehetzt und dadurch, wie auch durch Intrigen gegen die Regierung, die Aufstände auf der Insel verursacht hätten.

Der Sturm setzte in der ganzen protestantischen Presse mit allen Begleiterscheinungen eines Vernichtungskampfes ein mit der Broschüre „Ad maiorem Dei gloriam! Die Vorgeschichte des Aufstandes 1910/11 in Ponape“ von Georg Fritz, Geh. Regierungsrat, früheren Bezirksamtman in Saipan, Jap und Ponape, Leipzig, 1912.

Gegen G. Fritz erschien die Schrift: „Ponape im Sonnenlicht der Öffentlichkeit“ von P. Killian Müller O. F. M. Cap., Missionsekretär, Köln, 1912.

Ein Urteil über diese Fragen gab schon die deutsche „Kolonialzeitung“ am 20. 1. 1912: „Auf die Broschüre (von Fritz) besonders einzugehen, halten wir nicht für nötig, nachdem von verschiedenen unvoreingenommenen Seiten erklärt worden ist, daß die Kapuziner nicht nur keine Schuld an den Unruhen trifft, sondern daß gerade sie manches zum Guten gelenkt haben“. Darum wurden auch die beiden PP. Ignatius und Gebhard vom Kaiser dekoriert.

Den Ausschlag gibt aber das Reichskolonialamt, das in dem „Amtlichen Jahresbericht von 1910/11“ auf Seite 170.171 schreibt: „Die tieferen Ursachen des Aufstandes liegen in der Unzufriedenheit der Eingeborenen über die Wege- und Steuerarbeiten, sowie in der Mißstimmung der Häuptlinge über die kurz zuvor erfolgte Aufhebung des Lehnswesens“.

Über die Widerlegung der Anklagen durch P. Killian sagten die „Katholischen Missionen“ in der Oktobernummer 1912 S. 26: „Herr Fritz hat in P. Killian seinen Meister gefunden, nicht im Anklagen und Verspotten, sondern in sachlicher Widerlegung und offener Klarstellung“.

Von den Protestanten wurde die Gegenschrift tot geschwiegen.

B. Die Anschuldigungen wegen früherer Unruhen in spanischer Zeit.

Da Fritz nicht ruhte mit weiteren Missionsangriffen, und die spanischen Kapuziner für frühere Unruhen verantwortlich machte, sandten die Obern den P. Callistus von Korrer nach Manila, um die Akten der Verwaltung einzusehen und die eigentlichen Vorwürfe der spanischen Regierung zu finden. Man stellte dem Pater alle Akten zur Verfügung und an Anklagen fand er keine einzige.

Darum hat P. Kilian recht, wenn er im Jahresbericht 1912 auf S. 61. 62 behauptet,

1. daß alle Anklagen gegen die spanischen Kapuziner sich stützen auf die Veröffentlichungen persönlich verletzter Offiziere der beiden Kriegsschiffe „Manila“ und „St. Quintin“, welche 1887 zur Niederwerfung des ersten Aufstandes requiriert waren und ihrem Ärger in kirchenfeindlich und revolutionär angehauchten Blättern Luft machten und von den Protestanten bewußt oder unbewußt auf die ganze spanische Zeit von 1887 — 99 ausgedehnt wurden.

2. daß viele dieser Anklagen sich stützen auf das Werk „Was ist Wahrheit? Tagebuchblätter eines Mönches auf Ponape“, Stuttgart, 1905 von Hildegard Daiber, die nur 29 Stunden in Ponape weilte, später Tagebuchblätter eines Mönches veröffentlichte, die nie geschrieben, noch weniger ihr ausgeliefert waren.

C. Die Anschuldigungen gegen einen Pater in Saipan.

Fritz hat den P. Callistus in die „Vorgeschichte des Aufstandes in Ponape“ hineingezogen, obwohl dieser Pater nie in Ponape gewesen und mit jenen Ereignissen nie etwas zu tun hatte.

Zum Beweis, wie weit Fritz ging in der Verfolgung derer, die ihm mißliebig waren, schreibt P. Kilian S. 73. 74 folgendes: „P. Callistus sollte als bester Kenner der Marianensprache 1910 nach Guam versetzt werden. Am 9. 2. 1910 besuchte er in Jap Herrn Fritz, der früher mit dem Pater in Saipan war, und der ihm in Aussicht stellte, ihn demnächst auf dem Regierungsdampfer „Delphin“ nach Guam zu bringen, da er doch die Marianen anlaufe. Am 20. 2. 1910 sandte der Herr ein Schreiben an die Mission in Jap, in dem folgende Stelle vorkam: „Es ist mir ferner bekannt geworden, daß der amerikanische Gouverneur gegen die Übersiedlung des Herrn Paters Callistus nach Guam Einwendungen erhoben hat. Bevor ich mit einer authentischen Nachricht versehen bin, daß der Landung und dem Verbleiben des Herrn Paters in Guam keine Hindernisse im Wege stehen, ist es mir daher zu meinem Bedauern unmöglich, ihn auf einem Regierungsschiff dorthin zu befördern“.

Da die Mission offiziell nichts davon wußte, daß eine Landung in Guam verhindert werde, wollte der Apost. Präfekt P. Paulus den Pater im Juni dorthin bringen. Beide wurden aber in der schmachlichsten Weise gefangen genommen und wieder auf die deutschen Inseln abgeschoben. Der amerikanische Gouverneur Dorn verteidigte sich damit, daß er am 11. 6. 1910 u. a. schrieb: „eine Hohe Behörde jenes Ortes“ (d. i. Saipan — Bezirksamt Jap — wo der Pater früher war) habe den Kommandanten gewarnt, P. Callistus nicht landen zu lassen“.

Damit war P. Callistus kalt gestellt.

Die göttliche Vorsehung hat diesen Vorfall benützt, dem Pater auf den Philippinen ein sehr fruchtbares Arbeitsfeld zu eröffnen.

Nach mehrjähriger gesegneter Arbeit wollte Erzbischof Harty den Pater absolut behalten und hat ihn zum Pfarrer einer Nachbarpfarrei von Manila und zum Inspektor aller katholischen Schulen der Diözese ernannt. Er suchte auch in Rom das Verbleiben des Paters zu erwirken.

Weil auf kanonischer Basis eine Lösung nicht gefunden wurde, kehrte der Pater nach den Karolinen zurück. Er wollte seine Treue gegen den Orden und gegen seine Provinz wahren.

Die Missionsstationen 1914

1. Die einzelnen Stationen

(nach Gruppen alphabetisch geordnet)

A. Jap

Die Bedeutung Japs.

Die Insel hat in der deutschen Zeit an Bedeutung gewonnen durch die Errichtung der Kabelstation im Jahre 1906. Es wurden drei Kabelstränge gelegt: Jap — Guam, Jap — Menado (Celebes), Jap — Shanghai; dadurch war Anschluß gegeben an Guam — Honolulu — San Francisco, und so wurde Jap der Kreuzungspunkt für Amerika — China — Niederländisch Indien.

Infolge davon kamen für Jap bessere Dampferverbindungen, Die Lloydampfer der großen Linie Sydney — Hongkong legten in beiden Richtungen monatlich an.

Nach einiger Zeit errichtete man auch die erste drahtlose Telegraphenstation, welche den Verkehr mit den andern deutschen Besitzungen in der Südsee vermitteln sollte. Der Krieg hat alle Hoffnungen vernichtet.

Die Übernahme der Mission.

P. Callistus löste am 18. 12. 1904 P. Salesius ab, welcher im Jahre vorher mit einer deutschen Schule begonnen.

Am 1. 1. 1906 kam die eigentliche deutsche Ablösung: 2 Patres und 3 Brüder. Damals war in Jap noch P. Daniel; die andern zwei Patres waren nach Guam geschickt worden, und P. José war gestorben; außerdem an spanischen Brüdern: einer in Jap, einer in Guror und zwei in der Kolonie. Das Haus von Santa Cruz war abgebrochen.

Die äußere Entwicklung.

Für das folgende Jahr war eine Gruppe von Schwestern in Aussicht gestellt und dafür ein Haus bereitzustellen. Der Dampfer „Germania“ ließ uns diesmal im Stich und brachte nicht das bestellte Baumaterial. Daraufhin kaufte die Mission für 10.000 Mark von der Kabelgesellschaft ihr übriges Material an Zement und Eisen und führte das neue Missionshaus in der Kolonie auf. Es war anfangs ohne Dach. Da die Zementdecke sich als nicht wasserdicht erwies, hat man später ein eigenes Dach aufgelegt. Die Mission zog dann in das Zementhaus, und die anfangs

2. 1907 ankommenden Schwestern bezogen das Haus unmittelbar neben der Kirche.

Später erwarb die Mission für die Schwestern für schweres Geld ein Haus am Strand, um mehr Einfluß auf die Mädchen in Ruf zu gewinnen. So war gesorgt für hinreichendes Personal, und auch materiell tat die Missionsleitung alles, um die Apostolatswerke vorwärts zu bringen.

Die laetere Entwicklung.

Aber Jap blieb das große Schmerzenskind der Karolinen.

Es wurden Schulen und Stationen an verschiedenen Orten gegründet — verlegt — neu gruppiert. Aber ein dauernder Erfolg war nicht zu verzeichnen.

Der harte Boden wurde mit viel Mühe bearbeitet und unter Schweiß besät.

Kurz vor dem Krieg zählte die Mission etwas über 500 Katholiken, mit den Katechumenen rund 600. Auf den Haupt- und Nebenstationen unterhielt sie 7 Schulen mit 400 Kindern.

Die Japgruppe hatte rund 6330 Eingeborene, die mit Ausnahme der erwähnten 600 sämtlich noch Heiden waren.

Ein Missionar, Br. Georg von Sigolsheim, starb schon einige Wochen nach seiner Ankunft. Er half, wir dürfen es hoffen, bei der schweren Arbeit durch sein Gebet am Throne Gottes.

B. Mortlock

Bewohner dieser Gruppe, die nach dem Taifun von 1907 längere Zeit in Ponape weilten, baten nach ihrer Rückkehr um Missionare. Da 1911 durch die Verbannung der Jokojileute auf Ponape ein Pater frei wurde, konnte endlich die Mortlockgruppe besetzt werden. Die Mission wurde auf der Insel Lukunor eröffnet.

Hier wohnten unter 2000 Einwohnern 1914 70 Katholiken. Im Sommer des nämlichen Jahres hatte die Mission über 200 Katechumenen und eine Schule mit 120 Kindern.

Bereits vor einigen Jahrzehnten hat die Bostonmission eingeborene Lehrer hier eingestellt; sie hatten aber keinen besonderen Einfluß.

C. Neu Guinea: Goyaba

(bei Alexishafen, früher Doilon)

Die Anlage.

Dem Apost. Vikar war 1912 in Rom die Weisung gegeben, zur materiellen Fundierung der Mission eine Pflanzung anzulegen. Da innerhalb der kleinen Inseln kein geeignetes freies Land zu finden war, erwarb er in Neu Guinea hinter Alexishafen 500 ha Land zur Anlage einer Kokospflanzung.

P. Callistus wurde als Pflanzler bestimmt, kam am 3. 5. 1914 dort an und begann am 26. 5. mit 16 Arbeitern das Kappen eines Stückes Urwaldes.

Im Juli brach der europäische Krieg aus. Aber man erhoffte sein baldiges Ende; so fuhr er mit seiner Arbeit fort. Der ihm von Ponape versprochene Br. Konrad konnte wegen Abbruch der Schiffsverbindungen nicht kommen, so blieb der Pater allein.

Bei der allmählichen Entwicklung der Arbeit steigerte er die Zahl der Arbeiter bis auf hundert und bepflanzt im ganzen 309 ha mit 34.000 Kokosnüssen.

Die Weiterführung.

Zur Fortsetzung des Werkes trotz des Krieges halfen einige besondere Umstände: Die großmütige Hilfe der Steyler Mission: der Patres, der Brüder durch ihre Werkstätten, der Schwestern durch ihre Caritas.

Ramus Walliser konnte von den Vereinigten Staaten aus über Sydney die notwendigen Gelder überweisen.

Die vornehme Haltung der englischen Regierung. Dieselbe hatte bei der Übergabe 1914 das Verbleiben der Deutschen, die nicht im Dienste der Regierung standen, garantiert. Und sie hat ihr Wort gehalten, das Arbeiten nicht gehindert und durch eine Schiffsverbindung mit Australien die materiellen und vitalen Lebensbedingungen geschaffen.

Die Übergabe an die Nachfolger. An Peter und Paul 1919 erhielt P. Callistus von Bischof Walliser ein Telegramm: „All missionaries deported“, damit war sein Schicksal entschieden. Er arbeitete aber fleißig weiter und suchte die Pflanzung in gutem Zustande seinen Nachfolgern den spanischen Jesuiten zu übergeben. Die letzte Durchreinigung hat er bis zum letzten Baum kontrolliert und alle fehlenden Bäume nachgepflanzt. Er schrieb für den Nachfolger eine spanische Chronik, um

ihm die Weiterführung zu erleichtern. Die Nachfolger, ein Pater und ein Bruder, kamen im Februar 1921 an; P. Callistus lebte noch vier Monate mit ihnen zusammen, um sie in den Pflanzungsbetrieb einzuführen.

Am 18. 6. 1921 trat P. Callistus seine Heimreise an. Er war sich bewußt, für die Sache des Heilandes gearbeitet zu haben; deswegen konnte er auch ruhig das Werk den von der Kirche bestimmten Nachfolgern übergeben.

D. Palau

Drei Hauptstationen: Korrör, auf der gleichnamigen Insel, 1891 von den Spaniern gegründet;

Melegeok, auf der großen Insel Baobeltaob 1893 von den Spaniern in Ngarchalong gegründet, 1903 nach hier verlegt, mit der Nebenstation Ngatmel.

Aimelik, für die dorthin 1911 verbannten Ponapesen.

Auf den Palau wirkten von 1891 bis 1907 nacheinander 5 spanische Patres mit einigen Laienbrüdern.

1914 waren dort 3 Patres und 2 Brüder aus der deutschen Provinz und 5 Schwestern. Im April 1914 zählte die Mission mit den Katechumenen 437 Katholiken unter den Palauten und 327 unter den Ponapesen. Es wohnten auf Palau rund 4.300 Einwohner, die mit Ausnahme der erwähnten Katholiken und ungefähr 50 bis 70 protestantischen Ponapesen noch heidnisch waren.

Die Mission unterhielt 5 Schulen mit 361 Kindern. Die Palaujugend ist im allgemeinen begabt und strebsam. Die Schüler kamen regelmäßig und ohne jeden besonderen Druck zur Schule. Darum bot die Mission günstige Aussichten auf Erfolg.

Ein Haupthindernis war das hier herrschende Patriarchalsystem, durch das die persönliche Freiheit des einzelnen zu sehr beschränkt ist.

Zur Entwicklung der Mission hat P. Salvator Wallaser, der spätere Apost. Vikar, sehr beigetragen. Unter seiner Leitung sind alle Neubauten und die beiden Schwesternniederlassungen entstanden. Er hat den Unterricht wesentlich gefördert durch die schriftliche Fixierung der Palausprache und die Veröffentlichung der ersten Palaubücher: des Katechismus, der Biblischen Geschichte, der Grammatik und des Wörterbuches.

E. Ponape

Der Taifun unmittelbar nach Ankunft der neuen Missionare.

Die göttliche Vorsehung hat es gefügt, daß der P. Provinzial außer zwei Patres vier Brüder, und zwar die besten Handwerker ausschickte. Und das hat sich als große Wohltat erwiesen. Denn drei Monate nach Ankunft der Missionare kam über Ponape ein Taifun von unheimlicher Stärke, der alle Bauten vollständig zerstörte. Da waren die Brüder Schreiner am rechten Platze.

Sie haben dann nach einiger Zeit ein eigenes Sägewerk eingerichtet, um die Stämme des Mangrovenwaldes zu verarbeiten. So haben sie für den Wiederaufbau aller Stationen von Ponape, und später für den Neubau der Stationen auf Mortlock und in Truk große Verdienste. Auch der Bau der Kathedrale ist ihr Werk.

Die Hauptstationen:

1. In der europäischen Kolonie seit 1887;

Die Station Jokoj, 1891 von den Spaniern angefangen, und von den Deutschen ausgebaut, ging 1911 ein durch die Verbannung der meisten Jokojleute nach Palau.

2. Porajap im Stamme Kiti. Sie war 1889 in Alenian eröffnet, 1898 von den Gegnern der Mission zerstört, 1900 in Roi wieder fortgesetzt und 1911 nach Porajap verlegt.

3. Auak im Stamme U, 1891 von den Spaniern begonnen.

4. Tamerol in Metalanim, seit 1913.

Dazu die Nebenstationen auf der Insel Takaiu im Stamme U, 1905 und jene auf der Insel Param im Stamme Not seit 1906.

Stand der Mission 1914.

4 Patres, 8 Brüder und 4 Schwestern.

Die Mission zählte im April 1912 mit den Katechumenen rund 1568 Katholiken bei einer Bevölkerung von vielleicht 4000 Eingeborenen, nachdem im Jahre vorher Leute von andern Inseln nach Ponape verpflanzt worden waren.

Die Mission unterhielt 6 Schulen mit 354 Kindern.
Über die letzten Verschiebungen fehlten die genauen Angaben.
Alles war in vollem Gange!

F. Rota

Der spanische Pater Mariano Alegre verließ die Insel im Laufe des Jahres 1907, der neue deutsche Pfarrer kam dort am 30. 3. 1908 an.

Rota war ein geschlossenes Dorf von 500 Chamorros, die alle katholisch waren. Der Pater, der einzige Europäer, war der Pfarrer und leitete auch eine Schule, die von allen Kindern besucht wurde.

Leider wurde die Insel öfter von Taifunen und Erdbeben heimgesucht.

Sie wurde von der „Germania“ nicht angelaufen, nur drei- oder viermal im Jahr legte dort ein Schoner an; darum war der Pater ein großer — glücklicher — Einsiedler.

G. Saipan

Als P. Callistus im Mai 1907 nach Saipan kam, verwaltete der spanische Rekollekte P. Cornelio Garcia die beiden Pfarreien Garapan und Tanapag. Dieser verließ die Insel im Dezember und P. Callistus blieb als Pfarrer bis 1909. Ihm folgte P. Gallus.

Dieser zählte 1914: 148 Christenlehrlinge, Jünglinge und Jungfrauen, 361 Schulkinder im Religionsunterricht; 896 Osterkommunikanten, 4.995 Andachtskommunionen. Das bedeutete recht lebendiges kirchliches Leben bei ca. 1240 katholischen Chamorros. Auch die öftere Kinderkommunion hatte er eingeführt.

Obwohl alle Kinder katholisch waren, hat die Regierung keine Erlaubnis gegeben, daß der Pater den Religionsunterricht in der Schule erteilte. Außerdem war für die ausschließlich katholischen Eingeborenen ein protestantischer Lehrer angestellt.

Dieser Zustand gab Veranlassung zu großen Klagen von Seiten des P. Gallus. Es war weder ein Miteinander, noch ein Nebeneinanderarbeiten möglich.

Seit März 1913 leitete ein katholischer Lehrer die Schule.

Zu verschiedenen Malen wurden Bewohner von andern Inseln nach Saipan verpflanzt. Diese verlangten eine eigene Pastoration. Erst 1913 kam zu diesem Zwecke P. Odorich nach Saipan.

H. Truck

Die Regierung.

Bei Übernahme der Karolinen handelte es sich nicht nur um Ponape und Jap, sondern um die ganze Gruppe der Inseln. Speziell beim Übergang der Mission an Mitteilungen ergibt, die Papst Leo XIII dem preußischen Gesandten in Rom zu den deutschen Mitbrüdern ist dies ausdrücklich betont worden, wie es sich aus den kommen ließ.

Darum waren die Einwände unberechtigt, welche der Regierungsbeamte in Ponape gegen die Besetzung der Truckinseln erhob, und der Apost. Präfekt besetzte die Gruppe gegen dessen Vorstellungen.

Die Bevölkerung.

Inseln

Schon P. E. Meyer, später Generalsuperior der PP. von ~~Isodun~~, bemerkt in den Annalen „de N. D. du S Coeur“ April 1904 S. 202, wie auf seiner Durchreise bei einem Aufenthalt in Truck die Eingeborenen die Ankunft eines katholischen Missionars herbeigesehnt hätten. Sogar die Protestanten machten kein Hehl aus ihrer Abneigung gegen einen Wesleyaner, der offenbar keinen Einfluß besaß.

Obwohl wiederholte Bitten an die Kapuziner in Ponape gestellt wurden, mußten diese die Erfüllung verschieben, da die deutsche Provinz auch die Marianen übernehmen mußte.

Die Mission.

1912 wurde die Gruppe in Angriff genommen. Auf ihr wohnten 11.000 Einwohnern die zum Teil zur protestantischen Mission gerechnet wurden.

Hier wurden drei Stationen eröffnet und gebaut: Toloas — Ilik — Fefän.

Der Visitationsbericht von April 1914 lautet sehr günstig: „Auf allen Stationen wurde mit Katechumenunterricht begonnen, der allenthalben gute Erfolge verspricht. Der Kirchenbesuch ist überall ein sehr guter, so daß die provisorischen Kirchen zu klein sind. Auch die Erwachsenen nehmen fleißig daran teil. In Fefän und Ilik findet vorläufig der Gottesdienst noch in der Schule statt. In den Schulen werden bereits ca. 200 Kinder unterrichtet.“

Der Personalstand 1914

1. Patres und Brüder

Name	Heimat	In der Mission seit
Ponape		
1. Rmus Salvator Walleser Vic. Apost.	Wieden, Baden	1906
2. A. R. P. Venantius Dufner Sup. Reg.	Frechtthal, Baden	1904
3. R. P. Fidelis Diederle	Gremmelsbach, Baden	1904
4. R. P. Crescentius Huster	Karlsruhe	1905
5. R. P. Heribertus Jone	Schelklingen, Wittgb.	1913
6. Br. Othmar Gesang	Haste, Hannover	1904
7. Br. Ivo Appelman	Alfhausen, Hannover	1906
8. Br. Melchior Majewski	Tiefenau, Westpr.	1904
9. Br. Kolonat Metzen	Spang, Rhld.	1904
10. Br. Koloman Wiegand	Kranlucken	1904
11. Br. Gerson Genster	Stuttgart	1908
12. Br. Lucius Keller	Lenzkirch, Baden	1910
13. Br. Donulus Tapelden	Orsoy, Niederrh.	1910
Truck		
14. R. P. Ignatius Ruppert Sup.	Oppenheim, Hessen	1908
15. R. P. Gebhard Rüdell	Oberspay, Rhld.	1906
16. R. P. Laurentius Bollig	Wittlich, Rhld.	1912
17. R. P. Siegbert Gasser	Bohlingen, Baden	1912
18. Br. Sebald Trenkle	Konstanz, Baden	1906
Mortlock		
19. R. P. Severin Oppermann	Trier	1910
20. Br. Eustachius Keffler	Schönau, Baden	1906
Jap		
21. R. P. Irenaeus Fischer Sup.	Münster i. W.	1908
22. R. P. Paulinus Borrocco auf Urlaub	Lörrach, Baden	1906
23. R. P. Sixtus Walleser	Wieden, Baden	1910
24. Br. Nilus Kampling	Neu-Rhede, Hannover	1905

Palau

25. R. P. Wunibald Fechter Sup.	Betra, Baden	1913
26. R. P. Basilius Graf	Appenweiler, Baden	1908
27. R. P. Placidus Müller	Schopfheim, Baden	1910
28. Br. Kleophas Kiefer	Zell-Weierbach, Baden	1908
29. Br. Vitalis Mertensacker	Bürder, Rhld.	1912

Saipan

30. R. P. Gallus Lehmann Sup.	Sursee, Schweiz	1908
31. R. P. Odoricus Schell	Leutkirch, Wittbg.	1913
32. Br. Joachim Petry	Kistelbach, Rhld.	1905

Rota

33. R. P. Corbinian Madré	Rechtenbach, Unterfr.	1907
34. Br. Mennas Bohner	Bohlingen, Baden	1906

Gayaba (Neu Guinea)

35. R. P. Callistus Lopinot	Geispolsheim, Elsass	1904

Defuncti in Missione

P. Crescentius 30. 10. 1915 in Ponape	Br. Othmar 1. 8. 1914 in Ponape
Br. Georg 4. 6. 1909 in Jap	Br. Melchior 23. 3. 1915 in Truck

2. Die Schwestern**Ponape**

1. Schw. M. Ignazia Benz, Oberin	Offenburg, Baden	1913
2. Schw. M. Johanna Sandt	Sütrich, Lothr.	1913
3. Schw. M. Bonaventura Kastner	Malsch, Baden	1906
4. Schw. M. Fridolina Geiger	Malsch, Baden	1906

Jap

5. Schw. M. Loretta Kienzle	Milwaukee, Wis.	1911

Palau: Korrer

6. Schw. M. Bernardina Schmidt, Oberin	Altschweier, Baden	1908
7. Schw. M. Aloysia Fettig	Steinmauern, Baden	1913
8. Schw. M. Columba Stoll	Wittlekofen, Baden	1913

Melegeok

9. Schw. M. Paula Krauth	Neusatz, Baden	1913
10. Schw. M. Adelina Knurr	Rastatt, Baden	1909

Schw. Alexa, die Stifterin dieser Franziskanerinnen mußte wegen der Kulturkampfwirren nach Milwaukee, Wis. auswandern. Ihre Kongregation hat sich dort und seit 1895 auch in Deutschland sehr gut entwickelt. Die deutschen Häuser erhielten eine Provinzialoberin, welche in dem 1911 erbauten neuen Mutterhaus in Straßburg-Ruprechtsau residierte.

Die Vertreibung

1. Die Lage

Nach dem Amtsblatt von Neu Guinea waren 1912 auf den Inseln ungefähr 78 Japaner: auf Jap 9, Palau 42, Saipan 15, Rota 2, Ponape 3, Truck 7. Diese übten einen sehr regen Handel. Sie brachten mit ihren Schonern ihre Waren und tauschten sie ein gegen Kopra (getrocknete Kokosnuß) und Trepang. Sie hatten viel günstigere Bedingungen als die europäischen Firmen: das Herstellungsland war nicht weit entfernt und der Transport mit den Schonern war verhältnismäßig billig.

Japan bereitete sich schon seit langer Zeit vor auf sein großes Ziel: die Vorherrschaft in der westlichen Hälfte der Südsee.

Bei Ausbruch des Krieges 1914 suchten die beiden befreundeten Mächte, Japan und England, die deutschen Besitzungen zu erwerben, Japan von Norden, England von Süden her. Die beiden Flotten trafen sich am Äquator. Jede Macht behielt vorläufig, was sie erobert und der Friede 1919 bestätigte deren Besitz.

So kamen also die Karolinen schon 1914 unter die japanische Herrschaft.

2. Während des Krieges

(Nach dem Jahresbericht von 1918)

Im Oktober 1914 besetzten die japanischen Streitmächte das Gebiet. Die deutschen Beamten und die Angestellten der Südsee-Phosphat-Gesellschaft in Angaur mußten zwangsweise die Südsee verlassen. Ihnen folgten bald die noch übrigen deutschen Handelsleute, da die Japaner ihnen endlose Schwierigkeiten in den Weg legten.

Schließlich blieben die Missionare als die einzigen Deutschen auf den Inseln übrig. Ihnen wurde von den Japanern versichert, daß sie in der Südsee bleiben und ungehindert ihrer Aufgabe nachgehen könnten.

Die Patres in Truck wurden sogar gedrängt, die Schulen — mit Ausschluß des deutschen Unterrichts — weiterzuhalten. Von dem Höchstkommmandierenden, einem Admiral, wurde bei einem offiziellen Besuch mitgeteilt, daß auch unter japanischer Herrschaft volle Religionsfreiheit gewährleistet sei.

Die schlauen Japaner waren aber schon damals entschlossen, auch die Missionare von den Inseln zu vertreiben.

Außerlich anständig und freundlich, schnitten sie ihnen mit äußerster Strenge jeden Verkehr nach außen, mit der Heimat und mit den Inseln ab. Nichts, was die Missionare für den Lebensunterhalt, für den Gottesdienst oder für die Schule bedurften, wurde befördert. Selbst offene Briefe wurden nur nach langem Sträuben und nur aus Gnade und Barmherzigkeit hie und da mitgenommen.

Dadurch gerieten die Missionen in solche Not, daß sie die Internate auflösen, die Hilfskräfte zum größten Teil entlassen und auch den Schulbetrieb einstellen mußten. Ja, man vermutet wohl mit Recht, daß manche Patres auf ihren Stationen das hl. Opfer nicht mehr feiern konnten aus Mangel an Wein und Mehl, und daß sie viel Hunger erleiden mußten.

Doch trotz aller Not harrten die Missionare bei ihrer Herde aus. Schließlich wären sie aber doch durch die Not, durch den Mangel an Kleidern, an Materialien, um ihre Häuser vor dem Verfall zu schützen, durch den Mangel an dem, was zum Gottesdienst und zum Schulhalten notwendig ist, gezwungen worden, die Inseln zu verlassen. Und darauf lauerten die Japaner wie eine Spinne auf die Fliege, die sich in ihrem Netz verstricken würde.

Da machte der Apost. Vikar den schlaun Japanern einen dicken Strich durch die Rechnung und zeigte sich so als der Schlaure. Er benützte seine Bewegungsfreiheit als Oberhirte eines Teiles der Katholischen Kirche und begab sich auf einem japanischen Dampfer nach den Vereinigten Staaten, um dort eine Hilfsaktion für seine Mission ins Werk zu setzen. Er verstand es denn auch bald, Mittel flüssig zu machen, wovon sich die Missionen auf den japanischen Faktoreien das für das Leben, den Gottesdienst und die Schule Notwendige erstehen konnten. Inseln gesichert.

Da durch war die Fortsetzung der Mission und das Verbleiben der Missionare auf den Inseln gesichert. Jetzt warfen die Japaner die Maske ab. Als sie ihren Plan, die Missionare durch die Not zum Abzug zu zwingen, vereitelt sahen, griffen sie zu einem andern Mittel. Sie gingen dazu über, die Missionstätigkeit lahm zu legen. Im Oktober 1915, also gerade nach einem Jahr der japanischen Besetzung wurde den Missionaren der Schulunterricht verboten, der Religionsunterricht durfte vorerst noch gehalten werden. Die Japaner rechneten bei diesem Verbote offenbar so: Viele Schüler werden in die kath. Schule gezogen durch die Bildung, die sie dort erhalten. Fällt dieses Anziehungsmittel weg, so werden sich allmählich die Schulen leeren, und so wird der Religionsunterricht von selbst aufhören.

Doch dieses Verbot scheint nicht die beabsichtigte Wirkung hervorgebracht zu haben. Die braune Jugend der Südsee scheint trotzdem den Missionaren treu geblieben zu sein. Gewiß ein großer Trost für die Missionare in ihren vielen Leiden!

Nun griffen die Japaner zu einem noch schärferen Verbot, ja zur Gewalt.

Im Dezember 1915 wurde den Missionaren jeder Religionsunterricht untersagt, ja sogar jeder Gottesdienst am Werktage verboten; nur an den Sonntagen durfte noch Gottesdienst gehalten werden. Am 1. 12. 1915 wurden nach einem Scheingericht sämtliche Missionare und alle Schwestern von Palau ausgewiesen, und so die dortige Herde aller ihrer Hirten beraubt.

Den Obern von Truk traf gleichsam ein Blitz aus helterem Himmel, als ihm der Statthalter am 13. 2. 1916 mit freundlicher Miene mitteilte, er und P. Gebhard haben aus militärischen Gründen mit dem nächsten Schiff die Insel zu verlassen. Jede weitere Auskunft wurde verweigert; nur wurde mitgeteilt, die Ausweisung sei nicht als Strafe aufzufassen. Dasselbe Los traf auch zwei protestantische Missionare.

Am 11. 3. 1916 wurden alle Missionare von Saipan, der bedeutendsten Insel der deutschen Marianen weggebracht.

3. Die Folgen der Vertreibung

(geschrieben im Jahre 1918)

Die Palau sind ihrer Hirten beraubt. Bald drei Jahre ist die dortige Herde verwaist. Die Missionare werden ohne Zweifel vor ihrer Abreise geeignete Männer bestellt haben, welche während ihrer Verbannung die Eingeborenen im Glauben unterrichten, Nottaufe spenden und Laiengottesdienst halten sollen. Bei dem oft wenig energischen und ausdauernden Charakter der Südsee-Insulaner mag das eine Zeit lang geübt worden sein, besonders in der Hoffnung der baldigen Rückkehr der Missionare. Als dann aber nach dem ersten Jahre die Missionare nicht mehr gekommen sind, ja nicht einmal nach dem zweiten Jahr, mögen viele die Hoffnung verloren haben vom Unterricht wegreblieben sein, den Gottesdienst nicht mehr besucht haben und allmählich wieder in die heidnischen Sitten zurückgesunken sein.

Auf den Marianen mag die Sache etwas günstiger stehen, auch wenn der letzte Missionar, P. Corbinian mit Br. Mennas, wie ich stark vermute, weggebracht worden ist, da die einheimische Bevölkerung schon seit 200 Jahren das Christentum angenommen hat, dasselbe ihr schon lange in Fleisch und Blut übergegangen ist, und die Leute an der katholischen Kirche hängen. Wenn auch während der Verbannung der Patres sich dieser oder jener Mißbrauch einschleichen mag, so würde doch das Volk der Kirche treu bleiben.

Anders ist die Sache mit den Karolinern, welche von der deutschen Regierung auf Saipan angesiedelt wurden und zum Teil noch heidnisch waren. Kurz vor Kriegsausbruch setzte die spezielle Missionierung dieser Karoliner ein. Es bestand gute Hoff-

nung, daß sie alle in absehbarer Zeit dem Heiland zugeführt werden könnten. Da zerstörte zweifellos die Verbannung der PP. Gallus und Odoricus die schönen Anfänge zur Verwirklichung dieser Hoffnung.

Auf Jap sind zwar die Missionare P. Irenaeus und P. Sixtus noch verblieben. Aber von jeher arbeiteten auf dieser Insel einflußreiche Häuptlinge und Zauberer der Mission entgegen. Schon einmal übten diese Häupter ihren Terror gegen die Neuchristen aus, als die Karolinen 1899 von den Spaniern in deutschen Besitz übergingen. Nachdem die deutsche Regierung sich eingelebt und die ganze Insel unter ihren Einfluß gebracht, wagten die Häuptlinge wenigstens keine äußere Gewalt mehr gegen die Christen und diejenigen, welche es werden wollten. Nur ganz langsam schwand bei den Eingeborenen die Furcht vor den Häuptlingen und Zauberern und nur schwer und allmählich konnten die deutschen Missionare nach dem Abzug der Spanier Einfluß gewinnen. Höchstwahrscheinlich werden nun die christentumsfeindlichen Elemente unter der Herrschaft der Japaner mit ihren Schreckmitteln von neuem hervorgetreten sein. Und da die neuen Herren der Insel den dortigen Missionaren fast ganz die Hände gebunden haben, so wird wohl auf Jap mancher Abfall zu verzeichnen sein.

Auch Truck wird in religiöser Beziehung unter der japanischen Herrschaft sehr zu leiden haben. Die Inselgruppe war bei Besetzung durch Japan Missionsneuland. Erst im Jahre 1912 hatte dort die Mission eingesetzt. Die Eingeborenen empfingen die Patres allerdings mit großer Freude und wandten sich in großer Anzahl dem Christentum zu. Doch gerade dort scheinen die Japaner vor allem den Einfluß der Patres gänzlich ausschalten zu wollen. Die erfahrenen Missionare PP. Ignaz und Gebhard sind verbannt, und nur die zwei mit Sprache und Sitten des Volkes kaum vertrauten PP. Laurentius und Siegbert dort belassen worden, die überdies noch wegen hemmender Verordnungen kaum missionarisch wirken können, wenn sie auch unterdessen tiefer in Sprache und Sitten eingedrungen sein mögen. So wird auch vor den Augen der zur Untätigkeit verurteilten Missionare vieles zerfallen.

Der Missionar auf Lukunor in der Mortlockgruppe konnte sich offenbar auf seiner Station nicht halten, da die Japaner ihm jede Zufuhr am Notwendigsten für das Leben und den Gottesdienst abschnitten. Darum gaben auch die „freundlichen“ Japaner dem Missionar „Gelegenheit“, nach den benachbarten Truckinseln zu gelangen. Seine Herde, die bald alle Eingeborenen von Lukunor umfaßte, ist hirtelos geworden. Auch da wird sich leider das Heilendswort bewahrheiten: „Ich will den Hirten schlagen, und die Schafe werden sich zerstreuen“ (Matth. 26,31).

Es bleibt noch übrig die Insel Ponape, die Residenz des Apost. Vikars. Wie schon erwähnt, weilt der Apost. Vikar in Amerika, um von dort aus für die materiellen Bedürfnisse der Mission zu sorgen. Nach dem Tode des tüchtigen, angesehenen Missionars P. Crescenz arbeiten dort noch die Missionare PP. Venantius, Fidelis und Heribert. Sie werden unterstützt von den Brüdern und Schwestern. Die Mission konnte sich auf Ponape schon vor dem Kriege tief im Volke verankern. In den beiden Missionaren Venantius und Fidelis hat die Insel zum Glück auch noch zwei alte erfahrene, mit dem Volk verwachsene Patres. Wenn die Mission auch aus Mangel an Mitteln die beiden Internate für Knaben und Mädchen hat schließen und die meisten Arbeitskräfte entlassen müssen, und wenn die Japaner der Mission manche Fesseln angelegt haben, so wird es dort den Missionaren allen Voraussetzungen nach noch gelingen, das Bestehende im großen und ganzen zu erhalten.

Die Wanderung durch das Missionsfeld der Kapuziner in der Südsee hat in den vier Kriegsjahren viele Verwüstungen gezeigt. Vieles, was die Missionare in harter Arbeit angepflanzt, ist von den Japanern herzlos zertreten worden; alles sollte vernichtet werden.

4. Nach dem Waffenstillstand

In der letzten Woche vor Friedensschluß fuhr ein japanischer Dampfer die Inseln ab, um alle noch übrigen Patres, Brüder und Schwestern wegzubringen.

Als P. Venantius Einspruch erhob, teilte ihm der Befehlshaber von Ponape mit, es liege auf Seiten der Patres keine Veranlassung vor, die Japaner handelten unter dem Druck der Alliierten.

Wie Schafe in einen engen Raum zusammengepfercht, wurden sie alle nach Europa geschafft.

Das war das traurige Ende der Kapuzinermission in der Woche vor dem Friedensschluß.

5. Wer sollten unsere Nachfolger sein?

Japan hatte sich mit dem Gedanken getragen, andersgläubige Missionare einzuführen. Aber die einheimischen Katholiken, die Glaubenslehrer voran, erklärten den stolzen Eroberern, nur mit katholischen Priestern würden sie zufrieden sein.

Die Regierung hielt es schließlich für das Geratenste, einen Gesandten den katholischen Admiral Yamamotu nach Rom zu schicken. Dieser erklärte, die japanische Regierung wäre nicht gegen die katholische Mission, nur würde sie belgische oder spanische Missionare vorziehen.

Das Ergebnis der Verhandlungen war, daß das Arbeitsfeld der nunmehr japanischen Karolinen und Marianen den spanischen Jesuiten anvertraut wurde.

Als das dringende Verlangen der Eingeborenen nach katholischen Priestern immer ungestümer wurde, sah sich das mächtige Japan veranlaßt, die neuen Glaubensboten telegraphisch um Beschleunigung der Abreise zu bitten. Es erhielt zur Antwort, das notwendige Reisegeld sei noch nicht gesammelt. Daraufhin bewilligten die Behörden einen Reisezuschuß von 10 000 Yen und freie Fahrt von Tokio nach den Eilanden.

Endlich 1921 kamen die spanischen Nachfolger auf den Inseln an.

Schluß

Binnen weniger Jahrzehnte herrscht schon das vierte auswärtige Staatswesen über die Karolinen. Mit jeder abziehenden Macht wurde deren Sprache und Art zu Grabe getragen. Nicht so der Glaube, mochten auch seine Boten durch Priester anderer Herkunft ersetzt werden. Es war ein göttlicher Same, den diese seit 1886 in den Herzen der Karoliner gesät, dieser Same ist aufgegangen.

Nach den Statistiken ist heute mehr als die Hälfte der Bewohner katholisch und neben einigen tausend Protestanten sind dort nur noch 6 000 Heiden.

Eine Autorität der Apost. Delegatur in Tokio erklärte mir in Rom: „Die Patres haben in der eingeborenen Sprache die Bevölkerung unterrichtet und in jenen Sprachen Bücher verfaßt; so wurde der Glaube gerettet; sonst wäre bei den vielen Wechseln der Regierungen alles verloren gegangen. In fünf Sprachen haben die Patres außer Grammatik und Wörterbuch, Katechismen, Biblische Geschichte und Gebetbuch gedruckt und so die Religion dauernd in die Herzen eingepflanzt.“

Mit dieser Tätigkeit der Missionare verband sich die Gnade Gottes. Sie wirkte entsprechend dem Worte des hl. Paulus: „Ego plantavi, Apollo rigavit, Deus autem incrementum dedit“ (1 Cor. 3,6). Der, welcher säet, und der, welcher begießt, schaffen nur die äußeren Bedingungen, damit die Pflanze wachse, geben ihr indes nicht die innere Lebenskraft; die Verkünder des Evangeliums können nur eine äußere Bedingung erfüllen, den Glauben aber gibt Gott.

Von 1886 bis 1964 haben viele Missionare auf den Karolinen gesät, viele Brüder, haben begossen, der Arbeit dieses ganzen Stabes hat aber Gott ein herrliches Gedeihen gegeben. Sogar auf dem zeitweise unfruchtbaren Jap entwickelt sich die Mission, wie mir der Apost. Vikar versicherte, wie auf allen anderen Inseln.

Dieses Wachstum ist auch eine Frucht der Standhaftigkeit der Gläubigen, als einige Gruppen mehrere Jahre der Hirten beraubt waren, und als nach dem Friedensschluß die weltlichen Behörden sie andersgläubigen Missionaren anvertrauen wollten. Da bewahrheitete sich das Wort des hl. Cyprian: „Wenn Verfolgungen kommen, werden Kronen des Glaubens verliehen, dann werden die Kämpfer Gottes erprobt. Wir haben uns ja nicht in den Kriegsdienst aufnehmen lassen, daß wir an Frieden dächten und den Kampf schmähten und verweigerten, da doch der Herr als erster im Kriegsdienst vorausgegangen ist, der Lehrer der Geduld und des Leidens.“

So wurden unsere Gläubigen erprobt, und das wiederholte Drängen bei jenen Behörden hatte Erfolg; das friedliche Häuflein der Christen hat eine Macht besiegt, die sich damals als eine der größten des Orients betrachtete.

Neue Missionare kamen, und sie haben mit solchem Erfolg gearbeitet, daß am 23. Februar 1964 in Korror vom Apostolischen Vikar der erste **Weltpriester** der Mission, P. Gregorio Ramarui, ein Palaukind, zum Priester geweiht werden kann.

Dieser Tag ist ein Tag der Freude, nicht nur für die ganze katholische Bevölkerung der Karolinen und ihre Missionare, sondern auch für die verstorbenen Glaubensboten, die vom Himmel her an diesem Feste teilnehmen; ein Tag der Freude für alle noch lebenden Patres, Brüder und Schwestern, die auf den verschiedenen Stationen der Mission gewirkt haben.

Die Patres der Rhein.-Westfälischen Provinz haben nach ihrer Vertreibung das Wort des Heilandes befolgt: „Cum persequentur vos in civitate ista, fugite in aliam“ (Matth. 10,23). Sie haben eine neue Mission in China gegründet, und auch da vertrieben, eine dritte in Sibolga (Indonesien). Das ist der Geist des Evangeliums. Jene Patres haben den Samen des göttlichen Wortes auf den Karolinen ausgestreut, und er ist aufgegangen; sie haben gesät in Kansu, der Same wird aufgehen zu der von der Vorsehung bestimmten Zeit; sie säen jetzt in Sibolga, und auch dieser Same wird Frucht bringen.

Aber „*alius est, qui seminat, et alius est, qui metit*“ (Joh. 4,37). So war es auf den Karolinen, so in Kansu, so vielleicht in Sibolga. Was in der Welt Zufall ist, daß ein anderer die Früchte der Mühen des Vorgängers erntet, das ist **göttliche Ordnung** im Reiche des Heilandes.

Translation.

Source: Translation available at Micronesian Seminar, at TT Archives (MCP), and at U of H Pac BV3677L66).

Notes: Edited by Rodrigue Lévesque.

**THE CAROLINE MISSION
OF THE SPANISH AND GERMAN CAPUCHINS
1886-1919**

Compiled from the Annual Reports

by

Fr. Callistus Lopinot, O.F.M. Cap.

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III. The Transition

1. The material situation.

Since 1898, when the Americans occupied Manila, the Spanish steamer, which normally traveled between Manila and the islands, no longer stopped at Manila, and hence it became impossible for the procurator to send the necessary supplies to the islands. Further, the Spanish government had formerly subsidized the mission each year; but, with the change of governments, this financial help was discontinued. Thus, the mission had only certain sums of money which were contributed by mission organizations, and these were not sufficient. The fact that there was no hope of getting money from the Spanish government made it necessary to turn the mission over to the missionaries of another country (Germany), where the voluntary offerings of benefactors, necessary for the continuation of the Mission, could be obtained. The Spanish [missionaries] understood this fact very clearly, even though the abandonment of the work which they had undertaken with such zeal was very difficult for them.

2. The care of souls.

On Ponape, the transfer took place without any difficulty. The German priests followed in the footsteps of their predecessors, and the faithful placed their complete trust in their new priests. The changeover took place without any detriment to the mission.

It was, however, a different story in Yap. The priests had worked hard on this island. They had also opened a boarding school in Santa Cruz to provide a better education for the more talented students. But the development went too slowly for the governor. By using strong presence in favor of the mission, he began actively to promote the work of conversion. Fathers of families who did not regularly send their children to school were forced to perform penal service in the colony. The governor also set himself vigorously to the task of raising the morality of the villages; this made him very unpopular.

Then came the change of government. A new regional director gave full freedom as far as attendance at church and school was concerned. The chiefs and magicians used this freedom to promote their own ideas. They forbade the visiting of churches and schools, and posted guards to control such visits. Thus, as far as the natives were concerned, all visits to the churches and schools ceased completely. From among the inhabitants of the colony, only the Chamorro and a few foreigners came to mass, but no natives of Yap. Likewise, to the schools came only the children of foreign inhabitants, but no natives of Yap.

The priests bore up with difficulty under this terrible reversal and destruction of their work. Father José [de Valencia], the head of the boarding school in Santa Cruz, died of grief [in 1900], because of the failure of his once prosperous and successful work. The state of affairs was a reaction against the pressures of the Spanish [rather German] governor, and it lasted for years. Gradually, by means of great sacrifice, the German mission had to begin completely from scratch.

But divine Providence had rewarded the Spanish priests in another way.

3. The help given to Guam.

In 1898, Guam had been taken over by the Americans as a naval station. Governor Leary, who came in August of 1899, had, by September, driven out all the Spanish [Augustinian] Recollect priests who were responsible for the care of souls on that island. Only a locally-born priest, Father Palomo, remained on the island. In his need, he turned to Father Daniel [de Santiesteban] in Yap for help. Since here the active ministry had practically ceased, Father Daniel sent two priests, Fathers Luís de León and Vicente de Larrasoña to Guam in 1901. Later, Fathers Silvestre [de Santibañez] and Cristobal [de Canals] followed them. These priests laid the foundation of a new mission of the Capuchins in Guam.

Since the house founded for the Procurator of the Capuchin Missions in Manila and his staff could no longer fulfill the work for which it had been erected, it began to take on other duties; thus, as more priests joined this community and new mission stations were established, a new mission of the Capuchins was established in the Philippines.¹

1 Ed. note: Thus Father Lopinot was sent there to take up new duties in this new station, in Las Piñas, near Manila, circa 1910.

4. The Spanish priests in the Carolines, 1886-1907.

Name	Yap	Arrival at Ponape	Palau	Departed the Mission
1. Fr. Daniel de Arbácegui	1886	1906-		
2. Fr. Antonio de Valencia	1886		1891	1892 [not 1882]
3. Fr. José de Valencia	1886			† 1900 (Yap)
4. Fr. Saturnino de Artajona		1887		1896
5. Fr. Agustín de Ariñez		1887		† 1899 (Ponape)
6. Fr. Luis de Valencia		1887		1903
7. Fr. Luis de León	1891			1901 [to Guam]
8. Fr. Luis de Granada	1891		1891	† 1903 (Palau)
9. Fr. Stanislao de Guernica	1893	1891		1903
10. Fr. Bernardo de Sarriá		1891		1898
11. Fr. Toribio de Filie	1896		1892	1898
12. Fr. José de Tirapu		1893		1903 [not 1898]
13. Fr. Sigismundo de Real de Gandia		1893		1898
14. Fr. Silvestre de Santibañez	1896		1897	1907 [to Guam]
15. Fr. Cristobal de Canals	1896		1903	1907 [to Guam]
16. Fr. Vicente de Larrasoana	1896			1901 [to Guam]
17. Fr. Juan de Barcelona		1896		1903 [not 1905]
18. Fr. Buenaventura de Alboraga		1896		1903 [not 1905]

Editor's note: There are three priests missing from this list: 1) Fr. Gregorio de Peralta, arr. Yap 1893, left 1899; 2) Fr. Policarpio de Bañeros, arr. 1896-07, left 1904; 3) Fr. Felix de Villava, arr. Ponape 1896-97, left 1897.

5. The stations of the Spanish mission:

- a) On **Ponape**:
 - 1. The Colony (main station);
 - 2. Jokoj [Sokehs];
 - 3. Auak;
 - 4. Roi [in Kiti];
 - 5. Takaiu [Island].
- b) On **Yap**:
 - 1. St. Cristina (Colony station, with sub-station at Aringel);
 - 2. Guror (and Malay);
 - 3. Santa Cruz on Lake Lepad;
 - 4. Toru (on Map I.).
- c) On **Palau**:
 - 1. Koror;
 - 2. Melekeok (on Bebelthuap);

IV. The Growth of the Prefecture

1. The Marianas and the Carolines.

Those are two entirely distinct groups of islands; they differ from one another in their language, religion, and politics.

—Linguistically: the language of the Marianas, Chamorro, is entirely different from the language of the Carolines;

—Religiously: the people of the Marianas were converted to Christianity by the Jesuits, who worked there from 1665 [rather 1668] until 1767; after the suppression of the Jesuits, they were replaced by the [Augustinian] Recollect Fathers. Since 1814,¹ the islands had been under the jurisdiction of the Bishop of Cebu (Philippines). The Apostolic Constitution *Quæ Mari Sinico*, issued on 17 December 1902, laid down new guidelines for the religious relationships between the Philippines and the Marianas by decreeing the establishment of an Apostolic Prefecture for the Marianas. This decree was put into effect on 18 June 1907, by entrusting the new prefecture to the Capuchins of the Province of Rhine-Westphalia. Father Paulus [Fischer] from Kirchhausen was named the first Prefect, to be based in Saipan.

Politically: the Marianas came under two different governments. Guam was occupied by the U.S. in 1898; the rest of the islands were acquired by Germany in 1899.

2. The consequences of the decree of 1907.

The fact that the American Island of Guam was subject to a German prefect based in Saipan was the cause of a great quarrel. This ended with a new decree of the Sacred Congregation for the Propaganda of the Faith, issued on 1 March 1911; the decree established new ecclesiastical relations. Two vicariates corresponding to the political boundaries were created; the first, the Vicariate of Guam, and the second, the Vicariate of the Caroline and Marshall Islands. The German islands were, therefore, joined with the mission of the Carolines. As far as the German Marianas were concerned, there were only two islands that were constantly inhabited: Saipan and Rota.

All the official documents are listed below:

a) for the **Carolines**:

Ref. S.C. de Prop. Fide, 15 May 1886: "In the Caroline Islands a special mission is created. Said mission is divided into two parts: Eastern Carolines, and Western Carolines and Palau, and each one with its own Superior. In the Eastern Carolines the Superior will be Rev. Fr. Saturnino of Artajona, and in the Western Carolines Rev. Fr. Daniel of Arbácegui, both having the powers attributed to said posts."

1903: Father Daniel: Administrator of the Eastern and Western Carolines.

1 Ed. nte: Rather, since the beginning of the Jesuit era.

7 November 1904: "The Eastern Caroline Mission is assigned to the Capuchin Order of the Province of Rhine-Westphalia, and Fr. Venantius of Prechthal is designated as the new Superior."

18 December 1905: "Instead of two missions in the Carolines, Eastern and Western, a single Apostolic Prefecture is created for the Caroline Islands already assigned to the Minor Order of the Capuchin Fathers of the Province of Rhine-Westphalia. The Apostolic Prefect is Venantius of Prechtah." "

b) for the **Marianas**:

18 June 1907: "The Mariana Islands, also called Ladrones, have always been under attentive care ever since the sixteenth [sic] century when they were discovered by the Spanish under King Charles V. They have been an Apostolic field ever since. In the year 1665 [sic] the Society of Jesus sent missionaries there, to teach the Gospel to the people. The Christian and apostolic Gospel was strenuously preached to them; through hard work, and even by shedding some blood on the part of the missionaries, two such deaths being inflicted on account of hate for the faith, to make it stop, but the Catholic faith was installed in those remote regions. The Jesuits were replaced in this apostolic field in 1767 by the Recollect Fathers of the Order of St. Augustine and as of the year 1814 [sic] they came under the jurisdiction of the Bishop of Cebu in the neighboring islands."

"For many reasons His Holiness Pope Leo XIII, of happy memory, in order to encourage the development of the Catholic religion in those remote regions, on 17 September 1902, issued a Papal Brief, which begins thus: *Quæ Mari Sinico*, by which the Mariana Islands were erected into an Apostolic Prefecture. In any case, Divine Providence willed that, following the steps of his glorious predecessor, Pope Pius X issued another decree, which begins thus: *Inter Insulas trans Oceanum*, on 1 October of the same year, for the above-said Islands, through an Apostolic Delegate in the Philippine Islands, were recommended to be separated within six months from the Diocese of Cebu, or the Holy Name of Jesus, and erected into an Apostolic Prefecture by this Sacred Congregation for the Propaganda of the Faith."

"With this separation from the Diocese of Cebu, the Apostolic Delegate, Rev. Fr. Ambrosio Agius, O.S.B. [Dominican], informed in a letter dated 28 December of said year began the business of erecting a new Prefecture which was proposed by the Eminent Fathers of the Sacred Congregation for the Propaganda of the Faith, in a general meeting held on 13 May of the current year. Said Eminences, after mature reflections, have decided to create a new Apostolic Prefecture, and have selected the Rev. Capuchin Fathers of the Province of Rhine-Westphalia to take care of it; the seat of the new Apostolic Prefecture will be in the Island of Saipan."

"His Holiness has been pleased to approve this decision."

"The Apostolic Prefect is Fr. Paulus of Kirchhausen."

c) for both groups of islands:

1 March 1911: "Two Vicariates are being created: one for the Island of Guam, and the other for the Marianas and Carolines."

Father Salvator Walleser was named Apostolic Vicar.

Rome informed him that in all official documents the name of the Marianas should precede the name of the Carolines, because historically, the Marianas were the first to be converted to the faith. This ordinance prevailed, even though the total population of the Marianas is less than a tenth that of the total population of the two [groups of] islands.

d) later development:

4 May 1923: "The Marshall Islands are annexed to the Vicariate of the Mariana Islands."

4 August 1946: "Out of the Vicariate of the Marianas, Carolines and Marshall Islands, the Mariana Islands are removed and joined to that of Guam."

The Vicariate of Guam included, therefore, all the Marianas, and the Vicariate of the Carolines included the Vicariate of the Carolines and the Marshalls.

V. Difficulties

1. The distances.

In earlier times, one could travel only once a year from Europe to the Marianas and the Philippines; first, by sailing ship through the Atlantic Ocean, then overland to the port of Acapulco in Mexico [rather New Spain], and from there westward with the tradewind.

Since the invention of steamships and the opening of the Suez Canal (1869), more frequent and more regular connections between the islands and Europe have been established. During Spanish times, the Carolines had a small sailing ship which connected them regularly with Manila.

The German government had hired a ship, the **Germania**, which made the voyage three times a year between Hong Kong and Sydney, and in the course of this voyage stopped at all the islands which were inhabited by Europeans. Thus one could go from one group to another, but he had to wait for weeks and months for his return trip, and this could be done only three times a year.

The islands lie very far from one another; from Yap to Saipan is a distance of 525 nautical miles; from Yap to Palau a distance of 250 nautical miles. Thus, all told, there is a distance of 600 miles [1,000 km] from Yap to Saipan, 270 miles [450 km] from Yap to Palau. The small ship provided the only means of transport.

Trips within the island groups themselves were made with row boats or [sailing] canoes.

In earlier times, the inhabitants made long trips on the high seas, even with canoes; here is an example. Ngulu Island, southeast of Yap, was a dependency of the chief of [the town of] Guror [Yap]. When the winds were favorable, one would set sail in the evening from Yap, steer the canoe in relation to a certain star, towards the middle of the night take bearings from another star, and by morning one would reach his destination.

If, during the night, the skies became dark, there was a risk that one might not see his destination, and hence might sail right past it. Under such circumstances, one turned around and let himself be driven to the west, where he would necessarily come upon the Philippines. During this long journey, one always ran short of food, and especially felt the lack of drinking water. From time to time, one hung himself overboard into the ocean and let the necessary water soak into his pores. If one came upon the Philippines, at least in later times, he was brought overland to the German Consulate in Manila. The Consulate took care of and paid for the return journey by way of Hong Kong. The considerable expense involved caused the government to forbid these voyages.

2. The typhoons.

This essay is not intended to give a precise description of these typhoons. I will merely state that in every region, every year, typhoons build up, whose passage causes catastrophic damages, depending upon whether the center or the tail of the storm makes its way over the islands. In nearly every yearly report, one reads of a typhoon, and one can say that within the course of a few years, every single island will be overrun by the destructive work of one of these natural phenomena, with the consequent destruction either in whole or in part of all the buildings.

Woe to those who are surprised by one of these typhoons while aboard a boat or a canoe! Thousands of men have met death in the deep because of these typhoons.

The consequences are terrible when, together with the storm and the terrible rains which accompany them, the sea also floods the seashores, and then, the salt water destroys all vegetation. Very frequently, after a typhoon the government was forced to transfer a part of the inhabitants to another island, in order to save the people from starving to death.

The Meteorological Station.

It has been observed in Manila that the typhoons built up east of the Carolines, and then went either towards the west over the Philippines or north, towards Japan. In order to determine the existence and the course of typhoons that were approaching the islands, and, likewise, as a help to all the shipping lines, the Capuchins established a branch station of the Manila observatory on Yap. Fr. Zwack, S.J., came on an American steamer from the observatory in Manila for the express purpose of bringing the instruments and of giving the priest, appointed as observer for this new branch station, the necessary information.

This priest was to take a reading of the barometer twice a day. If it fell below a certain degree, then a typhoon was on the way. In this case, a coded telegram had to be

sent to the observatory in Manila. As long as the mercury stayed below a certain point, more frequent and more exact readings and information had to be sent to the central observatory. Because of the significance of the branch station, the observatory of Manila after a few years sent a trained observer to man the post.

3. Our opponents.

a) Accusations made with regard to an uprising in Ponape during German times.

The first newspaper reports of the rebellion in Ponape during the years 1910-11 were written in such a way as to bring about very unfavorable results for the mission of the Capuchin Fathers. What was actually at stake in this controversy? The accusation was brought against the Capuchins that by extending the Catholic faith, they had not only incited the natives to hostility, but had also incited the natives against one another, and thereby, just as if they had stirred up intrigue against the government, had caused the rebellion on the island. The storm began in all of the Protestant newspapers, with all the accompanying symptoms of a war to the death, when a booklet appeared entitled: "Ad Majorem Dei Gloriam: the Prehistory of the Rebellion of 1910-11 in Ponape," by Georg Fritz, the State Counsel of the Governor, formerly the local governor in Saipan, Yap and Ponape; the booklet was later published at Leipzig in 1912. The charges made by Georg Fritz were answered by the booklet: "Spotlight on Ponape," by Father Kilian Müller, OFM Cap., Secretary of the Mission;¹ it was published at Cologne in 1912 also.

On 20 January 1912, the German periodical "Deutsche Kolonialzeitung" gave its opinion on the question: "We do not think that it is necessary to go into details concerning the booklet (of Fritz), especially since it is clear from diverse, unbiased opinions, that the Capuchins are not only not guilty of the disturbance, but they have been responsible for much good on the island." Therefore, both Fathers Ignatius and Gerhard were decorated by the Emperor.

The decisive judgment was given, however, by the Colonial Office of the government which, in its "Annual Report of 1910-1911" said on pages 170-171: "The real causes of the rebellion lay in the discontent of the inhabitants because of the road-building projects imposed upon them, as well as in the discontent of the chiefs themselves because the government had, shortly before, successfully suppressed the feudal system."

The magazine "Katolischen Missionen" had this to say in their October issue, 1912, page 26: "Fritz has met his match in a factual refutation and a candid clarification."

Father Kilian's book was completely ignored by the Protestant press.

b) Accusations concerning earlier disturbances during Spanish times.

Because Fritz continued to make further accusations against the missions, and, especially, accused the Spanish Capuchins of previously causing discontent among the natives, the superiors of the Mission sent Father Callistus [Lopinot, the author] from

1 Ed. note: Fr. Müller never visited Ponape; his information was from mission reports.

Koror to Manila to examine the official documents of the government and to find out the real complaints of the Spanish Government. All of the official documents were placed at his disposal, and he found not one single accusation.¹

Therefore, Father Kilian was right when he asserts in the annual report of 1912, on pages 61-62:

(1) That all the accusations against the Spanish Capuchins rested upon the publication of a naval officer in charge of the two warships **Manila** and **San Quintín**, which, in the year 1887, were required for the suppression of the first uprising. This officer, who had previously been personally offended, gave vent to his anger in magazines and newspapers that were hostile to the Church and tinged with a revolutionary spirit. These false reports were circulated by the Protestants, consciously or unconsciously, during the entire time of the Spanish occupation, 1887-1899.

(2) That many of these accusations were founded upon the booklet entitled: "What is the Truth? Diary of a Monk on Ponape" (Stuttgart, 1905, by Hildegard Daiber, a person who spent only 29 hours on Ponape, and later published a diary of a monk which had never even been written by a monk, much less been turned over to her.

c) Accusations made against a certain priest in Saipan.

Fritz had also mentioned Father Callistus [the author] in his booklet: "The Prehistory of the Rebellion in Ponape," although this priest had never even been in Ponape, and had never had anything to do with the events that took place there.

As an example of how far Fritz went in his pursuit of those whom he did not like, Father Kilian wrote the following on pages 73-74: "Father Callistus was supposed to be transferred [from Yap] to Guam in 1910 because he was the best expert on the language of the Marianas.² On 9 February 1910, he visited Fritz in Yap, because he had previously known him in Saipan. During the visit, Fritz suggested that he could bring the priest to Guam on the steamer **Delphin**, because the ship was scheduled to call at the Marianas. Later, on 20 February 1910, he sent a message to the mission in Yap, in which the following lines appeared: "I have learned that the American Governor has raised objections to the emigration of Father Callistus to Guam. Until I am provided with information to the contrary, namely that there is nothing standing in the way of Father Callistus' settling in Guam, I regret to inform you that it is impossible for me to bring him there or a ship belonging to the government."

1 Ed. note: Father Lopinot was somewhat of a linguist; he knew French, German, Latin, Spanish, Yapese, and Chamorro, at least. He may also have learned Tagalog in the Philippines, and some Pidgin English in New Guinea. What he says here has led me to believe that he was the author of the *Chronicle of Ponape* (Doc. 1919AM).

2 Ed. note: The hostility between Fritz and Lopinot may be due to the fact that Fritz was first to publish a Chamorro-German dictionary, in 1904, and that Lopinot's work, published in 1910, may not have mentioned his previous contribution. On the other hand, Lopinot's stay in Saipan had previously lasted two years, 1907-08, and he was quite able to do his own linguistic work. Was Fritz motivated by jealousy? He even telegraphed the Governor of Guam, telling him that Lopinot was a trouble-maker.

Since the mission had no official knowledge that a landing on Guam was prohibited, the Apostolic Prefect, Father Paulus, wished to bring the priest there [from Saipan] in June. Both, however, were received in the most shameful manner, and were sent back to the German island. The American governor, Dorn, defended himself by writing, among other things, on 11 June 1910: "A high government authority of that place (i.e. Saipan, the administrative center of Yap, where Father Callistus had previously been stationed) had warned the commander not to let Father Callistus land." It is not surprising, therefore, that the priest received a cold reception."

Divine Providence used this particular incident to open up to the priest a wide and fruitful field of work in the Philippine Islands. After many years of priestly work, Archbishop Harty wished to keep the priest in his diocese permanently, and named him as the priest of a neighboring parish of Manila [Las Piñas], and inspector of all Catholic schools of the diocese. He tried also in Rome to bring about the permanent transfer of the priest to his own diocese. However, because a canonical solution could not be found, the priest returned to the Carolines [sic].¹ He wished to prove his fidelity to his Order and to his Province.

VI. The mission stations in 1914

The individual stations (grouped according to alphabetical order)²

1. Yap.

a) The significance of Yap.

During German times, the island had developed in importance because of the erection of the cable station in 1906. Three cables were laid down: from Yap to Guam, from Yap to Menado (Celebes), and from Yap to Shanghai; thereby, Yap was connected with Guam, Honolulu and San Francisco, and was, therefore, a point of intersection for America, China and the Dutch East Indies. As a result, Yap had superior steamship connections; the Lloyd steamship of the great Sydney-Hong Kong line visited both ports monthly.

After a while, the first wireless telegraph was established, which was supposed to connect the main centers of communications with the other German possessions of the South Seas. The war dashed all these hopes to pieces.

b) Taking possession of the mission.

Father Callistus [Lopinot] relieved Father Salesius [Haas] on 18 December 1904; Father Salesius had the year before established a German school. On 1 January 1906,

1 Ed. note: Not really, but to New Guinea to take care of a coconut plantation that had been purchased there in aid of the mission in the Carolines.

2 Ed. note: Alphabetically, in German, that is.

the real German replacements arrived: two priests and three brothers.¹ At that time, Father Daniel [de Arbácegui] was still in Yap; the other two priests [Fr. Luis de León and Fr. Vicente de Larrasoana] had been sent to Guam, and Father José [de Valencia] had died; besides, as far as the Spanish brothers were concerned, one was at Yap [Town], another at Guror, and two in the Colony.² The house at Santa Cruz [on Lake Lepad] was abandoned.

c) The external development.

The plans were to bring a group of sisters in the following year, and therefore a house had to be prepared. The steamship **Germania** left us in the lurch this time, for it did not bring the construction material which had been ordered. For this reason, the mission purchased at a cost of 10,000 Marks the necessary cement and iron from the Cable Corporation, and thus constructed a new mission house in the Colony. In the beginning it had no roof; but because the cement ceiling turned out not to be watertight, a proper roof was later constructed. The mission moved into the cement house, and the sisters, who had come at the beginning of 1907, moved into the house which was directly connected with the church. Later, the mission constructed a very expensive house on the beach for the sisters, so that they might have more influence with the girls in Rul. Thus, the superiors of the Mission introduced sufficient personnel, and even materially speaking, did everything possible to promote the apostolic work of the missions.

But despite all this, Yap remained "the child of sorrow" of the Caroline Islands. Schools and stations were founded in different places, only later to be transferred and newly regrouped. But meaningful progress could not be recorded.

The rocky soil was worked with great effort, and was sown by hard work. Shortly before the war, the mission included somewhat more than 500 Catholics—600, if the catechumens are included. On the main station and the subsidiary stations, it maintained 7 schools attended by 400 children. The Yap group of islands had about 6,330 natives, who, with the exception of the above-mentioned 600, were all pagans.

A missionary, Brother Georg [Schmidt] of Sigolsheim, died a few weeks after his arrival [in 1909]. He helped, we may piously believe, with the difficult work by his prayers before the throne of God.

2. Mortlocks.

The inhabitants of this group, who had, after the typhoon of 1907, spent a rather long period of time in Ponape, asked for missionaries after their return to their own island. Therefore, in 1911, when the exile of the natives of Jokoj to the island of Ponape freed the priest who had been taking care of them, a priest could, at long last be sent to

1 Ed. note: Fr. Venantius was already there when Fr. Paulinus and Brothers Konrad, Nilus and Joachim arrived.

2 Ed. note: They were Brothers Sebastián, Carmelo, and two others whom I cannot determine for sure.

the group of the Mortlock Islands. The mission was established on the island of Luku-nor.

Here, in 1914, there were about 70 Catholics out of a total population of about 2,000. In the summer of the same year, the mission had over 200 catechumens and one school attended by 120 children.

A few decades earlier the Bostom Mission had left some native lay teachers to look after religious instruction; however, they had but little influence.

3. New Guinea Gayaba (near the port of Alexis, formerly Doilon).¹

a) The establishment.

In 1912, Rome directed the Apostolic Vicar to establish a plantation to serve as a means of financial support for the [Caroline] Mission. Because within the islands themselves no suitable free land could be found, the mission purchased in New Guinea, behind the harbor of Alexis, 500 hectares to use for a coconut plantation. Father Callistus was appointed planter; he arrived on 3 May 1914, and began, on 26 May, with 16 workers, to clear certain tracts of the forest. In July of the same year, the World War broke out in Europe. It was hoped, however, that this would soon come to an end, and, therefore, work went on without interruption.

Brother Conrad of Ponape, who had been assigned to work with Father Callistus, could not come because all normal maritime connections were interrupted; the priest, therefore, remained alone. As the work gradually progressed, he raised the number of workers to 100 and planted a total of 309 hectares with 34,000 coconuts.

b) Further development.

Despite the war, certain particular circumstances contributed to the development of the work: the magnanimous help of the Steyler Mission,² of the priests and brothers through their work-stations, and of the sisters, through their Karitas.

His Excellency, Bishop Walleser, was able to send the necessary money from the U.S. by way of Sydney.

Another contributing factor was the honorable conduct of the British government. It had guaranteed, at the time of the surrender of the island, in 1914, that the Germans who were not in the service of the German Empire could remain. This promise was kept; the government did not hinder our work, and, as a matter of fact, the necessary materials and necessities of life were obtained by importing them from Australia.

c) Transfer to our successors.

On the feast of St. Peter and St. Paul, in 1919, Father Callistus received a telegram from Bishop Walleser: "All missionaries deported." With this news, his future was determined. Nevertheless, he continued to work diligently, directing his efforts to transferring the plantation in good condition to his successors, the Spanish Jesuits. He suc-

1 Ed. note: Itself near Friedrich-Wilhelms Hafen, soon to be renamed Madang.

2 Ed. note: The German missionaries of the Divine Word had their property neighboring the Capuchin plantation of Gayaba (see Doc. 1921F).

ceeded in clearing the last stretch of forest of its last tree; then he replanted all the defective [coconut] trees. To lighten the task of taking over the plantation, he wrote a chronicle in Spanish for his successors. The Jesuits, a priest [Fr. Tarrago] and a lay brother, arrived in February 1921. Father Callistus lived with them for four months, in order to introduce them to the work of the plantation. On 19 June 1921, he began his journey home. He was conscious that he had worked for the cause of his Saviour, and therefore was able, with peace in his soul, to hand the work over to the men who had been appointed by the Church to succeed him.

4. Palau.

There were three main stations: Koror, on the island of the same name, which had been founded by the Spanish in 1891; second, Melegeok and the subsidiary station of Ngatmel. Melegeok had been founded by the Spanish first of all on the island of Baobel-taob in Ngarchalong, but moved later in 1903 to Melegeok; third, Aimelik, for the Ponape people [Sokehs tribe] who had been banished there in 1911. Between the years 1891-1907, there were five Spanish priests together with a few lay brothers who worked on the Palau Islands. In 1914, three priests, two brothers, and five sisters were sent there from Germany. In April 1914, the mission counted 437 Catholics, including the catechumens, among the inhabitants of Palau, and 327 among the inhabitants of Ponape. On Palau there were about 4,300 natives, who, with the exception of the above-named Catholics, and about 50-70 Protestants, were all heathen. The mission conducted five schools which were attended by 361 children. The youth of Palau are, in general, talented and industrious; the students came regularly, and without any particular pressure, to school. Therefore, the mission offered high prospects of success. A special hindrance was the patriarchal system in vogue there, through which the personal freedom of the individual is so severely limited.

Father Salvator Walleser, later the apostolic bishop, contributed a great deal to the development of the mission. Under his direction, all the new buildings and the foundations for the sisters were built. He was also responsible for setting down in writing the language of the Palau Islands and for publishing the first books in this language: a catechism, a book of Bible stories, a grammar, and a dictionary.

5. Ponape.

a) The typhoon immediately after the arrival of the new missionaries.

Divine Providence had brought it about that, in addition to two priests, Father Provincial had sent out to the island four lay brothers, the best mechanics available. %GEd. note: They were Brothers Othmar, Melchior, Kolonat and Koloman. The typhoon occurred in 1905. This proved later to be just the right assignment for them; three months after their arrival an unusually severe typhoon hit the island of Ponape, a typhoon which completely levelled every building on the island. The brothers went to work, and shortly thereafter constructed their own saw-mill; this was then used to finish the lumber provided by the mangrove trees. Thus, they were able to reconstruct all the stations of

Ponape, and later to rebuild the stations on Mortlocks and in Truk. The construction of the cathedral is also due to their work.

b) The principal stations.

(1) In the European Colony since 1887; Jokoj, started by the Spanish in 1891, built up by the Germans, failed in 1911 because of the banishment of most of the people to Palau.

(2) Porayap, among the Kiti tribe. It was opened in 1889 in Alenian, destroyed by the enemies of the mission in 1898, revived again in Roi in 1900, and in 1911 was transferred to Porayap.

(3) Auak, among the U tribe, begun by the Spanish in 1891.

(4) Tamerai, among the Metalanim tribe, founded in 1913.

In addition, the subsidiary stations on Takaiu Island among the U tribe, 1905, and a station on Param Island among the Not tribe, since 1906.

c) The condition of the mission in 1914.

[There were then] 4 priests, 8 brothers, and 4 sisters. In April 1912, the mission counted on approximately 1,568 Catholics, including catechumens, and this in a population of about 4,000 inhabitants, after people from other islands had been transplanted to Ponape in the previous year.

The mission conducted 6 schools attended by 354 children. The exact data concerning the last displacements is not available. All was in full swing!

6. Rota.

The Spanish priest, Father Mariano Alegre, left the island in the course of the year 1907, and the new German priest arrived on 3 March 1908.¹

Rota was a homogeneous village of 500 Chamorros, all of whom were Catholics. The priest, the only European on the island, was curate and conducted a school which was attended by all of the children. Unfortunately, the *Germania* did not stop there; only three or four times a year did a schooner visit the island. The result was that the priest had the good fortune to lead the life of a hermit.

7. Saipan.

When Father Callistus came to Saipan in 1907, the Spanish Recollect priest, Father Cornelio García, was administering the two parishes of Garapan and Tanapag. The Spaniard left the island in December, and Father Callistus remained as curate until 1909. He was succeeded by Father Gallus [Lehmann].

In 1914, Father Gallus was able to say that there were: 148 young men and women under religious instruction, 361 school children attending catechism class, 896 Easter communicants, 4,995 communicants. These figures indicate an active Christian life

¹ Ed. note: He was Fr. Corbinian Madré, who wrote a book entitled, in German: "Island Behind the Moon." He served in Rota from 1908 to 1916.

when we consider that there were about 1,240 Catholic Chamorros. Father Gallus had also introduced more frequent communion among the young children.

Although all the children were Catholic, the government had given no permission for the priest to give religious instruction in the [German] Government-run schools. In addition, a Protestant teacher had been appointed for all of the students except the Catholics.

This situation caused Father Gallus to complain bitterly. It was possible neither to work in cooperation with one another nor side by side. As of March 1913, a Catholic teacher looked after the school.

At different times, inhabitants of other islands were transplanted to Saipan. This demanded a pastoral approach suited to the new people. It was not until 1913 that Father Odorich [Schell] came to Saipan for this purpose.

8. Truk.

a) The Government.

The commission to take over the missionary work of the Carolines included not only Ponape and Yap, but the entire archipelago. This was expressly stated at the time that the islands were entrusted to the [Capuchin] Fathers, as is clear from a document which [Pope] Leo XIII sent to the Prussian Ambassador in Rome. Hence the objections of the civil authorities to the occupation of the islands by the missionaries were unauthorized, and the Apostolic Prefect took possession of the entire group, despite their objections.

b) The inhabitants.

Father R. Meyer, later Superior General of the [Sacred Heart] priests of Issoudun [France], had already remarked in his diary of the mission, published in the *Annals of Our Lady of the Sacred Heart*, on April 1904, page 202, how he had observed, while passing through Truk, that the inhabitants had shown a real longing for the arrival of a Catholic missionary. Even the Protestants made no secret of their aversion to a Methodist, who, quite obviously, had no influence.

Although frequent requests were made of the Capuchins in Ponape, they had to deny them because the German Province also had to undertake the care of the Marianas.

c) The mission.

The group of islands was taken over in 1912. On them, 11,000 inhabitants, some of whom belonged to the Protestant mission. Three stations were opened and built on To-loas, Iluk, and Fefan.

The report of the visitation of April 1914, sounded very favorable: "On all the stations, catechism instruction has been undertaken, which everywhere promises to be successful. The attendance at church is everywhere so good, but the provisional churches are too small. Even the adults are faithful in attending mass. In Fefan and Iluk, mass is held provisionally in the school. There are already about 200 children under instruction."

VII. The personnel of the mission in 1914

Priests and lay brothers: name, hometown, and year of arrival in the mission field.

1. Patres und Brüder

Name	Heimat	In der Mission seit
Ponape		
1. Rmus Salvator Walleser Vic. Apost.	Wieden, Baden	1906
2. A. R. P. Venantius Dufner Sup. Reg.	Prechthal, Baden	1904
3. R. P. Fidelis Diederle	Gremmelsbach, Baden	1904
4. R. P. Crescentius Huster	Karlsruhe	1905
5. R. P. Heribertus Jone	Schelklingen, Wttgb.	1913
6. Br. Othmar Gesang	Haste, Hannover	1904
7. Br. Ivo Appelmann	Alfhausen, Hannover	1906
8. Br. Melchior Majewski	Tiefenau, Westpr.	1904
9. Br. Kolonat Metzen	Spang, Rhld.	1904
10. Br. Koloman Wiegand	Kranlucken	1904
11. Br. Gereon Gerster	Stuttgart	1908
12. Br. Lucius Keller	Lenzkirch, Baden	1910
13. Br. Donulus Tepelden	Orsoy, Niederrh.	1910
Truck		
14. R. P. Ignatius Ruppert Sup.	Oppenheim, Hessen	1908
15. R. P. Gebhard Rüdell	Oberspay, Rhld.	1906
16. R. P. Laurentius Bollig	Wittlich, Rhld.	1912
17. R. P. Siegbert Gasser	Bohligen, Baden	1912
18. Br. Sebald Trenkle	Konstanz, Baden	1906
Mortlock		
19. R. P. Severin Oppermann	Trier	1910
20. Br. Eustachius Keffler	Schönau, Baden	1905
Jap		
21. R. P. Irenaeus Fischer Sup.	Münster i. W.	1908
22. R. P. Paulinus Horrocco auf Urlaub	Lörrach, Baden	1905
23. R. P. Sixtus Walleser	Wieden, Baden	1910
24. Br. Nilus Kampling	Neu-Rhede, Hannover	1905

VIII. The expulsion

1. The circumstances.

According to the official gazette of New Guinea, there were in 1912 about 78 Japanese on the Islands, 9 on Yap, 42 on Palau, 15 on Saipan, 2 on Rota, 3 on Ponape, and 7 on Truk. They were very actively engaged in trading their merchandise for copra (dried coconuts) and trepang. These traders enjoyed a certain advantage not shared by the Europeans: the source of production was nearer [to Japan] and transportation by schooner was comparatively cheaper.¹

Japan had been preparing herself for a long time for the accomplishment of her great goal: political ascendancy in the western half of the South Seas.

With the outbreak of the World War in 1914, the Allies' forces of Japan and England moved to seize the German possessions, Japan from the north, and England from the south. The two fleets met at the equator. Each power held in a proovisory fashion what it had conquered, and the peace treaty of 1919 confirmed their ownership.

Thus, as early as 1914, the Caroline Islands were in the hands of the Japanese.

2. During the War (based on the Annual Report of 1918).

As soon as the Japanese troops took possessin of the area in October 1914, all German civil servants and the employees of the South Sea Phosphate Company in Angaur were forced to leave the South Seas. Shortly thereafter, the German businessmen still living on the Carolines followed them, because the Japanese created endless difficulties for them. In the end, the missionaries were the only Germans left on the islands. The Japanese assured them that they could remain in the South Seas and could continue their work unhindered.

The priests on Truk were even urged to continue teaching in their school, the only restriction being that German should not be taught. During an official visit, the commander-in-chief, an admiral,² informed them that under the Japanese, full religious freedom would also be protected.

However, the sly Japanese were even at that time planning to drive the missionaries from the islands. Externally decent and friendly, they used every available means to cut them off from all communications with the outside world, that is to say, with Germany and with the other islands. The missionaries could no longer obtain the things necessary either for their own paarsonal subsistence or for the continuation of their work. Only unsealed letters were allowed to be sent out of the islands, only after long arguments, and only as a sign of compassion and mercy.

As a result, the missions fell into such need that they closed the boarding schools, dismissed most of the laymen in their employ, and also had to close down all the schools.

1 Ed. note: When compared with long voyages made to Europe with steamers.

2 Ed. note: Admiral Matsumura.

As a matter of fact, one has every reason to suspect that many priests could no longer celebrate mass in their parishes because they lacked the necessary wine and hosts, and that they were forced to go hungry.

Yet despite all this, the missionaries persevered and remained with their flocks. Finally, however, their many needs forced them to leave the islands; they lacked sufficient clothing, the materials necessary to keep their buildings in repair, and, finally, those things necessary to continue saying mass and running the schools. The Japanese had waited for their departure like a spider waiting for the fly to become entangled in its web.

Then the Apostolic Vicar [Msgr Walleser] frustrated the efforts of the sly Japanese, and showed that he was even slyer. He decided to make use of the freedom to travel which he enjoyed as the Superior of the Missions. Boarding a Japanese steamer, he sailed to the U.S to secure help for his missions. He brought it about very soon that liquid assets would soon be available with which his mission would be able to purchase from the Japanese the things necessary for the personal subsistence of the missionaries as well as those items necessary to conduct the divine services and run the schools. He thereby made it possible for the work of the Mission to be continued and for the missionaries themselves to remain on the islands.

When the Japanese saw that their plans to compel the missionaries to depart had failed, they threw aside their masks and began to use more direct means to secure their ultimate goal. This time they attacked the missionary work directly. In October 1915, that is to say one year after the Japanese occupation, the missionaries were forbidden to continue their educational work; for the time being, however, religious instruction could be continued. The Japanese showed clearly thereby how they were reasoning; many school children were attracted to our schools because of the secular education which they received there; if this means of attracting the children were taken away, the schools would gradually become empty, and thus, gradually, too, religious instruction would no longer be required. And yet this prohibition does not seem to have had its intended effect. The youth of the South Seas seem to have remained faithful to the missionaries. This was, indeed, a great consolation to the missionaries. Now the Japanese seized upon even sharper prohibitions. In December 1915, the missionaries were forbidden to give religious instruction. As a matter of fact, mass was even forbidden on weekdays; henceforth, divine worship could be conducted only on Sundays. On 1 December 1915, after a mock trial, all of the missionaries and sisters from Palau were expelled, and thus the inhabitants of this area were deprived of their pastors.

At the same time, the superior of Truk [Fr. Ignatius Ruppert] experienced a blow out of the blue, when the governor informed him, on 13 February 1916, that he and Father Gebhard [Rüdel] would have to leave the island on the very next ship; military reasons were given as the basis for the decision. No further explanations were given; they were merely informed that the expulsion was not to be considered as a personal punishment. The same lot befell two [German] Protestant missionaries.

On 11 March 1916, all the missionaries from Saipan, the most important island of the [former] German Marianas, were deported.

3. The consequences of the expulsion (written in 1918).

Palau was robbed of its pastors [in 1915]. A short three years after they had arrived, the missionaries were forced to abandon their flock. The missionaries would, of course, have selected suitable men to instruct the natives in the faith during their banishment, to administer baptism, and to hold religious services conducted by laymen. Considering the unenergetic and unpersevering nature of the natives of the South Seas, such a situation under the direction of the lay community leaders might still have continued for a relatively long time, especially in the hope of the speedy return of the missionaries; but when, after the first year, the missionaries had not returned and, indeed, had not even made an appearance after the end of the second year, it is possible that many natives lost hope, stayed away from religious instruction, discontinued their attendance at mass and sank once more into the condition of heathenism.

In the Marianas, the situation might have turned out a lot better, even when the last missionary [in Rota], Father Corbinian, with Brother Mennas, were, as I strongly suspect, deported.¹ The natives of these islands accepted the Christian faith [over] 200 years ago; it has, therefore, become part of their flesh and blood, and the people cling to the Catholic Church. Even if during the banishment of the Fathers, this or that misuse might creep in; nevertheless, these people would remain true to the Church.

The situation, however, was different in the Carolines, which were settled by the German government from Saipan, and which yet remained, partially at least, heathen. Shortly before the outbreak of the war, the concentrated evangelizing of the Carolines began. There was every expectation that they could all, within the foreseeable future, be converted to the Saviour. However, beyond the shadow of a doubt, the expulsion of Fathers Gallus and Odorich destroyed the noble beginnings towards the realization of this hope.

As far as Yap was concerned, it is true, of course, that the missionaries, Fathers Irenaeus and Sixtus still remained. However, from time immemorial, influential chiefs and witch doctors had worked on the island against the efforts of the mission. These chiefs were already exercising their terror against the new Christians when the Carolines passed, in 1899, from a Spanish to a German possession. After the German administration had settled down and had brought its influence to bear upon the entire island, the chiefs did not venture, at least overtly, to exert any kind of force against the Christians and those who wished to become Christians. It was only gradually that the fear the natives had of the chiefs and witch doctors disappeared; and it was only gradually and with difficulty that the German missionaries could, after the departure of the Spaniards, win influence among the natives.

1 Ed. note: Not until 1919, however.

Very probably the elements hostile to Christianity, together with the intimidating pressures which they exerted, would have come once more to the fore under the domination of the Japanese. Furthermore, because the new masters of the islands had almost bound the hands of the missionaries who still remained, it was to be expected that there would be many apostasies to be recorded.

In Truk, also, the religious development had to suffer much under the Japanese domination. At the time of the occupation by Japan, the group of islands was new mission territory; the mission had been established only in 1912. The inhabitants, to be sure, received the priests with joy, and many of them were converted to Christianity. It was for this very reason that the Japanese seemed to wish to exclude the influence of the priests. The experienced missionaries, Father Ignatius and Gebhard, were expelled, and only the two missionaries who had little or no experience with the language and customs of the people, Fathers Laurentius [Bollig] and Siegbert [Gasser], were allowed to remain on the island.¹ Moreover, the various restrictions passed by the government precluded their doing any real missionary work to speak of, even if they had been able to deepen their knowledge of the language and customs of the inhabitants. Thus, before the very eyes of the missionaries who were condemned to inactivity, much began to fall apart.

It also became evident to the missionary on Lukunor [Fr. Severin Oppermann] in the Mortlock group that he could no longer stay at his station, because the Japanese had cut off every means of importing the necessities of life and the requirements for mass. Therefore, the 'friendly' Japanese gave him the 'opportunity' to go to the neighboring island of Truk. His flock, which at that time included almost all the natives of Lukunor, was, therefore, left without its shepherd, and thus, the words of our Saviour were fulfilled: "I will strike the shepherd, and the sheep will be scattered" (Mt. 26.31).

The last island to be considered here is that of Ponape, the home of the Apostolic Vicar. As has already been mentioned, he had travelled to America, and from there was able to attend to the material needs of the Mission. After the death of the capable and highly respected missionary, Father Crescenzo, the missionary Fathers Venantius, Fidelis, and Heribert continued to work on the island. They were supported in this work by the brothers and sisters. The mission was able to sink deep roots on the island of Ponape, even before the war. In the two missionaries, Fathers Venantius and Fidelis, the island had the good fortune to have two experienced men who were in close contact with the people. Even if the mission had to close the boarding school for boys and girls because of a lack of supplies and had to dismiss the majority of those who worked for the mission, even if the Japanese managed to hinder the missionary activities in many ways, nevertheless the missionaries succeeded, according to all indications, in maintaining what had already been established.

¹ Ed. note: Not true, at least in the case of Fr. Bollig who had been on Truk since 1912 also. This is proven by the excellent ethnological book which he published after his expulsion in 1919 (see Doc. 1919B).

Our survey of the mission field of the Capuchins in the South Seas has shown that during the four years of the war, much was destroyed. Much that the missionaries had planted through hard work was torn up and uprooted by the heartless Japanese. Indeed, their intention was that everything should be destroyed.

4. After the Armistice.

The week before peace was declared [1919], a Japanese steamship came to the islands to transport all the remaining priests, brothers and sisters away. As Father Venantius began to object, the man in command—a man from Ponape—informed the priest that they were in no way responsible for the deportation; the Japanese were acting under pressure from the Allies. Like sheep, therefore, herded into a narrow room, they were then all transported to Europe. That was the unhappy ending of the mission of the Capuchins in the weeks before the declaration of peace.

5. Who would be our successors?

Japan had entertained the idea of introducing missionaries of other faiths, but native Catholics, especially the lay teachers, informed their proud conquerors that they would be content only with Catholic priests. The government finally considered that the best thing to do would be to send the Catholic Admiral Yamamoto as ambassador to Rome. He informed Rome that the Japanese Government was in no way opposed to the Catholic mission, but that it would favor Belgian or Spanish missionaries. The result of the discussions was that the field of activity of the Carolines and Marianas, which now belonged to the Japanese, was entrusted to the Spanish Jesuits.

As the requests of the natives for a Catholic priest became more and more pressing, the mighty Japaaanese Empire was compelled to telegraph to the new missionaries requesting that they hasten their departure for the missions. They received the reply that the necessary money for transportation had not yet been collected. Therefore, the Japanese Government granted 10,000 yen to cover the transportation expenses to Japan, and free passage from Tokyo to the Islands. Finally, in 1921, the Spanish successors came to the islands.

IX. Conclusion.

Now [1964] after a few decades, a fourth different government controls the islands. With each succeeding power, a new speech and set of customs was introduced. Not so the faith, even though the Gospel was preached by men of different nationalities, for this was a divine seed which since 1886 had been sown into the hearts of the natives of the islands.

According to the statistics, more than half of the inhabitants of the islands are today Catholic, and, aside from a few thousand Protestants, there are now only about 6,000 heathens. An authority of the Apostolic Delegate in Tokyo informed me in Rome: "The priests have instructed the natives in their own language, and have published books in the same language; they have thus saved the faith, because everything would have been lost by the frequent changes of administration. The priests have published in five languages, not only catechisms and biblical stories, but also grammars, dictionaries, and prayer books. Thus, the Catholic religion has been firmly and permanently implanted in the hearts of the natives."

With this activity of the missionaries was joined, of course, the grace of God; it worked according to the words of St. Paul: "*Ego plantavi, Apollo rigavit, Deus autem incrementum dedit*" (1. Cor. 3.6).¹ The one who planted and the one who waters is merely the one who provides the external necessities in order that the plant may grow. But such a one does not give to the plants its interior power of life. The preachers of the Gospel can provide only the external requisites, but it is God who gives faith.

From 1886 until 1964, many missionaries have worked in the CAROLINES to sow the faith, many lay brothers watered, but it was God who blessed their work with success. Even Yap, which for a while had been unfruitful, has developed, as I was assured by the Apostolic Vicar. This increase is also the fruit of the perseverance of the faithful; and this, even though they were deprived of their shepherds for many years, and even though after the peace treaty, the powers of the world wished to entrust them to missionaries of another faith. Thus was fulfilled the thought of St. Cyprian: "When persecution comes, then will the crown of faith be granted, then will the warrior of God be proved. For we have not entered the battle to think of peace and forego the battle, especially since the Lord himself has gone forth as the first to serve in battle, the teacher of patience and suffering." Thus the faithful were tested, and the repeated persecution of the authorities had its own type of fruit: the peaceful little flock of Christians had conquered a power which at that time was regarded as one of the most powerful of the Orient.

New missionaries came, and they have worked with such success that on 23 February 1964, on Koror, the first **diocesan** priest of the missions, Father Gregorio Ramarui, a

1 Ed. note: Latin phrase meaning: "I have planted, Apollo has watered, and God has multiplied [it]."

native of Palau, was ordained to the priesthood by the Apostolic Vicar.¹ This day was a day of joy not only for the entire Catholic population of the Carolines and their missionaries, but also for the dead preachers of the Gospel who from Heaven took part in the great feast, a day of joy, also, for the many living priests, lay brothers and sisters who worked on the different stations of the missions.

After their expulsion, the Fathers of the Rhine-Westphalia Province were obedient to the command of our Saviour: "*Cum persequentur vos in civitate ista, fugit in aliam*" (Mt. 10.23).² They established a new mission in China, and, driven from there [in 1946], a third in Sibolga (Indonesia). That is the spirit of the Gospel. Those priests have scattered the seed of God's word on the Carolines, and it took root; they have sown it in Kansu, and this will come to blossom at a time of God's choosing; they are still sowing at the present time [1964] in Sibolga, and this, too, will bring its fruit.

But "*alius est qui seminat, et alius est, qui metit*" (Jn. 4.37). Thus it was in the Carolines, so in Kansu, and perhaps also in Sibolga. What in the eyes of the world is chance, namely that "one should sow and another reap," this is the plan of divine Providence in the Kingdom of the Lord.

1 Ed. note: First diocesan priest, yes, but th first Meronesian to become a priest was Father Paulino Cantero of Ponape, a Jesuit who was had been ordained much earlier, in July 1940.

2 Ed. note: Latin phrase meaning: "When you are chased away from one country, flee to another."

Document 1920D

**Japan's Mandate in the Pacific, by Junius B.
Wood**

Source: Article in Asia 21 (1921): 747-753.

[Attached]

JAPAN'S MANDATE IN THE PACIFIC

By JUNIUS B. WOOD

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A BUSY day was starting for Lobarío, chief of nine of the Ratak atolls in the Marshall Islands, the morning I landed on Wotje. For several hundred million persons a busy day may happen six times in any week, but for the dweller in the Marshall Islands it comes only rarely in a lifetime. Lobarío, son of a princess, was a chief in the days when the little low-lying Marshalls were seldom sighted by western vessels on the broad Pacific. He has remained a chief through all the years during which western statesmen have been solemnly discussing the group over mahogany tables, sending governors, soldiers and traders to be the real chiefs and moving the island kingdoms as the smallest pawns in the game of great nations. What a romance his shrewd old brain must have registered! That busy day of my visit, merely a flash on the screen, hinted of many changes.

I went to Wotje, not because it is Lobarío's capital, but because it is the island where Japan is going to establish its headquarters in the Marshall Islands, which the Japanese government is administering, together with the Marianas and the Carolines, under mandate from the League of Nations. Jaluit, the trading center of the group since the first American whalers lingered in the Marshalls, was the administrative headquarters under the German rule. But when the islands passed from Germany to Japan, the new government decided to shift the capital. German navy officers had made careful soundings in each of the thirty-two atolls of the Marshalls and had decided that Wotje, or Romanzov, with a lagoon measuring ten by twenty miles within its coral reefs, was the best suited for a submarine base, and later surveys by Japanese navy officers had corroborated that judgment. Moreover, Wotje's highest point was fifteen feet above sea level while Jaluit's was only seven—disquietingly low during typhoon season. Wotje had fresh water, better atmospheric conditions for radio and a lagoon full of fish that could be eaten without courting death. Obviously it was the place for the seat of government.

A few years ago Wotje's attractiveness as a place of residence was measured by its supply of coconuts and wives. That light-hearted age is gone. On the morning of my arrival, Japanese coolies were busy building barracks and sheds for the wireless station. A policeman had arrived—a policeman whose whiskers waved assurance of his pacific intentions in every breeze. The gay, carefree spirit had fled Wotje forever.

A young man came briskly along, carrying an account-book. "Chief Lobarío is in his house down the path," he said in excellent English. Of course, any visitor to the island must be looking for the chief. Lobarío's house was near the end of the village. I found it easily, for it was larger than any of the neighboring dwellings. In front, the low, overhanging roof was extended to make a sort of veranda, paved with rough white coral, level with the ground and enclosed by a fence, against which was propped a tin washtub. The other houses, of the thinnest thatch that would shed water, were scattered without any reference either to their neighbors or the broad, banana-bordered path along the shore. Women were hanging out the day's washing. The men carried the family

babies. The islanders have learned to wear clothes but stick to the old habit of letting the women do the work.

Spread on the ground in front of Lobarío's place were dozens of native baskets—made by splitting a palm-leaf down its stem and braiding the petals—filled with coconuts. They were the contributions of the islanders to their chief. Today such donations are entirely voluntary, but formerly a chief could be as relentless as an income-tax collector. Some island potentates even enforced tithes for the benefit of the American missionaries—a member of the church contributing two coconuts and a non-member one coconut a month for the cause of religion and education.

Three dogs were sunning themselves before Lobarío's door. In the shade at one side of the house, half a dozen husky retainers sprawled, gossiping, on the ground. The sandy beach was close in the rear. From within came the hum of voices; then, sharp and clear, the clack-clack-clack of a typewriter. That ticked off the change in the Marshalls. The waving palms, the thatch houses, women hanging out clothes and men with babies, the shouts of the workers on the wireless station, the ocean, smooth and glassy under the clear sun—these were real. But a clattering typewriter in the house of a native chief—I might have been walking into a New York office building!

Lobarío was sitting on the veranda in a steamer-chair, deep in a discussion with the young man who had directed me to the chief's house and with the lean, wiry captain of the Australian trading schooner *Mauno*. Through the broad open door, on the mats of the big, one-room house, I could see men, women and children, with the busy stenographer seated flat on the ground, his ancient typewriter on a wooden box and his fat legs stretched out on either side, the center of the picture. He was writing a contract for a copra deal, which the chief and the captain would sign. Christianity and experience have taught the simple native much since the days when he traded a cask of coconut-oil for a bottle of gin.

Lobarío motioned to a vacant chair, and I sat down. He said something in the native dialect. One of the women within picked up a coconut from the shadows, deftly extracted its "eye" with a sharp knife and offered the nut to me. In some countries a visitor is offered a cigar or cigarette, a cup of coffee or tea or a nip of something stronger, but in the islands of Micronesia the milk of a fresh coconut is the token of hospitality.

As I drank, Lobarío's grim old face relaxed into a smile. He seldom spoke English and he had to think for the strange words.

"What news America?" he asked.

This, I had found, was an almost invariable question in the Marshalls and Carolines. The older natives regard America as their patron country. The missionaries who taught them and befriended them, the drinking, fighting, dare-devil sailors who married their daughters and sailed away or remained in the islands to be laid to rest in the little cemeteries, the early traders who bargained for island products, almost all came from America. On every island that I touched, some native—a chief, a preacher or merely a plain citizen—would come to me



Thomas J. McMahon

A JAPANESE DENTIST IN THE MARSHALL ISLANDS

The Population of the Carolines, Marshalls and Marianas Is Said to Have Decreased One-Half in the Past Fifty Years. Medical Work and Sanitation Have, Accordingly, a Prominent Place on Japan's Program

with a present of an artistically woven mat or a handful of native fans and a greeting to "the stranger from America".

"The sight of one American here makes us hope that America, which first sent us the Gospel fifty years ago, has not forgotten us," said one venerable chief.

Half a century ago, Lobarjo had just come to his chieftainship, equipped with the lore that only a chief was permitted to learn. He knew how to lay the course of his canoe across the seas without a compass. To his skilled eyes, the curves of the waves by day and the stars by night told the location and distance of land. He knew by the whisper of the waves lapping the sides of the canoe, whether the paddlers were following the course. He had learned also which of the Marshalls had hidden pools of fresh water and where to dig for them. On that knowledge lives might depend. He had learned where treasures of tortoise-shell, the primitive wealth, were stored. In the age of constant wars, islands changed hands and often more than a generation elapsed before a tribe could recover the spot where its treasure was buried. The secret hiding-place was revealed only to the chiefs. Lobarjo still has the lore acquired as part of his education for the chieftainship, but it is of no more use to him than the picturesque old prairie-schooner is to the transcontinental traveler in America.

Yet, although Lobarjo's busy day called for the exercise of none of the *chieffy* qualities of olden times, it demanded no mean executive ability. He had to estimate how much copra he was likely to harvest in his different islands and how many yards of cotton cloth for trousers and calicoes for wrappers, how many hats, sleeveless undershirts and

red combs would be needed for his people. He had to drive a sharp bargain and he had to do it in a hurry, for he wanted to catch the steamer that sailed for Jaluit at noon (they travel by steamer in the Marshalls now), and the little Australian schooner with its cargo from San Francisco, to be traded for oil for England, would be gone when he returned.

A few hours after our first meeting, the missionary ketch, *Iju Ran*, brought Lobarjo aboard the schooner, on which I, too, was embarking for Jaluit. *Iju Ran* means "Morning Star". The little boat was named for the missionary schooner, *Morning Star*, which cruised these seas in the flush of early missionary enthusiasm, charting most of the islands and bringing the Gospel message to the natives. The *Iju Ran* had been lying idle in the harbor for months. Like everything else, it has been forced to slow down to the pace of the tropics. Many have tried but none has succeeded in speeding up the land of sunshine and slumber. The Japanese are new and enthusiastic.

Lobarjo wore a straight-brimmed, jaunty straw hat and a white linen suit, but shoes had never pinched his feet, as comfortable on the roughest coral as on the softest rug. The bewhiskered chief of police accompanied him. A congress of all the chiefs of the Marshalls was to be held in Jaluit. With their ambition to speed things up, the Japanese wanted more copra: so the chiefs had been called together to decide how many coconut-trees each tribe should plant that year. Fifty years ago such a congress would not have been dreamed of. Then, the chief's only problem had been to launch his war-canoe toward the island of some other tribe and return victori-

ous with a booty of enemy coconuts, women and heads.

That Lobario was a chief in that age and can remain a leader in the present, is evidence of the adaptability of the native. He is not the only one among the native chiefs who fought and wooed in wilder times. I saw Chief Moses sitting on a mat in the mission church at Jaluit, docilely singing a hymn in the native language, his gaily tattooed cheeks and neck contrasting strangely with a stiff white collar. Like Lobario, the short, stocky old man had a presence which marked him as a leader.

There is a wireless station on one of Lobario's islands, a steamer brings letters and newspapers to his capital every two months and he dictates his tribal decrees to a stenographer with a clickety-clack typewriter. Japan has fallen heir to a ready-made civilization. But the civilization of her new possessions is different from her own, and she is going to make it over.

What will Japan do with the islands? is the question that Westerners have been asking ever since the mandate over German Micronesia was given to the Japanese. This is a question to which time alone can give the answer, but what Japan has done in the islands during the four years of her occupancy is quite another matter. She has taken her stewardship seriously and already can point to many things accomplished.

The principal activity of the Japanese government in Micronesia, up to the present, can be summed up in one word, schools.

Seventy years ago the natives of the Carolines and Marianas learned to say "Good morning" when they met a stranger. Thirty-five years later they were taught that "Buenos días" meant the same thing. Twenty years ago they were well drilled into "Guten Morgen" as the approved greeting. Today they pass with a gentle "Ohayō".

Every nation that has lingered along this quietest of the world's byways has had an ambition to teach the natives a new tongue. The Micronesians had languages of their own—a different tongue for each cluster of islands. It was quite sufficient for their every-day needs, and it continues to be so. To say "Good morning" and "Good-by" in five different languages is the extent of their polyglot education. Those who came to teach ended by learning the vernacular of the locality. If there is a universal language in the islands, it is English—the language of the first missionary teachers. It is spoken by many of the middle-aged men. The children now are learning Japanese. With another generation it may be the common language.

As I approached the openwork houses of the Kanaka village of Tanapag, on my first day on Saipan in the Marianas, I heard the patter of bare feet along the path and the puffing of winded runners. Every day is warm in Saipan and a leisurely pace moistens a stranger, even in January. A boy of fifteen, a slate under his arm and his straight legs unhampered except for a loin-cloth, passed lightly. Close behind trotted a girl in a short shirt, her school gown wrapped around her slate, a good second in the race. After that came other children, in descending sizes and diminishing degrees of apparel.

"School in Garapan," a breathless youngster explained in Japanese. Garapan, the largest village on the islands, was four miles away. This was the daily Marathon to and from school. I was reminded of rural localities in America, in the days, not so very long ago, when the

first little red schoolhouses were few and far between.

Several weeks later I left Saipan. Aboard the snorting launch that took us through the winding reefs to the ship, lying at anchor two miles offshore, was the village schoolmaster, who was going to Japan for a vacation. The entire school was on the shore. He leaned over the side of the little boat, raising his hat and bowing solemnly to his charges left behind. Waving their hands, shouting farewells in Japanese and their own language, the children waded out until the water was above their knees, and some of the boys, as much at home in the sea as on land, swam splashing after the launch.

Rota Island, which is smaller than Saipan, has only two officials—the school principal and the chief of police—the omnipresent symbols of government in all Japan. These two fill, in addition to their own, all the other offices on the island. Aside from their families, the only other Japanese resident is a youthful manager of the local trading company. He also teaches school in the afternoons. Teaching is the principal occupation of the island.

At Jaluit, in the Marshalls, I found the boarding system fully developed. Girls and boys are brought to Jaluit from the other little coral islands in the atoll. They are boarded at government expense and they sleep on the floor of the schoolhouse at night. The cleverer ones put their education to practical use in the few offices on the island; the others get less intellectual jobs. The first graduates were given a sight-seeing trip to Japan.

For years the workers of the American Board of Commissioners for Foreign Missions were the only teachers in the islands. They have remained there through various vicissitudes. Spain took formal possession of the Carolines and Marianas in 1886. New schools were opened, under government patronage, to teach Spanish for use here below and conduct to insure salvation in the world to come. Rivalry between the American and Spanish missions resulted in bitterness and bloodshed.

After Germany purchased these two groups in 1898 (she had occupied the Marshalls since 1885), Spanish was no longer necessary for present jobs or future happiness. German became the mark of higher education. Since the new government was more interested in the practical, utilitarian task of raising more coconuts than in problems purely spiritual, churches and schools were left to the missionaries. German Catholic missionaries replaced the Spanish priests and German Protestant missionaries took up the work on the islands where Americans were not located. The native might be either a Roman Catholic or a Protestant, according to his inclination, but, if he went beyond the rudiments of schooling, he must be taught German as well as English. Most of the islanders were content to learn the "four R's" in their native vernacular. With the latest change in government, Spanish priests have again been sent to continue the Catholic work, with the assistance of Japan, and two Japanese Protestant clergymen have been placed in charge of the missions on Truk and Ponape, in the Carolines, where the German Protestants formerly had their headquarters. Both denominations once had numerous schools, but those under German missions were closed during the war and not reopened.

Under Japan, schools directly controlled by the government are being started for the first time. If the present practise of closing an American mission school as fast as a government school is opened in the vicinity is carried



Thomas J. McMahon

JAPANESE COOLIES MINING PHOSPHATE

On Angaur Island, in the Pelews, Some 40,000 Tons of Phosphate Were Mined Last Year. The Phosphate Industry Is a Naval Monopoly, Handled by a Fertilizer Combination, and Does Not Benefit the Natives

through (a re-reading of the mandate terms has caused some of the Tokyo officials to suspect that they may have been too energetic in this respect), there will soon be no schools save Japanese government schools. In the future, private schools must conform to the educational act of Japan, though, according to Rear Admiral Nozaki, the naval governor, such schools probably will not be permitted, even if they do not teach religion.

In the seventy years that it has been working in the islands, the American mission alone has established close to one hundred schools. All except three of these are now under native teachers or preachers, products of earlier mission schools. Only "good" boys and girls are accepted in the mission schools and some of them continue in school, good and lazy, until long past the age when they would go to work in any other country. Such schools are usually below par in curriculum and they do not offer equal opportunity to all; for some boys and girls are wayward even in the little islands where everybody's life is as open as the sun-kissed sea. However, the mission schools have been the big influence in the great advancement that the natives have made in one generation. They teach kindness, cleanliness and Christianity, as well as reading and writing. The natives are reluctant to see them closed.

The government schools not only receive all children between the ages of ten and fifteen but compel them to attend school if a school is accessible. They do not give any religious instruction, unless glorification of the imperial dynasty may be considered religious.

In Japan the government participates in everything from the finances of big business to the innermost thoughts of its humblest subjects. The schools on the islands are

naturally subjected to unbending discipline—uniformed schoolmasters with swords at their sides, children bowing double with lowered eyes when the petty official passes. The spirit of a quiet race is being broken to satisfy vain egotism. Such things are not seen in Japan. But the authorities say that a show of force is necessary to compel respect from the natives, though the Micronesians of today are the most peaceable of peoples.

Under previous régimes, the mission schools taught in the language peculiar to the island on which they were located, using Roman letters for the written language. Years ago American missionaries translated the Bible and various text-books into the different Micronesian dialects. Once the natives had mastered elementary subjects in their own language, it was an easy step to a higher education in English.

The new teachers use neither the native language nor the Roman letters. Instead, the children learn the fifty angular *kana* characters of the Japanese alphabet and use the Japanese language. The few years' schooling possible since Japan arrived have turned out a small number of boys who can read simple sentences—not in the ordinary writing in which Chinese ideographs are liberally used but in the simplified phonetic writing—and a large number of young people who can speak Japanese fairly well. If the school system is extended as planned and is continued with the present expensive enthusiasm, possibly in half a century everybody on the islands will be able to speak Japanese and there will be a uniform language for the thousand spots of rock and sand in the Pacific.

The rudiments of industrial training that the government schools have introduced and propose to develop into courses in manual training and household arts, bring a

ready response from the nimble-fingered children. Mats and fans woven of pandanus or palm-fiber in new designs, carvings, toys carved from wood and useful articles from coconut-shells, and drawings in ink and water-colors, which the Micronesians learn to make in the schools, reveal that the artistic instinct which is inherent in

Most of the patients were victims of venereal diseases or of tropical frambesia, which could easily be avoided with any knowledge of hygiene. A nominal charge of five sen was made for medicines. Under the German naval surgeons, the knife was favored as a quick and easy method of curing all ills. The natives were afraid of the carving; so



J. T. McGarry

A GUAM INTERNMENT CAMP FOR THE CREW OF A GERMAN WARSHIP

On Account of the Expense of Administration, the Former German Owners of the Carolines, Marshalls and Marianas Never Made Much Headway with Their Development. Japan, too, Finds Administration Costly

the natives is capable of being turned to practical use.

There is no reason to doubt Japan's statement that her zeal in establishing schools results from a desire to improve the social and moral condition of the natives; for education is prerequisite to their advancement. A national pride in making Japanese the universal language among 50,000 people may be an added factor. America inaugurated in the Philippines a similar policy of education, the beneficial results of which are unquestionable.

The plan is to have enough schools so that one will be within reach of every child in the mandatory. It is an ambitious program, with unlimited possibilities of expense, for the islands are scattered over a vast space. The last available government figures showed a revenue from the mandatory of 244,448 yen—collected chiefly from import and export duties and head-taxes—and expenses of 568,017 yen. Nearly one-third of the expenditure went for schools, and the work was hardly started. At that time the government had 17 schools for natives with 37 teachers and 15 assistants and 1,867 boy and 627 girl pupils. Two schools for Japanese children with 24 pupils and 7 teachers were also listed.

Schools are not the only institutions for public welfare supported by the new government. All of the hospitals formerly maintained by the German administration have been taken over. In all, there are six government hospitals. The one on Ponape, in the Carolines, had three patients at the time of my visit. The Ponape islanders wear fewer clothes than some of their neighbors and have less dirt and disease. The hospital on Jaluit was full of patients. On some days nearly a hundred persons were treated there at the separate clinics for men and women.

they shunned the hospitals. The patient Japanese physicians favor the slower process of medicine and the fear of hospitals is abating.

Medical authorities say that in fifty years the population of the islands has diminished one-half. The rate of infant mortality and of deaths from infectious diseases is terrific. The government has plans for improving sanitary and hygienic conditions. Judging from outward appearances in the islands, these plans have not gone far beyond the documentary stage in headquarters.

When the war interrupted, a scheme was near completion to train natives in the hospital in Jaluit and distribute them among the islands. They were to give emergency treatments for accidents and to furnish instruction in hygiene, as a preventive of infectious diseases. This project has been revived but it will take time and money, and the hospitals are already abreast of the schools as far as expense is concerned.

The commercial value of the islands is represented by less than 6,000 tons of copra exported annually. The next largest export is 285 tons of sugar, all from Saipan. On Angaur island, one of the Pelew cluster, in the Carolines, which Germany developed, some 40,000 tons of phosphate were mined last year. The phosphate industry is a naval monopoly, handled by the Japanese fertilizer combination, and does not benefit the natives. Tortoise-shell, ivorynuts, button-shells, cocoa and other fruits of the tropics are produced for export, but in small quantities.

The productivity of the islands is capable of increase, but the figures show that the production of both copra and phosphate has actually decreased since the Japanese

occupation. Typhoons and plant sickness have killed many palms throughout the groups. In the Marshalls, where, normally, more than half the annual output of copra for the groups is produced, a typhoon recently leveled the trees on the three southeast atolls. On one of these, Majeru, new trees are being planted systematically under Japanese supervision. In a few years the production will be several times what it was before.

The Carolines, some six hundred islands, most of them coral clusters around higher volcanic islands, are the home of seventy per cent of the population of the mandatory. There, local food requirements reduce the quantity of copra for export. On Yap, the westernmost of the group, the trees, which had just recovered from "the sickness", were struck by a typhoon six months ago. That island will be on limited rations for several years.

The fourteen Marianas, not counting Guam, are all basaltic; five of them have active volcanoes. Several are uninhabited and only three—Saipan, Rota and Tinian—have any appreciable commercial value. The coconut-trees on Saipan, the largest of the group, have also been blighted by the mysterious sickness, dreaded by every native as a curse from above.

On Ponape is a big botanical garden with specimens from every island in the three groups. The jungle is slowly strangling it. Much useless waste of the time and money of private experimenters might be saved if the government would put this station into service again. Botanists from the Imperial University of Kyoto have been invited to take charge of the garden, but none has made the trip. The jungle is not waiting for them.

The natives have been neglecting their crops. Grading the little pathways that suffice for roads is, at present, the chief native activity. This service is required of them by the government. They are also required to handle cargo when ships are in port. The mandate terms specify that they shall be paid for their work, but their wants are few, and money is of small value to them. Except on Yap, work is not a part of their scheme of life and naturally they complain that they are worked too hard. While the roads improve, the crops decrease—sometimes until hunger threatens the natives. Though apparently robust, they have a capacity for only so much work, and neglect their own crops of coconuts, breadfruit and taro.

Japan, despite the oft-repeated fallacy that it is overcrowded, has done nothing systematically to encourage the colonization of the miles of fertile, uncultivated areas in the islands. When the German islands first came under Japanese control, four years ago, there was a rush of hastily formed development and trading companies whose knowledge of the tropics had been acquired in Tokyo offices. They expected to grasp a fortune over night by bartering with the natives, commandeering plantations or cultivating plants unsuitable to climate or soil. Most of them were doomed to failure from the start. Some did not have the finances to carry them through the non-productive years and others were discountenanced by the naval authorities on account of actions difficult to forget even though they were punished. The original Japanese trading company, which was competing with the Jaluit Gesellschaft when the latter was exploiting the islands under the patronage of the German government, is the sole survivor.

It is the small colonist—the man who will go to the islands with his family and build up a little plantation

with the intention of staying, not the man lured by the prospect of a few months of high wages, whose one thought is to get back to Japan—who will increase the productivity of the islands. However, the government, instead of encouraging the settler through his lean years by financial assistance, makes it difficult for him even to get to the islands by requiring that he have a thousand yen before he can leave Japan. A few Japanese of fairly independent means have started the slow and patient process of carving plantations from the jungle. However, most of the Japanese in the islands are workers on the sugar plantations of Saipan, in the Marianas. From there, they can get home quickly. The Japanese subject does not want to leave Japan and will not unless there is a big inducement.

So long as the islands are under naval administration they will not be open to the commerce of other nations. Foreign ships wishing to trade among them must secure a permit from the naval headquarters in Truk, foreigners living on the islands must secure a similar permit if they wish to travel from one group to another, and foreigners wishing to go to the islands must pass inspection and get a permit from the naval department in Tokyo. Securing a permit requires many formalities and long delay. In many instances the latter is unending. The permit is not refused. It merely is not granted.

Burns, Philp & Co., Ltd., of Sydney, Australia, have a permit for their 280-ton schooner *Mouno* to trade in the Marshall Islands, but all trading must be done from the schooner. They have not been able to secure a permit to open a trading-station or depot ashore. Atkins, Kroll & Co., of San Francisco, have permission to send a ten-ton schooner from Guam to Saipan, sixty miles away, but have not been able to secure a permit to trade at Rota or Tinian, islands between Guam and Saipan. Once the San Francisco company thought everything was arranged for trading in the Marshalls. A schooner was stocked, stopped at Truk and secured the permit. When it reached Jaluit, the captain was informed that the permit gave permission for trading only inside the lagoon of Jaluit atoll and not at any other islands in the Marshalls.

A few men of various nationalities, living the autumn of their lives on the islands, are the only other foreign traders. They have little stores in connection with their plantations. Until recently, they have been forbidden to export or import anything. They could obtain nothing to sell and were forced to buy from the Japanese stores what they needed for their own families. That restriction has been removed, but they still are obliged to sell their copra to a trading company instead of shipping it themselves. The government fixes a maximum price to be paid to the natives for copra and for necessities such as chickens, eggs, pigs and ducks. There is no farmer vote: store prices go up, but those of raw material do not.

In all the islands, only forty-eight persons are listed as foreigners. Most of them are Americans, but there is a sprinkling of English, French, Spanish and Portuguese. Few of the Germans have been permitted to return. Among the foreign inhabitants are only eleven women, three of them missionaries. The children and grandchildren of foreign fathers who married natives number many hundreds.

Tokyo is having a hard struggle in deciding what form of administration to give the islands. Some urge that the naval authorities be withdrawn entirely, but their removal



Thomas J. McMahon

THE CHURCH OF THE AMERICAN MISSION ON JALUIT IN THE MARSHALLS

The Workers of the American Board of Commissioners for Foreign Missions, for Many Years the Only Teachers in the Islands Now Governed by Japan, Have Established There Close to a Hundred Schools

not a part of the present plan. It contemplates putting the mandate nominally under a civil administration and withdrawing the naval detachments from all the islands except Pelew, Truk and Ponape, but the civil administration will continue to be responsible to the naval authorities, who will retain their headquarters in the mandatory, and wireless stations will be operated on certain other islands in addition to the three named.

Though it has not succeeded in increasing the number of coconut-trees, the present government has made ten employees grow where one grew before. The civil administration with a naval administration over it means a duplication of officials and employees on every island. Ponape, which formerly was the headquarters of the administration, with a governor, two or three other officials and as many foreign employees, now has a staff of five naval officers and thirty sailors with an equal number of civilian officials and employees. Truk, the present headquarters, has several times that number of officials. The other islands have fewer. Expensive administration was assigned by Germany as the principal cause for its failure in this colonization venture. Under the present government, also, with a big outlay for salaries, the task of administering the islands is costly.

Though the present headquarters of the government is on Truk, situated in about the center for all the islands, Pelew is to be the future capital of the mandatory. Pelew is a cluster of rocky islands that could be fortified if occasion required or the mandate permitted, with a reef off the west coast, where a harbor of ample size to accommodate several fleets might be developed. There is no indication that the Japanese are fortifying any of the

islands or that they are using them as naval bases by building docks or shops and storing an unusually large amount of supplies. All these things are forbidden by the mandate. Of course, there is no reason why an efficient navy should not be awake to the possibilities. Pelew is about five hundred miles east of Mindanap in the Philippines, almost directly opposite Davao Bay with its considerable Japanese colony. In time of need the islands stretching along the equator would be the southern frontier for Japan. On the map, the water route between the China coast and the Philippines is protected by Formosa. The route on the east coast of the Philippines passes Pelew, while circling Australia; another course skirts Wotje, Lobarjo's headquarters on the other end of the Marshalls.

Japan has been given the responsibility for a peaceable people, powerless to determine their own destinies in the great world of affairs, and says she is administering the islands for their welfare and happiness. It is easy to find natives in Micronesia who are dissatisfied with Japanese methods. The same might be said of any colony of any nation, including the Philippines. Mistakes have been made, but many of the causes for complaint have been removed. In the early days much depended on the petty officials. Some were harsh, others too inclined to fraternize. Now a uniform policy has been adopted for all the islands. Outsiders should not begin to criticize before Japan has had time to make good her promises. And, of course, the easiest way for her to avoid adverse criticism or suspicion of what she is, or is not, doing will be to permit men and women of other nations free access to these alien lands which she now governs.



The Cathedral or Church of Dulce Nombre de María, recently rebuilt. This church stand on the site of the original house of worship built in 1669

The Agaña cathedral was rebuilt by Fr. Luis de León, 1909-19. It would last until July 8, 1944, when American bombs destroyed it completely. (Originally published in the magazine Natural History).

Document 1920E

Guam news for 1920

Sources: Articles in the Guam News Letter, February, July and August 1920.

Note: Captain Wettengel mentioned below was the new Governor of Guam. The giant air ships, also mentioned below, were to be called the Flying Clipper Ships and they did not begin to cross the Pacific until the late 1930s.

San Francisco Museum Gets Stone Age Relics of Guam

Collection of 580 Pieces Comprises Largest in This Country Gift of Navy Man

(Implements of Ancient Chamorros Gathered by Sergeant Hornbostel)

A collection of ancient stone implements from the island of Guam was presented to M. H. de Young for the Memorial Museum in Golden Gate Park yesterday by First Sergeant H. G. Hornbostel to the United States Marines.

The implements were collected by Sergeant Hornbostel while in service in Guam and consist of 580 pieces, which makes it the most complete collection of its kind in the United States. Sergeant Hornbostel presented the American Museum of Natural History of New York City with a smaller and less complete collection a few years ago and the two are the only collections from Guam in this country.

Included in the collection are adzes, hammers, chisels, hatchets, mortars, fish-net sinkers, and scrapers. With the exception of the scrapers the implements were chiseled, carved or ground out of hard coral rock formations or a stone resembling granite. The scrapers are made from conch shells. Two hundred specimens are sling-shot stones, worked out of hard stone by using other stone implements with which the prehistoric Chamorros of Guam used to kill their food.

Have Steel-Like Edges

The sling-shot stones were ground down by laborious rubbing with other stones, and from their pointed shapes and fine balance show that the ancient natives of the island understood the principle of the increased force of pointed projectiles.

One of the specimens is a large spherical fish-net weight used by the ancient fishermen off Guam, where the Pacific reaches its greatest depth. The weight was worked

until it was perfectly round, and then two holes were bored in each side through which the bait was fastened with thongs.

Collecting Relics His Hobby

Sergeant Hornbostel, who in twenty years' service with the Marines in China, the Philippines, Guam and other portions of the globe has made a hobby of collecting relics of past races, says the implements and the stone writings found in caves on the island of Guam show that an advanced prehistoric race of Chamorros living there were closely connected with other early South Sea races of stone age men.

The implements were found beneath old ruins on the island, and in many cases unearthed with difficulty, as the Chamorros were superstitious about digging into the ruins of their ancestors. The sergeant finally discovered that the natives would bring him old relics for a can of salmon.

Food Allays Superstition

"Then they thought that perhaps their ancestors would be peeved," said Hornbostel, "and I told them to ask their ancestors about it. They would go off and the next day come back and say that, it was all right, and get the can of salmon."

Sergeant Hornbostel was chief forester on the island of Guam while stationed there, and is now connected with the Marines' recruiting service, 320 Market Street.—*SAN FRANCISCO CHRONICLE*.

July 1920.

SHIPPING NOTES

In Port.

The U.S.S. **Bittern**, Station Ship, Lieutenant George B. Evans, U.S. Navy, Commanding.

The U.S.S. **R. L. Barnes**, Station Oil Ship, Lieutenant W. P. Bachmann, U.S. Navy, Commanding.

The U.S.S. **Napa**, Station Tug, Lieutenant (junior grade) Chester N White, U.S. Navy, Commanding.

The U.S.S. **Pensacola**, Lieutenant Commander H. C. Coburn, U.S.N.R.F., Commanding.

To Arrive.

U.S.A.T. **Great Northern**, about August 5, 1920, from Manila, P. I.

Arrivals in Guam.

The U.S. Army Transport **Logan**, Master C. F. Williams, arrived at 2:25 p.m., June 26, 1920, from San Francisco, California, carrying on board 114 bags of mail, 76 tons of government stores and eighteen (18) passengers for Guam.

...
The U.S.S. **Pensacola**, Lieutenant Commander H. C. Coburn, U.S.N.R.F., Commanding, arrived at 8:05 a.m., July 8, 1920, from San Francisco, California, carrying on board 1,310 tons of coal, 700 tons of supplies, 19 bags of mail and fifteen (15) passengers for Guam.

...
Departures from Guam.

The U.S. Army Transport **Logan**, Master C. F. Williams, sailed at 5:05 a.m., June 27, 1920, for Manila, P. I., with 17 bags of mail and forty-eight (48) passengers from Guam.

...
August 1920.

FLY ACROSS PACIFIC

Giant Flying Boats Planned for Trip.

Will Cross From California to China, 8,777 Miles in Four Hops.

NEW YORK.—Two Giant flying boats for the first flight across the Pacific Ocean are being planned, according to the Manufacturers' Aircraft Association. These planes will be nearly twice the size of the NC-4, which made the first trans-Atlantic flight.

The proposed route lies from San Francisco to Hong-Kong, China, a distance of 7,616 nautical miles, or about 8,777 land miles. Stops will be made at Honolulu, Wake Island, Guam and Manila.

The flight has been made possible, the association says, by an invention of Edson Gallaudet of East Greenwich, R. I., whereby three Liberty engines are coupled to one 18-foot propeller. The new boats will have three separate power plants, each containing three high compression Liberty engines, or nine motors to each ship.

The boats will be triplanes with a wing spread of 150 feet, as compared with a spread of 126-1/2 feet of the NC-boats.

Each boat will have a wing area of about 6,000 [square] feet and carry a crew of 16 men. The hulls will be 67 feet long, 22 feet longer than that of the NC-craft.

Three high compression motors will drive each of the three propellers. Each unit of three motors will be installed in a separate nacelle, thus making possible repairs while in flight. Each propeller will be driven by two motors with one in reserve.

Enough gasoline can be carried to permit a cruising radius of 2,500 land miles without stopping. *BUTLER COUNTY RECORD.*

1 Ed. note: This ship brought, among others, Captain and Mrs. I. C. Wettengel, U.S.N., and Professor H. E. Crampton, wife and two daughters.

GOVERNOR AND MRS. WETTENGEL RECEIVE

A reception and dance was given at the palace on Wednesday, August 18th, by the Governor and Mrs. Wettengel. Practically all the officers and their families were present.

The music for the dancing was furnished by the Navy orchestra led by band-master E. Pellacani. The music was excellent.

Refreshments were served at 10:30 and when the guests began to leave at 11:30 murmurs of "just like old times" et cetera could be heard almost anywhere in Guam.

Document 1920F

**Guam, our Tropical Real Estate,
by Roy C. Smith**

Source: Article in Asia 20 (1920: pp. 323-330).

[Attached]

GUAM, OUR TROPICAL REAL ESTATE

By ROY C. SMITH

Former Naval Governor of Guam

In Aug 20 (1920)

If you are a lover of the Pacific with its soft breezes, its coral reefs, its gem-like islands, its copra, its small trading vessels that nose their way into creeks and bays to trade with soft-voiced, idle, good-natured natives; above all, if you like tropical warmth and color, you would like Guam, the first possession of the United States that the sun shines on in his daily passage.

It will be recalled that Guam came to us as a result of the Spanish War, captured by Captain Glass, of the *Charleston*, in 1898. The Spanish governor regretted that he could not return the salute he thought was being fired, because he had no artillery in place. He did not even know that war was going on, in that out-of-the-way corner of the Pacific. For Guam is the southernmost island of the Mariana group, 3,300 miles beyond Honolulu, 1,400 miles from Yokohama, 1,500 miles short of Manila. It was discovered by Magellan in 1521, but was not occupied for another century or more. At first there were bloody wars, in which most of the male natives were killed; but when the island came into our hands the Spaniards had been in more or less peaceful possession for two centuries.

In April, 1918, I was commissioned by the President as Governor of Guam, and in May steamed out of San Francisco on the army transport *Thomas*. Just three weeks later, early in the morning, we sighted Guam on our port bow, an inviting wooded island thirty miles long, with a 500-foot plateau terminating in abrupt cliffs at the northern end, the rest undulating country rising into hills 1,300 feet high in the southern part. The *Thomas* circled the island on the north and came to anchor in the only important harbor, San Luis d'Apra, now called simply Apra, half way down the western coast. This port is beautifully situated, with Cabras Island and reefs to the northward and Orote Peninsula on the south. With improvements it could easily shelter a fleet. A run of a mile or two through the quiet waters of the harbor and a dredged canal brought us to the landing-place. Thence, five miles of smooth coral road, winding along shore and through palm groves and native villages, leads

Agana dates back for centuries and is probably older than any American town or city. Its inhabitants number at present about nine thousand. The town is on the sea, protected by a reef, with a range of hills behind. Native houses of wood, raised from the ground, with thatched roofs; old Spanish buildings of masonry, low, rambling, with thick walls and roofs of tile, and nondescript American structures, largely framework surmounted by corrugated iron roofing, make up the architecture of Agana. The principal buildings are grouped

around a plaza of two-and-a-half acres. The Roman Catholic cathedral is modern, on the site of an older building. Government House is of Spanish construction and old. Government offices occupy the ground floor and the governor's quarters are upstairs. Other Spanish buildings are now used as marine barracks, court house, jail, house of congress, post-office, paymaster's office, and schools. Watched from the galleries of Government House, the Plaza life unfolds like an opera. It begins with "colors" and the "Star-Spangled Banner", the school children playing American games and going through their setting-up exercises to music before the school hour, younger children chanting the catechism in the Roman Catholic parochial school, native women going by in their picturesque costumes (especially on Sunday, in all the colors

of the rainbow), and a constant procession of native carabao and ox-carts, bicycles, horse carts, motor trucks and automobiles, native policemen, and lastly officers, marines and bluejackets, in white or in khaki—all in a vivid tropical setting.

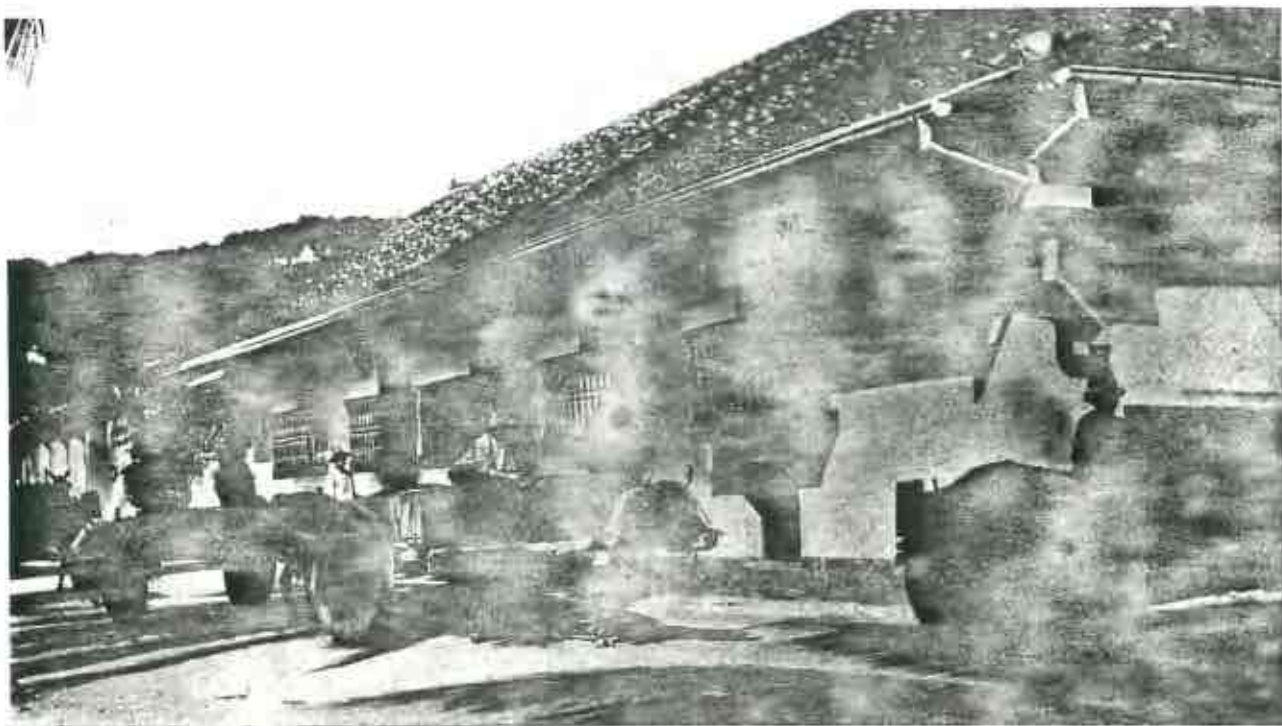
The climate of Guam is agreeable and healthful, winter temperature averaging about 77° and summer temperature 81°, with cool nights. There is a great difference, however, between the lowlands, often shut in by neighboring hills, and the plateaus and higher elevations. A large part of the inhabitants and most of the foreign colony unfortunately live on the lowlands, and in the matter of health, especially in the case of foreign women and children, they are likely to suffer. But this can be avoided, and steps are already being taken to bring about an improvement. Plans have been approved by the Navy



WHERE DAY BEGINS IN THE UNITED STATES

Guam Forms the Apex of a Triangle of Which Manila and Tokyo Are the Basic Points

Thence, five miles of smooth coral road, winding along shore and through palm groves and native villages, leads to Agana, the capital of Guam.



NATIVE BULL CARTS IN AGANA, THE CAPITAL OF GUAM

Agana Dates Back Many Centuries and Is Probably Older Than Any American Town or City. Over Half the Population of the Island Is to Be Found Living at the Capital.



WHERE COCONUT PALMS AND BANANA TREES MAKE THE COST OF LIVING LOW

Side by Side One Sees Native Thatched Houses of Wood, Old Spanish Buildings of Masonry with Tiled Roofs, Nondescript American Structures with the Ubiquitous Corrugated Iron Roofing

Department for utilizing the plateau back of Agana for quarters and administrative purposes, as well as for drills and exercises.

The natives themselves are amiable and intelligent, but backward. The children love our American games. I have seen little girls playing on the Plaza, using a bamboo stick for a bat and green lemons or oranges for a ball. Some of the young men would almost fill league positions in baseball. The ordinary laborers are often described as lazy, but idle would be the better word. They have few needs, and these few do not require much exertion for satisfaction. They will work hard enough, however, when their interest is aroused and an immediate advantage becomes obvious. They accept typhoons, earthquakes, and all the vicissitudes of life with apparent unconcern. On the other hand they are religious and receptive of spiritual advice. Most of the natives are, and have been during the long Spanish occupation, Roman Catholics, though there are a few Protestants. The bishop and priests are Spanish Capuchins. The religion of the islanders seems to be largely interwoven with native superstitions and myths, in which spirits abound. The best of relations exist between the church authorities and the island government, and the priests and clergy in their sermons do much to help the policies of the governor.

The rather involved mental attitude of the native is illustrated by the following written statement made by a petty officer of the station ship to his captain, in explanation of not having settled a bill some time overdue.

"The bill for the furniture was sent to Sanchez as the goods were purchased in his name, therefore I was to pay my part to him. At the present time this is how the matter stands. By agreement between Sanchez and myself he was to collect from Mendiola \$17, this amount Mendiola owed Pangelinan. Sanchez was to use this money toward the balance due him from me which was \$37, and I was to pay Pangelinan the \$17. Sanchez was to collect and use as stated above \$15 from Mendiola that Mendiola owes me. In the latter part of December, 1916, I paid Sanchez \$5 in cash which was a payment on my part of the furniture. The total of these three amounts is what I owed Sanchez, and at the present time I do not owe Sanchez anything.

"JUAN PEREZ."

Congress has never legislated on Guam. The President turned it over to the Navy Department to govern. The naval station is largely fiction, but it affords a basis for organization. The commandant of the naval station is governor, and the island government officials are supplied largely from the naval station personnel. The law in effect is the old Spanish law, modified from time to time by the acts of successive naval governors. The Navy Department occasionally issues orders, but in most matters the governor is practically supreme. Legislation is simple. The governor sends for a stenographer and dictates a law, which then goes to the printer and is in time duly circulated. Tax laws are no exception. To their credit, be it said, the benevolent autocrats who have ruled the island for twenty years have done little harm and much good. The first one of them, Governor Dick Leary (Captain, U. S. N.), ordered each native not otherwise employed to provide himself with "at

least 12 hens, 1 cock, and 1 sow". He also instituted civil marriage. Many of the natives, owing to the fees, had been dispensing with the ceremony. He ordered everyone to comply with the law, and if the priests would not marry people, he would, for nothing.

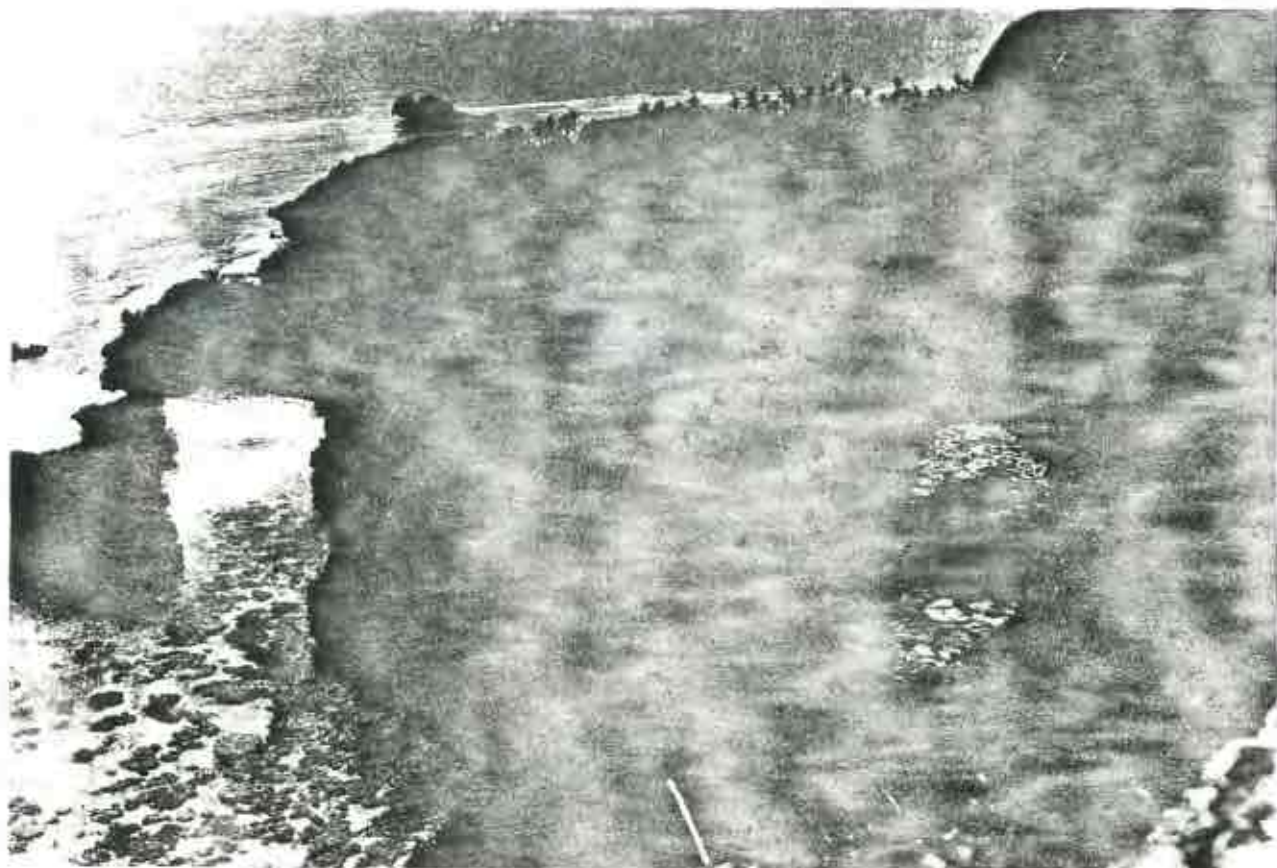
The island government is completely organized, with all departments, including a judiciary. There is no legislature as such, but there is a congress, advisory in nature, appointed by the governor. It has been in existence only two or three years and has not accomplished a great deal so far, but it will no doubt develop in time. The governor really combines legislative, executive, and a large part of the judiciary power, since an appeal lies to him in practically all cases. To govern a little kingdom of 15,000 persons under such conditions is really an interesting task.

The efforts of the Naval Government of Guam, as it is called officially, have been so far directed toward educating the people and developing the island, obligations coincident with possession.

The greatest problem now and in the past has been the production of enough food to satisfy the needs of the island. The garrison and foreign population and many of the natives live largely on imported food. Given a typhoon that destroys nearly everything growing and the cessation of external communication, the island would starve. This nearly happened in the summer of 1918. A typhoon destroyed the crops and fruit trees, the army transports had been diverted owing to exigencies of the war (no commercial lines stop at the island) and appeals to the Shipping Board were without effect. The navy had some weeks' supply of food for the garrison in storehouses. The natives had no storehouses and practically no food. Fortunately we secured a navy collier in the Philippines, which in the course of a few weeks arrived with 875,000 pounds of rice alone. Her cargo tided over the situation.

There are about 3,000 able-bodied male natives in Guam between the ages of 16 and 60. More than 600 of these are employed steadily by the federal or island governments. Some 400 more are engaged in various town occupations. This leaves 2,000 for agriculture or grazing enterprises, a number sufficient to make the island self-sustaining, with modern methods, and suitable storehouses and granaries.

The economic difficulties with regard to agriculture are many. But the lack of granaries prevents the growing of crops more than sufficient for current needs. Again the staple product is copra, the dried meat of coconuts, which is not food, and most of the proceeds from the sale of copra go for imported food. Also the natives have a habit of flocking into the towns. Their belief in spirits largely accounts for this; they feel safer with other people about them. Very few of them have any town occupation and consequently spend hours on the roads and trails, going to and returning from their ranches, time entirely wasted. Fifty per cent of the population of the island live, or sleep, in the one town of Agana. Agriculture under these conditions is indeed difficult. Remedies have been devised and are already in partial effect. In the first place it was desirable to get the ranch-owners into the country. To this end town taxes were heavily increased. The proceeds went into separate improvement funds for the towns in which they were collected, to be spent largely for sanitary



THE BEAUTIFUL CORAL WATERS AND PALM-FRINGED SLOPES OF GUAM

The Island Is Thirty Miles Long with a 500-Foot Plateau Terminating in Abrupt Cliffs at the Northern End, the Rest Undulating Country Profuse in Tropical Vegetation

measures and fire precaution. A bounty was placed on cultivated land two-thirds greater than the average land tax, which, obviously, is paid by the holders of idle lands. Then, during the war, all persons without other occupation were required to take up agriculture, either for themselves or as laborers, and ranch-owners and their laborers were required to live on their ranches. To provide agricultural implements and storehouses the last Congress was asked to establish a system of rural credits. This was supported by the Navy Department and a suitable bill was introduced, but it did not come up in time, and on reintroduction it went out in the present Congress.

Numerous tropical fruits and vegetables abound in Guam, also chicken, ducks, turkeys, guinea fowl, pigs, deer (in season), fish, lobsters, crabs, pigeons, doves, snipe, plover, and some wild duck and smaller game birds. Of fruits there are oranges, lemons, limes, grapefruit, bananas, pineapples, watermelons, cantaloupes, *sour sop*, alligator pears, mangoes and papayas—the last, a species of melon that grows on a tree in big bunches all the year round. It is wholesome and delicious, and is almost a breakfast in itself. Of table vegetables there are rice, corn, tomatoes, sweet potatoes, yams, asparagus, eggplant, lima beans, string beans (the best in the world, all the year round), carrots, cabbages, turnips, beets, green peppers, cucumbers, radishes, onions, lettuce, squash, pumpkins, breadfruit, and taro. Irish potatoes and peas have not been grown successfully, though a way should be found with sufficient effort and experience.

Coffee grows wild, of an excellent quality. Not all the berries even are picked. The island government maintains several farms and gardens as an object lesson and for experiment. Food in Guam ought to be a simple problem. All it needs is sufficient labor.

Rats formerly did immense damage. In driving along a country road it was not uncommon to see a dozen or more rats run across the road in a couple of miles. After much study of methods, it was decided in 1916 to offer a bounty for their destruction. A campaign was then begun and a bounty paid in cash for each rat head. The amount has varied from 1 to 3 cents, but has averaged 2 cents. In two years and five months the accounts showed 1,783,937 rats destroyed. For territory involved this is probably the biggest rat-killing on record. The benefits are apparent to all. The rats formerly ate nearly everything green, young coconuts, corn seed in the ground, birds' and chickens' eggs, and stored provisions. Birds had nearly disappeared and chickens were scarce. Now the damage is slight; birds have increased materially, also chickens. The birds do much good in destroying harmful insects, among them animal ticks, that were working injury to the cattle. The children have been the principal rat-killers. They use bamboo snares, which are easily made, or dig out families of rats from their nests in the fields.

The rat bounty is really very economical, since it goes back directly to the people; but it is opposed by the property-owners because it swells the taxes. Nevertheless, the benefits are great, and the people who own

property are the ones most benefited. The bounty plan has lately been changed for a method of prizes, and an additional requirement that each able-bodied inhabitant bring in a certain number of rats a month. This will probably necessitate a good deal of bookkeeping, but the criterion of success is results. The former kill used to be about 2,000 rats a day. If the same number can be killed by the new method at less cost, which is the object of the change, there will be no question of its superiority.

For three years Guam has boasted an annual industrial and agricultural fair. This fair has been a wonderful stimulus to agriculture and industry. It is held at Agana and lasts about three days. There are prizes for all manner of products, live stock, and objects of industry. There are also games and contests, carabao races, motor parades, militia parades and drills, music, dancing, plenty to eat and drink (no liquor, as Guam has prohibition), moving pictures and vaudeville. All this, as may be imagined, is well calculated to arouse the interest of Pacific Islanders. Many of the inhabitants of Agana at first did not even come to the Plaza to see what it was all about, but now the inhabitants flock in from all parts of the island at the time of the fair. The prizes and exhibits have unquestionably been a great help to production, which was the leading motive.

Formerly markets did not exist in Guam. Within the last few years the island government has erected market-houses for vegetables and farm produce, meat and fish. Fish was one of the difficult problems. Few were taken, because they spoiled unless cooked soon after they were caught. It was found that very effective weirs could be made of chicken wire, which lasted longer than the ordinary nets. These were placed near the market, inside the reefs, and there was soon an abundance of fish which was placed on ice as soon as caught. The government has been helping in the transportation of all market produce.

A small island offers opportunity for study in biological laws. It is easier to separate outside influences. For instance, the cattle of Guam, though hardy, were as a rule stunted. There are several reasons for this, among them unsatisfactory pasturage and the presence of animal ticks. There was another cause, of which the natives were apparently unaware. The alteration of cattle was not practised. The biggest and strongest males were generally used for draught purposes, which left the smaller ones for breeding. When a law was passed taxing unaltered bulls unless registered there was much opposition. But the law stood. The bureau of animal industry selected the bulls for registry and altered the rest without charge. Not only are oxen as a rule better draught animals, but the offspring of registered bulls should be markedly superior to the former breed. A somewhat parallel cause operated to diminish the supply of poultry and eggs. The native amusement of absorbing interest is the Sunday afternoon cock fight. This dates back into Spanish times and has been allowed to continue by the authorities, partly through aversion to interfering with a long-established custom, and partly because it brings in revenue to the island government. But the result is that the native saves his roosters and eats his hens. This naturally reduces the supply of both poultry and eggs, already reduced by the depredations of rats. A campaign of education is on foot, and

the chances are that the practice, which is cruel and barbarous, will eventually be discontinued.

Typhoons sometimes visit the island and are very destructive in the path of the center. The Asiatic typhoons originate near Guam, but unless the center passes directly over the island the effect is not serious. As the island is small this does not often happen. But it did happen in July, 1918, with disastrous results. The loss of life was fortunately slight, but the damage otherwise was great, consisting in the unroofing or total destruction of many habitations (Government House lost a third of its roof), the loss of all crops, and the uprooting of or serious injury to all trees, especially coconut and fruit trees. These typhoons, as is well known, are rotary storms which have a motion of translation as well. Their coming can be foretold some hours in advance by an increasing wind with falling barometer, and by the direction of the wind and the appearance of the clouds. The center is a calm area of some miles in diameter, with very low barometer, causing the sea to rise abnormally within this low pressure area. Around this center the wind is whirling at a terrible rate. It works up gradually to a maximum as the center draws near and then falls abruptly to calm. The center may be an hour in passing, when the wind suddenly strikes again at maximum intensity on the other side of the center, and naturally from directly the opposite quarter to the earlier wind. This sudden blast from the opposite direction is what does most of the damage. As the center moves on the wind gradually dies down. Torrential rains are the usual accompaniment. With trees and telegraph poles falling, houses blowing over, corrugated iron roofing sailing away like kites, a tidal wave coming in over the beach, half the town under water, marines in bathing-suits piloting helpless women and children to safety, the experience is absorbing for once, but no one ever wants to be present at a second.

Earthquakes also occur. Guam is at the southern end of the submarine range that extends from Japan through the Bonin and Mariana Islands, and along which earth disturbances are common. At Guam, however, at the end of the range, they are generally light, and no one notices them as a rule. At rare intervals they are more severe. The cathedral and one end of Government House were tumbled down some years ago, and at times considerable damage has been done to structures. They constitute a risk, certainly, but one to which the inhabitants seem indifferent. The old Spanish structures withstood typhoon and earthquake better than the native houses of the nondescript American type. Their main features should be copied, thick walls, not higher than two stories, no wind lodgments. The bungalow type is attractive, but the porches are apt to blow away, and sometimes the whole house. In the fields dense hedges can be grown as windbreaks, which will shelter growing crops. In fact, there is enough knowledge now to minimize the effect of both typhoons and earthquakes.

Education, particularly English, is another of our necessary concerns in Guam. The native language is Chamorro, which is of Malay origin, but is much mixed with Spanish. The educated classes formerly spoke Spanish, but this language is rapidly disappearing from the island. The children are taught English in the schools but talk Chamorro at home, and progress is not always rapid. At a school inspection, a ten-year-old

boy was spelling and defining words. When he came to "chicken", he spelled it correctly, but defined it as "a young person". I asked the instructor what he had been teaching these boys, but no satisfactory explanation was forthcoming. Some improvement has been effected by requiring all employees in the federal or island offices to speak English as a condition of employment. Also shop licenses are not granted unless English is spoken by someone in the shop. It must be understood that Congress makes no appropriations for Guam directly. There are modest appropriations for the naval station, which include such matters as hospitals, sanitation, water supply, roads, ice-plants, shops, and pay of the personnel,

as a basis for preventing overcrowding in dwelling-houses, and new fire regulations prevent building too closely.

Probably the most useful institution on the island is the insular patrol of marines from the garrison. This has grown from small beginnings. A few years ago it consisted of about a dozen members distributed over the island. Their duties were both military and civil. They studied communications largely, roads and trails, and water supply, and mapped out what they learned. Then they began to look into food supplies, and to help the natives with advice as to their crops and cattle. Then they took on constabulary duties, forestry regulation, damage by stray cattle, liquor violations. In

course of time it was realized that this was a great force for the uplift of the island. The numbers were gradually increased until in 1918 there were about sixty of them. They were selected for good character, military efficiency, and knowledge of country life. The civil duties now, especially as advisers in agriculture, overshadow the military duties, which are, however, still important, as for instance the charge of the lookout station, and instruction of the militia.

The insular patrol took charge of all the war-time regulations for increasing production. They kept the laborers on their ranches at night, a job that required no little tact. They also supervised the farm labor, giving advice to the natives on planting and teaching them modern methods. In order to keep them all working they organized them in small groups that worked around in rotation on the different ranches. The owner of whatever ranch they were working on was always a zealous assistant in seeing that

none of the rest of the group idled. Increased production was at once apparent. All the information and statistics from the various districts of the island were directly from the patrols' semi-monthly reports. These include the condition of roads, trails, bridges, water supply, sanitation, food, game, crops, fishing, bird-life, rats, and, in fact, everything of interest and importance in the improvement of the different districts.

Guam is the only United States possession in which universal military training actually exists. The law went into effect on March 15, 1917, three weeks before the United States entered the war. The training is very simple. All schoolboys are drilled four mornings in the week in Swedish exercises and the simple drill movements, without arms, the insular patrol furnishing the instructors. On leaving school the boys join the Guam militia and serve for seven years. The militia now numbers about one thousand. The members are drilled, armed, uniformed, equipped, and have their own band



AT THE ANNUAL INDUSTRIAL FAIR OF AGANA

The Institution of This Fair Has Done Much to Promote Interest in Agricultural and Industrial Enterprise among the Natives

This, of course, benefits the island, but the island government itself is supported by island revenues. In the matter of schools, some of the teachers are carried on the naval station rolls as special laborers, but otherwise the expenses are borne by the island.

The improvement of the sanitary condition of the towns has been another object of government effort. The towns are mostly on low land with inadequate drainage, are overcrowded, and have been long on their present sites. The result is that the soil is infested with intestinal and other parasites, among them hookworms. The remedies are drainage and sewage, relief from overcrowding and sanitary education. These are all under way. The increased town taxes will make some of the inhabitants move into the country, where they are needed for agriculture; and the local funds obtained from the taxes will enable sanitary measures to be inaugurated. A survey of dwellings has been made with reference to cubical air-space per occupant, which is used



GUAM PAYS HEAVY TOLL TO THE TYPHOONS WHICH SWEEP OVER THE ISLAND

Two Years Ago Practically the Entire Crop and All the Fruit Trees of the Island Were Destroyed. The Islanders Were Facing Starvation When Assistance Arrived from the Philippines

and their own flag, which they carry with the national colors. In addition to their rifles, they have the battery from the late German ship *Cormoran*, consisting of machine guns and eight 4-inch rifles. They have small-arm practice on the regular ranges. All instruction is given by the insular patrol. From the active militia the young men will pass into the reserve, with occasional drill periods. There should be eventually one to two thousand men in the reserve. The whole movement has developed almost without effort. It gives a present active force of about seven per cent of the native population.

The effect on the physical and mental development of these young natives is already most marked. The shoes that formed a part of their uniforms were in many cases the first they had ever worn. When young men begin to take an interest in their clothes their development is rapid. The discipline and training resulting from their service in the militia should increase their effectiveness as citizens many-fold.

A routine feature of the government supervision is the quarterly trips to the different municipalities. They are made by three representatives and assistants from various departments of the island government, sometimes accompanied by the governor. The party carries its own commissary and servants. Travel is easy in the neighborhood of Agana, for the different districts can be reached by good roads. In the central part there are no roads as yet, and the communication between the ends of the island is by boat or trail. We usually went by boat to Merizo. This is a town on the southwestern corner of the island. The town, school, patrol quarters and

local militia were first inspected. Then a public meeting was held at which the medical officer told the inhabitants about sanitary measures, the representative of the department of industries told them about agriculture and markets, and the governor added what he saw fit. The various members of the party put up at the patrol quarters, or in a house rented for the occasion, and the governor slept at the rectory. The meals were an institution. The commissary made use of his own supplies and what he could skirmish for in the neighborhood. The Padre was usually invited to join in, which he did with evident enjoyment.

From here we had an eight-mile jaunt to Inarajan, a town on the southeast side of the island. The road was fair, but there were few conveyances. Horseback and bullback were most in demand. I usually preferred a bull, which has an easy gait, trotting single-foot most of the way. The ride is delightful in the early morning, along the shore and through palm groves, and often with a pleasant breeze off the water. On one occasion, however, my first visit, there was a torrential rain for more than half the way, and we arrived at our destination thoroughly drenched. A marine quartermaster in the lead told the Padre, who came to meet us, in his best Spanish, the Padre understanding that language only, that the party was following accompanied by the Governor. The Padre took him in, dried him off, and gave him something agreeable for the inner man. After what seemed a long delay, the quartermaster appeared at the patrol quarters, where in the meantime the rest of the party had arrived. He reported the

generous treatment he had received and then offered to accompany us to the rectory, where it seemed a feast was set in our honor. The quartermaster was placed next to the Padre, the rest of the party distributed at random and the governor placed at the foot of the table. After the Padre had addressed the quartermaster once or twice in Spanish as "Excellency", one of the members of the party who spoke Spanish told him the Governor was at the foot of the table. The Padre was overcome, and the quartermaster was chaffed by his companions for appropriating an entertainment intended for the Governor.

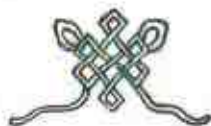
Guam was not much affected by the war. One episode at the outset created a momentary ripple. The German ship *Cormoran* had been interned in Guam since the fall of 1914. She had left Tsingtao about the same time as the *Emden*, but her career was less glorious. After a short cruise among the Pacific islands, her coal was exhausted and she took refuge in Guam where she was immediately interned. The ammunition and small arms were removed and her battery disabled. When diplomatic relations with Germany were severed the officers and crew were restricted to their ship, and as soon as war was declared, an aide to the Governor, Lieutenant (now Commander) Bartlett, was sent to demand the surrender of the ship. The captain replied that he would surrender the officers and crew but not the ship. This was declined and Lieutenant Bartlett withdrew. He had scarcely got clear of the ship when an explosion took place. A column of smoke and flame shot up from forward of the boilers, the ship began to settle and in less than five minutes she was on the bottom in one hundred and twenty feet of water. The crew went overboard as they were. There was no time to lower boats, nor would the boats have been sufficient. The nearest land was about half a mile distant. The men in the water were quickly rescued by boats from the station. Some three hundred and fifty-three were picked up in this way, leaving only seven unaccounted for. The bodies of five of these were subsequently recovered. The men thus rescued were the first prisoners taken in the war. They were confined in barbed-wire stockades ashore, the officers and men in separate localities, until the next transport arrived, three weeks later, when they were sent to the United States. It was learned from the prisoners that the explosion was produced by a charge of

high explosives in the bottom of a coal bunker. This had been on board since the ship first fitted out. The act required nerve, and was well executed. The ship's bell was said to have belonged to the Emperor's yacht. It was recovered, among other things, by divers, and sent to the Navy Department. It is embossed with the imperial coat of arms and the word "Hohenzollern".

While the usual safeguards of personal liberty cannot be decried, autocratic power seems at times necessary to handle certain situations, when it may become very effective. For instance, after the war broke out, it was very important that the transports should not be delayed in port handling cargo. This work was performed by local labor. The names of the laborers were kept on file and the number needed were notified the day before. Frequently there were some who did not respond, though they had no other regular occupation. This had to be stopped. Delinquents were informed that this was wartime and that when notified they would have to appear. The next day there were a few absentees. They were rounded up and fined by executive order five dollars each. They were also informed that in case of repetition the fine would be increased. There were no second offenses.

Again, certain workmen had come out from San Francisco, under contract, to erect radio towers. All went well for a while, but eventually they became dissatisfied with the food supplied by the contractor. I sent for them, investigated their complaint, also the food, examined the terms of the contract, told the contractor to exercise proper supervision over the food, and then informed the workmen that they would have to go to work. They still declined. I then explained that there were no such things as injunctions or habeas corpus in Guam, that I had heard both sides, and that they were to go to work next day or be locked up. The next day they went to work and there was no further trouble. The orders requiring the unemployed population to work on their ranches, instead of flocking into the towns, were of the same autocratic variety.

Life in the tropics is a matter of temperament. But for those who fare well in the tropics, life in Guam has many attractions; and those who have made a sojourn in this far-distant island that flies the Stars and Stripes usually forget the hardships and remember only the pleasanter aspects.



PALMS

By CLARK ASHTON SMITH

*Palms in the sunset of a languid summer land!
Sculpture of living green on dreamy scarlet light,
Dividing as a wall the twilight from the night,
How magically still and luminous they stand,
Inclining fretted leaves above some red lagoon—
Careless alike, in mystic and immense repose,
Of the flamingo-colored, flying sun that goes,
Or the slow coming of the lion-colored moon.*



STONE RUINS IN GUAM

The ruined stone pillars upon which the Chamorro natives built their houses in ancient times are found at various places in the "bush" of Guam and of other islands of the Mariana group. The retiring Governor of Guam and the new Governor are standing in the background.

The retiring Governor was Captain W. W. Gilmer, USN, and the new Governor was Captain I. C. Wettengel, USN.

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**A Journey to the Mariana Islands—Guam and
Saipan**

Source: Henry E. Crampton's article in Natural History 21 (1921): 126-140.

[Attached]

A JOURNEY TO THE MARIANA ISLANDS— GUAM AND SAIPAN¹

BY

HENRY E. CRAMPTON*

BUT why go to Guam? "Where is Guam?" Almost invariably these questions were forthcoming when plans were announced early in 1920 for a journey to our far-distant possession in the western Pacific Ocean. It is the object of the present article to answer such queries, and to describe the incidents of travel and observation during a sojourn of two months in the two most important members of the Mariana Group,—the American island of Guam, and the island of Saipan, now in the hands of Japan.

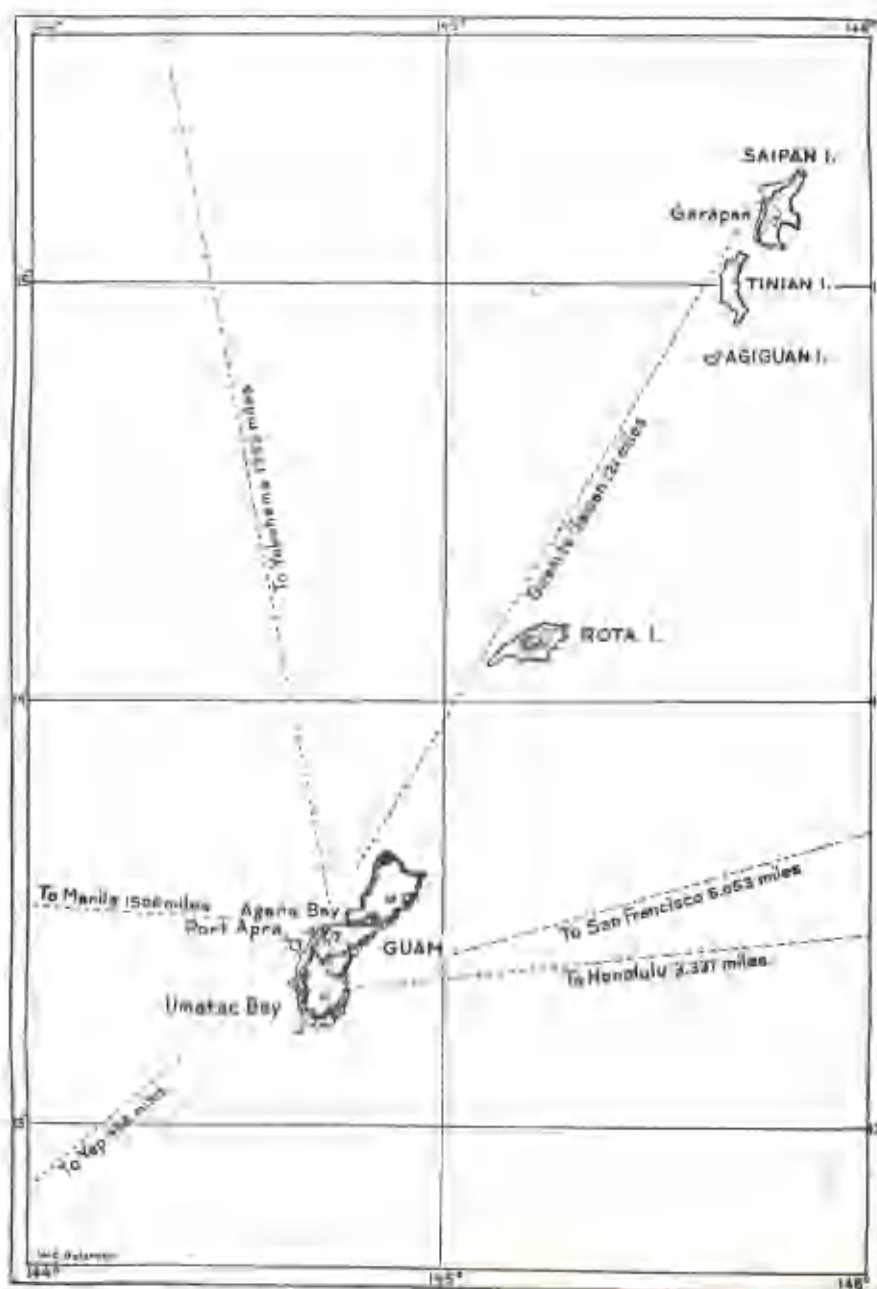
In its entire course, the expedition extended later to the Philippine Islands, China, Siam, Java, and Australia; its general purpose throughout was to gain fuller knowledge of the zoölogy and ethnology of the western Pacific and of the contiguous areas of Malaysia and Asia. The five expeditions that the author had made in former years to islands of the Pacific Ocean were concerned primarily with southeastern Oceania, or Polynesia in the stricter sense, where the Society, Cook, Tonga, and Samoan islands are situated; it is in this subordinate area that the material selected for special investigation is most abundant and most interesting,—namely, the land snails of the genus *Partula*, which have proved so valuable for the study of variation, distribution, and evolution.²

In view of the profitable nature of the Polynesian researches, still in progress, it seemed desirable to make a comparative exploration of the extreme northwestern part of the entire oceanic area occupied by the genus in question, that is, in Micronesia, or the "region of little islands," where the Mariana

and Caroline Islands are the most important. In brief, therefore, Guam and Saipan were chosen for investigation in the direct continuity of the author's special researches on evolution. Incidentally, of course, general zoölogical collections were to be made, in the interests of the American Museum and of the Bishop Museum in Honolulu as well, for the latter institution generously came to the support of the project, which was also assisted by Mr. James B. Ford and Mr. B. Preston Clark.

A word may be added with reference to the ethnological problems. The scientific traveler in Polynesia inevitably becomes deeply interested in the natives of the several groups of islands, whose distribution in the islands and evolution during the past are precisely the same in principle as in any group of lower organisms. The people of Tahiti, Rarotonga, Tonga, Samoa, New Zealand, and Hawaii are clearly related in ancestry, and the evidence of such relationship is provided by the fundamental likeness in physique, in language and in other cultural matters, beneath the diversities that are the results of recent differentiation. And in their common qualities the true Polynesians differ markedly from the natives of Fiji, the Solomon Islands, and the New Hebrides, whose black, Ethiopic qualities give to the southwestern region the subtitle of Melanesia; while, on the other hand, the Malayan features of the peoples of Micronesia separate them from the Polynesians and Melanesians, and ally them more closely with the natives of Malaysia and the Philippines. The traditions of the Polynesians tell of their origin long ago from a distant land, "Hawaiki," which was probably

¹See *NATURAL HISTORY*, Vol. XX, No. 4, Sept.-Oct., 1922.



THE SOUTHERN ISLANDS OF THE MARIANA OR LADRONE GROUP

A JOURNEY TO THE MARIANA ISLANDS—GUAM AND SAIPAN 129

in southern Asia; and their migrations throughout the centuries traversed Malaysia and Melanesia, and possibly parts of Micronesia on the way to Hawaii. In view of these and similar facts, it was certain that the countries to be visited during the last expedition would yield, as they did, many interesting observations on the natives and their cultural characteristics which would indicate points of contact, linguistic relations, and other mutual influences in the centuries long past.

The Mariana Group consists of a chain of fifteen islands, together with a few coral banks and shoals, that spread out along a line about 420 miles in length. As a slightly curved bow, this line trends generally north and south; it extends from approximately 13° to 20° north latitude, and it lies between 144° and 146° east longitude. Guam is the southernmost and largest member of the group, and its approximate sailing distances from ports of primary interest in the Pacific are as follows: San Francisco 5053 miles, Honolulu 3337 miles, Yokohama 1353 miles, Manila 1506 miles, and Yap, in the neighboring Caroline Group to the south, 458 miles. Saipan lies about 120 miles north-northeast of Guam.

Many of the northern islands are smoking volcanic cones that are still growing; others have only recently ceased to be active, and some rise to heights of more than two thousand feet. Passing southward, the islands prove to be geologically older, and the evidences of volcanic origin are more or less effaced, while the limestone masses of ancient reefs, now uplifted as dry land, constitute the lower ground above which rise the weathered and truncated mountain peaks.

On June 26, 1920, our ship came in sight of the Marianas after the long voyage of three weeks from San Francisco, broken for a day or two by a stop at Honolulu. Practically the sole

as of reaching Guam is by transport, and through the good offices of the then Secretary of War, the Hon. Newton C. Baker, my family and I were privileged to travel on the United States Army transport "Logan," and to become acquainted with the genial company of officers of the Army and Navy, proceeding with their families to their distant posts in the Far East. A most fortunate circumstance was the presence on board of Captain Ivan C. Wettengel, U. S. N., and Mrs. Wettengel, whose aid during the following weeks was indispensable for the successful accomplishment of the scientific work, and whose hospitality made our sojourn delightful beyond any possible anticipation.

Almost at the same time, Guam and Rota, the smaller island to the north, emerged from the mists of the horizon, becoming ever more definite in form and green in color as the ship approached. We could well imagine the joy of Magellan and his crew when in 1521 they first discovered these islands during the famous voyage of circumnavigation of the globe, at a time when illness and shortage of food and water made their plight most serious. In Magellan's time, the people were notable sailors and exploiters of the sea, and as their sailing canoes put out to meet the newcomer, Magellan was so impressed by their craft that he named the group the "Islands of the Lateen Sails." When, however, he had anchored and obtained the much-needed provisions and water, his quondam hosts proceeded to steal various objects about the ship and the cordiality of their mutual relations disappeared. Magellan thereupon re-named the place the Ladrões, or "Islands of the Robbers"; and to this day the name is largely used, although for obvious reasons the people themselves do not approve of it. The Spaniards established their sway some decades later, missionaries of the Catholic Church began their work, and in the seventeenth century, the

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up was named the Mariana Islands, in honor of Queen Maria Ana de Austria.

From our vessel, as we rounded the northern end of Guam, we could see much of the general character of the island. Guam is about thirty miles in length, and from four to seven miles in width. The northern half is relatively flat, and consists of limestone strata raised high above the sea and terminating in abrupt drab-colored cliffs. Dense, green forests cover this part of the island. Coming southward on the western side, we neared the Bay of San Luis de Apra, now called Apra Harbor for the sake of brevity, where the mountains of the southern half came into view. The upper ground does not bear so much vegetation of higher growth, save in restricted areas, but is covered for the most part with grasses of xerophytic nature. Coming to anchor, the launches put out to convey us to the landing port of Piti, whence by automobile we traversed the five miles of excellent road that follows the winding shore to Agaña, the principal town and the seat of government of the island. It seemed a veritable home-coming to be again in a tropical island, to pass by a plantation of graceful cocoanut palms, or a hedge of scarlet-flowered hibiscus, fronting a bungalow or a row of native houses. Yet even on first acquaintance, there were differences to be seen in the flora, and more strikingly in the natives and their houses, which made it evident that we were not in Polynesia but in the contrasted geographical region of Micronesia.

In Agaña headquarters were established in the Officers' Club, where also we resided for a time until, with the departure of the retiring executive, Captain W. W. Gilmer, U. S. N., we removed to the "Palace" as the guests of Governor and Mrs. Wettengel. Almost every day, and sometimes twice a day, field trips were made to one and another part of the island, in quest of the specimens for the American Museum's col-

lections and of the special material in the way of land gasteropods. The weather was very hot during the early weeks, with occasional showers, but later the season changed and the westerly monsoon brought heavy rains almost every day. The region of the Pacific Ocean where Guam is situated seems to be the place where typhoons take their disastrous form before they sweep on westward toward the Philippine Islands and the China Sea. Although the wet weather rendered it impossible to be entirely comfortable during the hours of field work, yet the increased moisture brought the snails from their hiding places, so that many more could be found than on a clear, sunny day. So the time passed profitably and all too quickly as the exploration of Guam was brought toward completion.

Agaña is a town of great antiquity. Even at the time of first discovery there was a village on the plain within the shallow roadstead at this place, and undoubtedly this site was selected on account of the river that rises as a spring in the central hills back of the town, which provides the town with an adequate water supply at all seasons of the year. Agaña extends for more than a mile along the shore, and has several streets paralleling the water front, as well as numerous intersecting roadways at right angles. Nowadays, the streets are well paved with the abundant limestone rock called *cascao*, or *cascajo*, which makes a very satisfactory surface. Good water supply is provided, and electric lights, as well. The general aspect of the town is most pleasing, owing to the cleanliness of the streets and the neatness of the white houses.

As limestone is very plentiful, the better homes as well as the government buildings are made of this material; the walls are thick, so as to make the interiors as cool as possible. Wooden houses are also made, and they, too, are whitewashed as a rule. If the roof consists of tiles or of corrugated iron,



The town of Agaña as viewed from the hills to the south.¹⁴ Agaña is the principal town of Guam and the seat of government

Jan 1926



The road through Umatac, which is a characteristic outlying village of Guam [1926]



The "Palace" or Government House at Agaña in Guam at the time of the ceremony of installing the new Governor, July 7, 1920



The Cathedral or Church of Dulce Nombre de María, recently rebuilt. This church stands on the site of the original house of worship built in 1669 (1920 photo)

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its slope is gradual, but if thatch is employed as a covering, the pitch is usually steep, so as to make an effective rainshed.

The entire population of Guam is upward of 13,000, and of these almost 9000 live in Agaña. Very few indeed live in the open ranch country, for they prefer to dwell in the main city and in the smaller towns that are situated at intervals on the coasts of the southern half of the island; there are few such villages in the north. Efforts have been made to induce the people to reside on their ranches and little farms, for they lose considerable time during the week in their daily journeys to and fro, in their slow-moving ox-carts, but the age-old custom is strongly fixed, and little success has been attained as a result of such efforts. The rigid custom owes its origin to the fact that the Spaniards in olden times required the people to come back to the settlements at night, not so much for the purpose of mutual protection, but rather for the purpose of maintaining the religious hold of the priesthood upon the minds and thoughts of the natives. Incidentally, it may be remarked that at the time of Magellan 100,000 natives were said to dwell in Guam; two hundred years later there were 1000!

The Plaza is the center of the official life of Guam. It is a beautiful field about three or four hundred feet square, bordered by cocconut and royal palms. The old Palace or Government House stands on the south, toward the hills of the interior; it is a masonry building, constructed long ago, and modernized lately so as to be more in keeping with American ideas. The lower or ground floor is occupied by the offices of the Governor and his staff and by some of the government departments, while living quarters take up the whole upper floor. The Marine Barracks adjoin the Palace on the west, and beyond these stands the new school, Dorn Hall. The old prison, the island bank

and quarters of ranking officers stand on the north, while the Cathedral grounds adjoin the Plaza on the east. East of the church stands an excellent and well-equipped hospital to whose competent staff we were to become eternally grateful for skilful care at critical times during the following weeks.

Although it wears the aspect of great age, the Cathedral as it now stands is not old. It was rebuilt in 1912 because it had been badly damaged by the earthquakes of former years. However, much of the stone work was taken from the former edifice, and the newer parts have been so blended as to preserve the general appearance of antiquity. The name "Dulce Nombre de María" is the same as that of the first church which was built in Agaña in 1669, and there are evidences that the present Cathedral stands on the original site, even if the building is not actually the same. The Chamorros are Roman Catholics with few exceptions, and the services on Sundays and Saints' days are fully attended. As the people come out of the doors after their devotions, the Plaza for a time is bright with the varied colors of the women's holiday garments, and the fresh white of the men's clothing.

Then, too, the routine of a naval establishment gives an unusual amount of life to the Plaza. Every morning at eight o'clock, the full band assembles before the Palace, and the halliards of the two flag staffs are manned by marines. Promptly at the first stroke of "eight bells," the band plays the "Star-Spangled Banner," and the national flag and the Union Jack are hauled up, while everyone in sight and hearing stands at attention. All the children of the primary grades have previously assembled in formation on the parade ground itself, and after "colors" they go through calisthenic exercises while the band plays suitable music. On Sunday mornings, the men of Agaña are exercised in military drill, which is compulsory for all the able-bodied

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men within certain age limits. While they have a standard or uniform dress, this is worn only on special occasions. Yet dress parade is a truly dignified affair, for the youths maintain that erect and self-reliant carriage which is so characteristic of native races. Occasionally a most interesting drill is witnessed of the "carabao cavalry," as it is called, although the mounts are

obligations to him, as the extended assistance and hospitality offered by his successor, Captain Ivan C. Wettengel, U. S. N., assured the memorable success of our two months' stay in the island. Soon after our arrival, namely on July 7, occurred the formal ceremonies when the transfer of authority was made. On a bright and rainless morning, the officers of the station assembled in the



A drill of the "carabao cavalry" on the Plaza in Agaña (1910)

not water buffalo but domestic cattle. All through the day, the bells tell the time as on shipboard, and bugles sound the calls that direct the military life of the station. Again at seven o'clock in the evening, the musicians assemble in the bandstand and play classical and other selections for an hour, while the officers and their families stroll about in the comparative cool of the evening.

Captain W. W. Gilmer, U. S. N., was the governor in office at the time of our arrival, and his courteous aid of our scientific work put us under real

lower verandah of Government House, while the marines in khaki and the bluejackets in white duck were drawn up under the palms of the roadway. Seventeen guns spoke their farewell to Governor Gilmer after his valedictory had been delivered, and the flag had been hauled down for an interval. Governor Wettengel then read his official orders, seventeen guns gave their loud greeting, and the flag was again hauled into place on the staff. The new administration had begun.

Owing to the oceanic isolation of Guam, its animal life is restricted and

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peculiar to a marked degree. The earlier explorers reported the presence of two mammals only, both of which are bats and these still exist in the island. The large fruit-eating "flying fox" (*Pteropus*) is not an uncommon sight during the daytime, as it goes about the forest in its quest for bread fruit, guavas, and the edible fruit of a kind of screw pine. The smaller bat is insectivorous, and is like our own common forms in its crepuscular habits. Since early days, several mammalia have been introduced, of which one is a wild animal; this is the Guam deer, of Malayan affinities, which was brought in during the latter part of the eighteenth century by the Spanish governor of the period. The deer are more abundant on the more thinly settled inlands of Saipan and Tinian, but now and again they are killed in the wilder parts of Guam. The inevitable rats and mice have established themselves without any direct human interposition, having landed from vessels that harbored them; in the case of the former, much loss is caused by their attacks on coconuts as everywhere else in the Pacific islands.

The carabao or water buffalo holds a high place in the list of domesticated quadrupeds, by virtue of its strength. The animal was introduced from the Philippines long ago, and if it can enjoy a daily wallow in a muddy pool or stream, it thrives very well. Cattle are also employed as draft animals, as well as for dairy purposes. Hogs are highly prized as food, and many have escaped to run wild in the forests where they find a sufficiency of roots and fallen fruit to sustain them. Horses are few, for they do not breed well. Naturally, dogs and cats are abundant, and many of these also have become wild pests.

The birds, like the indigenous mammals, are not frequently met with, although there are many more species of this class. The boobies' nest in con-

siderable numbers on the rocks near the entrance of Apra Harbor, and terns occur in some abundance in places. Herons and a kingfisher are the frequenters of the rivers, and a few snipe as well; the kingfisher is remarkable on account of its habit of eating small lizards. The fruit doves of the wooded regions are the most showy in plumage, and their colors are set off to advantage by the green leaves and shadows of the forest.

Lizards are ubiquitous. Along the roads, on logs and tree trunks, quantities of small, blue-tailed skinks sun themselves and lurk for insects. Little tan-brown geckos appear in prodigious numbers in the evening when the lights are lit and insects fly about. At that time the geckos take up their stations on the ceilings and walls of the verandahs, as well as on the white houses near the street lamps. Their pursuits of beetles and small moths are most amusing to watch, as well as their contests for special points of vantage. They are called "Guam canaries" on ac-



Chamorro native riding on a carabao or water buffalo (1920)

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The large monitor called by the natives iguana or leguan

count of their cheerful, chirping calls; in point of fact, the same kind of lizard is elsewhere called the "Manila canary" and the "Siam canary," so that its distinction in Guam is not peculiar. The natives never molest the geckos, because they consume large numbers of insects, including the all too prevalent mosquitoes.

Of course there is a large lizard called "iguana" or "leguan," although it is not an iguana but a monitor, which often attains a length of more than

four feet. While it is more abundant in the thickly wooded portions of the island, it also lurks about the plantations, where it attacks young chickens, and robs the nests of their eggs. In Saipan it is even more abundant than in Guam, even in the immediate neighborhood of Garapan and the smaller town of Tanapag. Only one small snake a few inches in length exists in the Mariana Islands; it is a *Typhlops*, which live-like the earthworms it resembles, under logs and stones.

Insects of nearly all orders are represented, although the numbers of species are not great. Butterflies are few, excepting those which are naturally to be expected in a region near to Malaysia. Dragon flies are more in evidence. The most annoying insect that we encountered in the bush was a small wasp, whose sting is very painful for a time. On Cabras Island, north of Apra Harbor, these wasps are so numerous as to render collecting a very fit occupation indeed.

Centipedes of small and large kinds are present almost everywhere. On one occasion the author was severely bitten by one of these organisms during the night's sleep in bed, and the severe pain lasted for several hours. One instance of death came to nothing, where a native woman had been bitten four times at short intervals; but such fatalities are very rare, and ordinarily the effects of a bite can easily be treated.

The life of the shores and the coral reefs constitutes another realm. The reefs are not continuous about the island, and hence the dead shells of mollusks and crustacea are cast up on local areas of the main island. No thorough investigation has yet been made of the varied and interesting fauna of the reefs and shores.

The natives of Guam and of the Mariana Islands in general, are called Chamorros, and they are extremely interesting in history, culture, language.



The Bay of Umatac with its characteristic shores and background of mountains. In Spanish times the Governors lived in Umatac during the hotter season and the ruins of the old residence are still to be seen, overgrown with vegetation.



and physique. To the newcomer their pallid, light brown color and Malay features are the most marked qualities that distinguish them from the Polynesians. Since the time of their discovery by Magellan they have changed somewhat as a result of the alien influences of many kinds that have affected their lives; nevertheless their race constitutes a distinct group, whose affinities with other Pacific peoples are capable of specification with some certainty.

The early navigators and missionaries have left very satisfactory and unusually consistent accounts of the people and their lives during the centuries that followed Magellan's discovery. The student of the Mariana Islands, and indeed of the Pacific Ocean in general, is fortunate in having available an extensive volume by Lieutenant William E. Safford, U. S. N., retired, an officer for some time on the staff of the Smithsonian Institution. This work is entitled *The Useful Plants of Guam*, but in addition to its exhaustive botanical sections, it comprises a full account "of the physical features of the island, of the character and history of its people, and of their agriculture." Lieutenant Safford has also written extensively on the language of the Chamorros; needless to state, his works have afforded indispensable guidance to the studies of the present writer.

In early days, the Chamorros were tall and well formed, robust, and unusually free from disease, living to an age often exceeding a century. They were expert boatmen and swimmers, but time has led them to live their lives more and more upon the land, so that very few now engage in fishing and life upon the sea. In origin, the Chamorros unquestionably came from a fundamental Malay stock, but their isolation in their chosen island homes was followed by distinctive evolutionary changes. They used the betel nut for chewing with lime and pepper-leaf, as the Malays

do today, and they g^{grew} ^{the}. These two customs are most significant in connection with the question of ^{the} origin. Furthermore, they did not use "kas" ^{the} a beverage or the paper mulberry for the manufacture of "tapa" bark cloth, as did the peoples of the eastern Pacific Islands. Nevertheless, the Chamorro language displays many likenesses with Polynesian dialects in structure and in the astonishing number of similar words for the commoner objects of everyday experience. There are also Melanesian elements in their culture, as well as Polynesian components. The best summary statement with regard to Chamorro origins is the following paragraph from Safford's work:

"From a consideration of these features in the language, customs, and arts of the aboriginal inhabitants of Guam it is evident that they did not accompany the settlers of Polynesia in their exodus from the region of their common origin, but that they remained united or in communication with the ancestors of the inhabitants of the Philippines, Madagascar, Malaysia, and certain districts of Cambodia until after the evolution of the grammatical features which are common to their languages and the introduction of rice as a food staple. And it is probable that they did not leave the cradle of the race until after the adoption of the habit of betel chewing, which was introduced from India long after the departure eastward of the settlers of eastern Polynesia, who took with them yams, taro, sugar cane, and coconuts to their former home."

Today there are no pure-blooded Chamorros because so much mixture with other races has taken place. The Spaniards themselves infused a new element into the racial complex, while Filipinos were brought to Guam in considerable numbers as workers and as prisoners, and their intermarriage have had even greater effects. One of the results has been a marked increase in the average height of the people which is now scarcely greater than in the

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A family of Chamorro natives at Umatac. The man is the teacher in charge of the local school. (1924)

Filipinos proper. Despite the adoption of many words from other languages, the old language still lives, because the Chamorro mother passed it down to her children.

The people are occupied largely with agricultural pursuits, in which nearly all are engaged, for they have only a slight degree of economic division of labor, and virtually everyone is a "jack of all trades." The care of their farms and of their domesticated animals engrosses them completely during the week. They grow rice, maize, sweet potatoes, and the like, each family for itself. The only real industry with an export value is the making of copra from cocoanuts.

The smaller villages distant from the capital are lesser counterparts of Agaña, but more primitive in the nature of the

case. They comprise fewer stone houses, of course, but there is always a stone church and usually one or two places belonging to the leading men are built of the more durable materials. Every town has its schoolhouse and teacher; and even in the smallest places the work of education is carried on. Lately a spirit of rivalry has been developed through the institution of district fairs, when the people exhibit their prize livestock and farm products as well as the best examples of their handiwork in the way of basketry and embroidery. The effect has been most stimulating, and has led to awakened interest in affairs that were formerly regarded as matters of drudgery and routine.

Much might be written about the botanical characteristics of Guam and its associated islands, with which the

field naturalist becomes closely acquainted during the days of study and collection. The flora is what is called the "strand association" because it includes so many elements like "*Barringtonia*" and the many kinds of *Pandanus* that are characteristic of island shores. The northern half of Guam, above the transverse zone of farming country, is covered almost completely by a dense bush, which does not grow very high as there are few of the more lofty kinds of trees. The mountainous territory is relatively bare, save in the upper regions of a few of the southern and western heights. The southeastern areas are covered with "cogon" grasses, excepting where the darker green bush grows along the borders of the main streams and their tributaries, marking the water courses with great distinctness.

The journey to Saipan was made during the last week of July, 1920, and yielded some of the most interesting experiences of the whole expedition. My son and I had looked forward to this trip with much keenness, partly because the collections from another island of the group would be particularly valuable in comparison with the material from Guam, and partly because we knew that in Saipan there was a colony of natives from the Caroline Islands, with distinctly different physical characteristics. It was necessary first to cable to the Foreign Office at Tokio, requesting official sanction for our prospective visit, for Japan now controls all of the Mariana Islands, with the sole exception of Guam. Before the Great War, these islands belonged to Germany, to whom they were sold by Spain, with the acquiescence of the United States, after the Spanish War and the capture of Guam by our vessels. A prompt reply from Tokio gave us the desired permission to visit Saipan, as well as the intervening islands of Tinian and Rota, but as it transpired, we were able to land only at the first named

place. There are no vessels plying between Guam and the Japanese islands; the latter are reached only from Yokohama by the trading steamers that touch at Saipan and then proceed to some of the places in the Caroline Group, such as Yap, Truk, and Ponape. But Governor Wettengel added to the many favors he had already conferred, by arranging for our transportation by the "Bittern," a small naval vessel stationed at Guam. Accordingly we embarked late one evening, and steamed out of Apra Harbor at midnight under the clear light of the tropic moon.

With the dawn we were passing Tinian, which is much like the northern half of Guam in its characters; for the most part it is composed of elevated reef limestone, and it is thickly covered with cogon grass and low bush. Saipan appeared more rugged in character as the distance lessened, and its broken mountain ridges, trending north and south, rose high above the flat coastal plains of disintegrated limestone and coral. Only the lower ground, devoid of the thick forests of the heights, is suitable for the many small plantations of the natives and the larger enterprises of the newly established Japanese companies. The general aspect of the lower country, seen from a distance, was most abnormal in so far as the cocoanut trees were sadly affected by the scale insects introduced from the Carolines; fully 80 per cent. of the trees were destroyed, and either hung their dejected clusters of brown fronds from the top of the curving trunk, or were entirely devoid of leaves. Our destination was the town of Garapan, situated on the western side of the island, and this soon came distinctly into view at a point about midway between the northern and southern points of land.

The "Bittern" came to anchor off the reef which grows far out from the shore, and a launch was put over the side to convey us to land. The sea was rough and dangerous, but the opening in the

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The old church and the new Japanese headquarters at Garapan, in the island of Saipan

reef was found and passed without mishap; we glided over the quieter waters of the lagoon with a sharp lookout for submerged coral masses, and neared the little "summer house" on a wharf that seemed to be the proper landing place. Long before we stepped on shore, all the natives of the town who were at home and not at work on their distant farms, thronged to the jetty to await our coming—Japanese in their characteristic robes, Chamorros in singlet and trousers, and the brown Caroline Islanders with far less in the way of clothing. They manifested considerable excitement, for the event was of a most unusual order; an American vessel from the South was about as unaccountable as an aeroplane. We were met by three or four Japanese officials in formal uniforms that had hastily been donned as our intention to land became evident, and to these officials our various credentials were presented.

In spite of the fact that some of the Japanese could converse in English, the situation was rather strained, and it would have been difficult indeed to explain our visit and its purposes without assistance. By the greatest

good fortune, there was present a young Spanish Chamorro named Gregorio Sablan, who was entirely proficient in English and Japanese, and, as I learned later, in six or seven other languages as well. I had hoped he was at Garapan, and had brought letters to him from relatives in Guam, where he had been born and had formerly resided. Sablan was not only a teacher and missionary, but he was also the official interpreter on all occasions. It was through his capable services that we came to an understanding with the officers who met us at the shore. And he remained with us when our little party climbed the hill above the old stone mission church, built long ago by the Spaniards, to present our respects and to explain our presence to the Governor, Lieutenant Commander Yamamoto, of the Imperial Japanese Navy, who awaited us at headquarters in a modern building of wood, above which floated the white flag with its red sphere as the symbol of Japanese authority. Over the warm lemonade and cigars, cordial relations were soon established, while we discussed the scientific work which was our special object. The "Bittern" returned



Natives of the Caroline Islands, now residing in Saipan, dressed in gala costume. These are the chief dancers of the settlement.



An informal group of Caroline Island natives

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to Guam until it should call for us a few days later at a time that had been agreed upon.

Señor Sablan virtually adopted us, very much to our satisfaction. After consulting with various officials he arranged for our occupation of a suite of rooms belonging to the absent Civil Governor, in a well built stone house on a back street of the town. Sablan also conducted the necessary negotiations with a Japanese restaurateur for our meals, which were duly brought by Japanese maids wearing clattering *slaps*, or sandals raised on little blocks of wood. He accompanied us at all times in our excursions about the island, and he manifested as much interest in our pursuits as we ourselves would show in the place and its people. In effect, he made our stay in Saipan a real success.

Garapan is the home of less than 3,000 people. There are a few score Japanese officers and traders, while the bulk of the population is composed of Chamorros and Caroline Islanders in approximately equal numbers. The town extends along the shore for a mile or so, and its houses are built on two or three straight and wide roadways paralleling the strand. Stone buildings are few, and for the most part the dwellings are made of wood or bamboo, with thatched roofs, as in the remoter towns of Guam. The two main components of the population dwell in separate halves of the town, the Chamorros to the north and the Caroline Islanders to the south. Their relations are entirely amicable, but practically no intermixture of the two races has taken place through intermarriage. Each perpetuates the culture of its ancestors without modification.

The Caroline Islanders were of the greatest interest to us. Our temporary home stood in their part of Garapan, and they were about our doors and windows at all times. We were the only Caucasians on the island, and as

such we were objects of much curiosity, especially in the case of my son, Henry, who was the only white youth many of them had seen. Whenever we strolled about the town, there was invariably a following group of youngsters in our train, observing every detail of our dress and speech and action. The women of this race ordinarily wear a single strip of cloth about the body below the waist, or the more characteristic mat of woven banana or hibiscus fiber, dyed in pleasing patterns and colors. The men wear a simple loin cloth, while the children run about naked until the age of ten or twelve. The gala costume comprises highly colored mats, bead necklaces of various forms, and ornaments of tortoise shell, while bright flowers are worn as garlands and decorations in the hair. This whole community has been constituted by emigrants from Yap, Uleai, and the Mortlocks, and several other islands to the south, who first came to work on plantations owned by foreigners. Formerly there were a few in Guam, but after the Spanish war they joined their fellows in Saipan. They are colloquially called "Kanakas," but this term refers properly to the true Polynesians. In many respects the Caroline Islanders do resemble the Polynesians, and their likenesses are all the more emphasized by their real differences from the Chamorros, who, as we have noted, are more like the natives of the Philippines and Malaysia.

Despite the heavy rains and oppressive heat, our work progressed favorably. Early in the morning, Señor Sablan would appear with one or two heavy native carts drawn by cattle. Soon we would be joined by a Japanese officer named Mr. Kowno, who had been assigned by the Governor to accompany and aid us in our travels. The creaking carts jolted over the worn and uneven roads in such a way as to rack our bones and bruise our muscles, so that we were glad now and then to

*W*alk for a little distance or to dash into the brush after a novel species of butterfly or dragon fly. On occasions we were the noontime guests of Japanese planters, in houses that seemed to have been transported entire and complete from Tokio, and where our hosts in flowing garments tendered the polite hospitality of their race. At other times, the journey to a forested height would be made necessarily on foot, across the farm lands of the natives and through the thick brush, where we found the desired land snails in satisfactory abundance. In all, about four thousand specimens were brought back from Saipan.

The evenings were fully occupied with the care of the collections, the writing of notes, or the quest for night-flying insects. On one occasion, Governor Yamamoto tendered us a formal banquet at which we met most pleasantly

some of the prominent ^{officials} and citizens of Saipan. Not the least memorable was an evening *en famille* with Señor Sahlan and his relatives, who after dining we talked over many things of mutual interest, and the nephews and nieces sang songs in English and Chamorro which their gifted uncle had taught them.

During the last two or three days the rains were virtually incessant, and the winds were blowing strongly from the storm-breeding quarter of the west. It was with some concern that we looked forward to the day when the "Bittern" was to return for us. A real typhoon did indeed develop, but fortunately its center passed to the eastward so that we escaped its greatest severity. Nevertheless, the sea was very high when finally the expected vessel arrived off the reef, and we put off on the tossing waves to be received again on board.



On the road in Saipan. The carts are strongly built to stand the jolting on the uneven road. The natives on the left are Caroline Islanders residing in Garapan.

(1926)

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The eventful trip to Saipan was ended when on the following morning we reached Apra Harbor at Guam.

At last the day arrived when the transport came that bore us to Manila. The two months in the Mariana Islands, crowded with interesting experience and observation, were over, and the collections were packed and ready for

shipment to New York. It was hard indeed to say farewell to our new-won friends, whose many kindnesses had made our sojourn so profitable and enjoyable. As the island faded in the receding distance, the hope grew ever more definite that fate would be so kind as to take us again to the delightful island of Guam.



The author's son, Henry E. Crampton, Jr., and our Japanese companion, Mr. Kowno. The photograph was taken in Saipan at a splendid collecting ground for Partula, and it shows a number of the animals on a leaf of the elephant's-ear, or *Caladium*.

Document 1921A

**Nauru and Ocean Island—Their Phosphate
Deposits and Workings**

Source: Extract from an article by Harold B. Pope in the Journal of the Department of Agriculture of Victoria, Vol. XIX, August, 1921, Part 8. Reprinted as a separate paper for the Government of the Commonwealth of Australia.

Note: Harold B. Pope was Commissioner for Australia.

[Attached]

(Extract from the *Journal of the Department of Agriculture of Victoria*, Vol. XIX., August, 1921, Part 8.)

NAURU AND OCEAN ISLAND.

THEIR PHOSPHATE DEPOSITS AND WORKINGS.

By Harold B. Pope, Commissioner for Australia.

Now that the Commonwealth is part owner of the phosphate deposits on Nauru and Ocean Island, Australians are entitled to know something of the undertaking in which nearly £1,500,000 of their money has been invested.

The Pacific Phosphate Company, from which the phosphate deposits on these islands were purchased, had a record of nearly 50 years in the Pacific, under the successive titles of John T. Arundel and Company, the Pacific Islands Company, and, finally, the Pacific Phosphate Company. Prior to the discovery, in 1900, of the Nauru and Ocean Island phosphate deposits, this company had worked, in different parts of the Pacific, several islands, such as Howland, Baker, Hull, Raine, Bunker, Lady Elliott, &c., &c. In those days operations were carried out on a very limited scale, and the ocean transport was practically all done by sailing vessels with a cargo capacity of from 500 to 1,000 tons each. To-day steamers are being loaded at Nauru and Ocean Island capable of carrying 5,000, 7,000, and even 8,000 tons each. The limited deposits on these "low-grade" islands soon gave out, and, just prior to the discovery of the Nauru and Ocean Island deposits, the company had worked out all the islands on which it had been carrying out operations. So scarce had phosphate in the Pacific become at this stage, and so hopeless did the chances seem of finding any more deposits, that the company, much against the better judgment of its most capable and experienced officers, had been impelled to return to some of its "worked-out" islands. But so completely had these already been gone over that it is no exaggeration to say that on one or two of them the phosphate had actually to be swept up with brooms before a small cargo could be scraped together. However, the company (by this time the Pacific Islands Company) did not lose hope of one day finding another island, and, to tide it over the lean years, took to trading in copra. Several stations were established in the Gilbert, Ellice, and Marshall Islands, and the old *Archer* was the vessel employed to visit them periodically and collect the copra. In those days, and, in fact, right up to the outbreak of the Great War, Nauru was a German possession, and was included, for administrative purposes, in the Marshall group. For this same reason Ocean Island was included in the Gilbert and Ellice Islands by the British Government. One or two of the company's trading stations were located on Nauru, and it was on the occasion of one of the *Archer's* visits there, about 1897, that the supercargo, being on shore, noticed what appeared to him rather a strange-looking piece of rock, which he picked up and brought to Sydney with him. This piece of rock led to the discovery of the deposits at both islands, and will be referred to later. Keen competition and dishonest traders did not help to make the company's trading venture a success, and matters were at a very low ebb with it just prior to 1900, and the discovery of the deposits on the two islands.

NAURU (PLEASANT ISLAND).

Nauru was discovered by Captain Pearn in the British ship *Hunter*, in 1798, and named Pleasant Island. It continued to be known as Pleasant Island till 90 years later, when, in 1888, the Germans annexed it, and reverted to the native name of Nauru, by which it is now generally known. Four years earlier, in 1884, the Germans had changed the names of New Britain and New Ireland to Neu Pommern and Neu Mecklenburg. It will be remembered that New Britain and New Ireland were discovered and named by that gallant and intrepid British explorer, Captain Cook, when he sailed round the world in 1769-7.

Nauru (for so it will continue to be called here, though it would be gratifying to see its old British name restored) is only 26 miles south of the equator, lies in latitude 1° 55' deg. 55" min. east, and is about 2,200 miles from Sydney, or ten days' run by the ordinary cargo steamer. The nearest land is Ocean Island, 165 miles to the eastward, and 52 miles south of the Line. Geographically, both Nauru and Ocean Island, which are merely isolated peaks, belong to no particular group of islands. The island has an area of about 12 square miles, and it has been

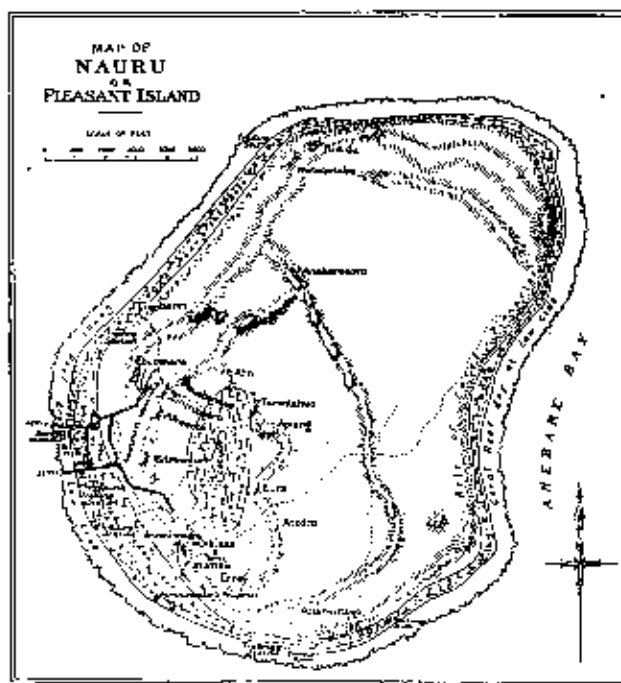
estimated that six-sevenths of this is phosphate bearing. On the lower level, or atoll portion a well-made road, measuring about 11 miles, completely encircles it. In addition, there are other roads passing over the high land into the interior, and crossing the island, but, though clearly defined, these are ill-formed and seldom used.

As is usual in the islands of the Pacific, Nauru is surrounded by a flat fringing coral reef, varying in width from 50 to 60 yards. At low-water spring tides the reef is bare, and at high water it is submerged to a depth of about 4 ft. 6 in. During neap tides usually 2 to 3 feet of water cover the reef. From the sea side, or outer edge, of the reef, the sea-floor falls rapidly at an angle of about 45 degrees, with the result that at 200 yards out the water is 200 yards or 100 fathoms deep. The Pacific in this vicinity is so deep that both Nauru and Ocean Island must obviously be the tops of two fairly high mountains.



Approaching Nauru from the sea the vivid greens of the island, the white sandy beaches and surf, with the deep, rich blue of the ocean, form a pretty picture. The fringing reef is first encountered. From this a strip of beach rises to a height of about 30 feet above sea-level before merging into what has been mentioned as the atoll portion of the island. This atoll portion, or level belt, commonly called the "flat," varies considerably in width, being over a quarter of a mile wide in some places, whilst in others it does not reach 100 yards. On this part of the island, where the native villages are located, there is no phosphate, and the coco-nut trees grow in great profusion. Having crossed this strip of land, where, on the western or lee-side, the

European settlement (Yungor) is situated, what is generally known as the "cliff" is reached. There the land rises more or less precipitously to an altitude of about 220 feet above sea-level. This elevated portion of the island is composed entirely of phosphate and coral pinnacles. In the interior there is a natural depression, falling almost to sea-level, and terminating in a small and very picturesque lagoon. A good road runs round the margin of this lagoon, which is heavily fringed with tall coco-nut trees. On account of the water being brackish it has been said that the lagoon is connected with the sea; but, as on several occasions it has almost dried up during long spells of dry weather, it would appear that it is fed by the seepage from the surrounding hills. It is curious to see how the natives have divided the lagoon up. Small, low embankments reaching about a foot above water-level define the boundary marks of the various native owners. A native owning a portion of this lagoon owns, of course, the fish in that portion. The fish, which grow to several pounds weight, are brought in a little water in half of a coco-nut shell from "pockets" in the fringing reef, when no bigger than an ordinary pin. Years ago a Nauruan considered that he owned the ocean immediately opposite his land on the coast, and was beside any other native found fishing in those waters. Many a faction fight, I understand, has been started in this manner. Finally, Nauru might be roughly compared in shape to a man's hat, the fringing reef and atoll portion being the brim, the phosphate-bearing area the crown, and the lagoon (though it is not nearly in the centre) the dent in the crown.



The climate is healthy, and malaria unknown. Newcomers, whilst becoming acclimatised, sometimes contract what is locally known as "line-island" fever, a low, mild fever, which invariably spends itself after a few days. Throughout the year the shade temperature only varies from about 85 to 90 degrees Fahrenheit, with considerable humidity. The days are hot, though not unbearably so, as white clothes are always worn, and the nights, especially towards morning, are cool and refreshing. The prevailing winds are the north-east and south-east "trades," which usually blow steadily for eight months of the year. The remaining four months (November to February) constitute what is known as the "westerly" season, when the wind, invariably accompanied by torrential rains, frequently blows hard and continuously from that quarter. At times, however, as in 1910 and other years, fine "easterly" weather has extended throughout the whole year; whilst, on the other hand, "westerly" weather was experienced throughout the whole of the never-to-be-forgotten years of 1905 and 1911. The rainfall, though usually copious, and at times abundant, sometimes gives out in the long settled spells of fine weather, when months have been known to elapse without the gauges recording a single fall. It is at such times as this that the condensing plants must work day and night.

The native population of Nauru numbers about 1,200. They are of fine physique, intelligent and bright, and friendly in manner. They have, however, but little desire for work, and, when not engaged on communal duties, occupy their time in fishing, playing, eating, and sleeping. Wrestling seems to be the favorite sport of the young men, but in this they only indulge spasmodically. Though the native is healthy and sturdy looking, his system, strangely enough, appears to offer but little resistance to disease. Epidemics of influenza, dysentery, and, in one case, of meningitis, which have taken heavy toll of them, passed the white population by practically unscathed. Their food consists mainly of coco-nuts and fish—the staple native diet throughout the Pacific—but with the money they receive for their phosphate, copra, trees, and fish, they buy from the local store quantities of rice, sugar, biscuits, beef (bullamallow), &c., &c. Intoxicating liquors and all scents containing alcohol are rigidly withheld from them, and there is a heavy penalty, under British rule, for the native found drinking sour "toddy," the fermented and highly intoxicating sap of the coco-nut tree.

The education of the native, up to the present, has been left solely in the hands of the missionaries. With the exception of the old folk, they all read and write in their own language, and, in addition, have a slight knowledge of arithmetic, geography, German history, &c. Under German rule, the German language was taught in the mission schools with the result that several of the young Nauruans have some acquaintance with that language. Throughout the Pacific,



NAURU: CHINESE COOLIES WORKING IN PHOSPHATE FIELD.

English is the tongue most readily picked up by the native, and the Germans, notwithstanding all their efforts to introduce the German language amongst the New Guinea natives, had always to address the natives of those islands in "pidgin" English. The Nauruans speak a language entirely their own, and perhaps there are few, if any, smaller communities in the world that have had the whole Bible specially translated for them.

Nauru is divided into about twelve districts, over each of which is a chief. Under British administration it has been customary for these chiefs to meet once a month at the Residency to discuss with the Administrator matters of local interest. They are mostly old men, and, generally speaking, very fine types. Any instructions regarding communal work which the Administrator may have for the natives are passed on to them through the medium of their chiefs, proclamations and general announcements being made known in the same manner.

The Germans did not have the "curfew," but under British administration the "Last Post" is blown by the police bugler at the Government Station punctually at 9 o'clock every night. This is the signal for all natives to be home, and for all coloured labourers not employed on night work to be in their quarters, also for "lights out." Immediately the bugle is sounded the nearest native chief blows a conch shell horn to warn his own village. The chief in the next village picks up the warning in the same manner, and so on right round the island. In cases of sickness, &c., permission to burn a light can readily be obtained. When the regulation first came into force on Nauru, after the deportation of the Germans, it was very unpopular with the natives, but the soreness it caused soon passed away.

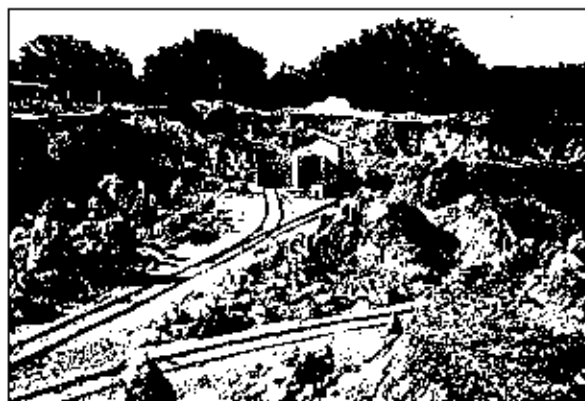
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HOW THE DEPOSITS WERE DISCOVERED.

The credit of discovering the phosphate deposits on Nauru and Ocean Islands is due to Mr. Albert F. Ellis, who has been selected by the New Zealand Government as its Commissioner on the British Phosphate Commission, and the distinction could hardly have fallen on one more worthy or more deserving of it. Mr. Ellis has had 35 years' experience in the Pacific, and his knowledge of that vast ocean and its myriads of islands is most extensive. He has quite recently written the account of how he made the discovery, which I will give in his own words.

MR. ELLIS' STORY.

"Hitherto no first hand account of the discovery has appeared in print, and such accounts as have been written contain various inaccuracies. Just prior to 1900 I had been serving as manager of one of the islands of the Pacific Islands Company on the Queensland coast, and had been transferred to the company's Sydney office, where an analytical laboratory had been installed for the purpose of dealing with samples of cargo, &c. My attention was arrested by a large block of rock used for keeping open the door of the laboratory; in some ways it resembled a rare kind of phosphate rock, of which a small deposit had been found in a deep depression on Baker Island, in the Phoenix group, several years previously. On mentioning the matter to the company's manager, I was told that it was a lump of petrified wood found by him on Pleasant Island (Nauru) some three years previously, and that one or more geologists had agreed as to its nature. This



NAURU: RAILWAY LINES BRANCHING OFF MAIN LINE INTO A PHOSPHATE FIELD.

seemed decisive enough, but somehow, when working in the laboratory, that piece of rock repeatedly attracted my attention, and some three months afterwards the thought occurred, 'Why not test it?' A chip was knocked off, ground up, and tested for phosphate, with such a decided reaction that a complete analysis was made, and the humble door-chock proved to be phosphate rock of the highest quality. Moreover, from its formation, there were evidences that it came from an old and probably extensive deposit; as to the latter the manager was very emphatic.

"The question then arose as to how the deposit could be obtained, and this matter was promptly taken in hand by the company's head office in London. The position was that a large German Chartered Company held mineral and other rights over the German Caroline and Marshall Islands, north of the Equator, and also over Nauru. On the other hand, the Pacific Islands Company, which was the immediate predecessor of the Pacific Phosphate Company, held numerous coconut properties and trading stations on the German islands which the Chartered Company referred to was particularly desirous of acquiring. Negotiations ensued, with the ultimate result that the Germans acquired the trading stations on their own islands, and the Pacific Islands Company obtained the concession to work Nauru. The Germans also received a certain number of shares in the company, and a royalty per ton on the phosphate exported, so that it was a transaction which proved profitable to them, though not to the extent that it did to the Phosphate Company and to British interests generally."

The shares in the Pacific Phosphate Company which the German company (the Jaluit Gesellschaft) secured were declared and delivered to the Public Trustee in London immediately after the outbreak of war. They were sold by public auction, and bought by a large English shipping company, thus automatically making the company controlling the Nauru and Ocean Island deposits an entirely British concern.

When Mr. Ellis made his discovery it was rightly concluded that, as Ocean Island was in the immediate vicinity of Nauru, and of practically the same formation, similar deposits would, in all probability, be found there. Such proved to be the case, and as Ocean Island was British (though it was not formally annexed and proclaimed a British possession till Captain Tupper, of H.M.S. *Pygodes*, annexed it in 1901), operations on that island were commenced first.

THE EXTENT OF THE DEPOSITS.

Quite a number of misleading statements as to the quantities of phosphate on Nauru and Ocean Island have been made. But it can safely be said that, at the present moment, there are on Nauru and Ocean Island not less than 100,000,000 tons of some of the highest grade phosphate known to exist. Soon after the Pacific Phosphate Company commenced operations on Nauru it sent an eminent Australian mining engineer to make a survey of both islands, and to ascertain, as nearly as possible, the extent of the deposits. This expert subsequently reported that there were at least 42,000,000 tons on Nauru, and about one-third of that quantity, or 14,000,000 tons on Ocean Island. Several years later another mining expert was instructed to make independent surveys and calculations, with the result that he fully confirmed the figures given by his predecessor. These quantities worked out at a certain number of tons to the acre for the total acreage available. Experience gained in working Nauru for the last fifteen years and Ocean Island for the past 21 years (Nauru was commenced in 1906 and Ocean Island in 1900) proves, however, that these



NAURU: WORKED-OUT FIELD IN FOREGROUND, AND NEW FIELD WITH OVERBURDEN REMOVED AND READY FOR WORKING.

figures can be doubled, and the resultant total of 112,000,000 tons would still be within the mark. About 3,750,000 tons have already been removed, but, as already stated, there are, at the present moment, not less than 100,000,000 tons of available phosphate. How much more there might be it is impossible to say, for the comparatively few fields classed as "worked out" were abandoned, not because the phosphate was exhausted, but because it had become difficult to work, deposited as it is between ruin pinnacles. After a depth of from 20 to 30 feet between the pinnacles has been reached, it does not pay, under present conditions, to work that field any further. The deposits on Ocean Island have been estimated by Mr. Ellis, the Commissioner for New Zealand, at probably 30,000,000 tons of available phosphate, but, he adds, this quantity may be much exceeded.

The quality of the phosphate from these islands is particularly high. Throughout their working history (a period extending over 21 years) the cargoes shipped from both have consistently averaged from 85 per cent. to 88 per cent. tribasic phosphate of lime. As a matter of fact that portion of the workings on Ocean Island known as the plateau has yielded, for some time past, phosphate averaging as high as 88 per cent. This, it is believed, is without parallel in the history of phosphate mining. The phosphate deposits on the French island of Makatea, near Tahiti, in the Pacific Ocean, are rich, but they fall short of the Nauru and Ocean Island standard. Though the Ocean Island phosphate is slightly higher in quality than the Nauru product, the latter lends itself better to the manufacture of superphosphate, and, generally speaking, is preferred by the superphosphate manufacturers on that account.

A question often asked is, "How long will the deposits last?" This, of course, depends upon the rate at which they are worked. The Australian demand for Nauru and Ocean Island phosphate 20 years ago was only 20,000 to 30,000 tons per annum. This year over 200,000 tons are required. It is hoped that the total output from Nauru and Ocean Island will soon reach 500,000 tons per annum, but even if an annual output of 500,000 tons from each island is reached and maintained, it must not be forgotten that there are at least 100,000,000 tons to be removed before the deposits will become exhausted. The Australian farmer, therefore, has no need to be anxious about his supplies of superphosphate. Whatever may happen in less fortunate countries, his supplies are assured for the next four or five generations at any rate.

There has been considerable conjecture as to how these extensive and wonderfully rich deposits came into existence. What is known as the bird theory is the most popular and generally accepted. And it is in all probability correct, for phosphatized fish bones, shark teeth, etc., are continually being discovered. The writer himself found on Nauru in 1907 a phosphatized egg about the size of a hen's egg. When this egg was broken the "yolk" fell out—a solid pebble of phosphate. The "white," or albumen, was represented by several layers, each as thin as, or thinner than, tissue paper. But the original guano, in the form of bird excreta, must have been deposited many thousands of years ago. There is evidence that the islands have been submerged on several occasions. The result is that all impurities have long since been washed away, and practically only the pure phosphate of lime remains. There is no odour or unpleasantness of any kind, and, to the unpractised eye, the Nauru and Ocean Island phosphate is no different in appearance from ordinary friable, light-brown soil. Occasionally it takes the form of rock, some of which is as hard as granite, with a surface which will take a polish equal to any marble. Curiously enough, the birds believed to be responsible for these deposits are now extinct, and the islands to-day, with the exception of a few terns, noddies, and frigate birds, are practically birdless.

The outbreak of war found the Pacific Phosphate Company controlling the deposits on both islands. On the 4th August, 1914, the white staff on Nauru was about two-thirds British and one-third German. Soon after the commencement of hostilities in Europe, Nauru was placed under martial law, and the British there subjected to all manner of petty indignities till their deportation was ordered, on the 5th September, by the representative of the German Government. They were then given only a few hours to pack and get away by one of the company's small time-chartered vessels (the Norwegian steamer *Frithjof*), which happened to be there. This ship took the British subjects to Ocean Island, where a warm welcome greeted them. The deportees were absorbed into the staff on Ocean Island, where they remained till two months later, when the Commonwealth authorities sent up, by one of the company's large time-chartered vessels, the *Messina*, a detachment of about 60 Australian soldiers, under the late Brigadier-General Holmes. From Rabaul, where the *Messina* picked up the soldiers, the vessel proceeded to Ocean Island, where the British deportees, with their wives and children, were taken on board. The next day the voyage was continued to Nauru, where General Holmes was prepared to force a landing if necessary. But though the Germans, with their strong force of armed and trained native constabulary, were about equal in numbers, they wisely attempted no resistance; and were themselves deported to Australia, *via* Rabaul, by the *Messina* the following day. Only a few days after the British were re-established in their homes, a Japanese battleship and trooper with troops on board, arrived to take possession of the island in the same manner as the German Caroline and Marshall Islands, north of the Equator, had already been occupied by that nation.

From this on (November, 1914) Nauru continued to be held and garrisoned by Australian soldiers. It was maintained at the Peace Conference that Australia had occupied Nauru on behalf of the Imperial Government, and that her claims could not be held to nullify others. The Australian Prime Minister insisted, however, that the Commonwealth's just claim must be recognised. On top of this, our friends in the Dominion of New Zealand lodged a claim on the ground of proximity and New Zealand's need of guaranteed supplies of phosphate for future years. After a strenuous fight by Mr. Hughes for the recognition of Australia's claims, an agreement was arrived at by which the three Governments were to participate jointly in the Nauru deposits, and also to incorporate the Ocean Island deposits in the scheme.

The price paid by the three Governments (Britain, Australia, and New Zealand) was £3,500,000, in the proportions of 42 per cent., 42 per cent., and 16 per cent., respectively, and now that the facts have been placed before them, Australians will fully realize what the ownership of more than one-third of the wonderful deposits on these two islands will mean to them and to future generations of Australians. The sum of £3,500,000 was paid, not only for the Pacific

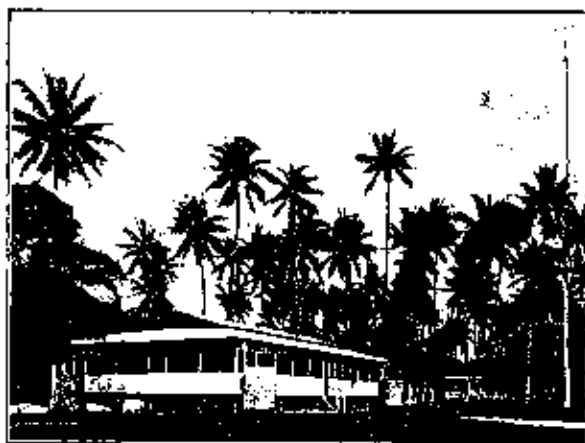
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Phosphate Company's right, title, and interest, but also for the plant on both islands. It has been calculated that the replacement of the very extensive plants on these islands would take, at present day prices, a considerable proportion of the sum paid as the purchase price.

Under the terms of the *Nauru Island Agreement Act 1919*, each of the countries named therein is entitled to an allotment of the following proportion of the phosphate produced in any one year, viz. :—

United Kingdom		42 per cent.
Australia		42 per cent.
New Zealand		16 per cent.

These allotments are for home consumption for agricultural purposes in the country of allotment, and not for export. The basis of allotment is to be readjusted every five years, in accordance with the actual requirements of each country. If in any one year one of the three countries does not require portion of its allotment, the other two countries are entitled, so far as their requirements for home consumption extend, to have that portion allotted among themselves in the proportions to which they are entitled as above. And here it might be mentioned that, owing to Great Britain not requiring her full quota this year, Australia, instead of being allotted 168,000 tons, will receive a little over 200,000 tons out of the total quantity of 400,000 tons which, it is anticipated, will be shipped. Up to the present the best year's figures are those for 1913, when a total quantity of practically 350,000 tons was loaded.



FLAGSTAFF AND GENERAL OFFICE AT NAURU BEFORE LATTER WAS ENLARGED.

CONTROL.

The business is now vested in a Board of Commissioners, comprising three members—one appointed by each Government—the writer being appointed by the Commonwealth Government, Mr. A. R. Dickinson by the British Government, and Mr. A. P. Ellis by the New Zealand Government. The Commission took over the business on the 1st July, 1920, and the central office of management is at 465 Collins-street, Melbourne.

WATER SUPPLY, ETC., ETC., OF NAURU.

There is a big condensing plant on the island. With a large number of coloured labourers, working mostly in the sun, it is of paramount importance that there should always be a plentiful supply of good, fresh water on hand. As condensing means consumption of coal, which is difficult and costly to handle, every effort possible has been made to conserve the rain water. Adjacent to every good, clean roof a large reinforced concrete underground cistern has been built. Consequently, when these are full there are hundreds of thousands of gallons of water in reserve. Long before this supply gives out condensing is commenced.

Practically all the power used on the island is electric, generated in the power-house. Here there are four or five internal combustion engines of the Diesel type, aggregating from 800 to 1,000 horse-power. The fuel used is crude oil, taken up from Australia in drums. The settlement is well lit throughout with electric light, the mains being placed underground. In the power house is the telephone exchange, operated by a kanaka boy (all kanakas are called "boys"), and connecting up the various departments, Government, and wireless stations.

There is a well-equipped refrigerating plant, from which ice is supplied daily to the married members of the staff and to the single men dining in the mess-room. Cattle and sheep are taken up alive from Sydney, slaughtered on the island, and then put into the refrigerating chambers. The steward issues fresh meat three or four times a week.

In the hospital enclosure are two large hospitals, one each for Europeans and Chinese, and another, not quite so large, used as an isolation ward for both. In the same enclosure, in addition to the three hospitals mentioned, is the dispensary, surgery, and operating theatre in one building. Outside the hospital compound, but quite close to it, is the doctor's residence and white staff cottage hospital.

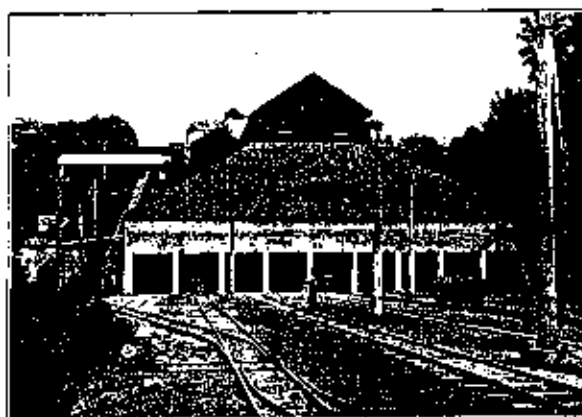


NATURAL FIELD WITH OVERBURDEN REMOVED AND READY FOR WORKING (ALSO OVERSEEN AREA.)

An excellent sewerage system is in use throughout the entire settlement. As flushing with fresh water would be too wasteful, a saltwater service has been installed for the purpose. This service was extended, and salt water, as well as fresh water, is available in every bathroom.

WORKING OPERATIONS.

As already stated, the phosphate deposits are situated in the central, elevated, and undisturbed portion of the island. Before commencing to work a field, the trees are valued, paid for and cut down. The undergrowth is then collected into heaps, left a few days, and then



NATURAL PHOSPHATE STORAGE BIN ON THE "FLAT." (NOTE HOW PROVISION IS MADE FOR "BARKS" OF TRUCKS GOING UNDER FLOOR OF BIN.)

burnt. After this the overburden, consisting of coarse grass, and the top 2 or 3 inches of weather-stained phosphate, is removed. The field is then ready for working. Light 2-ft. gauge railways, branching off the main line, are run into the new field. The phosphate trucks, which are the patent side tipping 1-ton capacity type, are pushed on to this line, and the Chinese coolies, each using two carry-baskets, proceed to fill them. The coolies are divided into two gangs: one digging out the phosphate and filling the baskets, the other carrying them. In the phosphate fields and on the upper levels steam locomotives are used. These ply along the main lines and collect from the fields on each side "rakes" of trucks as they become ready. The trains are then taken to the dryer plants, where the trucks are tipped from a gallery into the top of the "wet"

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bins. Through doors in the floor of these bins the phosphate gravitates to the rock crushers (which crush big pieces of rock to, say, the size of a walnut), and thence into the dryers.



NA 100. Railway Level, tunnel east of a "Worked-out" Fifth.

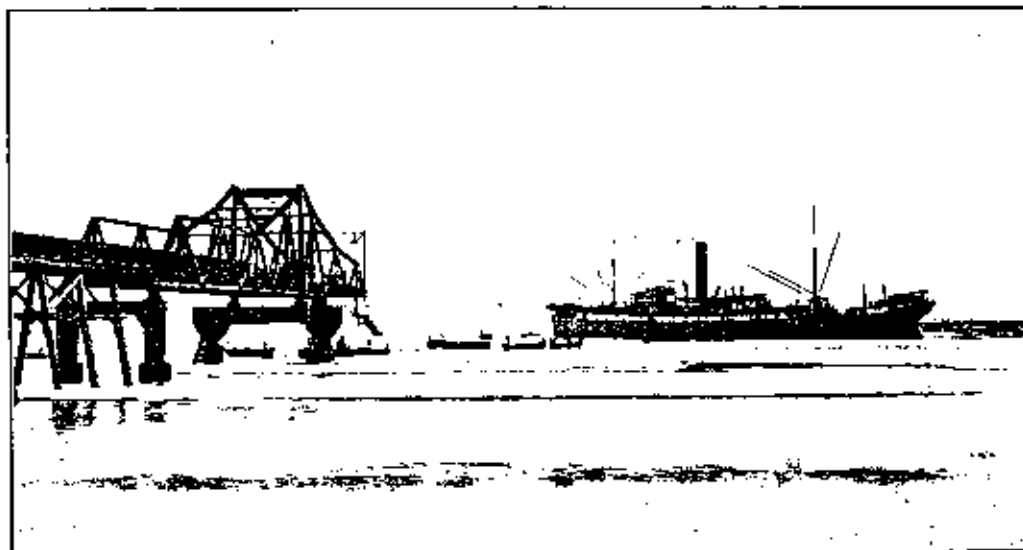
The dryers are large rotary cylinders about 60 feet long, tapering slightly from the furnace end, and having the inside surface set with vanes. As the cylinder revolves these vanes turn the phosphate over and over, completely exposing every particle to the terrific heat, and at the same



NA 101. A corner of a Fifth (dryer) from Fifth, showing portion of last year's work. The cylinders, with a deck used for working under in wet weather.

time precipitating it towards the outlet end. Having travelled along the whole length of the cylinder, the phosphate, by this time so hot that it cannot be touched with the hand, falls through an aperture on to a steel band conveyor, by which it is carried to and delivered into the tops of the large storage bins, where it is ready for shipment.

The trains on the "islet" (the atal portion of the island) are electric, and are run under the concrete floors of the storage bins, which are fitted at frequent intervals with hopper doors. On a truck coming down under one of these doors, a lever is pulled, and it is filled in a few seconds. As soon as a train load is ready, the electric locomotive hauls it to whichever jetty is shipping. At the jetty end there is a hopper holding about $2\frac{1}{2}$ tons, or one lighter load, into which the phosphate is tipped. On a staging erected under the jetty docking a "boy" stands operating a lever. As soon as the lighter is in position under the shoot this lever is pulled, and a door at the bottom of the hopper is opened, through which the phosphate falls into the shoot. Attached to the end of the shoot is a flexible nozzle, by means of which the boys in the lighter below direct the phosphate into the four large baskets, which each boat carries. Some, however, carry six baskets. A four-basket boat when loaded holds about $2\frac{1}{2}$ tons of phosphate, and a six-basket boat about half as much again. Motor launches then tow the lighters to the ship's side. The baskets are hoisted up, one at a time, by the ship's tackle, and swung inboard over the hatch, which is closed, except for a narrow opening in the centre across which a tipping block is placed. Stationed here are two boys, whose duty it is to steady the swaying basket in order that, when lowered, it may fall squarely on the block. This done, it immediately capsizes, emptying its contents into the opening mentioned. In this manner 1,300 tons have been loaded in one day to a single ship, and, working two shifts, as much as 2,000 tons a day has been loaded by one vessel. At night electric floodlights are used. The most suitable ships to load are those with no 'tween decks where no trimming is required.



NAPOL. A VESSEL CAPABLE OF LOADING 1,000 TONS FOR AUSTRALIA. (OTHER 1,200 TONS WERE SHIPPED TO THE STEAMER SHOWN FROM ONE JETTY THE DAY THIS PHOTO WAS TAKEN.)

The modern steel cantilever jetties have an overhang reaching out beyond the outer edge of the pier to a distance of 70 feet. On the edge of the pier the water is usually broken, and the advantage afforded to the lighters in being able to remain in the unbroken and comparatively still water, while the baskets are being filled, is enormous. The end of each jetty is furnished with a steam or electric winch and a good, strong derrick. When a ship is discharging her inward cargo of stores, etc., the goods are lowered over the side into the boats, which are later on used for loading. The boats when filled are towed to the jetty end, where the contents are hoisted up, placed on trucks, and run away to the various stores.

The moorings to which the ships make fast are the largest and deepest in the world, and a great deal of arduous and dangerous work is necessitated in the laying of them. They are laid by a New Zealander, Mr. E. W. W. Cozens, of Auckland, who is an expert in these matters. The main buoy of each set of moorings is about a couple of ship's lengths from the shore, with the outer anchor-ying in about 200 fathoms of water—nearly a quarter of a mile deep. The moorings are very efficient, being easily approached and made fast to and readily "slipped" if, in squally weather, it is necessary for a vessel to cut hurriedly to sea. The amount that these excellent moorings have contributed towards the success of the loading operations at both islands can hardly be over-estimated.

II

OCEAN ISLAND.

Ocean Island, the native name of which is Banaba, was discovered by the British ship *Ocean* in 1804. For many years past it has been the seat of Government for the Crown Colony of the Gilbert and Ellice Islands. Though it is only about one-third the size of Nauru, its phosphate deposits, as already stated, are wonderfully rich. The shape of the island has frequently



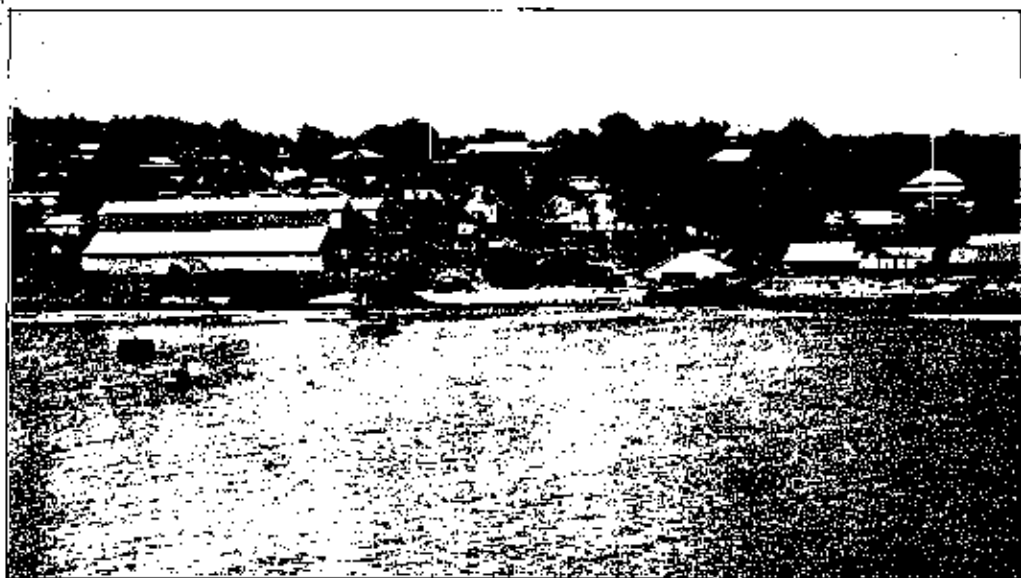
been compared to that of a pearl shell, the one large indentation being called Home Bay. Like Nauru, Ocean Island has the usual fringing reef, but once that is crossed the land rises more or less abruptly to an altitude of about 265 feet above sea-level. There are two white settlements—Uma (Guma) and Tabwewa (Tapiwa).



OCEAN ISLAND: CORAL PINNACLES IN "WORK-DIP" FURNISH COVERED-IN AREA.

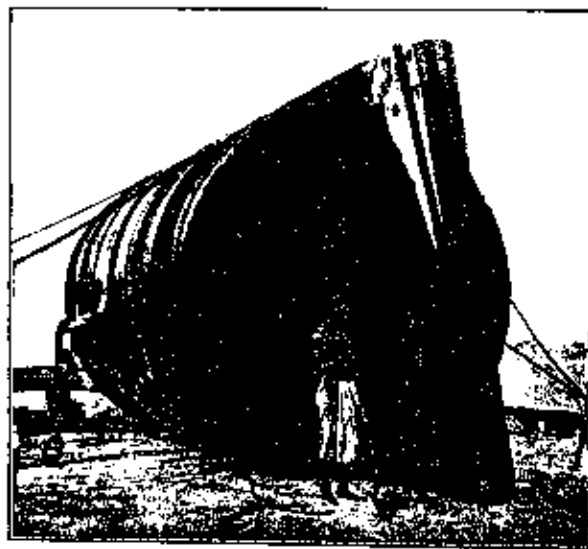
The natives, who are an off-shoot from the Gilbert Islanders, are friendly and intelligent, though not so good looking as the Nauruans. Doubtless the hard struggle the Ocean Islanders had, up to the time of the advent of the Pacific Phosphate Company in 1900, is responsible for this.

Except for a very limited area near Sydney Point, there is no place on Ocean Island where the coco nut trees can grow in the sand and get their roots down to the saltish water percolating in from the sea. The result is that, compared with Nauru, the coco-nut trees on Ocean Island are poor and stunted, entirely depending as they are upon the rainfall, which, however plentiful, soon soaks deeper down than, and away from, the roots. The droughts of past years are plainly indicated in the pinched portions along the trunks of the trees. The crop of nuts frequently



OCEAN ISLAND. VIEW OF PART OF UREA SETTLEMENT FROM SHIP AT MOORING.

gave out, and the natives were, in consequence, hard put to it to eke out a miserable existence. They depended at such times as these almost solely upon fishing for a livelihood, with a result that they gained, and have kept, the reputation of being the finest fishermen in the Pacific. The indigenous population now numbers only about 450. There is evidence, however, by the ruins of native villages, that the island must, at one time, have carried a much larger number.



OCEAN ISLAND: ONE OF THE LARGE DRUMS USED FOR SUPPORTING VERTICAL PORTION OF MAIN BUILDINGS.

16

GENERAL.

Both islands have tennis courts, cricket patches, recreation rooms with billiard-tables, and libraries, theatres, and picture shows.

Practically all that has been written here regarding the works and operations on Nauru is applicable to Ocean Island also.

Finally, there can be no doubt that it is owing more than one-third of the deposits on Nauru and Ocean Island, Australia has a wonderful asset. The demand for phosphate is rapidly increasing all over the world, and it is gratifying to know that an agricultural country like ours is now assured of its phosphate requirements, however quickly the demand may rise, for a great many years to come.

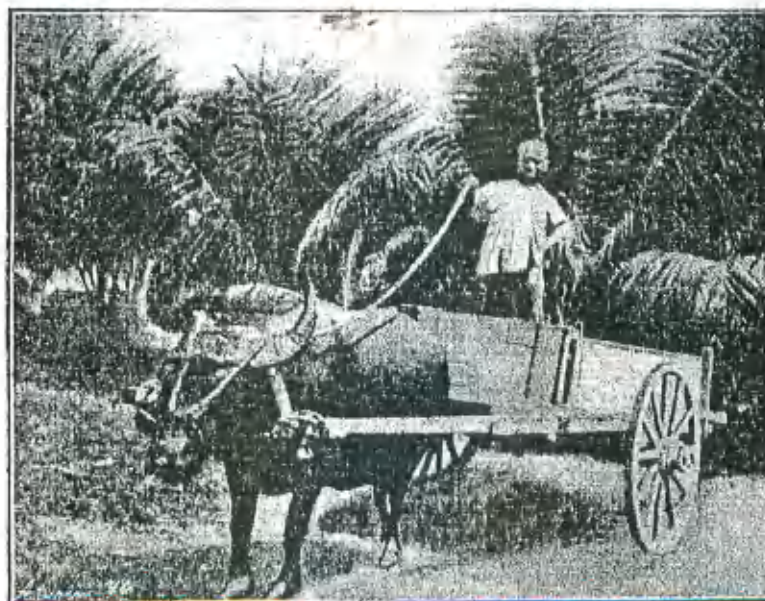
Documents 1921B

Spanish Jesuit Mission—First batch of news published in 1921

Source: A book entitled "Noticias de los Misioneros de las Islas Carolinas y Marianas (Madrid, 1921, 105 pages).

[Attached]

Noticias de los Misioneros de las Islas Carolinas y Marianas



LABORES DEL CAMPO

MADRID *
TIPOGRAFIA CATÓLICA
A. FONTANA
7—San Bernardo—7
1921



Noticias de los misioneros
de las Islas Carolinas
y Marianas

Dos palabras al lector

Cosa sabida es por las almas piadosas cómo por una Providencia especial de Dios nuestro Señor han venido a encargarse de la difícil Misión de las Islas Carolinas y Marianas las cuatro Provincias de la Compañía de Jesús de nuestro católica España.

Estas Islas están situadas en la Micronesia y forman uno de los Archipiélagos de la Oceanía. Entre todas ocupan y abarcan una extensión de cerca de 2.000.000 de Kílos. cuadrados. Incluidas las Palaos, el grupo más occidental, son generalmente de formación madreporica y se dividen en tres grupos: oriental, central y occidental. El clima, a pesar de estar tan cercano al Ecuador, es templado y suavizado por las brisas del mar. Lluve en abundancia, sobre todo en la temporada del verano.

Los habitantes de este Archipiélago pertenecen a la raza malayo-polinesia, aunque en muchas de las Islas hay una numerosa representación de la raza negra. El trabajo de los nuevos Misioneros ha de ser inmenso en la labor de evangelizar a estos naturales. Es cierto que las Marianas fueron evangelizadas por Misioneros jesuitas españoles y eclesiásticamente pertenecían a la Diócesis de Cebú en las Filipinas: pero son tantas las vicisitudes por que han pasado estos cristianos llamados chamorros, que hay que hacer todavía mucho con ellos, sobre todo por los quebrantos que han sufrido estos últimos años pasando del dominio de España al de Alemania y por último al del Japón. Más difícil es la cristianización de los Carolinos, pues, como es sabido, la luz del Evangelio sólo penetró en ellos a fines del siglo pasado y hay en aquellas Islas una intensa propaganda protestante.

Apesar de todas estas dificultades, la Compañía de Jesús fiel al espíritu de su Fundador y sobre todo al del gran Apóstol de la India S. Francisco Javier, aceptó gustosísima esta Misión por medio del M. R. P. General Wlodimir Ledochowsky y a su vez las cuatro Provincias españolas se ofrecieron generosamente para tal empresa. No menos de 22 sujetos salieron el año pasado de 1920 para aquellas Islas y actualmente trabajan en medio de privaciones y sudores en la restauración de aquellas cristianidades y en la evangelización y civilización de aquellas pobrecitas almas redimidas por la Sangre de Jesucristo. Verdaderamente son consoladoras las noticias que de allá nos llegan

continuamente relatando el modo cómo fueron recibidos por las autoridades Japonesas y sobre todo el cariño con que fueron acogidos los nuevos Misioneros hijos del gran Padre S. Ignacio y del Apóstol de las Indias S. Francisco Javier. Es verdad que tienen no poco que sufrir, pero también es cierto que el Señor los consuela y premia en sus trabajos apostólicos.

Celosísimo por el bien de aquellas cristiandades nuestro M. R. P. General dispuso que este año de 1921 partiese una nueva expedición de Misioneros para aquellas remotas regiones. Las cuatro Provincias españolas de la Compañía han respondido llenas de generosidad a este llamamiento y en estos momentos navegan con rumbo al Japón y después a las Carolinas y Marianas ocho nuevos Misioneros y otros dos se preparan para emprender cuanto antes tan larga navegación. ¡Qué consuelo tan grande experimenta el alma al ver a esos generosos corazones desprenderse de todos los afectos humanos y lanzarse llenos de santa alegría a una empresa tan difícil!

Ahora es necesario, cristiano lector, que nosotros también seamos generosos con Dios nuestro Señor. Es necesario que elevemos nuestras oraciones al cielo pidiendo por los Misioneros para que el Señor los consuele en medio de sus fatigas y los conforte en su penoso ministerio. Es necesario que pidamos al Señor por aquellas pobrecitas almas para que las unas restauren las pérdidas ocasionadas por los desastres pasados y para que las otras abran sus corazones y sus entendimientos a la luz del Evangelio y se conviertan a nuestra santa fe. Además, es necesario que ayudemos a los Misioneros con nuestras limosnas. Es cierto que el año pasado y lo mismo este año ha habido almas generosas que han contribuido con cuantiosas limosnas para el establecimiento de la nueva Misión de las Carolinas y Marianas. Es cierto también que el año pasado y lo mismo este año el Señor ha proveído de una manera maravillosa para los gastos del viaje de los Misioneros, que en verdad no son pequeños. Es asimismo cierto, que ha habido y hay almas que han contribuido al establecimiento de la Misión con multitud de objetos propios del caso. Pero ¡queda todavía tanto que hacer! ¡Son tantas las cosas de que necesitan estos pobres Misioneros! ¡Nos es tan fácil contribuir al alivio del Misionero y a la felicidad de aquellos pobrecitos cristianos! Así, pues, seamos dadores con Dios nuestro Señor que Él será nuestra recompensa.

Para consuelo de aquellas almas que han contribuido con sus limosnas y con sus donativos al establecimiento de esta querida Misión de las Islas Carolinas y Marianas, publicamos el presente folleto u opúsculo para que alaben a Dios nuestro Señor en sus siervos y para que se enteren de la marcha y progreso de aquellas cristiandades.

Publicamos en primer término la preciosa carta que nuestro M. R. P. General, Wlodimiro Ledochowsky, dirige a las Provincias de España de la Compañía de Jesús dándoles cuenta del estado de la Misión de las Carolinas y

Marianas y encargándoles manden Misioneros para la evangelización de aquellos isleños.

Después publicamos varias cartas de los Misioneros en las que dan cuenta del viaje a aquellas apartadas regiones. Cartas llenas de unción evangélica, de muy curiosas noticias y sobre todo de una santa alegría.

También publicamos algunas cartas después de su llegada, en las que nos habian de las costumbres, idioma etc. etc. de los naturales.

Para terminar, publicamos asimismo la relación de las personas que han dado limosnas y donativos para los pobres Misioneros como testimonio de gratitud y agradecimiento.

¡Dichosas y mil veces dichosas aquellas almas que saben consolar y remediar con sus limosnas a aquellas otras almas que todo lo han sacrificado para gloria de Dios y bien de sus escogidos!!

Madrid 3 de Diciembre de 1921, fiesta de S. Francisco Javier.

Antonio G. Valdecasas, S. J.

Procurador de la Misión de las Islas Carolinas y Marianas.



I

Carta del M. R. P. General Wlodimiro Ledochowsky
a los Padres y Hermanos de las provincias de España.

«Reverendos Padres y Hermanos en Cristo carísimos: P. XII.—La Sagrada Congregación de la Propagación de la Fe me comunicó hace poco en una carta, que rebosa amargura, el peligro que corren los fieles indígenas de las Islas Marianas y Carolinas, no ya de no poder ejercer los actos del culto católico, sino hasta de perder la fe; pues desde hace cuatro años están privados de los auxilios espirituales, por no haber entre ellos ni un sacerdote.

Hace tiempo, aquel Vicariato, gracias a la dirección y al desvelo de los Hermanos Menores de San Francisco, llamados Capuchinos, de la provincia de Westfalia, daba ubérrimos y sazonados frutos de piedad, a reportar los cuales cooperaban diez y seis sacerdotes con su Vicario Apostólico y otros tantos Hermanos legos y doce Religiosas de la Tercera Orden de San Francisco. Esta falange de Ministros evangélicos habían establecido catorce estaciones o residencias mayores en las principales islas; nueve residencias menores en diversos sitios. Tenían sesenta y tres escuelas y cinco internados, donde recibían educación cristiana unos 900, entre niños y niñas. Por término medio, recibían el santo bautismo cada año unos 300 adultos o más.

Cuando más floreciente y llena de esperanzas vivía esta cristiandad, al abrigo de la paz, he aquí que, soplando sobre ella el huracán de la guerra europea, vino al suelo en un momento todo el fruto. Ocupadas las Islas por los japoneses, tuvieron los religiosos, que eran de nación alemanes, que abandonar la Misión, sin quedar ni uno, y sin esperanzas de volver en lo sucesivo; y es cosa que parte el corazón ver a los naturales del país, abandonados a sus propias fuerzas espirituales, medio muertos de hambre, pedir el pan de la palabra divina, clamar por el ali-

mento espiritual de sus almas a grandes voces, sin que nadie les oiga, sin que nadie vaya a partirles el pan de las salvadoras enseñanzas de la Religión.

En cuanto la Sagrada Congregación tuvo de ello noticia, no dejó piedra por mover para acudir a aquel rebaño de la iglesia y darle nuevos pastores. Inmediatamente acudió al Gobierno japonés, preguntándole si permitiría que otros Misioneros sustituyesen a los que habían tenido que abandonar las Islas, y habiéndolo concedido dicho Gobierno, siempre con ciertas condiciones, la misma Sagrada Congregación de la Propagación de la Fe suplicó a varias Ordenes religiosas que quisiesen enviar nuevos operarios para tan necesaria expedición. Pero, ¡oh dolor! Ninguna de esas Ordenes religiosas pudo ofrecerse a la empresa, porque era grande la penuria de sujetos que padecían.

Perdidas las esperanzas de poder encomendar la Misión a otras Ordenes, recurrió a la Compañía de Jesús, expresándose de tal suerte y excitándose con tales argumentos para que tomásemos, cuando menos por ahora, el cuidado de esta Misión, que se echaba de ver enseguida cuál era la voluntad de la Santa Sede.

Cierto, no se me oculta que todas nuestras Provincias están harto ocupadas con tantos y tan diversos ministerios, que apenas tienen bastantes fuerzas para llevarlos todos a término, y, como si ellos fueran pocos, todavía, con las graves dificultades que para el régimen de las almas nacen por doquiera, nos llaman y nos urgen para tomar otros, en especial los Prelados. Ni se me oculta tampoco que la Misión, para salvar la cual de inminente ruina, se nos llama, a más de las ordinarias molestias, inherentes a las otras, está sembrada de otras dificultades, ni cortas en número ni despreciables en importancia; de lo cual nace el que tengan que encomendarse esas Misiones a hombres solidamente espirituales, dotados de no mediana ciencia, y de una salud robusta y fuerte; y las Provincias, como es natural, no pueden desprenderse de semejantes sujetos sin grande sacrificio.

Sin embargo, cuando pienso que fueron nuestros Padres los que llevaron la Luz del Evangelio a aquellas apartadas regiones y por difundirla derramaron su sangre nada menos que trece hermanos nuestros; cuando pienso además en el voto que nos liga al Romano Pontífice para ir a Misiones, si así le place al Vicario de Cristo; cuando me excita, suave pero fuertemente, la divina prudencia de aquella Regla que pone nuestro Santo Padre en las Constituciones, y dice que en la tan extensa viña

del Señor se ha de elegir, en igualdad de circunstancias, la parte que esté más necesitada por la penuria de operarios y por el estado de miseria de nuestros prójimos con peligro de la eterna condenación, confieso que, después de pesar todas las razones y de pedir al Señor luz en el asunto, me parece ser muy en obsequio de Dios y según la mente de nuestro Instituto el que con voluntad pronta y perfecta cumplamos los deseos de la Santa Sede Apostólica.

En este sentido, pues, respondí a la Sagrada Congregación que nosotros estábamos dispuestos a volar en socorro de aquellos cristianos que tanta necesidad de auxilios espirituales padecían. Como el Gobierno japonés había declarado que no admitiría en las Islas Marianas y Carolinas sacerdotes que viniesen de todas las naciones, sino solamente de ciertas y determinadas nacionalidades, me pareció, después de consultarlo con los Padres Asistentes, que se debía hacer esta leva de nuevos misioneros en España; pues no pude ni dudar siquiera que los Padres y Hermanos españoles, tan leales siempre a la Cátedra de Pedro y tan fervorosos en el celo de la salvación de las almas, habían de prestarse enseguida a secundar mis deseos con generosidad y con presteza. Y tanta mayor era mi certeza de que así pasaría, cuanto que sé muy bien los santos deseos que os inflaman, Padres y Hermanos carísimos españoles, de seguir las huellas de aquellos ilustres pregoneros del Evangelio que se llamaban Diego Luis de San Vitores, Luis de Medina, Francisco Ezquerro y otros muchos, que, ardiendo en purísimo amor de Cristo, llevó la generosa Madre España hasta las playas Marianas a fines del siglo diez y siete.

Pero como ninguna de vuestras Provincias, aunque florecientísimas en la actualidad, podría dar ella sola el número suficiente de misioneros, esperamos que cada una pondrá su parte con ánimo generoso en esta grande obra. Así se logrará el que, sin grande detrimento, pueda formarse una selecta falange de Padres y Hermanos Coadjutores que, deseosos de seguir preclaros ejemplos de sus mayores, se ofrezcan voluntariamente para marchar a las lejanas playas de las Islas Marianas y Carolinas. Por eso, todo el que, después de larga oración delante de Dios, se sienta con ánimo para seguir trabajando en este campo nuevo que hoy se abre al celo de la Compañía de Jesús, no tenga reparo en manifestarlo a su Padre Provincial, el cual, a su vez, después de hacer las indagaciones de costumbre y de pedir luz al Señor, me propondrá, de entre todos, los que le parezcan más idóneos para obrar de tanta importancia.

Esta nueva Misión, por ahora, con el Superior que se elegirá de entre los que se brindaren a ella, será regida directamente por el mismo Prepósito General.

No resta, pues, sino daros mi bendición, Padres y Hermanos carísimos, con toda mi alma, rogando al Señor que, así como os dará a cada uno de vosotros el deseo, os dé también el poderlo realizar según los planes de la infinita bondad de su suavísimo Corazón.

Me encomiendo... Roma, festividad de San José, 19 Marzo 1920.— De todos Siervo en Cristo. WŁODIMIRO LEDOCHOWSKI, Prep. General de la Compañía de Jesús.» (1)

Como sabemos, hubo donde hacer la elección, pues fueron muchos los que se brindaron de todas las Provincias de España. Quedó nombrado Provicario Apostólico el P. Santiago López de Rego, y a principios de Diciembre se puso en camino la expedición. Las perspectivas del viaje las han ido contando muy por menudo en diversas cartas que vamos a saborear.

De entre las cartas de los Misioneros, la relación más completa del viaje es la escrita por el H. Paulino Cobo, al R. P. Rector de Granada, que es una especie de diario. La pondremos íntegra y de las cartas de los otros Misioneros iremos omitiendo lo que repiten de lo ya dicho por el Hermano.



(1) *Acta Romana S. J. Anno 1920, pág. 280.*

II

PRIMERAS CARTAS SOBRE EL VIAJE

Carta del Hermano Cobo
al P. Rector de Granada.

Mar Rojo, 29 Diciembre 1920.

Amado en Cristo Jesús P. Rector: La gracia y amor de Nuestro Señor Jesucristo sea siempre en nuestros corazones.

Como ya sé, amadísimo P. Rector, que V. R. y los demás PP. y HH. de esa santa casa, gustan saber algunas impresiones de mi viaje, yo con todo el afecto de mi alma lo haré con mucho gusto, para así corresponder en alguna manera al mucho afecto y amor que todos los PP., estudiantes, y sobre todo mis inolvidables coadjutores, me dieron y demostraron durante los cuatro años no cumplidos que residí en esa santa casa.

Como ya sabe V. R. el 24 de Julio recibí el aviso para ir a las Carolinas. En seguida, y por mediación de los Superiores, me puse en camino, y así el 27 del mismo mes me encontraba en Madrid. Aquí tuve que estar esperando cuatro meses, parte por no estar terminados los asuntos, parte por la mucha escasez de vapores, que ni a mí ni a mis veintidós compañeros pudieron dar pasaporte. Por fin, después de no pocos dars y tomares, en la Mensajería marítima de los vapores franceses, nos dieron catorce pasajes para el 15 de Diciembre. Aceptados, y ya para salir de Madrid, nos avisan que un vapor extraordinario japonés, llamado *Cumaru Maru* nos ofrecía ocho pasajes, eran los que nos hacían falta para completar los veintidos que debíamos ir a dichas islas, y así, después de haber consultado con precipitación el P. Rego con el P. Preósito, aceptaron la oferta de los ocho pasajes.

Pocos días antes escribía el P. Asistente que, fiados en la protección de Nuestro Señor Jesucristo, nos pusieramos todos cuanto antes en camino.



Primera expedición

Fra el 2 de Diciembre, y el vapor japonés anunció la salida de Mar-
sella el 10 proximo.

Los PP. y HH. de la segunda expedición, nada tenían preparado,
porque ellos creían por lo menos que no saldrían hasta Mayo o Julio, por

lo que el P. Rego dispuso, que los PP. Gumucio, Pájaro, Espinal, Herrera y los HH. Mancera, García, Tudanca y yo, que estábamos preparados, fuéramos a Marsella y tomáramos el vapor japonés, mientras los otros preparaban los pasaportes para ir en el vapor francés que salía el 15.

El mismo día, 2 de Diciembre, por la noche, partimos de Madrid para Barcelona cuatro, dos irían por otro camino, y otros dos estaban ya adelante arreglando asuntos.

El día 3, por la mañana, llegamos a Barcelona, después de haber pasado muy buena noche. Una cosa nos hizo cambiar algo los semblantes: era que los tranvías y coches estaban en huelga y los bultos que nosotros llevábamos no eran pocos, ni tampoco pequeños; por fin, dos mozos de estación cogieron un carretón y tirando de él como dos caballitos nos llevaron los equipajes al Colegio.

Eran las once, oímos Misa y comulgamos, y después de un breve y ligero desayuno, nos fuimos a Sarriá. Eran las doce, hicimos una visita al Santísimo, y a comer. Después, recreo con los Teólogos; los Toledanos no cesaban de hacer preguntas, ya por los de Granada, ora por los de Madrid; una máquina contestando no hubiera dado a baslo para poder complacer a todos. Terminado el recreo, un ratito de siesta, ¡cuánto lo agradecí! a pesar que los cantos de los ejercitantes haciendo el Vía Crucis y el tocar de las campanas de la parroquia, me hacían alterar el sueño. Después, los HH. Alcañiz y Rodríguez me llevaron al Tibi-Dabo dando un paseito. Este sitio es hermosísimo, domina toda la ciudad, puerto y pueblos circunvecinos; allí parecía alegrarse el alma y elevarse el espíritu. Por la noche, vuelta a casa. Terminando estaban los congregantes la novena de la Virgen, que celebran aquí con grande pompa, que alternaban el coro y el pueblo. Terminó la fiesta con el sermón que predicó el Obispo de la India y la bendición. Yo salí encantado por los acordes que salían los cantos del coro y pueblo, y por la variación.

Día 4.—Salida de Barcelona para Marsella. Eramos seis, los Padres Herrera, Pájaro y los HH. Mancera, Tudanca, García y yo. El P. Espinal vendría un día después, y el P. Gumucio seguía adelante con el equipaje que llevaba un vagón facturado; este equipaje se reducía a treinta y cinco baúles.

Todos alegres y triunfantes llegamos a Cerbere; era primera estación francesa y a la verdad fué la primera estación; porque hay que dejar en este puerto los trenes españoles, y tomar los franceses. Aquí nos exigían para poder pasar los pasaportes, y ¿cómo hacerlo si el H. Mancera no



Segunda expedición

los tenía?, tenía el pase de quintas, y le dijeron: «que si el Cónsul francés se lo firmaba podría pasar». El pasaporte lo tenía el P. Gumucio, por-

que los dos salieron juntos de Madrid. Estaba el Cónsul en Port-Bou, y para que no se quedara solo le acompañó el H. García. Los dos se encaminaron al pueblo, y como no les dejaron pasar, tuvieron que atravesar los Pirineos, no sin gran peligro de estrellarse, porque los fuertes vientos los querían precipitar. Por fin, el Cónsul se compadeció de lo que pasaba, y vistó el documento, y los dos, muy contentos con que podían ya pasar, se fueron a comer y en el primer tren salieron para Marsella.

Entre tanto, los otros cuatro restantes nos habíamos puesto en camino, no sin algún contratiempo, porque nos juntamos con diecisiete bultos. No cabían en el vagón, y como no éramos más que cuatro, un factor vino y nos hizo tirar al suelo cuatro bultos. Nada le entendíamos de lo mucho que hablaba el buen francés; pero tenía mucha razón. El nos ayudó a facturarlos y echarlos al mismo tren. Después corriendo nos subimos al tren, pues todo esto había que hacerlo en menos de cinco minutos. Todos teníamos el pulso y el corazón dando saltos, menos el Padre Herrera que nos decía con mucha gracia: «No os apuréis, que para cosas mayores nos ha escogido el Señor.»

Poco después dieron las siete, y había que cambiar de tren; cenamos, y después al fresco por falta de local; el frío nos helaba las carnes, de tal manera, que ni las ropas ni los muchos paseos, eran medicina para tal enfermedad; así hasta las tres de la mañana que llegó el tren. Entre tanto llegaron los otros dos Hermanos.

Día 5.—Llegada a Marsella; cuatro con nuestros Padres, y los demás en la fonda, pues no tenían sitio para más. Nos avisan que el vapor llega, y sale el 11.

Día 6.—Llega el P. Espinal. Los PP. españoles del Corazón de María, se ofrecieron para cuanto les necesitáramos. Uno de ellos llamado Tura acompaña a los HH. y nos lleva por toda la ciudad. Así se pasaron los días siguientes, 7, 8, 9, 10, 11 y 12. El vapor se retrasó; está para el 13 la salida.

El 8 llegó el P. Gamuño, y el día 11 la segunda expedición; el 12 el P. Castro y el 13 el P. Rodés.

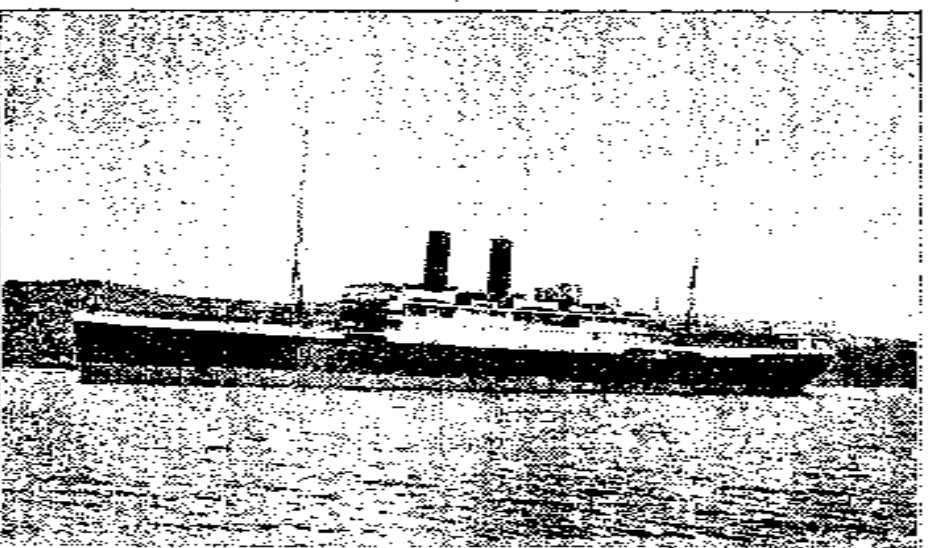
El 14 por la tarde nos embarcamos los ocho primeros, y este día sacaron la primera fotografía, aunque faltaron tres.

El 15 por la mañana dijeron Misa los PP. en la ciudad. A las doce, salida de Marsella. Los PP. del Corazón de María nos acompañaron hasta lo último. Ya estamos en el mar.

Día 14.—Cuatro y treinta, levantarse, oír Misa y comulgar, oración.

Ocho y treinta, desayuno, descanso. Doce y treinta, comida, descanso, lectura espiritual y rosario. Siete y treinta, cena, descanso, puros, exámen, acostarse a las nueve.

Para la santa Misa se improvisa un altar en uno de los dos camaros-



"Angkor,."

tes, y en él celebran los cuatro PP. Aquí no hay otros ministros que un pastor protestante. Los pasajeros son casi todos ingleses y japoneses. Con el único que nos podemos tratar es con un griego que sabe el italiano; se ha mostrado muy atento y nos ha hecho no pocos servicios

que eran necesarios, porque nosotros no sabíamos el inglés; él perfectamente. Es de la secta de los cismáticos-griegos. En las oraciones de V. R. y de las de los demás, ténganle presente. También se han mostrado muy atentos dos hermanitos indios que vienen de terminar la carrera de medicina.

Este día lo hemos pasado muy bien hasta por la tarde; por la noche todos mareados; dos fuimos de los ocho a cenar, pero cenamos muy poco, pues ya se nos habían limpiado los estómagos. Los fuertes vientos, la no pequeña tempestad, y los relámpagos, fueron suficientes para no pasar buena noche. El estrecho de Bonifacio lo pasamos por la mañana, dejando a derecha e izquierda a las islas Córcega y Cerdeña, la una de Italia y la otra de Francia.

Día 15. — Los PP. no pueden celebrar; todos algo mareados; el mar seguía turbado con grande oleaje. A las doce pasábamos por las islas Lipari; el Strómboli estaba echando humo por dos bocas, así dicen que está siempre; sobre su falda hay dos pueblecitos; ya no sé como se atreven a vivir allí. A las cinco pasamos el estrecho de Mesina, a la derecha Mesina y Sicilia, y a la izquierda a Regio e Italia; el mar muy fuerte y bravo.

Día 16. — La noche muy mala; los PP. no pueden celebrar; el mar seguía muy movido; las olas alguna vez subían sobre cubierta. Hoy no vimos tierra, el día fué tremendo y todo seguido; yo, a Dios gracias, fuera de la segunda tarde lo pase perfectamente; los otros casi todos se encontraban desanimados, y no era para menos, pues no comían.

Día 17. — Todos más animados, pero no pueden celebrar; el mar se va sosegando; todos, por fin, empiezan a comer a las cuatro de la tarde. Pasamos por la isla de Creta dejándola a la izquierda.

Día 18. — La noche mala; los PP. no celebran; ya ve V. R. que el único consuelo también nos falta. Tiempo agradable; el mar se va sosegando. Este día he aprendido algunas oraciones latinas que el H. Hernández no pudo hacérmelas aprender.

Día 19. — Llegada a Port-Said. Desde este puerto ya le escribí a V. R. de prisa y antes de llegar, porque decían no paraba más que dos horas; no fué así, porque paró desde las once del domingo hasta las tres del día siguiente. Vimos esta pequeña ciudad, hicimos una visita al Santísimo en una iglesia de PP. Franciscanos, creo era la única que había católica en esta ciudad.

Aquí vi ya por primera vez a los negritos, y a los hombres vestidos

con faldas y otras sayas, que me causaba risa el verlos. La ciudad es muy artística, muy bonita.

Día 20.—A los tres de la mañana empezamos a pasar el canal de Suez; por aquí pasó la Sagrada Familia yendo y retrocediendo de Egipto, cuando no era canal. A la derecha se deja Alejandría y Egipto, y más adentro a África, y a la izquierda el Asia. No ví otra cosa durante la travesía que unas llanuras sin término, sólo arenas se veían, y grandes montones de pajaritos que no encontraban otro apoyo que los hilos eléctricos, pues los árboles no sé si sabrán que no existen. El canal no se puede atravesar en un día, por ser muy estrecho y tener que estar esperando a que otro pase, y por lo mismo va muy despacio. Tuvimos que hacer noche parados, porque estaban en Port-Said en huelga, y no nos dieron acumuladores para poder andar de noche por el canal. No era difícil por este paso ver grandes manadas de camellos.

Día 21.—A las once llegamos a Suez; el vapor no se detuvo; entrada en el mar Rojo: tiempo de primavera. De ocho a nueve pasábamos frente al monte Sinaí, si hubiera sido de día lo hubiéramos visto. En España serían las cinco o cinco y treinta.

Día 22.—Ya hemos empezado a sudar y estamos de enhorabuena porque hace algo de atrecillo. En veinticuatro horas hemos andado 304 millas.

Día 23.—Tiempo caluroso, el mar tranquilo.

Día 24.—Calor, el mar regular, si no se empeora podrán los PP. celebrar mañana, sin interrupción han celebrado desde el domingo. Llevamos tres días sin ver tierra.

Día 25.—La noche mala, el mar muy alborotado. El P. Herrera no pudo celebrar, los otros tres celebraron apesar del grande oleaje en el comedor, con el permiso correspondiente del capitán. Adornaron este día el comedor con todas las banderas nacionales, sin descontar la nuestra. A eso de las diez se calmó el mar y dejaron las olas de subir sobre cubierta. Durante la comida nos hicieron un regalito que no fué de poco agradecer, era un sobre que contenía cinco postales, no religiosas como en España se acostumbra en tales días, sino que representaban vistas de riscos y peñascos. Por la tarde nos invitaron a que asistiéramos a una fiesta que se llamaba de los niños. El P. Herrera tuvo que decirles que no podíamos, porque tenía aspecto de protestante, porque allí estaba el pastor. Por la noche otro regalito, el cual consistía en unos gorros y caretas, que todos se debían poner para asistir a la fiesta de salón que precedía. Escribieron una carta en castellano invitándonos, y diciendo lo que

se haría en ellas, y diciendo que ya que por la tarde no habíamos asistido, a lo menos fuéramos a la de por la noche, a la que tuvo que contestar el Padre con otra excusa. Así nos libramos de asistir a fiestas al parecer tan ridículas: no podía menos de acordarme de las que años atrás había pasado en la santa casa de Granada.

Del 25 hasta hoy, 2 de Enero, no se nos ha ofrecido cosa alguna digna de mención, fuera de los días 29 y 30 que estuvo el mar algo alborotado.

El día 1.º de año lo pasamos muy bien, aunque no pudimos celebrar la fiesta que entre nosotros se acostumbra. Las Misas se dijeron en el comedor, sólo asistió uno, de los pocos católicos que venían. Este día parece que es de gran solemnidad para los japoneses, y que es el señalado para adorar a sus dioses. Algunos adoran al sol en su salida, o sea por la mañana. El sol debe ser uno de los no pocos dioses que tienen.

En toda la travesía de los mares Rojo e Indico hemos podido notar que el Señor se goza y alegra del pequeño sacrificio que hemos hecho al ofrecernos a la empresa a que vamos, pues parece que nos lo quiere pagar cuanto antes, y así parece que nos lo ha querido demostrar en la travesía de estos dos mares, tal era el poco calor, que nos parecía no estar en ellos, cuando casi no los atraviesa alguno, que no le quede algún recuerdo.

Son las doce de nuestro reloj, las siete próximamente, voy a comer... Ya vengo de comer.

¡Cómo, Padre, explicarles el fervor con que los negritos sacan sus medallas, juntan las manos, y mirando al cielo piden se les dé la bendición!

Los PP. no poco asombrados al verlos en sus barquitas y rogando de esta manera, aunque la lengua no la entienden, les dan la bendición. Parece que son muchos los cristianos que hay por aquí: los cristianos negritos.

Nada más por hoy, amadísimo Padre, ayer día de su santo le tuve muy presente en mis pobres oraciones.

Un afectísimo saludo a todos los PP. y HH. de esa santa casa. En las SS. OO. de V. R. me encomiendo. Afectísimo s. en Jesucristo.

PAULINO COBO, S. J.

De Colombo. a 2 de Enero de 1921.

Carta del Provicario Apostólico,
R. P. Santiago López de Rego.

Mar Rojo, 26 de Diciembre de 1920.

Amadísimos en Cto. HH., Filósofos, Juniores, Novicios y Coadjuviores:

Gloria in altissimis Deo et in terra pax hominibus bonae voluntatis.

¡Bendita la hora en que dejando el mundo y sus vanidades, por mirarles Cristo con amor, correspondieron a su mirada con predilección y le siguieron! «*Intuitus eum, dilexit eum.*» Con rumbo al Japón, y con el mar algo agitado, escribo esta sobre cubierta, pensando que me parece ha llegado la hora de grandes conversiones en el Celeste Imperio, y ya que San Francisco Javier nos legó con su mirada moribunda hacia el Japón, ese reino como futura herencia, quiere el Divino Corazón, por medio de su Inmaculada Madre, ponerlo en manos de su amada y mínima Compañía. El Japón ha sido consagrado al Divino Corazón y su bandera, engalanada con su sagrada insignia, ondea, con las de otras naciones, en el Santuario de Paray le Monial. Para tomar las grandes ciudades hay que abrir brechas; gloriosísima es la Universidad en Tokyo, y ya un grupo de valientes católicos se presenta denodado a la lucha, mereciendo honorífica mención el capitán Yamamoto, fundador de un Club o Centro científico, para discutir las ideas religiosas. A él se debe haber conseguido el Gobierno japonés, que ya que los Misioneros Jesuitas españoles van a moralizar las Carolinas y fomentar la unión y sumisión al Japón, haya dado 10.000 pesos para los gastos del viaje; su retrato viene en uno de los números pasados del «Siglo de las Misiones». Las islas a donde navegamos están llenas de japoneses y el Gobierno trata de japonizarlas a todo trance. Para ello ha llevado a Tokyo los jefes de todas las islas; los han agasajado, y luego les han ordenado que dividan las islas en parcelas y las entreguen a las familias con medios para cultivarlas y sacar todos los productos tropicales que puedan, pues de no hacerlo, como escribían los Misioneros alemanes, estaban condenados a morir de inacción y anemia. Además de las islas de Palaos, han llevado a las escuelas del Japón unos 200 jóvenes, de los cuales unos 20 aventajados pasarán a las escuelas imperiales del Japón. Green, pues, muchos que poco podemos hacer enseñando español, y que se impone aprender el japonés y procurar a todo trance, formar clero indígena.

La grandeza, pues, de la Misión de Carolinas, está, en gran parte, de sus miras al Japón. Hay que formar Apóstoles para este Imperio, y, por lo tanto, para animar a mis carísimos que se vayan preparando los elegidos, voy a poner aquí algunos datos del opúsculo escrito en francés y que vino a mis manos aquí, en el buque, titulado «Llamamiento a las Almas Apostólicas en favor del Japón». «En este momento, un pueblo predestinado, nos parece el Japón». Sembrada la fe por el gran Apóstol San Francisco Javier, en 1549, al ver el interés y generosidad de los japoneses por abrazar la fe, sintió una predilección especial hacia esa nación, no dudando en llamarla «sus delicias». En 1690 había unos 300.000 cristianos, y, entre ellos, nobles y señores feudales; y enviaron a Roma dos embajadas, célebres en su historia religiosa. Presentada la batalla al Infierno, rompe el fuego formidablemente y corre victoriosa la sangre de sus generosos mártires para regar aquella tierra inculta y hacerla fertilísima, para producir frutos del cielo. Los enemigos creyeron exterminada la semilla evangélica, y, sin embargo, durante dos siglos y medio, los cristianos, refugiados en islas y aldeas, continuaban practicando la religión con todos sus ritos y ceremonias, aunque privados de sacerdotes. Y cuando en 1860 lograron entrar algunos Misioneros, contemplaron con gran alegría conservada la fe y atraídos a ella gran número de paganos. Actualmente hay en el territorio de Nangasaki 77.000 católicos, gente sencilla y pobre de bienes de la tierra, precisamente por verse perseguidos y aislados, pero llenos de virtudes alcanzadas en tanta prueba. El resto de la población, se eleva a 59.000.000, de los cuales 120.000 son protestantes o cismáticos, y los demás son budistas, aunque los ilustrados no creen en sus doctrinas, y son muchos simplemente ateos.

El interés principal está en que el Japón es en el momento actual, el país más influyente en el Extremo-Oriente. Restaurado el poder Imperial, y asegurada la unidad nacional desde 1867, el Japón abrió sus puertas a la civilización europea y proclamó la libertad de conciencia. En poco ha llegado a ser potencia de primer orden. Se anexionó la Formosa y Corea, y, en la guerra europea, las colonias alemanas. Progresan en agricultura, e industria y comercio rápidamente. Y sus escuelas no desmerecen en nada de las mejores de Europa; pero en enseñanza, ajena por lo menos, sino hostil a la verdadera Religión. Yendo allí estudiantes de China, de Filipinas y de la India, la conversión del Japón entraña la de muchos países del Extremo-Oriente, y así «por la gloria de Dios y la salvación de medio mundo, es necesario que el Japón se convierta». Los obs-

táculos son el racionalismo y materialismo de los literatos, y el Shintvismo, religión nacional de conservación del orden y autoridad, y protestantismo con sus recursos.

Pero hay que confiar en El que dijo: «*Confidite: ego vici mundum.*» 1.º, por el poder de la gracia divina; 2.º, porque no se ha recogido aún el fruto de la sangre de los mártires y sudores de los Misioneros; 3.º, por el interés grande de la Santa Sede; 4.º, por la consagración del Sagrado Corazón; 5.º, por las conversiones notables que observamos entre las clases directoras, y 6.º, por el entusiasmo de la Juventud Católica Japonesa que sólo en Tokyo cuenta con más de 200 miembros. Todo esto nos hace oír, de los labios de Cristo, aquéllas sus expresiones: «Levantad los ojos y ved las campiñas ya maduras para la cosecha.» Y qué, ¿no seremos nosotros quiénes recojamos con alegría lo que otros sembraron con lágrimas?

59.000.000 en Japón, con 77.000 católicos.

16.500.000 en Corea, con 88.500 católicos.

5.500.000 en Formosa, con 5.000 católicos; en suma, 170.500 católicos para una población de 79.000.000. ¡Campo inmenso al celo apostólico! Hay que evangelizar, educar a la juventud, fomentar la Prensa, socorrer necesidades y pasar haciendo bien. Y no hay más que 130 Misioneros europeos y 40 sacerdotes indígenas, que sirven a 280 iglesias o capillas, 120 religiosos y 250 religiosas. De los protestantes hay 650 europeos y 1.750 pastores, muy bien retribuidos. Pidamos al Señor, por su Santísima Madre, envíe operarios a su viña. Nosotros estamos aprendiendo el japonés con guía. En Barcelona compramos gramáticas japonesas.

Adiós, carísimos. Pidan mucho a los SS. Corazones y a S. Francisco Javier por nosotros, y en la Santa Misa los meteremos a todos.

Inf. h. y s. en Xto.

SANTIAGO LÓPEZ DE REGO, S. J.



Carta del P. Pedro Castro.

D'Jibouti, 26 de Diciembre de 1920.

R. P. Manuel Grund.

Muy amado en Cristo P. Rector: No sé cuando podrá llegar a manos de V. R. esta felicitación de Pascuas y Año Nuevo, pero no quiero dejar de hacerlo aunque llegue tarde, que ni los Reyes la lleven. Felices Pascuas y Año Nuevo para V. R., P. Htos y demás PP. y HH. de esa tan querida casa.

Ahora un poquito de historia contemporánea, porque no puede estar más fresca. Ya habra sabido V. R. el cúmulo de dificultades que se tuvieron que vencer hasta llegar los 20 expedicionarios a Marsella. Y digo 20, porque el P. Rodés de Aragón quedóse rezagado, y un servidor que por concluir una novena de la Inmaculada tuve que venir solo. ¡Y qué peripecias desde que entré en Francia por no entender el francés! En la primera fonda que entré a comer me presentaron el papel con la lista del menú para que eligiera. Sudaba tinta a pesar del riguroso frío. Por fin, después de hacer como que leía, valiéndome del lenguaje universal de la mímica, dije que trajeran lo que les pareciese. Retiróse el mozo, y al cuarto de hora casi y creyendo que él había entendido que nada quería, volví a llamar y dije con mímica más expresiva que trajese algo. Por fin me trajo algo y carne. De estas peripecias varias, pues yo sólo sabía alguna palabra, v. gr., *combien*. En fin, que llegué a Marsella a las diez de la noche del día 11, pero con un escrúpulillo. En Tarascón pasó un rápido y entré en un coche de 2.^a, aunque yo sólo llevaba billete de 3.^a. Como no pidieron los billetes tenía el escrúpulo sobre si debía restituir o no. Buscaba todas las leyes habidas y por haber de moral para formar mi conciencia y tranquilizarme, desde luego no dando nada. En esto llegamos a Marsella y sin criado, y con tres bullos, mis brazos se negaban a recorrer el medio kilómetro largo que tenía el andén. Por fin llegué a la puerta y entrego mi billete y empieza a darme voces como pidiéndome algo. Yo a todo contestaba *no entender*. El otro por señas y español corrompidísimo me decía que le diera cinco francos y medio. Se los di y en paz todos y sobre todo mi conciencia. Pedí un coche, y como

me habían recomendado el Hotel España, echándomela de francés dije: Hotel Spagne, rue de Long. Que si queres, tuve que sacar el papellito y el policía indicó al cochero la calle. Mas en dicha calle no encontramos dicho hotel y aquí el nuevo conflicto. Por fin, con la mímica andaluza más extremada, pude hacerle comprender que me llevara hasta donde quisiera. Llevóme en efecto a un hotel, y me dieron una regia habitación.



Segunda expedición

Escuso decir a V. R. que eché todas las llaves y cerrojos que pude. Amaneció el 12 ¿y dónde diría Misa? Salí a la calle, recorrí algunas y ví la puerta de una iglesia, donde se celebraba la novena de la Inmaculada.

Entré en ella, busqué la sacristía, y dije al primer sacerdote que ví: *Pater Rector*, era él precisamente. *Sacerdos hispanus sum*, y entonces me dijo que un sacerdote que se revestía con ayuda de un joven era también español. Al ver sus barbas incipientes, dije: estos son los míos. En efecto, le dije que sí eran Carolinos, y con alegría ví que era un Padre de Aragón y un Hermano. Ya, pues, cesaron los conflictos míos, pues supe donde estaba el P. Superior con los 20, y así busquélos, y seguí desde entonces la suerte común. Pero ¡cuánto no ocurrió! Aquel mismo día embarcaron a las ocho de la noche, los PP. Herrero, Guinucio, Espinal y Pájaro, y los HH. Mancera, García, Cobo y Tudanca en el vapor japonés *Kumanu Maru*, de 7.000 toneladas. Desde el 10 tenía anunciada su llegada, y no salió hasta el 13, a las doce y cuarto de la tarde. Otros 14, los PP. López de Rego, Rodés, Tarragó, Llera, La Flor, La Fuente y Castro y los HH. Cerdá, Casasayas, Arizaleta, Unamuno, Oroquieta, Gójinola y Villar, quedábamos para salir el quince, a las cuatro de la tarde, en el vapor *Armand Béhic*, de las Mensajerías Francesas. Pero Dios Nuestro Señor nos envió entre otras pruebas el que no llegaban los 36 baúles facturados hacía días en la frontera. Contaban nuestras ropas y cuanto habíamos podido reunir en seis meses para nuestras queridas islas. Dispuestos a marchar, queríamos antes disparar hasta el último cartucho. Pedí licencia al P. Superior para buscar los baúles, y en compañía de un Padre del Corazón de María, que nos había proporcionado los pasajes, fuimos en busca del agente que teníamos, y le dije que nos acompañara a la estación que yo necesitaba ver los baúles. Enfadóse, porque decía que él había prometido que estarían, y que esto era desconfianza. Decía con un español chapurrao: «Herir corazón.» Yo le decía, «¡qué corazón y que corazón!». Nosotros lo que queremos es ver los baúles. Por fin, corriendo de allá para acá, los encontramos. Respiré, y llevé a 13 pechos más la respiración, aunque al otro día, herir corazón. No era completa la satisfacción. Un baúl no llegaba. En él venía una hermosa estatua de San José, a quien el P. Superior había nombrado el Procurador de la Misión. El día 15, a las nueve de la mañana, se lanzó el Hermano Unamuno que hablaba el francés, y de estación en estación, por fin, a unos kilómetros lo halló en una estación. Muy tasado vino el tiempo, pero por fin una hora antes de partir, vimos entrar el baúl en el vapor. Todo, pues, había resultado bien. San José no quiso entrar hasta que todo estaba en el vapor. Nada se extravió y todo lo recuperamos.

A las cinco menos cuarto, el vapor salió apartándonos de la tierra de

Europa. Miraba hacia la Catedral y pedía al Señor una bendición para España y para todos. La imagen de la Virgen de Gárdia, se destacaba en lo alto de su templo, y a Ella la hacía medianera. Créame, Padre mío, que en aquel momento vi que estaba aún vivo. Poco a poco fuimos perdiendo a Marsella y comenzamos nuestra vida de vapor. España con todo había pasado para mí a la categoría de sueño, en cuyo despertar nos encontrábamos. Amaneció el 16, con mareo triunfante en casi todos los NN. Las peripecias propias sucedieronse, y al fin, llegamos el día 21, a las cinco y media de la mañana a Port-Said, a cuya entrada, la estatua de Lessep parecía decirnos: adelante que os doy permiso para entrar. Hasta las cinco de la tarde estuvimos anclados. Todos o casi todos los pasajeros bajaron a tierra. Nosotros mirábamos y curioséabamos desde el vapor. A éste vinieron con toda clase de mercancías, v. gr., rosarios, joyas, naranjas, babuchas. Entre lo que más me chocó fué la oración de los musulmanes. Los que estaban en la playa con sus barcas, a cierta hora y después de comer, se lavaban los pies, brazos y cara, y luego mirando al Oriente con distintas genuflexiones, besos a la tierra, elevación de ojos y juntas las manos, cuadrándose como los soldados, estaban orando por espacio de un cuarto de hora. Hermoso ejemplo para los esclavos del respeto humano, pues ellos lo hacían delante de todo el mundo. El Canal de Suez es una obra magnífica, como el paso de vapores, al cruzarse es fantástico por las luces. Se pasa muy despacio, tardando doce horas. A las cinco, pues, del día 22 estábamos en Suez, donde nos detuvimos más de dos horas. En el Mediterráneo, fuera de unas veinticuatro horas de habor a estribor, tuvimos buen viaje. Mucho nos alegró ver el estrecho de Bonifacio, entre Córcega y Cerdeña, el Strómboli de Sicilia, con su volcán humeante, y el estrecho de Mesina, que pasamos de noche, siendo el panorama fantástico. A la derecha Mesina, con sus millares de luces, y a la izquierda la costa de Italia con sus ciudades, entre las que Reggio ofrecía el más precioso golpe de vista. El 22, como he dicho a V. R., empezamos el canal, continuación del de Suez, con tranquila travesía. El Mar Rojo, tan lleno de recuerdos para un cristiano, con su Sinaí, ofreció sus aguas muy tranquilas. Pero ayer 25, se arripintió y comenzó a alborotarse de modo, que esta noche pasada ha sido muy molesta la travesía por el movimiento de proa a popa. A la hora en que esto escribo, o sea a las nueve de la mañana del 25, la mar sigue muy alborotada. ¡No sé cómo puedo escribir! A pesar de la altura del buque, que es de 10.700 toneladas, entran algunas olas por proa. Tene-

mos a la vista otros hermosos vapores, que van luchando con el temporal como el nuestro. Sin embargo, hemos podido celebrar todos los días, aunque alguno con «presbítero asistente»: veremos de hoy en adelante. La noche de Navidad, los pasajeros tuvieron cine y Misa de media noche, que dijo un Sr. Obispo, misionero de China. Nosotros dijimos nuestras tres Misas, no faltando nuestro turrón, con que nos obsequió y obsequiará el P. Superior. En la 3.ª falleció un niño de dos años, por insolación y sin bautizar. En fin, Padre mío, que estos viajes son algo largos y trabajosos. Llegaremos para el 2 de Febrero al Japón, donde tendremos la profesión del P. Rodés, de Aragón, y los votos de nuestro H. García. El calor que se siente es grande. Esta noche ya me ha sido imposible dormir en el camarote, habiéndolo hecho en la silla, como lo haré unos veinte días más por lo menos hasta llegar a China. Con estas molestias hay que contar, y así nos acostumbraremos a dormir poco y en duro para cuando lleguemos a las islas. El entusiasmo crece en nosotros. La idea de que nos abran las puertas del Japón con sus 70 millones y sólo poco más de un ciento de misioneros, mientras tiene más de 800 protestantes, nos consuela. ¿Estará llamada la Compañía a abrir camino en el Japón? Quien sabe. Procuren esos carísimos Novicios llenarse de espíritu de misioneros, que es lástima ver tantos millones sin conocer a Dios. Que pidan a Dios que nos llame a continuar la obra de San Francisco Javier y nuestros Mártires en el Japón. Pero que se preparen con mucho amor al sacrificio y a los trabajos, que no se aprecian hasta que se tocan. Concluyo que ya se hace tarde. De nuevo, felices Pascuas y Año Nuevo, y suplicando a todos y en particular a los carísimos Novicios, que nos encomienden mucho a Dios, se encomienda en las oraciones de V. R. su afmo. s. en Cristo,

PEDRO CASTRO, S. J.

Carta del P. Gumuclo al
R. P. Rector de Villafra.

23. Diciembre 1920.

Desde el Mar Rojo, a bordo del *Kumano Maru*.

R. P. Manuel Sánchez Robles.

Mi querido P. Rector: Con agua del mar Rojo escribo estos renglones (le escribe con tinta roja) navegando sobre Faraón le felicito; pasa-

do el Trópico de Cáncer, le obsequio con un poco de calor de junio sevillano para confort de su lóbrego aposento.

Si vamos a cosas grandes, hay bien poco que contar (la cruz sólo parece grande, visla desde la falda del monte) y si de cosas pequeñas, sería el cuento de nunca acabar. El barco que tiene la honra de llevar tan dulce peso, es medianejo. Vamos en primera, y, sin embargo, por no estar con gente extraña, vamos los ocho en dos camarotes de a dos, por lo que dos tienen que dormir en el suelo, sobre un jergón de crin vegetal, y otros dos cada uno en el diván respectivo de su *cabina* o camarote; en la mía hemos dejado las literas a los hermanos coadjutores. Los lavabos, por estar rota la tubería, no tienen agua, así que hay que lavarse fuera en los de *communi*, quiero decir, en los de los retreles, que tampoco tienen agua y hay que esperar a que *quieran* traerla. Baños, tres finas para todos los hombres que vamos en primera; por lo cual, la horas señaladas para la mayoría resultan molestísimas para los que quieren bañarse, que no somos ninguno de nosotros, por no sumergirnos en broza de tanta plebe.

El pasaje de primera se compone de tres grupos: Ingleses que no se comunican con nadie, ni para darles las gracias; japoneses, ilpejos con cierto servilismo de los Ingleses en todo, pero que ni con éstos se comunican; el tercer grupo lo formamos los españoles, un griego ortodoxo, pero muy deferente y servicial, que acompaña a una parienta suya católica, y dos hermanos negros de la India, uno de los cuales viene de doctorarse en Medicina; todos los cuales comunicamos entre nosotros, sobre todo con el griego, aunque no *in sacris*.

Las comidas son sabrosas y digestivas; son tres, fuertes, al día; una a las ocho y media, otra a las doce y media y otra a las siete; amén de un *consommé* con galletas a las once, sobre cubierta, y un té a las tres y media con pastas y mantequilla, en el comedor.

Parece que los Ingleses nacieron para comer y... comerse a los demás. Bien es verdad que a bordo, como el mar está bueno, el estómago está mejor. Nuestra vida es de dos clases; cuando el mar está malo, y no lo estuvo poco en Sicilia y Port-Said, cada uno hace lo que puede, y... y lo que no puede, que es arrojar; cuando el mar está bueno, cada uno hace lo que quiere, y... lo que no quiere, como es levantarse a las cinco &

En un camarote, bien obturado a miradas extrañas, pues vivimos entre herejes y gentiles, decimos misa, la última a las seis y media, y co-

mulgan los hermanos, y todo lo demás, como vida de comunidad; se reza, se estudia, se escribe &c.

Esta es la vida para nosotros; para los ingleses... ya verán. Estos *dandys* o *litris*, en lenguaje macareno, se levantan y salen de sus cuartos como estaban en la cama, envueltos en una especie de bata de colores; así, descalzo el pie y arrastrando unas babuchas, suben sobre cubierta y se tienden sobre sus butacas, y charlando y fumando esperan la hora del baño; se cambian después de traje y a almorzar; juegan a sport, ocupando toda la cubierta y molestando a todo degenerado, que así les parece todo *no inglés*, y... a comer. Se tumban donde les coge y... a jugar. Media hora antes de cenar se retiran ellos y ellas para vestirse de etiqueta para la cena, y después a bailar sobre cubierta hasta las tantas.

Como hemos pasado ya el mar Rojo y hasta la isla de Socotora, se me ha acabado la tinta roja (comienza a escribir con tinta azul), y mientras llegamos al mar de la China, donde me proveeré de *tinta idem*, sigo con ésta mi interrumpida relación.

La víspera de Navidad nos pidieron los protestantes asistir a nuestros Oficios, pero naturalmente, se les dijo que no. El Capitán nos concedió espontáneamente el día de Navidad y el Primero del año celebrar en el comedor, que para esta fiesta han engalanado con banderas y otras fruslerías. Adornando el sitio del altar estaba la bandera japonesa (Dios nos perdone) y la propia de esta Compañía naviera. Sobre la escalera se leía MERRY XMAS.

También nos invitaron los ingleses a sus fiestas de familia, algunas muy ocurentes, pero hubimos de excusarnos. El mar fuera de unos cuatro días, sublime; como el horizonte formaba un redondel, cuando estábamos sobre cubierta, parece que estábamos en un palco de la Monumental de Sevilla (la plaza nueva de toros); de cuando en cuando, salían tollinas, que desde lejos pudieran parecer toros que embestían. Ayer, una nube de *medusas* blancas y rosas flotaban delante del barco; hoy, al romper la proa el agua más profunda, salían unos pececillos azules con aletas transparentes, volando hasta notable distancia.

El mar, como digo, ha estado a veces bravo de veras, barriendo la cubierta y pareciendo que la proa iba derecha a la arena. También ha pasado delante de nosotros por todos sus matices; blanco lechoso en Marsella, azul intenso en Italia, verde tempestuoso desde Sicilia a Port-Saïd; aquí, una línea matemática demarcaba un tinte claramente rojizo; en el mar Rojo, azul prusia; aquí, en el Índico, tal vez por haber algunas

nubes, parece negro. Las noches, como está el cielo en luna llena, otros lo estamos siempre, son ideales. La temperatura a todas horas agradabilísima. Hasta la mitad del mar Rojo no nos estorbaron los balandranes; aquí cesó la calefacción del vapor y comenzaron a funcionar los ventiladores. Es decir, que pasamos del reino del P. Juan Antonio Martínez al Imperio del P. Bayle.

(Comienza a describir los tipos que va viendo de un modo semejante a la descripción del hermano Cobo. La llegada a Port-Saïd y el atravesar el canal tiene detalles muy curiosos, que no hay que omitir.)

La llegada a Port-Saïd, dice, muy interesante: aún no ha parado el barco, y ya la multitud de lanchas acuden, tripuladas por hombres y chicos, cada cual ofreciendo su mercancía de naranjas, higos & todos gritan y se disputan escalar el vapor. Instalan sobre cubierta sus puestecillos de rosarios, de monedas de cambio, de tapetes egipcios, de tabaco etcétera.

En Port-Saïd paramos desde las once de la mañana hasta las tres de la madrugada; por hacer algo, tomamos un bote y bajamos a ver la ciudad, en donde tienen entrada todos los viajeros, menos los alemanes y turcos. Los edificios son bajos y rodeados de un balcón continuo en galería que los hace muy típicos. El aspecto general, triste, pobre, sucio. La torre que más descuella, fuera del faro, es el capitel de la Iglesia católica, asistida por franciscanos, en donde hicimos una visita al Señor. ¡No tiene usted idea del efecto que produce en el alma un sagrario en estas tierras!

Vimos de paso por las calles una horda de estas gentes. Aquí se hablan todos los idiomas, pero son muy frecuentes el italiano y el español. El canal, por estar de huelga los electricistas, tuvimos que pasarlo de día, pues no funcionaban los reflectores que a la entrada se encienden al pasar cada barco, y así vimos perfectamente todo el canal. Para los ingenieros no sé lo que será este canal, pero para mí fué un desencanto. Las reparaciones son continuas y los barcos no pueden caminar a más de cinco millas por hora, para no deteriorar las orillas con su estela. Hay tanto movimiento en él, que los barcos se cruzan, no diré con la frecuencia de los coches en la Puerta de Jerez, pero sí tan cerca que se pueden hablar de uno a otro. Todavía me acuerdo del afecto con que nos saludó, al cruzarse con nosotros un misionero desde la popa de un buque francés.

Mucho me acordé de la huida a Egipto, pues aridece el corazón el no

contemplar a derecha e izquierda más que inmensos campos de arena hasta donde alcanza la vista, en donde no se descubre ni una brizna de hierba, ni un hongo, ni una retama, ni una palmera, ni una choza, ni un ser humano. Una nube de pájaros negros, que parecen golondrinas, vuelan a lo largo de la ribera y, al posarse sobre los hilos telegráficos, que siguen el canal, dan temores de que los derrumben. Sólo son bellas aquí las gaviotas, que nos acompañan desde España pero muy pronto nos dejarán también. De cuando en cuando, se ve a un moro que marcha solitario junto al canal; un aduar con tiendas de campaña y soldados que parecen franceses; una recua interminable de camellos; unos chiquillos que dando al viento sus alerosos jalques, o recogidoselos por delante, y dando al aire sus desnudas piernas, van corriendo sobre la orilla para adelantar al barco & &. Impresión muy grata fué ver un tren que se internaba en África y muy bello el matiz, de un amarillo especial, que en el crepúsculo toman los campos de arena.

De pronto, se produce un gran revuelo sobre cubierta; todo el mundo sube hacia el puente; yo llego tarde; ya se perdía por el aire un aeroplano que acaba de pasar sobre nosotros; todos los kudas se dirigen hacia él.

Al llegar a la mayor de las grandes lagunas, se para el buque. ¿Qué pasa? Hay quien cree que hemos perdido el rumbo, porque unas suaves colinas cierran el horizonte; pero no es sino que son las cinco de la tarde y hay que hacer noche allí. Por la madrugada, sigue el barco su lenta marcha; de pronto... otra parada. Es que hay que dejar paso a los barcos que vienen, así lo hacen otros como el nuestro; una cosa así como las cofradías en la Campana.

Por fin salimos; estamos en Suez. Mucho habría que decir, pero hemos llegado a Colombo y hay que echar la carta.

De todos osino, hermano,

José M. Gumucio S. J.

III

Segunda Parte del Viaje

Cartas del H. Cobo al
P. Rector de Granada.

Hong-Kong, 18 de Enero de 1921.

Amado y querido P. Rector: La gracia y amor de N. S. J. sea siempre en nuestros corazones.

Desde Colombo le dirigí a V. R. mis últimas impresiones, y desde entonces hasta hoy poco tengo que decirle. En Colombo no pudimos bajar a tierra; pero se nos hizo suave la estancia por la brevedad, y mucho más suave por el gran número de cristianos indios, que bien hemos echado de menos en otros puertos.

El día 9 de Enero llegamos a Singapour. Esta ciudad es bastante grande y de mucha vegetación: no veíamos isla que no estuviera bien poblada de árboles y palmeras. Los vestidos de estas gentes son lo más raros que uno puede imaginarse. Muchos llevan solamente un taparrabos; otros un pantalón corto; otros una chaqueta y unos taparrabos; otros taparrabos y unos pañuelos blancos muy grandes y muy largos, y se los ponían como las aldeanas sobre la cabeza; otros iban con unos impermeables de palma, su forma era como las dalmáticas de los ternos; otros con una distinción de sombreros tan anchos que parecían paraguas. El casco de éstos eran como los cucuruchos que suelen hacer los almen

dreros murcianos para embalar un cuarterón de almendras: no se cómo aquellas cabezas, unas tan rapadas y otras con un gran moño, podían sostener aquellas cribas hechas de hierbas.

No eran menos admirables sus medios de transbordar personas; tres medios, mejor diré cuatro medios para transportar al personal: 1.º tranvías eléctricos, no tan elegantes como los de Granada; automóviles sumamente caros, a pesar que no eran pocos; 2.º algunos, muy pocos, cochecillos arrastrados por unos pequeñitos caballitos árabes; y, por último (y esto es lo más usual), los cochecillos que tienen para los Indios, o sea los cochecillos que arrastran los Indios; el número de éstos pasa de 8.000, es el número más alto que leímos, porque todos están numerados. Caben en éstos dos sujetos, pero no suele ir más que uno; su forma es como los coches de punto, las ruedas ligeritas como las de las bicicletas, y los Indios, cada uno con su cochecito, van siempre saltando. Su color no es como los de Colombo, sino más bien son pálidos y amarillos. Los adoradores de Judo se llaman «budistas», y su distinción es que llevan moño como si fuesen mujeres. Mujeres no se ven tan fácilmente; yo ví dos de ellas, estaban trabajando en una construcción de una casa, como dos peones de albañilería.

Bastantes más cosas le dijera de esta ciudad, pero no quiero serle muy pesado.

El día 1.º llegó a esta ciudad el vapor *Alicante*, español; venía de Filipinas; en él venían dos HH. Coadyutores de la provincia de Aragón, un misionero capuchino y otro misionero holandés; pasamos todo el día todos juntos, gozando de aquel ligero reposo que Nuestro Señor nos ofrecía, mil gracias démosle, porque nos va trayendo a estas tierras por tan suaves caminos.

El Capellán de este vapor se mostró muy atento y el capitán invitó a los PP. a comer y a cenar.

Por la noche pasamos todos al vapor español, donde pasamos un largo recreo, endulzándolo con unas copas y caramelos. El vapor partía para España a las seis de la mañana; a las diez llegó el *Amambéi* con la 2.ª expedición.

¡Cuánto nos pudimos alegrar al encontrarnos; sólo Dios lo sabe! Pero a las dos habíamos de partir, y fué muy poco el tiempo que pudimos estar juntos.

Desde Singapour hasta Hong-kong hemos tenido un mar malísimo; pero, a Dios gracias, todos hemos llegado sanos. Hemos llegado a las

once y salimos a las cinco, por lo que he tenido que escribir esta muy de prisa, para dar un paseito.

Un afectuosísimo saludo a todos los PP. y HH.: en las OO. de V. R. se encomienda vuestro H. en Jesucristo,

PAULINO COBO, S. J.

Kumano Maru 20 Enero y Tokio 2 de Febrero de 1921.

Amado en Cristo Jesús P. Rector: La gracia y amor de N. S. Jesucristo sea siempre en nuestros corazones.

Mi muy amado en Cristo Padre: Desde Hong-kong le dirigi la última, y con ésta le doy por terminado mi viaje hasta el Japón.

Este pueblo de Hong-kong es de China, pero está bajo el mando de los ingleses. Es esta ciudad muy grande, situada en una montaña mucho más alta y recta que la Gollilla de Granada; la montaña está junto al muelle, y del muelle hasta lo más alto, está cubierto de casas muy bonitas, pero no de más de tres pisos. Por lo pendiente de sus calles, (que toda la ciudad es así), no pueden andar carruajes, ni siquiera los cochecitos que arrastraban los indios de Singapour; también los hay, pero sólo se usan en un barrio que hay llano. Por lo demás de la ciudad usan unos instrumentos o medios, como el que le mando en una de las tarjetas, como verá V. R., es poco menos que llevar un santo acuestas, pero no hay más que dos medios y una sola resolución, ir en esos incómodos cajones, o si no, en el caballito de S. Francisco. Esto es esta ciudad en cuanto a sus medios de conducir al personal.

No se hallan tan retrasados en cuanto a la moralidad. Hay muchos católicos, tanto Europeos como Chinos, y varios Colegios de Religiosas. Nosotros estuvimos en una escuela que dirigían las Religiosas de San Pablo de Harlau. La Superiora entendía bien el español y nos estuvo enseñando su casa y jardines. Eran italianas y tenían otras dos casas; una de ellas es Colegio de internas. Los PP. Misioneros de aquí, son Dominicos españoles, nos atendieron muy bien, lo poco que estuvimos en Hong-kong. ¡Dios se lo pague! También reside en Hong-kong el señor Obispo de la Diócesis, y además de los Misioneros hay Sacerdotes chinos y Seminario.

El P. Herrera se quedó en Hong-kong, porque el vapor que llevamos

no pasa por Shangay donde le esperaba su hermano; saldrá dos días más tarde en otro vapor.

Los vestidos de Hong-kong no son como los de Singapur, que me parece que allí no existe «el qué dirán» ni tampoco conocen el amor propio. Van todos cubiertos, aunque no todos, pues algunos van descalzos.

Gocé muchísimo en el poco tiempo que estuve en esta ciudad: creo que todo era porque el Señor me había concedido una gracia. ¿Cuál era? El haberseme logrado pisar tierra China, aunque por tan breve tiempo. Con no poco consuelo besé aquella tierra, que, según dicen, es la China la que ha de aumentar no poco nuestra santa Religión, apesar del número tan reducido de católicos que hoy tiene.

Dispénseme, amado Padre, el que le diga esta advertencia; y es, que ni en este puerto ni en los anteriores se extrañan de ver tantas sotanas. Parece como si siempre estuviéramos entre ellos: nadie nos decía nada, ni se mezclan con nosotros. Los PP. Dominicos visten como los Sacerdotes españoles, y por la calle una ligera esclavina.

El puerto es de grandísimo movimiento, y está fuertemente fortificado de cañones en sus montañas, y buques de guerra en el mar.

Salimos de Hong-kong el 18 por la tarde, y hoy 21, vamos costearo la China, con un mar tan bueno, que parece poco menos agradable que pasar un día de vacación en Jesús del Valle, mandado por el P. José Pérez, a quien le deseo mil felicidades en el día de su Santo.

Quiere Nuestro Señor pagarnos los apuros que pasamos de Singapur a Hong-kong con aquel mar tan revuelto. Entre tanto pudimos ir conociendo a los japoneses. Los climas de aquí son como en España, así que los fríos y las nieblas no escasean en este tiempo.

Los vestidos de los hombres son casi todos tálares, y algunos llevan hasta tres túnicas, y otra que parece a las faldas de las aldeanas españolas: primero se visten ropa blanca, segundo una túnica que parece una sotana corta, cruzada por la parte anterior y su color oscuro, encima otra de la misma hechura y un poco más larga, con el color variado; una vez cruzadas se ciñen con un lazo negro más o menos ancho, y encima otra túnica no menos corta que las anteriores, su color semejante a la posterior y su hechura parecida a un abrigo; la cuarta se la atan a la cintura y es semejante a lo que ya dije. Usan unas fuertes medias, y por calzado no otra cosa que una tablita, que en España llamamos chinelas, y cuando entran en alguna casa se las quitan y entran con solo las medias. Las señoras, todas llevan una túnica desde el cuello hasta

los pies, y el calzado semejante al de los hombres; advirtiéndome que unos y otros llevan las mangas tan anchas que parecen unas alforjitas.

Los medios de comunicación son semejantes a los de los indios, mejor dicho, los medios de transportar.

El 24 salimos de Moyi para Kobe, y con un mar serenísimo llegamos el 25 por la mañana.

Ya le dije, amadísimo Padre, que el vapor era extraordinario y por lo mismo no pasaba de aquí.

El P. Guasch, que nada de esto ignoraba, se encontraba en el muelle a nuestra llegada, juntamente con otro misionero de la misma ciudad de Kobe; éste era de los Misioneros de las Misiones de París. Figúrese V. R. cuál sería nuestra alegría: por una parte, ya nos íbamos acercando a sitio tan ansiado; por otra, el dejar aquella pequeña cárcel que nos había cobijado y guardado cuarenta y dos días; y por otra, el guta que nos había de sacar de no pocos apuros en que uno suele hallarse, cuando no se sabe la lengua del País; todo parecía que nos lo ponía Nuestro Señor a nuestro deseo. ¡Bendito sea mil veces!

Por la tarde, el 25 salimos de Kobe para Tokio, a donde llegamos el 26 por la mañana, y después de oír la santa Misa y comulgar, nos encaminamos a una peluquería, que V. R. puede imaginar cómo estaríamos después de tantos días sin afeitarse ni cortar el pelo. Después, comimos con la Comunidad de la Universidad, que se reduce a ocho PP. y de distintas naciones; dos sabían el castellano el P. Guasch y otro que era austriaco.

Por la tarde tuvimos que dividirnos en dos grupos para hospedarnos, porque en la Universidad no había local para todos, y así el P. Pájaro, H. Tudanca y yo estábamos hospedados en el Seminario y Escuela Apostólica, y tan bien acomodados, que para los tres tenemos una casita; es casa de huéspedes. Aquí vive el Vicario Apostólico, ya conocido por sus retratos en el Siglo de las Misiones; yo no le conocía, pero al recibirnos, no le parecíamos huéspedes, sino hermanos.

Hoy, 2 de Febrero, hemos hecho la Renovación los renovantes, el P. Rodés la Profesión y el P. La Hoz y el H. García los últimos votos.

Todos hemos llegado bien, excepto el P. Herrera que llegará uno de estos días; se quedó con su hermano en Schangay.

La salida de aquí para las islas es probable que sea el 24, según ha dicho el Ministro de Marina, encargado de la comunicación de estas islas. Quisiera el ya dicho señor que fuéramos todos juntos; pero quizá se

queden hasta Marzo los que han de ir a Ponapé y Morlok, porque este barco no llega a estas islas. Esto en cuanto a la salida.

El P. Superior con los PP. Rodés y Lafuente y los HH. Unamuno, Casasayas y otro, se quedan en las Marianas, según aquí ha sido dispuesto, y ya quizá esté en Roma aprobado. A las Palaos van los padres Llera y La Hoz y los HH. Villar y Oroquena. A las Carolinas diez. A Ponapé, los PP. Herrera y Castro, HH. Tudanca y García. A Morlok, padre Espinal y H. Arizaleta. A Truk, los PP. Pálaro y Gumucio, H. Mancera y un servidor de V. R. En Nueva Guinea se quedó el P. Tarragó con el H. Cerdá custodiando el plantel de cocoteros, con el cual se sostendrá la Misión. Dios mediante.

Nada más por hoy, amadísimo Padre, y con ésta me despido de V. R. hasta las islas.

Un afectuosísimo saludo a todos esos PP. y HH., Filósofos, Juniores, Novicias y Hermanos, Coadjutores a quienes doy mil abrazos.

En los SS. SS. y OO. de V. R. me encomiendo. Siervo en Jesucristo.

PABLO CUBO, S. J.

Otra carta del P. José M. Gumucio dando los últimos detalles de su viaje.

Nippon Dusen Kaisha.
S. S. Kumano Maru.

Llegando al Japón.

21 de Enero de 1921.

Muy amado en Cristo P. Provincial:

Ya tenía ganas y era razón de escribir a V. R. un poco más largo dándole cuenta de nuestro viaje. A varias cosas hay que atender en él y como pueda las iré tocando una por una.

En cuanto a nuestra gente, y sea esto lo primero, puedo decirle que en general lo han pasado bien; concretando, los cuatro primeros días fueron bastante malos, parte por la falta de costumbre, parte por el agotamiento, comidas, etc. de los días precedentes. Son las únicas Misas que hemos perdido el P. Espinal y yo, y aun dudo si llegaron a tantas; después, por habernos acostumbrado enteramente a la mar y por habernos convencido de la seguridad de altar, aun en los días peores, nosotros dos no hemos, C. a D., vuelto a perder ninguna Misa. Pocas más el padre Pájaro y bastantes más el P. Herrera, que es de todos el que menos se ha acostumbrado al mareo; éste propiamente a nadie ha trastornado, pues todo se ha reducido a arrotar y desganar de hacer nada entre los que más. La salud huenísima y espléndido el apetito; algún que otro purgantillo «Laxen Bustos», que es excelente y comodísimo, como nos recomendó el P. Valdecasas. El que peor lo ha pasado y nos puso en cuidado al principio de la travesía, fué el H. García, pues no estaba bien. Se pasaba los días en la cama y tenía muy mala cara; no quisiera salir profeta, pero me parece que este Hermano está tuberculoso y que por vía natural va a ser la primera víctima de la Misión; pues a mi juicio todo

se ha debido a la influencia del clima. Se fué sosteniendo y apenas hemos entrado en clima fresco, pasado Hong Kong, ya parece otro hombre. Todo ha ido pasando, y hoy, gracias al Señor, reina una alegría que es para alabar a Dios. El mar se despide como un buen amigo; estos días son espléndidos, fresquitos, llenos de sol y las noches de hermosa luna. Parece que vamos por un lago y estando dentro se olvida uno que va navegando, pero no siempre ha sido así. De Sicilia a Port-Said bastante malo; idem el último del Rojo; en el golfo de Bengala, malo, malo y en el mar de la China, malísimo, de esas veces en que todo el mundo lleva miedo pero nadie lo dice... todo el mundo calla, la proa se metía hasta el fondo, la popa se hundía bajo un monte de agua que se derrumbaba sobre ella, las olas de cuando en cuando barrían por babor y estribor popa y proa, el barco cruja, zumbaba la hélice rodando en el aire, cada cuatro o cinco giros la hacían trepidar, como si el mismo barco temblase de miedo. No pudimos caminar más que cinco millas por hora; las olas se sucedían unas a otras como montañas a cual más imponentes, y al hundir la proa se estrellaban en ella, produciendo una niebla que quitaba la vista; un horizonte obscuro iba y otro venía y por ellos había que pasar ¡adelante! Dios nuestro Señor querta darnos el espaldarazo para armarnos capitanes de sus naves ¡El sea bendito por todo! Las comidas apetitosas y muy abundantes, platos muy escogidos, tres comidas fuertes, a las once un caldo y a las tres y media (creo) té con pastas y después de cada comida, té, café o chocolate. Solo el agua era poca, caliente, sucia y mala, media botella para ocho; la sustituimos por cerveza y algún otro día que salió por vino, que algunos no probábamos por ser *químicamente puro*. La limpieza en todas las dependencias exquisita, aun en los sitios más difíciles de conservar. Había tres o cuatro bañeras y duchas y aun pusieron una gran alberca para que los ingleses pudieran bañarse en agua de mar. Dos cosas había que nos molestaban no poco; el no saber el idioma y el trato brusco y hasta grosero de algunos de la servidumbre. El idioma oficial es el inglés, de modo que para pedir, para comer, para enterarnos de los avisos que en público se ponían, para reclamar alguna cosa, para responder en los visados de los pasaportes, etc., como mudos. Dios Nuestro Señor nos alivió esta dificultad poniéndonos enteramente a nuestra disposición a un griego ortodoxo, hombre fino y delicado hasta el extremo, tan experto en viajes, que no hace otra cosa en su vida por todo el mundo; y tan equilibrado y sencillo que, por hacerse cargo de todo, hacía su trato de lo más grato y

apacible, y por más providencia hacia su viaje desde Marsella a Yokohama con nosotros. Merece consignarse su nombre, pues en otras cartas puede se den más noticias de este buen hombre: se llamaba Panáguotes Irtikos. Un diccionario de bolsillo por lo menos se impone. Esto parece hacer ver que es preciso variar la orientación que en España hay sobre las lenguas vivas. Con francés apenas se va a ninguna parte, pues en todos los puertos en que hemos tocado... todo, todo en inglés; con inglés y español se puede dar una vuelta al mundo. En todos los puertos nos dejaron balar, en todos los puertos menos en Colombo; después nos enteramos que era por haber una vigilancia enorme por temor de revolución. Otra cosa molesta: que hay que ponerse en manos de la honradez de los cambistas en el cambio de papel moneda, pues aun el inglés no corre en las propias colonias inglesas, sino que hay que cambiarlo en papel de aquella colonia y cada una tiene el suyo. Una cosa que he notado, es, que desde que se sale de España no se ve moneda por ninguna parte, ni aun aquí en el Japón donde escribo esta carta, hasta los céntimos van en papel. No sé en España por qué no hacemos lo mismo, sería un sistema de retener mucho metal.

Tokyo 5 de Febrero.

Por lo demás, me quiere parecer que cada día íbamos ganando terreno con todos, desde luego con los católicos. Solo iban tres en todo el barco: en 1.ª una señorita francesa, parienta del griego, y que no levantaba cabeza con el mareo, y un joven inglés, muy formal, que nos obsesó en varias ocasiones; y en 2.ª otro joven inglés, Tarsicio, que llevaba constantemente su insignia en el ojal y que nos trataba con verdadero cariño: daba devoción verle oír Misa y dar gracias después de ella; entre los protestantes hubo algunos caballeros y señoras que tuvieron con nosotros verdaderas deferencias, incluso un Pastor protestante que venía en 2.ª y que cada domingo celebraba sus oficios, el cual estuvo dando vueltas hasta hacerse enconradizo con nosotros y sostuvo una conversación muy amistosa y consoladora de religión con el P. Herrera. Desde Singapur comenzó a bajar gente, nos pasaron a un camarote a dos de nosotros muy cómodo y con luz y aire directo, y ya en Hong-Kong el barco era nuestro. Hay muchísimo que contar que ya iré refiriendo en las

distintas cartas que escriba. Estamos instalados todos en casas religiosas: parte en Yokohama y parte en Tokyó; estudiamos, sobre todo, japonés. Aquí estamos hospedados en nuestra Universidad, en el Seminario y en el Colegio de los PP. Marianistas, donde escribo, en Yokohama sé que ocupan dos casas y nada más, es decir, sé que están muy bien, sobre todo parte de ellos que tiene una casa por suya. Entre otras ternuras del Corazón de Dios, esta ha sido una, valiéndose del gran católico el influyente Capitán Yamamoto, profesor del Príncipe imperial, católico práctico y fervoroso, que merece carta aparte. El lo ha hecho todo y ha hecho cuanto creo que el R. P. Provicario comunicará, que es mucho más de lo que pudiéramos soñar; a pesar de estar muy ocupado el Gobierno en el Congreso, ha hecho que atienda a nuestro asunto de una manera especial, aquí debemos de estar hasta el veintitantos de este y algunos tal vez hasta entrado Marzo, habiendo llegado creo que el 26 de Enero; nos buscaban fonda, pero en las que podíamos alojarnos llevaban seis duros por cabeza, o sea, cerca de *mil pesetas* diarias: ¡adonde íbamos a parar! entonces él con gran diplomacia se va al Delegado Apostólico y exponiéndole el caso, lo deja todo en sus manos, obligándole a él a buscarnos donde ir; él se inhibía en el asunto; entonces el Sr. Delegado nos buscó estos hospedajes, en que nos tratan con caridad exquisita y es poco decir, en donde solo tenemos que dar diez pesetas por individuo. El nos ha preparado el terreno magníficamente; ya han celebrado por su intermedio una conferencia el P. Provicario con el Ministro de Marina; ya han mandado desalojar nuestras casas a los militares japoneses que las ocupaban (también ha sido esta providencia) o que nos hagan otras nuevas; han concedido al R. P. Provicario y al compañero que le asista, viaje enteramente gratis de las Islas al Japón, cuantas veces quieran; nuestro viaje de ida será gratis para todos, incluso el bagaje; mañana dará un banquete el Ministro de Marina al R. P. Provicario, al cual asistirémos todos los Padres etc... y esto en plenas Cortes y ocupadísimo con el viaje que a últimos de este hará a Europa el Príncipe Imperial, a quien acompaña el Capitán Yamamoto. Todos nosotros estamos contentísimos y animadísimo; aun en los pocos momentos de alguna tribulación, estoy cierto que a nadie le ha pasado por mientes todavía embarcarse para España; al contrario, todos a una lamentamos el que España entera no se venga por aquí y yo temblo por lo que Dios nuestro Señor podrá decirnos el día del juicio; la verdad, Padre, que me he preguntado muchas veces ¿qué males se seguirían a España si la de-

jásemos en otras manos y todos los jesuitas, o digamos muchos, muchísimos se viniesen por aquí en donde les esperan más de 50 millones de Gentiles, de los cuales es parecer unánime se convertirían muchísimos por miles y millones si conociesen a Cristo? Un señor católico nos decía el otro día con lágrimas en los ojos: tres Sacerdotes para más de dos millones y medio de habitantes que hay en Tokyo. Tiene grande aceptación todo lo nuestro; solamente en este hermoso Colegio, desde donde escribo, tienen 1.200 alumnos; las Damas del Sagrado Corazón, un magnífico Colegio con 500 aristócratas y ya dicen es grande su influencia en la alta sociedad nipona; las Damas Negras tienen unas 2.000 de la clase media y nuestra Universidad, que cuenta poco más de 100 alumnos, estaría llena si hubiese, lo de siempre, hombres y dinero y tal vez si enseñasen disciplinas de lo que ahora gusta a la gente: Ingeniería, etc., pero esto es nada donde los estudiantes pasan con mucho de 100.000 solamente en Tokyo, y en donde hay un verdadero furor de saber y muy principalmente de materias religiosas. Por otra parte, aquí hay libertad de enseñanza; ni aun para ser Profesor de Universidad Imperial hace falta título académico: basta saber; y para conferirlos cualquier centro privado, solo basta depositar un millón de yens en el Gobierno para que se le garantice, no de la enseñanza que queda garantizada por los alumnos, que le dan vida al Colegio, sino de las buenas condiciones pedagógicas... etc. Este me va pareciendo un pueblo ideal y que daría muchos días de gloria a la Iglesia; ya escribiré sobre esto; así, que me arrepiento y desdigo del juicio que escribí a esa, formado por algunos de los tripulantes del «Kumano Maru». No tiene que ver nada con aquel el carácter del pueblo japonés. El día de la Purificación, gran fiesta en nuestra Universidad, hicieron sus últimos votos los PP. Rodés y La Hoz y el H. García, de nuestra antigua, pero siempre muy amada Provincia de Toledo y renovaron los que tenían que hacerlo: hubo desayuno para solo los españoles, entre estos el P. Guasch, con vino español... etc., y mucha caridad. Se me olvidaba consignar este dato de interés práctico: en ninguna parte ni para nada hemos dejado la sotana, ni en Marsella, (aquí el P. Tarragó hasta con manteo), ni en el barco, ni para bajar en los puerros de escala, ni en el Japón, donde estaremos cerca de un mes: el R. P. Provicario tuvo de sotana su primera visita y discurso delante del Ministro de Marina y de sotana asistiremos al banquete: aquí pega decir ¡viva la sofana!!! ¡hurra!!! De V. R. afmo. h. y a. en Cristo,

Tokyo, 6-11-21.

J. M. Gumucio, S. J.

IV

Varias Cartas de los Misioneros de las Carolinas

Carta del P. Pedro Castro
al H. Luis Quero Castro.

Colombo (Isla de Ceilán), 4 de Enero de 1921.

H. Luis Quero Castro.

P. C.

Muy amado H. Quero: No te he felicitado en estas Pascuas y Año Nuevo. Mucho he pedido al Divino Niño te llene de las gracias que en tanta abundancia trajo a la tierra.

El viaje va regular, unos días buenos y otros de mucho movimiento. Los HH. creo que todos se han mareado y algunos han repetido alguna vez. A las cinco próximamente celebremos y en mi Misa comulgan casi todos los HH. Si nos viesen no nos conocerían. Tostados por el sol este abrasador y con las barbas incipientes cualquiera nos conoce. Son unas barbas que todavía no sé qué camino llevarán. En las Pascuas hemos tenido nuestro turrón tres días, y nuestro ratito de buen humor; pero el calor nos echa de los camarotes. A la hora de acostarnos estaba mi camarote a 33 grados, así que anoche, como otras, lo pasé sentado en cubierta. Se ve tierra de vez en cuando. Lo primero que vimos fué el estrecho de Bonifacio, entre Córcega y Cerdeña, después el volcán de Estrómboli de Sicilia, luego el estrecho de Messina, que pasamos de noche, y resultó fantástica la vista de Reggio, ciudad de Italia, a la izquierda, y Mesina a la derecha, ambas muy iluminadas. Luego Port-Saïd, que está

a la entrada del Canal de Suez. El vapor estaba muy cerca de la ciudad, y así se veía más a los musulmanes que en la orilla hacían su oración después de comer. Se lavaban primero pies, manos y cara, y después hacían oración por un cuarto de hora, mirando al oriente.

Unas veces se tendían en el suelo, otras miraban y levantaban al cielo las manos, y otras se cuadraban como los soldados. El Canal de Suez es estrecho, como desde esa casa a la plaza de Santo Domingo, se pasa muy despacio y se tarda doce horas. Después, el Mar Rojo, donde comienza el calor. Se vé el Sinaí. Después de este mar, llegamos a Djibouti, puerto francés en Africa, donde los hombres están desnudos menos un delantillo. Era de ver a los muchachos tirarse al mar y sacar las perras que les tiraban los viajeros. Ahora llevamos ocho días en el Océano Indico, recordando a nuestro San Francisco Javier, que santificó estos mares y esta tierra. Hoy hemos pasado muy cerca de una isla pequeña, de unos tres kilómetros de larga, de una exuberante vegetación, que se llama Socotomai. Es preciosa. La de Ceilán, donde depositó esta carta, es donde tanto trabajó San Francisco Javier. Ya te escribiré desde Japón.

A todos los HH. Coadjutores que los felicites en mi nombre, y les digas, que a todos los he felicitado delante del Niño Jesús. Al P. Ministro mi felicitación más sincera, y pide a Dios por tu flo y afino. siervo en Cristo,

PEDRO CASTRO, S. J.

Tarjeta del H. Florencio Mancera
al H. Luis Quero.

Singapour, 10 de Enero de 1921.

P. C.

Amadísimo en Cristo H. Quero: Ahí le mando un programa del menú que tenemos en el buque todas las noches, aunque está en inglés, ya habrá algún Padre que se lo pueda traducir. Los primeros días nos mareamos casi todos, pero gracias a Dios nuestro Señor, vamos muy bien. Dentro de unos ocho días estaremos en el Japón, ya escribiremos. He-

mos visto muchas clases de hombres y tipos, ¡pero qué tipos! en Colombo, o sea en la isla Ceilán, eran todos o casi todos negros, y se acercaban a nosotros pidiéndonos medallas para colgárselas del cuello, como así lo hicieron cuando les dimos, venían acercándose poco a poco hacia nosotros y nos decían: «somos católicos», en su lengua, pero que fácilmente entendíamos. Se ponían de rodillas y con las manos juntas nos pedían la bendición, y se levantaban queriendo hablar con nosotros. ¡Pobrecitos!, pidamos mucho por ellos para que éstos sigan practicando el bien, y que los demás (que ellos mismos decían eran budistas), se conviertan a Nuestro Señor.

Recuerdos a todos, Padres y Hermanos, suyo afmo. en el Señor,
FLORENCIO MANCERA, S. J.

Carta del R. P. Santiago Lz. de Rego
al R. P. Provincial.

Singapour, 11 de Enero de 1921.

P. C.

Amadísimo en Cristo P. Provincial: Esta mañana arribamos con toda felicidad a este puerto, y nos encontramos la agradable sorpresa de encontrarnos con los otros misioneros, que iban en el *Kumano Maru* a Tokyo, que llegó hoy mismo por la madrugada, y nosotros a las ocho. Ya lo suponían y se acercaron a recibirlo en el muelle, donde atracamos con los HH. García y Cobo; enseguida vinieron las demás y subieron a bordo. Inútil decir la alegría de todos, que hablábamos a un tiempo. Van todos muy bien, con las consecuentes peripecias de mareos y no entender lengua. El P. Gumucio autorizadísimo, los Obispos se le acercaban a hablarle y saludarle, él habla todas las lenguas, sin entenderle nadie, pero se hace la ilusión, aunque ya me dice, que pidió jabón y le trajeron queso, que es dársela a uno con tal.

Enseguida nos fuimos a pagarles la visita, pues está el buque en el mismo muelle atracado. Nos dieron algunas postales y libros, y nosotros les llevamos una vida de San Francisco Javier que pidieron. Ellos salen antes, y creen llegar tres días antes al Japón. Escribo esta en el puente del Armand, y suena en este momento la sirena de ellos para salir. Va con ellos un griego que habla italiano y se deshace en obsequiarlos y

guiarlos. El fámulo japonés es muy obsequioso. Van aprendiendo lenguas, cada cual como puede.

El P. Tárrago y H. Cerdá desembarcaron y les envió el auto el Padre Cardoso, de la Misión de los Portugueses, quien les dijo que podían embarcar el 20 para Guinea. Les eché mi bendición y se fueron tan contentos.

Pasó por aquí el «Alicante», de la Trasatlántica, y los obsequiaron mucho, comiendo a bordo. El P. Gumucio envía por él unas plantas raras al benemérito Rector de Málaga.

Se proveyeron de hostias y vino, que dicen se agrió, aunque no perdieron Misas, y todos van contentos a sus Carolinas, que dicen los japoneses del barco las conocen, y son muy bonitas con tanta vegetación, como las que tenemos aquí a la vista que son encantadoras. Aquí venía bien sacar fotografías, pero lo prohíbe severamente el gobierno inglés. Con todo pondré aquí un dibujo del panorama.

Voy a ver si consigo que esta carta la echen a correos en tierra, pues a bordo hay que depositarlas la víspera.

Todos van muy bien de salud; y envían a V. R. y esa Comunidad un saludo afectuoso.

No sé si el P. Herrera podrá ver a su hermano en China, pues el *Kumano* no hace escala en Sangay.

En los SS. SS. y OO. de V. R. mucho me encomiendo, saludando afectuosamente a esos inolvidables PP. y HH.

Infimo h. y s. en Cto.,

SANTIAGO LÓPEZ DE REGO, S. J.

P. D.

Del Japón parten vapores a las islas, y tardan ocho días de Yokohama a Truk, y luego las recorren todas: y son vapores mayores que estos japoneses.

**Postal del P. José M.^a Gumucio
al R. P. Provincial.**

Hong-Kong, 18 de Enero de 1921.

P. C.

Muy amado en Cto. P. Provincial: Pensaba y pienso escribir a Vuestra Reverencia una carta más explícita, pero el mar ha estado tan malo, que no ha dejado quietud para hacerlo navegando, sin tiempo para hacerlo en esta escala, a donde sólo estaremos horas, y hay que comer, atravesar buena parte del mar para ir a la ciudad y luego dar en ella con el correo. En toda la travesía todo es inglés; son amos; los japoneses pululan desde Colombo, ahora amigos de los ingleses; pero desde la India hasta Australia sueñan con japonizar.

Todos nosotros buenos, alegres y animados. Aparte pequeñeces, hemos viajado en condiciones envidiables.

Ruegue V. R. por su agradecido y afmo. humilde hijo en Cto.,

José M.^a Gumucio, S. J.

**Postal del P. López de Rego
al R. P. Provincial.**

Hong-Kong, 20 de Enero de 1921.

P. C.

Amadísimo en Cto. R. P. Provincial: Gracias a Dios estamos todos muy bien; la mar sin tempestades, aunque algunos siguen mareándose. Yo estoy como en tierra, así que puedo estudiar mi Derecho Canónico y japonés. Ya escribí a V. R. y al P. Preósito; pero por si se pierden cartas repetiré que en Singapour se quedó el P. Tarragó para ir a Guinea, y encontramos a los otros ocho misioneros con general alegría y estuvimos juntos toda la mañana, partiendo a Hong-Kong ellos a las dos y nosotros a Saigán a las cinco. Aquí estuvimos dos días, visitando la Catedral, Jardín Zoológico, Seminario y Carmelitas, que nos regalaron hostias. Pasé a 2.^a los HH., y comimos todos juntos en una mesa. En

Marsella me exigían 11.000 francos, y aquí me costó los seis hasta Japón 772 francos, que fué una ganga, rebajándome el 20 por 100.

Saludos a todos de todos.

Infimo h. y siervo en Cto.

SANTIAGO LÓPEZ DE REGO, S. J.

Postal del P. Pedro Castro
al H. Luis Querq Castro.

Yokohama, 2 de Febrero de 1921.

P. C.

Muy querido amigo: Aquí me tienes en este puerto del Japón desde el 28 de Enero pasado. Toda la travesía sin el más pequeño mareo. El 20 salen catorce para sus islas y el 10 de Marzo los otros seis, dos para Morlok y cuatro que vamos para Ponapé. Son dos expediciones en distintos vapores. Hace muchísimo frío, y vestimos de verano. Me hospedo con otros dos en la Misión Católica francesa. El gobierno quiere que enseñemos en las escuelas la lengua de las islas. Así que la estudiamos, como el japonés para lo más principal. Buen revoltijo de palabras tengo en la cabeza. Con cuanto gusto te vería por aquí.

Mis afectos desde el primero hasta el último. Tuyo afectísimo in Domino.

PEDRO CASTRO, S. J.

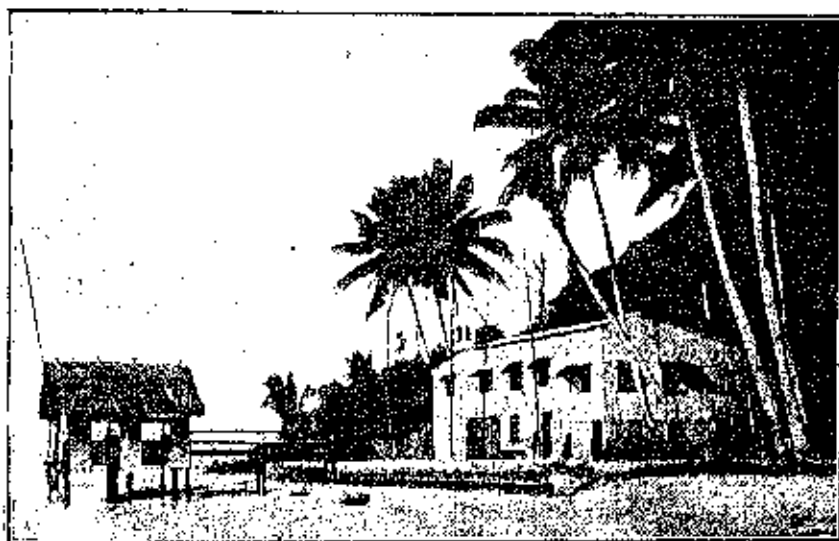
Carta del R. P. Santiago Lz. de
Rego al R. P. Provincial.

Tokyo (Japón), 2 Febrero 1921.

P. C.

Amadísimo en Cristo R. P. Provincial: Ya supongo que habrán recibido las cartas de unos y de otros; y esperaré saber algo concreto para escribir ésta a V. R. Llegamos con dos días de diferencia, y estamos aposentados en Colegios y Residencias católicas de Yokohama y Tokyo, con sumas atenciones de los Padres franceses y los NN. por supuesto. Los viajes felicitimos y la salud muy buena en todos, gracias a Dios y a su

Madre Santísima, a quien tanto nos encomendamos, como a San Francisco Javier. Ahora disponemos nuestro viaje a las islas, que será el 24. Es imposible dejar las islas Marianas, y, por tanto, de acuerdo con el señor Delegado Apostólico, dejamos ahora a Yap, devastada por un ciclón, y telegrafando a Manila no vinieran los que querían; vamos a Saipán y Rota los allá destinados. Como en Saipán hay telegrafía sin hilos, como en Truk, Ponapé y Palaos, y es el primer puerto que tocamos, allí estaré yo en Janapán de Saipán a la vista de todo, pues siempre tocan allí los vapores que pasan a las Carolinas Occidentales un mes y a las Orientales el siguiente. Ahora, el 24, vamos los de Marianas, Truk y Palaos,



Un paisaje de las Islas

quedándose en Truk los de Morlok esperando buque de vela. Estas están peor que ninguna en comunicaciones, y venta bien en Truk la dicha lancha automóvil. El mes de Marzo irán los de Ponapé. Yo, dejando mi equipaje en Saipán, seguiré el viaje para dejar a cada uno en su sitio y ver lo que hay. Nos lleva el Gobierno gratuitamente; y el domingo, invitados por el vice-ministro de Marina, nos darán un banquete en nuestro honor, pero asistiendo únicamente el Delegado Apostólico, los PP., un H., el P. Superior y P. Guasch. El Sr. Yamamoto atentísimo,

pero está ausente con el Príncipe Imperial, a quien enseña francés. Todos los Misioneros y yo cuando visito, viajaremos gratis, siempre en el barco correo, abonando sólo sesenta céntimos diarios, menos esta vez que vamos gratis en 1.º

Ayer estuvo a verme un joven mariano, y nos dió muchas noticias, deseando por momentos que vayamos, pues hace dos años y medio que están sin Misionero, y echaron a los paganos y protestantes. Su madre guarda los ornamentos y libros parroquiales; y sonriéndose nos decía no nos preocupásemos de algunas cosas, pues allí nos regalarán huevos, gallinas y cuanto necesitésemos. Es alumno aquí de comercio y habla japonés, y nos trajo una gramática y vocabulario chamorro de su lengua mezcladísima con el español. Dice que los hombres de 40 años para arriba hablan el español; y en Rota lo mismo, y allí hay un católico fervoroso que guarda todo, y coincide su nombre con el que me dieron los antiguos Misioneros.

Vamos, pues, a Saipán, el P. Fuente, los HH. Oroquieta, Unamuno y yo. A Rota, el P. Rodés y el H. Casasayas. Los demás, igual. Faltan dos Padres y dos Hermanos para Yap, y un Padre y un Hermano para Saipán. Aquí había un baul con muchos cálices, copones y custodias, una casulla verde y dos dalmáticas: nada más. En Palaos ya no hay ponapenses, de modo que se habla una sola lengua. Facturado no envíen nada directamente, sino a Marsella al H. Galtier, rue Puget, 11, para que él desde allí lo envíe al P. Guasch (que acepta el cargo de Procurador) facturado a Yokohama; y el talón enviarlo a esta casa. Hoy han hecho, la profesión el P. Rodés, últimos votos el P. la Hoz y el H. García, y renovaron sus votos los jóvenes en la Misa del P. Guasch. Yo dije la otra.

Si no lo necesitan mucho agradeceríamos nos enviaran el Atlas de Carolinas, exclusivo, que tienen en Areneros, para regalarlo al Almirante que lo desea. Suscríbanos a *Sal Terrae*, *Siglo de las Misiones* y *La Lectura Dominical*, seis suscripciones. El P. Guasch desea el libro del Dr. Rego (al P. Valdecasas), a quien entregué el libro raro que agradece mucho.

Hemos comprado en Shanghai, y aquí, cosas baratísimas: camas ligeras de hierro, colchonetas, mosquiteros hechos, paraguas, salacot, y telas impermeables, sábanas, etc. Los géneros de seda muy baratos, de modo que dice el P. Guasch que es preferible envíen dinero que cosas. En las Islas se venden cosas, pero muy caras y conviene llevarlas de

aquí; de modo que el P. Guasch nos irá enviando en cada vapor lo que necesitemos: harina, vino de Misas, aceite y comestibles y ropa, con tal de tener él *cum quibus*. Yendo gratis podemos respirar un poco para ir sosteniendo por ahora las Residencias, aunque pobremente.

Nuestras casas están ocupadas por militares y el Gobierno las desaloja edificando otras; y esto va bien arreglado. El Gobernador, que es Contralmirante, está en Truck, donde hay muchos marinos, pero en Abril parece que se trasladará a Palaos.

El plan, pues, es salir el 24; a los ocho días en Saipán se quedan los dichos y los de Rota, si el buque no toca allí, que van a procurarlo. Luego a Truck; de aquí a Yap, en que veré lo que hay; después a Palaos, en que quedará el P. Llera, P. la Hoz y HH. Gojénola y Villar; después a Angora, extrema Isla; y vuelta a Saipán, donde me quedaré hasta otra gira de Oriente, esperando el vapor que traiga de Japón los destinados a Ponapé y me iré con ellos a Truck y Ponapé, quedando allí el P. Herrera, P. Castro, y HH. Tudanca y García. Los de Morlock, P. Espinal y H. Arizaleta, esperan en Truck barco de vela; y en Truck ya encontraremos de la primera expedición, al P. Gumucio, P. Pájaro y HH. Mancera y Cobo. Total, que me quedan de viaje 93 días, o sea 8 de Yokohama a Saipán, 40 y 45 de viajes en Oriente y Occidente. El de Oriente llega a Yuruto o Yallui de las Islas Marshall, a donde irán Padres de los Sagrados Corazones, de Irund de Francia, aunque aquí en el Ministerio estaban empeñados en que fuéramos nosotros, pues dicen hay Iglesia y buenos cristianos; pero pertenece a otro Vicariato. Con todo no tiene nada de particular que lo agreguen al nuestro en Roma, por el viaje a aquellas Islas, que es por el Japón. Llevo orden del Delegado Apostólico, que es Obispo Francés, de examinar qué pasa allí, donde antes había tres Misioneros y diez Religiosas. Esta Misión Carolina depende de la Delegación Australiana, pero están arreglando en Roma agregarla a esta del Japón.

Hay dispensa cuadregesimal anual para Japón. Médicos japoneses en todas las Islas, menos en Rota y Morlock.

El Sr. Delegado nos va a consagrar ocho aras, que aquí hay para nosotros, y compondré cuatro altares portátiles que nos faltan.

El P. Castro es el que más ha estudiado la lengua de su Isla por no marearse, y en breve se entenderá. El H. Oroquieta, será el primero en entender el japonés.

Hay gran entusiasmo en todos los NN. y de fuera, creyendo que esta

Misión es providencial, y diciendo que es un rasgo digno de la Compañía enviar de golpe veinte Misioneros; edificándose todos, aun los japoneses admirados de vernos tan contentos de venir a unas islas tan aisladas y lejanas. Rota y Morlock no tienen telégrafo. En la Isla de Nagasaki hay muchas vocaciones eclesiásticas, pero no hay dinero.

Con que ánimo se a venir todos por estas simpáticas regiones y verán que nuevos horizontes se descubren al espíritu. La providencia de Dios se toca con las manos.

Todos saludamos a todos nuestros amadísimos PP. y HH. de España, encomendándonos en sus ss. SS. y oo. Inf. h. y S. en Cristo

SANTIAGO LÓPEZ DE REGO, S. J.

Provic. Apost. Mar. el Carol.

Carta del H. Paulino Cobo
al H. Hurtado.

Tokyo 16 de Marzo de 1921.

Querido y estimado Hermano Hurtado: La gracia y amor de nuestro Señor Jesucristo sea siempre en vuestros corazones.

Pocas cosas tengo que decirle, pues ya supongo que las sabrá todas por las cartas que a los distintos Hermanos de esa santa casa he podido mandar con tanto consuelo mío.

El día 10 del pasado, creíamos haber partido como lo anunciaron; pero no ha sido así por haberse retrasado la salida hasta fines de mes. No sé cuando tendrá Nuestro Señor dispuesta nuestra llegada.

En una carta que mandé últimamente al P. Hitos le hablé de mi nuevo destino y ya vino la contestación, por lo cual, si otra cosa no se presenta, mi residencia será, Dios mediante, en las Islas Marsal con el P. Gumuclo; así es que me queda una caminata de vapor como de un mes largo, si el tiempo no lo retrasa por no ser bueno.

Ya el P. Hitos le decía de la salida de los demás Padres y Hermanos, y apenas llegaron a Saipán, telegrafiaron pidiendo madera para arreglar la casa que la hallaron medio hundida, y hoy se ha recibido otro telegrama que mandan desde Truk, pidiendo vino para las Misas, porque las botellas que llevaban se han roto. Por todo sea el Señor glorificado.

Otras noticias no le puedo mandar, porque al presente no las hay. Ya

supe la desgracia o mala suerte de Dato y el nombramiento del nuevo presidente: los que salieron para las Islas hasta que vayamos nosotros no lo pueden saber.

Las cartas que vienen y se han recibido de España, tardan unos cuarenta días hasta aquí: a las Islas ya se lo diré más adelante.

El otro día nos invitó a comer el Delegado de Su Santidad y después ha salido para Italia. Es muy atento, y se goza mucho en ayudar cuanto puede a todos los Religiosos y Misioneros de estas partes.

Ayer pasó una cosa poco edificante, pero se la diré para que V. vea quienes son los que se apartan de Dios. El caso fué el siguiente: Que en una iglesia protestante, tuvieron reunión y después de ésta siguieron tomando un té, o lo que nosotros llamaríamos una merienda. Todo lo hicieron en su gran capilla de Yokohama. Como es el puerto más importante de aquí, hay una colonia de europeos, en su mayoría ingleses, por lo que tienen levantadas en dicha colonia, tres o cuatro capillas. No hay en toda la ciudad tantas iglesias católicas.

Disto esta ciudad de la de Tokyo como una hora y media de tren, pero todo está poblado: yo lo he andado y visto y no parece entre las dos sino una interminable ciudad: creo sería la mejor del mundo si sus edificios o casitas le ayudaran, pero de esto ya le hablé en cartas anteriores dirigidas a nuestros Hermanos. El movimiento es muy grande, muy parecido al de Madrid en el personal, no tanto como en el centro (Puerta del Sol), pero es muy general. Los tranvías son muchísimos, pasan cada minuto, no hay metro como en Madrid, pero aunque lo hubiera no darían abasto a llevar el personal: es cosa curiosa ver tantos tranvías y todos ellos repletos, ya sentados, ya de pie, dentro y fuera. En los puntos más principales hay polcas, que detienen y dan salida a los tranvías. Autos hay aquí la mar, infinidad de todo lo que rueda, aun de los cochecitos y carritos que arrastran los hombres.

Es cosa curiosa ver que por las calles la gente siempre lleva bultos o paquetes pequeños, por esto dan a conocer lo trabajadores que son. No he podido ver a ninguno que esté paseando, o en los paseos de recreo como en otras partes: tampoco es fácil encontrar a un hombre al lado de una mujer en la calle.

Ya sabe V., mi buen Hermano, que escribo muy mal, pero ésta creo me ha salido peor que ninguna otra carta, quizás se deba a las buenas gafas que ha poco me compraron.

Diga al H. Hernández, que a pesar de la buena provisión de medias

que me puso, al presente pudiera, si en mi presencia estuviera, decirle que no me han quedado de ellas más que lo que en adelante no me haría falta, que es la parte alta, pues la baja puede figurarse lo que será después de nueve meses sin tener quien las componga. No sólo soy yo, el que esto y otras cosas vamos dejando de ver: ¡pero si no fuera más que esto!

Nada más por hoy, amadísimo H. Hurtado: salud V. al P. Rector y a todos esos buenos Hermanos, que por mucho que os acordéis de mí, no será tanto como yo de vosotros, y para no olvidarme (que no me olvidaría) me he hecho una buena prevención: todos los días con ella os tengo muy encomendados.

Su afectísimo a. y hermano en Jesucristo,

PABLO COBO, S. J.

Carta del P. Santiago López de Rego
a los hermanos de Granada.

Océano Pacífico. - De Jap a Truck 26 Marzo 1921.

Carísimos HH. Filósofos, Juniores, Novicios y Coadjutores: Acostumbrado como un marino al valván, y dado que en Truck abandono este buque de la Compañía Nippon Yusen *Katha Chetso Maru Tokyo*, que llevará esta carta, para tomar allí el que va a Ponapé, me determino a escribirles, poniendo la escalerilla del camarote de litera a litera, un cartón encima, y con la pluma fuente que con gran previsión me regaló con gran tarro de tinta el P. Valera, ya está arreglado mi escritorio.

Conque ¡atención todos! Salimos veintidos de Marsella en dos buques. 1.º El *Kumano Maru*, japonés, donde iban diez, y dos días después el *Armand Behre*, francés, donde íbamos doce. En Singapur nos encontramos con gratísima sorpresa, y allí se quedó el P. Tarragó y H. Cerdá para partir a Nueva Guinea hacia el 20 de Enero, consiguiendo el pasaporte para Australia, que no consiguieron en Madrid. Los vino a buscar en automóvil de la Misión el P. Cardoso, portugués. A las 14 salió el *Kumano* pescándole gran borrasca, barriendo las olas imponentes el buque, mientras los actos de contrición, barrían las últimas imperfecciones

de los espíritus. «Si quieres saber orar entra en el mar» que dijo el otro. A las cinco partió el *Armand*, que por hacer escala en Saigón se libró de la tormenta. Los chicos indios y moros invadían los buques vestidos con sus bandas y uno me decía: «sprich español, inglés, alemán», sabía todas las lenguas sin entender en ninguna. Les echaban monedas al agua y las cogían a maravilla; y allí se estaban en el agua jugando como nosotros en tierra, manteniéndose verticales, otros en unos esquifes, para uno solo, en que subían y bajaban sin dar vuelta, remaban y con el pie achicaban el agua del bote, mientras pedían monedas con sus ojos fosforescentes y estos gritos «ojó, iól ta tá lá!» Vendían frutas, madreporas, caracoles vistosos y tarjetas postales. Los indios muy risueños, los moros tristes y codiciosos.

La Navidad dió un Obispo la Misa del Gallo con cantos y pianos, violín y violoncelo. Después hubo Arbol de Noel con juguetes para los chicos de los pasajeros. Los demás dijimos las tres Misas en el salón de lecturas. Llegamos al Japón con dos días de diferencia los dos buques y nos esperaba el P. Guasch. Nos repartieron en las casas de Misiones extranjeras de París. Marianistas y nuestra Residencia; unos en Tokyo y otros en Yokohama. Aquí se nos puso muy mal con ataques de asma el H. García, ahogándose por momentos. Quiso el Señor que con unas inyecciones se calmara y mejorase. El P. Guasch, Procurador interino, desplegó toda su actividad y armó el bagaje Misional. En el Ministerio de Marina, de que dependen las Islas, nos atendieron muchísimo mandando reservar en el huque de las Islas todos los pasajes necesarios en primera a los Padres y en segunda a los Hermanos, todo gratis, y luego, como saben, nos obsequiaron con un banquete. Por fin salimos de Yokoska, puerto naval, donde estaban los acorazados preparados para llevar a Europa el Príncipe Imperial, el 23 de Febrero con el P. Guasch de intérprete. Llegamos a las Islas Marianas el 2 de Marzo: el desembarcadero lleno de cristianos que nos saludaban en español «Adios, Padres». Corrieron todos a la Iglesia y cantaron muy bien el Benedictus, luego les hablé en español que hablaban los hombres, y uno tradujo en chamorro al pueblo.

«En el nombre del Padre, del Hijo y del Espíritu Santo, de María Santísima Inmaculada, S. José, S. Ignacio y S. Francisco Javier y de todos los Angeles y Santos» en virtud de las facultades recibidas de la S. Congregación de Propaganda Fide, tomo posesión de este Vicariato Apostólico, y doy posesión de esta quasi-parroquia al P. Dionisio de la Fuente

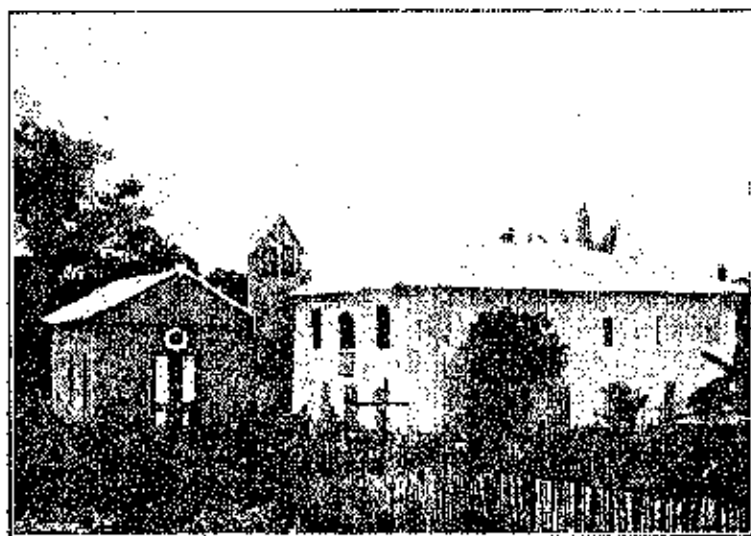
a quien os presento para que como Pastor cuide de vuestras almas y os ayude a ir al cielo...

Luego entoné el Te Deum que cantamos semitonado los diez y seis misioneros con el P. Guasch (los otros cuatros quedaron en Japón esperando el buque de Ponapé). Enseguida canté el Corazón Santo, y cual no sería nuestra sorpresa al oír que todo el pueblo lo cantaba en español con gran entusiasmo y fervor, parecía estar en una misión en España. Terminé con un responso por los difuntos y el Adios a la Virgen. La Iglesia está consagrada a S. Isidro Labrador; y tienen como Patrona la Virgen del Carmen. El 3, día de mi cumpleaños (52), celebré Misa solemne con el P. Guasch de Diácono y el P. Llera de Subdiácono, expuesto el Santísimo Sacramento. Cantó muy bien el coro con armonium y violín; y al ofertorio nos obsequiaron tocando perfectamente la marcha de S. Ignacio, por especial encargo de los Capuchinos españoles. Quedaron allí el Garapán de la Isla Salpán, el P. Rhodes y el H. Casasayas para ir a la Isla de Rota, donde dicen que hay muy fervorosos cristianos. Estos Marianos Chamorros están repartidos en todas las islas, son cristianos fervientes y constituyen la levadura de la masa, y a su firmeza en pedir Misioneros Católicos y desechar los protestantes, se debe en gran parte venir Misioneros, pues estaban dispuestos, de otro modo, a abandonar las islas e ir a América y así lo manifestaron a las autoridades japonesas. El 3 zarpeinos para Truck, adonde llegamos el 6. Aquí reside el Vice Almirante, Gobernador Militar de todas las Islas, quien nos atendió muchísimo y nos obsequió con un convite, brindando al fin con la copa en la mano, y todos lo mismo de pie, por el feliz éxito de la Misión. Contesté por el P. Guasch, que como Misioneros católicos al Papa, como Jesuitas a nuestro General y como españoles a nuestro Rey, comunicáramos el magnífico y cordial recibimiento que las autoridades japonesas nos habían hecho. Visitamos luego otras autoridades, obsequiándonos con cerveza o té. Congregados los cristianos en la Capilla, que es rústica, de cañas, y que habían estado en el muelle a esperarnos, cantaron perfectamente a varias voces un himno y luego el ¡Oh María! en su lengua, que yo luego fuera les hice repetir acompañándoles con el acordeón, con gran admiración suya. Tomamos posesión de la casa y bebiendo a pasto agua de coco, descansamos. Aquí en Truck determiné fijar mi residencia, pues en Salpán, basta uno y aquí son varias islas; y por tener que enviar al P. Gumucio a Yap por petición de los cristianos. Aquí cae muy bien recordar lo de que «el hombre propone y Dios dispone». En Japón

nos obligaron el Delegado Apostólico y el parecer de los católicos a tomar las islas Marianas, pues no quieren otros Misioneros dependientes del Vicario de Guan perteneciente a los Estados Unidos; y entonces los destinados a Yap (que me escribieron de Roma, podíamos dejar por ahora) pasaron a las Marianas, el P. Gumucio destinado a Truck pasa a Yap; y yo, que quería estar primero en Yap, luego en Salpán, tengo que quedarme en Truck, y así resultan todas las islas atendidas. Además por enfermedad de asma del H. García que se quedó en Salpán, tuve que enviar al que era mi secretario, el H. Unamuno, a Yap, y yo veremos a ver con quien me quedo; si el H. García puede ir a Ponapé, entonces el celebrísimo H. Cobo, será mi gran ayudante. Salimos de Truck el 10, dejando allí al P. Pájaro y H. Mancera, y para de allí ir a Mortlock (Sukonor) al P. Espinal y H. Arizaleta. Llegamos a Yap el 14 en medio de un diluvio, bajamos cuatro al cesar, pero en seguida se reanudó, poniéndonos empapados; así fuimos a ver al Gobernador, suplicándole nos recibiera en el zaguán y de pie; nos acompañó su Secretario; y los cristianos iban saliendo de debajo de las casas (están construidas sobre pontones de uno y medio de altura) y corrieron a la Iglesia, uno enternecido nos mostraba sus hijos, a quien di unas galletas. Cantaron muy bien y luego, después del Te Deum y Responso, fuimos a la casa que es muy fuerte, de cemento y hierro y resistió al terrible tifón que en Diciembre último devastó la isla. Lo avisó el observador filipino que tiene el observatorio en nuestra casa, pero se rieron y no le hicieron caso; hubo seis muertos, uno de espanto, dos heridos, 1330 casas destruidas, 493 averiadas, murió el 40 por 100 de cerdos y el 70 por 100 de gallinas; se perdieron nueve botes y setenta y dos canoas, y perdieron tres Compañías comerciales 91.672 yens (3,50 pesetas).

En nuestra casa se cobijaron muchos, que luego dejaron el aviso radiográfico de que íbamos. Apareció allí una gran arca con casullas y ornamentos y hasta 500 purificadores, pero no había ni un vaso sagrado, ni custodia, ni sagrario, incensario, que sin duda era lo que encontramos en Tokyo. Luego encendieron fuego para secarnos, invadieron la casa los niños indios y sentados oyeron la lectura de Historia Sagrada en su lengua, que leía el P. Guasch, y corregía un venerable anciano indio casi ciego (lámina de fotografía) pero fué a dar en Palaos el baul del P. Gumucio donde estaba su altar y no sé si cosas de su máquina fotográfica. Se ofreció de cocinero un ferviente chamorro, Tomás de Villanueva, que habla bien el español, y se quedó recontentísimo. No murió aquí ningún

cristiano adulto desde que faltan los padres. La Iglesia bastante buena, y con terreno alrededor, tiene un armonium con buenos registros, que toca una inglesa católica; había un piano, que se lo llevó el tifón con la música a otra parte. Salimos de Yap el 15 y llegamos a Palaos el 16; la entrada fantástica entre montecitos como macetas en el mar, redondas y carcomidas o socavadas al nivel del agua casi dos metros, madreporas en el fondo, entre lagunas; llegamos a una ensenada donde estaban los cristianos en perfecta formación, niñas muy bien vestidas, chamorros, que todos llevan pantalón y camisa, y carolinos con banda. Nos saluda-



Casa del Misionero e Iglesia

ron con mucho afecto, y emprendimos la caminata a la Iglesia y casas distantes media hora. Repetida la ceremonia de otras islas, subimos a la casa que está en buen estado y allí se instalaron el P. Llera, P. La Hoz y HH. Villar y Gujenola. También aquí quedó con ellos el antiguo cochero de los Misioneros, diciendo nos serviría sin sueldo por tal de conservarse buen cristiano. Una sociedad comercial tenía en depósito ornamentos y una canoa para ir a las otras islas. La impresión fué mucho mejor de lo que nos dijeron. El 18 fuimos a Angaur el P. Guasch y yo, y encontramos catorce familias chamorras con ochenta individuos; nos reunimos

en casa de uno que hablaba español, rezamos el Rosario, contestando todos en español, cantamos, y nos obsequiaron con café, leche de coco riquísima, y querían darnos una merienda. Después nos acompañaron al muelle cantando el Adios Reina del Cielo y al terminar, sin poderse contener, rompieron a llorar de consuelo, prometiéndoles irían de vez en cuando los Padres de Palaos, que llegan en ocho horas a vela. Volvimos a Palaos en el vapor, llevándonos al muelle en una vagoneta sobre rails. Salimos el 20 y volvimos a Yap el 21. Allá viene en un bote con su sota-na blanca el P. Gumucio, lleno de satisfacción por las esperanzas de



Naturales de las Islas

hacer algo en Yap, a pesar de los malos informes que los anteriores Misioneros nos habían dado. ¡Claro está que no ha tenido tiempo de tocar la realidad! y dicen que es la isla más difícil de toda la Oceanía para evangelizar. No sé si por resistir tanto a la gracia permite Dios estos castigos de ifones. Pero estos informes se refieren a los carolinos y apenses, y no a los marianos que hay suficientes y dignos de ser atendidos. Pretendimos dormir en la Residencia, pero no hicimos más que pasar la noche, pues los mosquitos no dejan vivir, y dentro de los mosquiteros no se respira. Bueno es que la picazón es insignificante y concluye uno por no hacerles caso. El P. Gumucio parecía tener viruelas.

¿Quien se ofrece a ir a Yap? La temperatura nos parece muy soportable en todas las islas con la brisa del mar, sin comparación hace más calor en verano en Andalucía.

Salimos de Yap el 22 y llegamos a Sorol el 25, devastadísima por el tifón de Diciembre, recogiendo en el buque unos 30 habitantes familiares, y quedando unos 10 jóvenes que se escaparon por la isla. Les di unas galletas y vestidos y vienen a Truck. Un pequeñín muerto hubo que echarlo al agua. El 24 llegamos a Oleat, donde hay unos 800 habitantes en 18 islas, pero viven mejor. Ahora caminamos de vuelta a Truck, a donde llegaremos, Dios mediante, el 27. ¡Qué Semana Santa pasamos! Decimos Misa en nuestro camarote, y el Jueves Santo una. Después del oficio, hasta el brevulario para hacerme la ilusión de estar en algún templo al oficio de tinieblas. En espíritu hacíamos las visitas a los Monumentos, y ahora celebraremos en Truck el aleluya.

Según noticias radiográficas, los Misioneros destinados a Ponapé habrán salido de Yocosa el día 20, de modo que esperaremos en Truck su llegada hacia el 5 de Abril; mientras visitaremos las otras islas adyacentes con el Secretario del Gobernador, que nos hará entrega de las casas y capillas, pero, se necesitan misioneros que vivan allí...

Luego iremos en el otro vapor a Morlock, dejando allí al P. Espinal y seguiremos a Ponapé, tardando dos días, de modo que hacia el 12 estaremos allí, pasaremos quince días, mientras el buque va a las Marochal, y volveremos a Truck hacia el 23. Allí me quedaré, y el P. Cuasch seguirá por Saipán a Yokohama y Tokyo.

Están empeñados en Japón en que tomemos otras dos islas de Marochal: Jaluit y Haruto, donde hay Iglesias y casas con cristianos muy buenos, pero el asunto está en Roma, por ser de otro Vicariato. De Truck a Jaluit se emplean ocho días en el vapor.

¿Y qué más les contaré? Pues el menú de las Misiones. Una sopa de pen, si lo hay, o galleta de marinero, una lata de sardinas, arroz con aceite de coco, papayas, plátanos. Alguna vez pescado, huevos, ahora escasos hasta que formen gallinero. Agua hervida o de coco. En esta parte hay que pasar algo, no tanto por la escasez como por lo desabrido.

En Ponapé, Yap y Palaos había religiosas con internados. En Palaos se conserva la casa. En Yap fué destruida por el tifón. Veremos qué depara el Señor en su providencia, pues hace falta algún fundador.

En cada archipiélago se habla lengua distinta y en todas por los niños el japonés, así que todos los Misioneros están aprendiendo las dos lenguas.

La procura de estas Misiones no puede estar más que en Japón y por los buques únicos que de allí parten y vienen a las islas, enviar las cosas a los Misioneros. Hay en las islas un comercio general, pero claro está que resulta allí caro todo, y por eso conviene enviar del Japón arroz, harina, galleta de marinero y sardinas en conserva, además del vino de Misa, que dicen debe ser de España, si se ha de conservar y ser legítimo. Para lo cual hace falta recursos y enviarlos al P. Guasch, para que en Tokyo y Yokohama compre esas cosas que hay allí en abundancia y baratas.

Luz usamos de petróleo. Hay médico y botica y telegrafía sin hilos menos en Rota y Morlock.

Ahora suplico a mis carísimos, saquen copias de esta carta y envíen a los otros Noviciados de España o a los PP. Socios de los Provinciales de mi parte, contando por supuesto con el beneplácito de los superiores, y Dios se lo pagará a todos, y más si cada provincia enviara a los suyos *Sal Terrae, Siglo de las Misiones*, etc. La dirección mejor y más segura es: R. P. Antonio Guasch, Kojimachi—Kivicho 7—Japón—Tokyo, para enviar al P. y él procurará llegue a su destino, o poner dos sobres, al exterior al P. Guasch y el interior cerrado al destinatario.

Animense, pues, todos a merecer de la misericordia de Dios tal vocación con mucha humildad, obediencia y mortificación, que siendo generosos con Dios, su Divina Molestad lleva la cruz en volandas que no se siente.

A todos los Padres y Hermanos saludo afectuosamente y me encomiendo con todos mis Misioneros y fieles e infieles en los SS. y OO. de todos.

Inf. h. y s. en X.,

SANTIAGO LÓPEZ DE REGO, S. J.

Carta del H. Cobo.

Amadísimo en Jesucristo Hermano Ruiz.

P. C.

La gracia y amor de Nuestro Señor Jesucristo sea siempre en nuestros corazones.

Amado Hermano en Cristo:

De cuánto pudiera decirle de particular, de todo creo estará usted enterado, pues no he dejado cosa alguna de decirlos por medio de mis engorrosas cartas.

¡Cuánta pena da, amadísimo Hermano, el ver tantísimas almas, como hay en esta Capital, que pasa de tres millones y medio, y el reducido número de católicos!, ¡no más que de unos 5.000! Mucho se siente y conmueve el corazón que tenga aún un poquito de amor hacia Nuestro Señor de solo oírlo; pero cuando esto se ve y se palpa, y si encima no puede uno hablarles, por no saber la lengua de ellos, entonces, Hermano, parece que el corazón se siente tan oprimido y conmovido, que no puede menos que exclamar: ¡Dios mío, Dios mío!, ¿cuándo van a oír éstos tu nombre y tu Evangelio?, ¿cuándo os van a conocer?

Hermanos, yo muy de veras os lo pido, y esto no queriendo traerlos a mi voluntad; si lo hiciérais, fuera muy gran servicio de Dios, y es que siempre tengáis muy presente a las almas que aún no conocen a Nuestro Señor, y por ellas ofrecéis todas las más oraciones, penitencias y sacrificios que ustedes puedan, porque si es verdad que la caridad nos obliga a atender a muchas necesidades, la mayor, o de las más principales necesidades, es la de hacer y dar a conocer a Nuestro Señor, porque ¿cómo se van a salvar por medio de Jesucristo los que no conocen a Jesucristo?

Amados Hermanos: hace muy poco se bautizó en nuestra capilla un joven que tenía unos veinte años; esto me consoló mucho, y presencié todas las ceremonias; son igual que las que ustedes conocen, fuera de que al principio son un poco más largas. El joven contestaba a todo y decía las oraciones necesarias, para lo cual tenía un cartapacio en las manos; yo, al verle, me parecía ver algún novicio cuando está diciendo la fórmula de los votos del bienio, porque lo mismo que algunos que yo conozco, estaba este joven de excitado, y esto sólo de fervor que en sí

sentía, y se le temblaba el cuerpo y el cartapacio como a los ya comprendidos.

La salud en el cuerpo la he tenido muy diferente del invierno pasado, pues hasta el presente no he sentido cosa alguna, gracias a Dios: mil gracias.

La Semana Santa la he pasado muy al revés de la del año pasado: aquel poner tan gran Monumento, aquellas fiestas tan pomposas, aquel tan sinnúmero de adornos y luces, me parece que ya se acabó; y esto lo digo desde aquí, porque desde allí lo diré con mucha más verdad; digo haberla pasado muy al revés, porque el año pasado tuve no poco que hacer durante la dicha, la cual se ha cambiado tan al revés, que no he movido, como suelen decir, una paja del suelo tiempo hace.

De cómo se celebra por aquí dicha Semana Santa, les digo, y así es, que lo mismo que por allí, si hubiera y contaran con los mismos medios; en nuestra Capilla no se hizo nada. Los Sagrarios, o sea el Santísimo, no es aún costumbre de quitarlo; de modo que el viernes no lo quitan; claro está que no hay Misa ni pueden comulgar, pero sí el visitarlo como los demás días.

De los Monumentos, era una de las mejores Parroquias, por tener mayor número de feligreses, en la que yo estuve estos días, o mejor dicho, a la que yo asistí estos días, y cuando yo entré la primera vez hice poco menos que llevarme las manos a la cabeza y decir: ¿Dios está tan pobre? no había ni esperanzas de que con más se adornara el Monumento; no me da ni ganas de acordarme de tanta pobreza como allí había. ¿Cómo sería? Se lo diré para que el que lo oyere ponga el remedio que de su parte pudiere, por estas y otras Misiones y Misioneros, por que si esto se lo digo de aquí, ¿qué no le podré decir allí? y para que mis queridos Hermanos tengan cada día en mayor estima y amor a la que por Madre nos encomienda tanto en su carta nuestro santo Padre Ignacio.

Era en un altarcito lateral de la iglesia, no tan grande como los laterales de esa santa Casa. En él había un Sagrario casi del todo cubierto con dos pañitos blancos con encajes, y sobre todo ello el coponcito, o mejor dicho, el cáliz, cubierto con... (aquí emplece a considerar) un pañito blanco; lo tuve en mis manos, porque desde que fui sacristán me quedó alguna curiosidad en cosas de iglesia, y no era nada fino, atado con una cuerda blanca de trencilla y sin planchar, por que me fijé y estaba arrugada. Y el cáliz así atado estaba sobre el Sagrario.

No pregunten ustedes, Hermanos míos, por urna ni por Sagrario, ni por camarín, ni siquiera por tabernáculo; de eso ¿quién se acuerda?... los que los hemos visto y tenido y ahora no lo tenemos, ni con que poderlo tener; catorce velas puestas sobre cuatro candeleros y dos candelabros, y no ardían todas, que bien me estuvo fiando, y vi que no eran más que diez las que ardían, y esto, Hermanos, no les parezcan pocas, porque a todas las bendiciones que he asistido o reservas, sólo encendían seis; pero sigamos viendo el altarcito del Monumento. No sé si llegarán a cuatro los floreros; en esto no estoy muy seguro, pero si creo



Costumbres del país

que eran cuatro, y a cada lado del altarcito dos fiestas con cañas de bambú, muy grandes y muy frescas: encima del Sagrario y detrás del cáliz, una cortinita morada, ancha como de dos cuartas y bastante más alta; creo que esta cubría el nicho del Santo, y por delante tenía una cosa que yo no me enteré a satisfacción, porque estaba alto y oscuro, pero me pareció que era una de esas cuerdas que suelen poner para adornar las cojitas de dulces, que tienen hilitos que parecen de plata, pero no lo son.

Allí tienen ustedes, mi queridos Hermanos, compuesto todo un Monumento; ni una escalinata, ni una repisa, ni un pedestal; nada más había, y esto es aquí, que allí ¿qué será?

No podía entender, amadísimos Hermanos, cómo en un país pagano, como este, pudieran haber dado tantos sus vidas por la fe, como son los que murieron en Nangasquí con el martirio semejante al de nuestros tres santos Hermanos; pero ya voy sintiendo todo lo contrario, porque, aunque es verdad que el número de católicos es muy reducido, su fervor no se puede comparar con el de cualquier cristiano, sino que comparándole con los fervorosos católicos de países católicos, me quedaría muy corto, si aún no los hubiera al claustro con la comparación.

Yo, amadísimos Hermanos, me quedo confundido, y lo mismo oigo decir a otros.

A más del gran recogimiento con que están en las iglesias, que este es muy grande, y con grandísimo fervor, que esto parece no lo pueden ocultar; comulgan muy frecuentemente, y muchos todos los días; visitan a Nuestro Señor varias veces al día, y sobre todo los jóvenes es muy frecuente verlos entrar en las iglesias cuando salen de la escuela o de las clases, porque no me refiero a jóvenes pequeños solamente, sino que aun los mismos universitarios lo hacen, y parece que en esto no tienen respetos humanos como en otras partes.

Todo esto que les digo sólo es refiriéndome a solo hombres y niños; nada menos se puede decir de las mujeres, que parece quisieran flaterse debajo de las tarimas: tales son sus reverencias y composturas.

Y estas cosas que digo las hacen con mucha libertad, porque donde quiera que se halle el Santísimo Sacramento, en el Sagrario, allí nunca está cerrada la puerta, si no es a altas horas de la noche, nunca están las iglesias y capillas cerradas, y nunca echan de menos cosa alguna.

No sé si le habré sido molesto, amadísimo Hermano, trayéndole a cuento tantas cosas, pero usted me dispense, que a otra vez ya me enmendaré.

Salude al R. P. Rector, Maestro y Ministro, y lo mismo al P. Espiritual, sin por esto olvidarme de todos los demás PP. y HH. de esa santa Casa, en cuyas oraciones de todos me encomiendo.

Suyo affmo. s. y Hermano en Jesucristo,

PABLO COBO, S. J.

P. D.—Acaba de llegar un telegrama de las Islas, que dice: «P. Gumucio y H. Unamunu en Yap; yo en Truck.» De lo cual se saca que al ir a las Palaos, como tenían que pasar por Yap, o bien a la vuelta, han obligado los de dicha isla al Padre Superior a darles Misionero, pues ya os dije por otras cómo no iban a Yap. También se saca lo de la residencia del Superior que sea en Truck, porque al llegar a las Marianas y encontrar la casa por tierra, creemos llevó sus cosas a Truck; yo no sé por esto lo que será de mí. Ahí le mando al Superior de ésta; no tengo otra cosa; mañana, muy de mañana embarcamos; no puedo entretenerme más. Adiós. Adiós, mi buen Hermano.

Tokio, 1.º de Abril de 1921.



El Viático y el Catecismo en la isla de Ponapé (Carolinas orientales)

Tengo una vinia que es una canoa hecha de un tronco, que me hicieron los de Anak, que es para mí como la barca de San Pedro: en ella entra conmigo el Señor frecuentemente, pues a donde quiera que sea menester llevar el Viático, el viaje, o todo o en parte, ha de hacerse por mar.

El otro día fuimos bordeando la verde isleta de Param en busca de cinco chozuelas donde esperaban a Jesús otros tantos enfermos.

¡La de escenas gratas al alma que se presencian en estas ocasiones! El silencio y dignidad con que van los remeros; la devoción con que se descubren y arrodillan en sus canoas cuantos cruzan con la nuestra; la fe profunda con que es recibido el Señor en aquellos pobrísimos albergues, de tres o cuatro metros en cuadro, sustentados sobre estacas en el mar, sin otras comodidades que la estera de palma en que yace el enfermo, ni más riqueza que el racimo de plátanos y las dos piñas que penden de las cañas del techo.

Cuando la familia dispone de una arquita, allí está preparada para que sobre ella se desplieguen los corporales; sino se despliegan en el suelo.

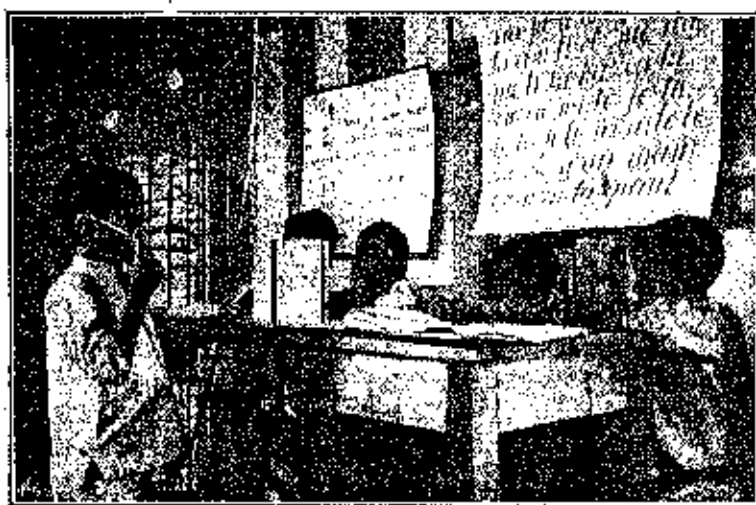
Llega la vinia debajo de la casa, que por los cuatro costados está abierta; uno de los de adentro da la mano al padre y le pone a la cabecera del enfermo. El misionero hace las preguntas que son del caso, manda salir a los sanos, oye la confesión, vuelve a llamar a los que salieron y, mientras extiende los corporales y se quita del cuello la cadenilla del porta-Viático, dice, sin mas preámbulos, que va a dar al enfermo los últimos sacramentos, Extrema Unción inclusive.

Lo oyen como la cosa más natural, nadie apunta un reparo ni se permite un gesto de alarma ni una muestra de sensiblería. ¡Cuán cierto es que de los pobres es el reino de los cielos!

Estos indios no tienen médico, y así no hay que aguardar su parecer cuando se trata de arreglar a un alma los pasaportes para la eternidad. En este punto no hay más criterio que el del Padre, que casi nada sabe de medicina, pero conoce la condición de Jesucristo, y ha resuelto que ninguno se le vaya sin este buen compañero de viaje; ¡buen disgusto tuvo el otro día, que se le murió un niño de doce años sin que le hubieran avisado! Ya he dicho en público que, fuera del caso de muerte repentina, no vuelvo a enterrar a quien no haya asistido durante la enfermedad.

Siempre reciben la Santa Unción con todo conocimiento, y algunos de rodillas.

Se exhortó después a la familia a rezar frecuentemente con el enfermo, y más de una vez les he visto replicar que ya rezan todos los días el ro-



Escuela de niños

sario. ¡Oh el rosario! ¡qué devoción le tienen como a todo lo de la Virgen! ¡y yo que me vine con dos docenas escasas! La Santísima Virgen me lo perdona, que bien lo estoy purgando cada vez que me piden uno y no puedo darle.

Cuando vuelvo a bajar a la vinta, a lo mejor encuentro que me han puesto allí el racimo de plátanos y las dos piñas que eran toda su riqueza, sin que haya más remedio que aceptarlo, pues de otra manera, lo

sentirían; y allá voy, mientras me alejo para el mar, pidiendo al Señor del fondo de mi alma que pague tanta generosidad, y si es servida, me dé también a mí con qué pagarle.

Otras veces la escena es en el bosque: cuantos nos encuentran quedan arrodillados donde les sorprende el sonido de la campanilla, y familias enteras salen a las puertas de los ranchos a saludar al Señor que pasa.

Iba a decir que después de la administración del Viático, nada me consuela como la doctrina de los niños; pero no hubiera dicho verdad, que gozo más en la conversión y bautizo de un infiel. Mas quédese este punto para otra ocasión, y digamos de la doctrina.

El Señor ha puesto su mano, y he podido organizarla mejor de lo que me hubiese atrevido a soñar.

A la escuela japonesa de la Colonia han de venir todos los días los niños de una buena circunscripción. A ese fin tienen estos rapaces visitas diminutas, que manejan con rara habilidad, ya que desde chicos son intrépidos marineros.

La escuela termina como a las once. En cuanto les dan suelta, se vienen a casa a bandadas; cantan «Corazón Santo» en español, y empieza el catecismo, que nunca les cansa; lo mismo se están media hora que hora y media, y es de ver con qué empeño y con qué fruto. Son en general listos y de buena memoria, y así se les vé progresar de día en día.

Los *vales* de asistencia y aprovechamiento son codiciadísimos, no menos que la estampa que se rifa al terminar.

Les gustan cromos de colores vivos. Tengo uno que representa la muerte del réprobo, que no le regalo a nadie, porque siempre que lo enseño produce en mi inocente público el efecto de un buen sermón. El pecador moribundo vuelve la cabeza para no ver la cruz que le presenta el sacerdote, y mira desencajado el retrato de una mala mujer que le pone delante un demonio, mientras otros tiran con fuerza de las ropas de la cama hacia el infierno, en cuya boca inflamada se ve a Satanás con tridente y corona: el ángel de la guarda se vuelve al cielo, cubriéndose el rostro con las manos, y a los pies de la cama llora desconsoladamente una mujer.

Son de oír los comentarios cuando aparece el cuadrito: lo mismo que cuando enseño el del juicio final, ¡vaya que sacan frutos! La pena es que me vine desprovisto. Cuando pasé por Barcelona para embarcarme estaba la ciudad en pleno paro, y me fué imposible hacerme con una

buena colección de cuadros del catecismo y cromos interesantes.

Escribo el 27 de Junio. El 29 tendremos la comunión general; mañana, si Dios quiere, la rifa de premios.

Esta tarde les he estado preparando ¡quién hubiera tenido doscientos metros de tela para taparrabos y camisitas! Con metro y medio de percal rojo o azul o de malva blanca, hago feliz a un niño y a una familia; las niñas, como van con sus batitas muy cumplidas, necesitan más, pero ha de ser muy ligero y de colores claros, blanco, rosa o azul. En fin, no soñemos.

He llamado al hermano, que me ayude a registrar el fondo de los baúles que vinieron de España.

Y sale de una caja de cartón azul, que aún trasluce a jabón de olor, un montón de baratijas que me enviaron de la Coruña, entre ellas una jarrita de latón con un espejo a cada lado que seguramente quita el sueño a un niño que ya lo ha visto: pues no digo un tintero en forma de chistera, con su pluma correspondiente, imitando un paraguas. Hay un cromo de colores rabiosos que representa a San Martín a caballo partiendo la capa con el pobre, que vá a levantar un clamoreo, porque manifiestan su admiración con ingenuidad encantadora.

Cromos de la Virgen pondremos varios que, por fortuna, los hay, y María Santísima es muy querida entre los niños de Ponapé. Rosarios no me quedan más que cinco, no voy a poner ninguno: los reservo para glorificar a los bienhechores. En medallas bien lindas, con cinta azul, blanca o encarnada, también puedo alargarme alguna cosita. Cinco lotes de anzuelos surtidos, ocho de tela de mosquitero para camisas, varias tarjetas postales muy finas, que me dieron los cooperadores de las misiones de Santander. Nada, que salieron los noventa regalos que eran precisos para que nadie quedase sin recompensa.

29 de Junio.—¡Buenas han estado la rifa y la comunión general!

El 28 por la mañana, mientras los niños estaban en la escuela, el hermano y yo preparamos la exposición de premios a la puerta de casa, en el ancho balcón de madera que hace de vestíbulo, al aire libre, a vista del mar, frente a las islas de Langar y Param, rodeados de palmas y cocoteros. Escenario insuperable, allí se les enseña el catecismo.

Quedó aquello vistoso. Cromos de todos tamaños y colores por la pared, piezas de tela colgando de la baranda, medallas de mil clases pendientes de clavos y, sobre la única mesa presentable que hay en casa (regalo de un buen cristiano), el tintero famoso, la jarrita de los espejos,

cromos y estampas de menor cuantía, anzuelos y que sé yo la de chirimboles que arrojaría en montón a la barredera un niño rico de España, pero que van a hacer felices por unos momentos a muchos niños pobres en Ponapé.

¡Qué cumplida habría quedado la mesa con algunas pelotas de colores, canicas de cristal, juguetes de hoja de lata, pitos, soldados de plomo!

Puesta en orden nuestra pobreza, se me hacía un siglo cada minuto que tardaban en llegar las criaturas. El viento zarandeaba cromos y medallas, amenazando dar al traste con nuestra labor de dos horas. Se puso una gran vela de la parte por donde soplaba, y pedí al Señor que ya que todo se hacía por su gloria, no se malograra el inocente regocijo.

Al fin, se dejó ver la vanguardia, doblando a todo escape la esquina de la iglesia, detrás venía el ejército, descalzos todos, y desnuditos los niños, fuera del honesto taparrabos rojo, blanco o azul.

Se dejaron los primeros momentos a los comentarios. A vista del abigarrado conjunto, exclamaciones de sorpresa y alegría en todos los tonos. Cuando fueron concretando más las observaciones, ¡María Santísima! ¡Jesús! ¡el Ángel de la Guarda! ¡Satanás! (había un San Miguel con su diablo correspondiente).

Como sabían que la distribución iba a ser por sorteo, decían a voces qué deseaba cada uno que le tocara.

Los cromos grandes y las medallas fueron de mucha aceptación, pero la jarrita de los espejos y el tintero en forma de copalta se llevaron los ojos y los corazones. Yo andaba entre ellos con una bolsa de rosa azul, dando a sacar ora a uno, ora a otro, las papeletas. Se anunciaba de antemano el objeto que se rifaba en cada suerte. ¡Qué ansiedad cuando llegó el turno a las dos maravillas!

El favorecido con el gordo de Navidad en España, quedará sin duda algo más rico, pero no tan alegre como el niño a quien tocó la jarra; al instante fué rodeado de los amigos, que se disputaban la satisfacción de tener unos momentos en la mano joya tan peregrina. Al del tintero, sucedió otro tanto.

En resolución, todos quedaron satisfechos, y nosotros dando gracias al Señor que tan fielmente cumple la promesa hecha a sus discípulos de estar con ellos todos los días hasta el fin del mundo.

¿Quién sino Él da a estos niños el amor al misionero, el espíritu de hijos con que llegan a nuestra casa, el gusto en la ingrata labor de apren-

der la doctrina a fuerza de martillazos, la alegría con que reciben la nada que se les da?

Todo lo que se repartió ayer a más de ochenta, no valía tres duros, y pasaron el día tan felices, ¡y hay en este mundo tantos a quienes sobran tres duros!

Por la tarde los confesamos, tarea en que hubo harto que hacer, que muchos vinieron con sus padres; afortunadamente, estaba conmigo el P. Centeno, que había venido de su residencia de Kito a otro propósito, y me ayudó muy bien.

Pusimos la iglesia lo más bonita posible: bien poco fué. Se buscaron los manteles mejores, y eran los que ya estaban en el altar, los que usamos a diario. Andamos medianamente de ropa de iglesia. Gracias a los cooperadores de las misiones de Santander, podemos decir en las dominicas la misa con ornamento verde, y tenemos los altares decentitos. Si hubiese repuesto de estas cosas, se mudarían los manteles en cuanto cayese una gota de cera. Siempre fué mi sueño dorado poder celebrar los divinos misterios delante de los indios con gran limpieza y esplendor. Para la comunión de ayer me faltó casi todo, empezando por la bandeja y la palmatoria: ni alfombra, ni frontal ni paño para el comulgatorio, pues aunque había uno, regalo de los de Santander, no bastaba para los cinco metros y medio que había que cubrir. Otro tanto me ocurrió con los frontales: el altar mayor mide 2,44 y 2,10 los de los lados.

Allí nos arreglamos como Dios nos dió a entender: se empalmó un paño de color entre dos blancos, y el comulgatorio parecía otra cosa; se encendieron cerca de veinte velas que lucían bien entre las flores y hojas que adornaban el altar; se sacó el mejor ornamento rojo, que es bien modestito, y se dijo la santa Misa, en la que tuve el gusto de repartir como 140 comuniones. Las niñas que la hacían por primera vez, traían coronas de flores; los niños, nada, ya que no se puede llamar extraordinario la camisita raída con que se acercaron a comulgar, ninguno comulga sin ella; ¡qué imprevisión la mía al salir de España! pues no hubieran lucido poco sobre aquellos harapitos buenas medallas pendientes de anchas cintas de seda!

Me había dicho no sé quién que, si se daban medallas, se las ponían en las narices o en las orejas; sería antes. Ahora se la ponen al cuello, y como no hay ropa que la oculte, van tan orgullosos, ostentándola como señal de su fe. En este momento acabo de dar tres a los tres únicos niños de la doctrina que no la tenían; en una cinta blanca y roja de atar paque-

tes se la he colocado, que muchos la llevan con bramante. Ya sé yo que el Señor me ha de encontrar por ahí quien me envíe dos centenares de medallitas de plata, que sirvan para los escapularios, con sus cadenitas correspondientes, de plata también, para que parezca mejor sobre los pechos bronceados de mis niños.

Quedaron contentísimos; sus padres, agradecidos, y el misionero alabando a Dios, que tapa sus yerros, suple sus deficiencias y le da hecha la obra por manera tan admirable. Porque cualquiera diría que después de la comunión general no habían de pensar en el catecismo hasta el día siguiente. Pues no, Señor: se fueron a la escuela, y en cuanto se vieron libres, a casa, a cantar el «Corazón Santo» y a llamarnos para la doctrina.

Luis HERRERA ORIA, S. J.



ISLA DE LUKUNOR

PRIMERAS IMPRESIONES

Del P. Espinal.

Amadísimo en Cto. P. Provincial: Mañana salgo para Mortlok en un barquito de vela, y como no sé cuando tendré correo para escribirle, lo hago desde aquí, donde se queda el P. Pájaro.

En mis islas nadie habla castellano; el Sr. Gobernador hizo venir aquí a algunos para que nos recibieran, y uno era el Sr. Maestro que sabe alemán. Estos días he empezado a aprender

LA LENGUA DE MIS NEOFITOS

de la cual no hay ni gramática ni diccionario: yo buscaba la palabra que quería en mi castellano-alemán, le decía la correspondiente alemana, y él me la traducía en su lengua y yo la apuntaba; a veces tengo que formar una frase alemana para buscar una palabra; otras le tengo que hacer le mar de gestos para que no me confunda una palabra con otra, etcétera, etc. ¡Cuántas medias horas con una palabra!

Y muy serios me decían todos ellos en plena sesión conmigo, que se iban a esforzar porque aprendiera pronto la lengua, mandándome todo el día los chiquillos, para que me vea obligado a hablar: me dicen que pronto la aprenderé. También me encuentro con que

NO TENGO IGLESIA,

pues un tifón les tiró abajo la iglesia en el mes de Diciembre y no hay nada: tenía las paredes de caña, unidas en sentido horizontal; por allí pasaban los lagartos y todo el que quería: mi H. Arizaleta está entusiasma-

do para levantarles una de piedra, y me dice que va a ser nuestra obra predilecta. Yo no he de quedar atrás en cuanto a entusiasmo. Ya le diré lo que hacemos.

Los protestantes la tienen de piedra y es el único edificio de esa naturaleza; no hay pastores protestantes, y como en todas estas regiones todos ellos son por momentos lo que les parece, están muy desacreditados.

Algunos se han ido con los protestantes, porque creían que ya no venían Padres; y allí se cantaba: son muy aficionados a la música, y en Mortlok tengo dos músicos y armonium. Si el P. Huarte me mandara música piadosa de Loyola...!

De noticias poco le puedo decir; pero en general se puede asegurar que han exagerado mucho

LAS DIFICULTADES.

Mosquitos los hay; pero menos que en el Magdalena: el calor regular, unos 32 o poco más a la sombra, pero casi siempre hay brisa; por la noche baja la temperatura, y aunque sin mantas, se descansa sin que moleste el calor: de alimentos hay pocos; pero en general es porque no lo entienden los naturales, quienes son muy listos y vivos: sus chozas un poco más pequeñas que las de los indios de América, y, en general, están vestidos, aunque no tienen dificultad en quitarse el vestido. Terremotos no los hay aquí en estas islas, que están bastante cerca una de otra.

Ayer fui a decir Misa; la ofrecí por N. Padre donde nunca se la habían ofrecido, a dos horas por el mar; hoy fui a una vieja que decían se moría y me la encontré tan fresca en la entrada misma; le dejé agua de San Ignacio para sus dolores.

Decimos misa con una vela sola, y el vino no se gasta en las abluciones: se palpa la pobreza en todo; pero me ocurre que de puro feliz voy a parar poco en Mortlok; el agua es de lluvia; pero hay buenos tanques y la tomamos hervida; el Sr. Gobernador nos atiende hasta en muchas menudencias.

Recuerdos. Inf. hijo y siervo en Cto.,

MARTÍN ESPINAL, S. J.

Toloas (Truck), 14 de Mayo de 1921.

DESCRIPCION DE LA ISLA

*Carta del mismo Padre
al P. Remigio Vilarito*

Amadísimo en Cto. Padre: Ya que me encuentro en mi destino y he experimentado tantas veces en el viaje los efectos de su fina caridad, voy a escribirle cuatro letras para satisfacer los deseos que tiene de conocer algo estas islas.

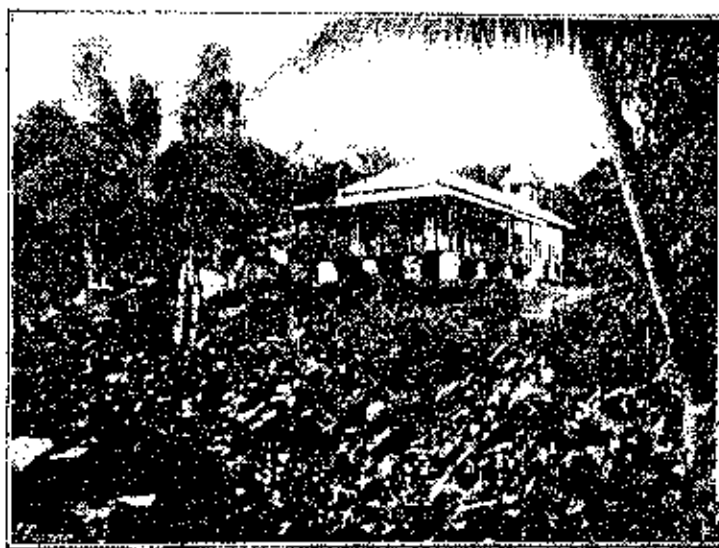
Esta, de Lukunor, de la que sólo le hablaré, tiene la forma de media luna, que casi viene a cerrarse por la prolongación de sus lados por dos columnas de corales, dando lugar a una bahía, que, si tuviese mayor profundidad, tendría muy pocas que se le pudiesen comparar: es inmensa, desde nuestra casa, que viene a estar en la mitad de la media luna y en la misma playa, a unos doce metros del agua, se disfruta de una vista encantadora; sin moverme desde la mesa domino la inmensa bahía, veo romperse en polvo las olas contra el cerco de corales, y por las noches el ruido, que se percibe perfectamente por la estrechez de la isla desde ambos lados, parece que le hace asistir a uno de aquellos espectáculos grandiosos en que se palpa lo grandioso de la eternidad.

El aspecto de la isla, rica en cocos, es muy bonito; en algunos puntos, desde la bahía y a través de los árboles, se divisa el otro lado del mar; en otros, donde habitan los católicos, y es el mejor, la anchura de la isla es respetable y forma una muy bonita llanura cubierta de árboles. La temperatura máxima que he podido observar con el termómetro de nuestro buen P. Real, viene a ser unos 32°, muy suavizados por la brisa, que como sople sin interrupción, conserva a uno sin sudor ninguno; por la noche baja algo la temperatura y se descansa muy bien sin que moleste el calor, por lo menos baja a 27°.

En cuanto a la vegetación viene a ser la de los trópicos: pero nadie se preocupa de trabajar la tierra, aunque vivan tan en la miseria en sus chozas de paja y no coman más que los frutos del campo, cocidos o sin cocer, según van haciéndolo desde que se resolvieron a no trabajar; es, pues, muy poco variada.

SU ALIMENTACION.

Del coco sacan, cuando está verde, unos dos vasitos de agua muy agradable, que sustituye a las de las fuentes que aquí brillan por su ausencia: del coco ya maduro, que no tiene agua, sino cierta sustancia adherida a las paredes interiores, sacan una especie de leche; del coco fermentado consiguen un vinillo *sui generis*, y del mismo coco, por fin, obtienen un aceite especial con que arde nuestra lámpara. Además, tienen el



Paisaje

árbol del pan, tan respetable como los más corpulentos de ahí. Y ¿que es ese pan? Pues la fruta de ese árbol, gruesa como una sandía regular, que descortezada y cocida tiene el aspecto del pan; pero claro está que el sabor no es como el del sabrosísimo que hacen por ahí nuestros buenos Hermanos panaderos; pero algo llena... y esta basta.

Tienen, además, varios tubérculos, mayores que las patatas, que se dan en sitios pantanosos, y con esto termina casi todo lo que se refiere a alimentos; algunos cerdicos corren por todas partes buscándose la vida, no hay ni cabras, ni vacas, ni ovejas, ni conejos; las aves son ra-

rísimas, sin duda porque no encuentran agua y menos comida; dicen que el pescado es abundantísimo, pero estos de por aquí son muy poco pescadores.

En cuanto a los corales, que por su abundancia hablan de hacer de esto un país delicioso, tienen buen cuidado de no sobresalir sobre el agua, y con eso tantas preciosidades quedan enteramente ocultas y como si no existieran.

De la gente ya le he dicho que entra en su sistema dejar pasar los días sin más prevenciones ni preocupaciones; si les viene alguna enfermedad..., que haga en el cuerpo lo que pueda; si este puede resistir que lle adelante, si no... se acabó la vida...

En lo que sí hay que salir por su fama, es en lo de los vestidos que no son tan buenos como podían ser; pero sí van cubiertos y ya les repugna lo contrario, que no es poco.

He visto varios cosas en que me dicen no se hacen católicos por que no tienen una camiseta para ponérsela.

COMO RELIGIOSOS

son buenisímos, dóciles, respetuosos, devotos, rezan con gusto y muy ordenadamente: tienen sus delicias en el canto, que para ellos viene a ser como la sal en los alimentos; en el rosario, en sus oraciones tienen que intercalar algún cántico y lo hacen con sumo gusto y devoción; tienen su armonium y quien lo toque muy bien.

El día pasado cité a las tres de la tarde a los chicos para cantar, pero como no venían me retiré...; a poco me viene el músico y me dice que ya están, —lo que me extrañó, porque no oía gritos de chiquillos...—; bajo, y me encuentro con la *Schola Cantorum* muy seria, colocada junto al armonium, a un lado los hombres y a otro las mujeres; me cantaron una misa que ensayaban para el día de Pascua, y luego les enseñé el *Alleluia* de Usoblagh y otro que me gustaba, y me los aprendieron. Si tuviera letanías, misas, etc., etc., me las aprendían en seguida.

En la observancia de los preceptos de la Iglesia son escrupulosos: el domingo me pidieron permiso para coger un coco del árbol para un enfermo, y así de lo demás.

Y ¿CÓMO SE ENTIENDE LISTED CON ELLOS?

Pues por gestos y más gestos, y no siempre con éxito feliz; no hay gramática ni diccionario de esta lengua, y para buscar las palabras acudo a uno que sabe algo de alemán, en un vocabulario español-alemán le enseño la palabra alemana que corresponde a la española que yo quiero; a veces me da en seguida la equivalente en su lengua; otras veces me dice que no la entiende, otras que no tiene correspondencia en su lengua, etc., etc.; entonces tengo que formar una frase alemana, para que vea lo que quiero; si no basta, acudo a los gestos y a veces saco dos o tres palabras, donde me dijo que no había ninguna; luego con esas palabras hago una frase para ver su uso y si realmente ese es su significado; con mucho tiempo algo haremos.

Y ¿la iglesia? Pues, Padre,

NO TENEMOS IGLESIA;

en un *taifuu*, como aquí dicen y tifón en otras partes, se vino en Diciembre ahálo, y allí en el suelo está deshecha, guardadas bajo zinc las maderas que algo sirven, para ver si algún día tenemos cuatro perricos para levantarla; tenía sus paredes formadas por cañas horizontales unidas con cuerdas a unos palos verticales, y ya ve... con todo un tifón tan furioso, como los que aquí suele haber..., el diablito me dejó sin iglesia, y a esta pobre gente avergonzada al tenerme que recibir en esa forma. Ahora hace de capilla la parte baja de nuestra casa que no suele habitarse por la humedad; allí, casi debajo de tierra y luchando contra los vientos para mantenerse encendida, está la lámpara, y debajo de mi cuarto, el Señor como en las catacumbas, oyendo los suspiros de mi corazón, que no son sino suspiros por una Iglesia de piedra que no nos pueda llevar el tifón y que sirva por su firmeza para mantener estables en la fe a estas pobres islas, que siempre habrán de estar expuestas a quedarse sin Misionero, a quien tanto aman y festejan; ¡pobrecillas!

En las otras islas aún no he estado, porque no quiero ir hasta que me pueda entender algo con la gente y llevarles algún consuelo con mi presencia como Ministro del Señor.

Como la gente es tan buena, desearía me mandara V. R. todo lo necesario para establecer canónicamente el Apostolado; aunque no necesite

de diplomas quiero tenerlos, para que conste en la quasi-parroquia oficialmente de su erección, y si no puede ser, que llegue el tiempo en que no se sepa nada con certeza.

Como tengo bastante que hacer y nada distinto que contar, le agradecería pasar esta carta por los PP. Guevara, Sádaba, Basterra, Estanislao y las bienhechoras del Colegio de Berriz de la Santa Cruz y, si aún le quedan firmes los huesos, al P. Lasquibar de Loyola.

Mil recuerdos a todos, y V. R. en sus SS. SS. y OO. no se olvide de su afmo. siervo en Cristo,

MARTÍN ESPINAL, S. J.

Lukunor, 19 de Marzo de 1921.

VIDA PARROQUIAL

*Carta del P. Espinal
al R. P. Provincial.*

Amadísimo en Cto. Padre: Ya ha llegado la hora en que puedo escribirle desde mi destino, tras el cual andaba en movimiento desde julio. ¡Bendito sea Dios!

Supongo recibirá mis disparatadas cartas escritas en Tokyo, y luego la última desde Truck, residencia del P. Pájaro. El viaje desde este último punto se lo dejo para contárselo a mi H. Arizaleia. En la figura que Vuestra Reverencia supondrá, llegamos aquí el día del glorioso Patriarca San José; nos recibieron con cánticos y no sé cuánto entusiasmo; fuimos a la capilla que está en los subterráneos de la casa por lo que ya le conté, y allí tomé posesión de mi quasi-parroquia que estaba llena de gente: luego a preparar algo que comer, sin podernos desprender de la gente a quien no podíamos decir una palabra.

A la mañana siguiente con una misa solemne y bendición de Ramos, sacando fuerzas de no sé donde, empecé

MI VIDA PARROQUIAL:

los días de Semana Santa no podíamos soñar en solemnizarlos, pues no se podía haber a mano ni el Via-Crucis; concedí el privilegio a mi Crucifijo, y delante de él lo hicimos lo mejor que se pudo; (no sé qué dirán de esto los escolásticos de Oña).

El día de Pascua tuvimos misa solemne con *Vidi aquam*, que me lo cantaron con una delicadeza admirable: terminada la acción de gracias de la misa, me sale al encuentro mi director de música, y cantándole yo los salmos de vísperas, me sacó la música de los mismos y me la tocó en el armonium, menos el salmo *In exitu*, que en aquel momento no le sabía, pero le salió después. A las tres de la tarde, vísperas solemnísimas a que nadie faltó por estar anunciadas. Le aseguro que aquello salió de primera. ¡Qué diría el Señor desde la Custodia! Yo le miraba detrás de mi gente muy devota, y cantaba con toda mi alma: al Hermano le cogió de improviso la incensación del *Magnificat* y no tenía fuego... Ofrecimos incienso sin quemar y esta gente habría creído que así tendría que ser aquello.

Le advertí que el *Allelula* de Lisabiaga me lo canten muy bien y no lo ensayamos más que una tarde a las tres, en que citando yo a los muchachos católicos, se me juntó todo el coro, compuesto de hombres y mujeres con sus papeles de música en la mano. Cantaron una misa como quien no hace nada. Se mueren por cantar, y no tengo ni música ni papel en que sacar copias. El Domingo *In Albis* me preguntaban que si no había vísperas solemnes. ¿Sería por aprender los salmos? No les tuvimos por no vulgarizar la cosa.

El primer viernes del mes de Abril por la tarde tuvimos exposición, rosario, consagración de Lukonor al Sagrado Corazón de Jesús, *Allelula*, Psalite, letanias del Corazón de Jesús y reserva: les gustó mucho la función.

La Dominica *In Albis* por la tarde tuve el consuelo de dar

MI PRIMER BAUTIZO.

tenía pensado que al primer varón le llamaría Jesús, por amor a Jesucristo, y a la primera mujer María por amor a Nuestra Señora: fué mujer y le llamé con un poco de devoción *María*. Esto se lo podré presentar

por toda la eternidad a Nuestra Madre. Para bautizar a Jesús tuve que hacer una trampilla, pues al preguntarle a la madrina por el nombre que quería, ¿no me sale la Verónica de ella con que *Espinal*? Buenos estamos, no llevaba yo esas intenciones... Le dije que no podía ser, y me callé lo de mi nombre. Entonces me dijo que el que yo quería, y salió Jesús con la consolución correspondiente.

Como va viendo V. R., esto no tiene el carácter de lo que nos habían pintado en España; la gente es muy buena, muy dócil, muy respetuosa; hay bastantes en estas islas que se dicen protestantes y tienen sus biblias, aunque no sepan qué sea ello ni mucho menos, y aun creen que es lo mismo que católico, y de hecho durante la ausencia del Padre varios han pasado al protestantismo.

LA MISERIA

en que viven es igual a la que ya conoce V. R. *allí*; por ejemplo, aquí cerca hay una vivienda (mejor sería *morienda*), cuyo tejado levanta del suelo en su parte inferior como mi rodilla; fíjese V. R. la puerta..., que las ventanas no se las puede figurar, a no ser que sea el calado de las yerbas que cuelgan del techo por el que sale una gallina, que por mucho luto tendrá a lo más cinco pollicos, o acaso un ruin marranico que va, sin que se lo puedan impedir, a ver si después de la lluvia ha crecido un milímetro una pobre rala que me la traen sin figura.

Aquí no hay más, Padre; es el punto negro de la isla; no hay más que cocos y el árbol del pan entre los árboles: de la cáscara exterior fibrosa y seca de aquellos sacan la cuerda; de la cáscara interior, tazas para beber agua; del coco verde unos dos vasitos de agua muy buena, del coco seco, disuelto en un poco de agua, lo que llaman leche de coco. También sacan del coco, y es lo más principal, aceite; de sus hojas, que vienen a ser como las de las palmeras, tejidas obtienen esteras de todas clases.

La fruta del árbol del pan viene a ser como una calabaza pequeña: cocida les da el pan que es muy soso, y vuelta a freír es elegancia que me sirvieron en un desayuno en una isla de Truck donde fui a decir misa. Fuera de eso y de unos tubérculos que da la tierra, sin trabajar, en unos sitios muy pantanosos, aquí no hay más que comer. Las gallinas son rarísimas y por ende los huevos; hay unos cerdicos miserables que no saben qué comer, y... se acabaron los animales domésticos. De los que

no son tales no hay rastro; aves rarísimas, acaso porque no hay que comer.

Añada a esto V. R. que los primeros quince días nos los pasamos

CASI SIN AGUA,

pues no la había en el tanque, y tuvimos que cogerla para cocer las alubias, de uno que despedía mal olor, con el consuelo de que cocido el agua morían los microbios, y con la seguridad de que el Señor no nos habría traído para cuatro días.

La primera vez nos llovió a las doce de la noche; hubiéramos visto V. R. corriendo con nuestras larras por las goteras para llenar el tanque ¡y bien satisfechos! Otra noche sentimos unos ruidos raros en el tejado que no nos dejaban dormir. ¿Qué será? Al día siguiente aparece un enorme congrejo que no sabía bajar al suelo. Así es la vida de accidentada, ¡y bien contentos! Al bajarlo le rompi las espaldas al pobre.

Desde que vinimos no hemos bebido agua más que de coco, que es muy buena, pero hay que administrarla, y el pan no lo vemos, ni el del árbol; pescado debe haber mucho; pero esta gente no se lanza a cogerlo aunque dan sus vueltas por la bahía en unas canoas, que no tienen un pie de ancho.

En cuanto al estudio de la lengua ya se ha pasado lo peor y espero que pronto hablaré algo con esta gente que quiere convertirse; pero tiene dificultades, como por ejemplo, el no tener más que la camiseta natural que es su camisa, su chaleco y chaqueta. ¡Pobre gente! Los católicos fuera de sus casas andan vestidos y vienen cubiertos a la Iglesia, y cuando paso por junto a una casa para visitar a un enfermo (que más no he salido, por estudiar o sacar palabras, fuera del día de Pascua), noto que se llaman la atención y se arreglan; si no me ven, toso o hablo más alto antes de llegar, y ya está todo arreglado.

Si desea saber de mi disposición de ánimo, le diré que he encontrado la paz que buscaba; estoy contentísimo y no aspiro a ninguna otra cosa más en este mundo; aquí no se sabe del mundo ni si habrá ido delante al valle de Josafat.

¡Si vieran esto muchos Padres que podían venir de misioneros aunque tuvieran cincuenta y cinco años (y serían los mejores)! ¡Cuánto miedo cuando se confía en las fuerzas naturales! ¡Al fin salió un sermón!

Ya sabe V. R. que no tengo las misas de los Santos y Beatos de la Compañía, ni el Prefacio de la de San José y de Difuntos.

Mil recuerdos al dulcísimo P. Socio, y a los PP. Guevara y Rodrigo, y V. R. no se olvide en sus SS. SS. y OO. de su ínfimo siervo en Cristo, que encomienda sus planes,

MARTÍN ESPINAL, S. J.

Lukunor, 19 de Abril de 1921.

DE TOLOAS A LUKUNOR

*Del H. Arizaleta
al R. P. Provincial.*

Muy amado en Cristo Padre: El P. Espinal me encarga que escriba las peripecias del viaje de Truck a Morilok. En Truck estuvimos esperando ocho días a la embarcación que el gobierno se había encargado de prepararnos; pero el barco de vela, que nos había de conducir, fué no sé a qué isla, y no aparecía. Por fin un americano muy católico, muy conocedor de estas islas y del idioma, y que se encontraba por allí, supo que un tal Ringo, chino de nación pero pagano, se ofrecía a transportarnos gratis y que *en un día* llegaríamos a Lukunor. Se lo comuniqué al P. Espinal; el cual al oír que el viaje sería de un día y que el bote era muy bueno,

ACEPTÓ LA PROPOSICIÓN GUSTOSO.

pensando para sus adentros que de modo algo semejante navegó San Francisco Javier cuando concertó con un chino.

Con esta idea embarcamos todos nuestros trastos, y el día 16 a las once emprendimos la marcha. Desde luego vimos que el tal Ringo era una cabeza alborotada y no poco amigo de empujar el codo, y no nos equivocamos. Al caer la noche, Ringo, encargando a un mozo el timón, se echó a dormir como un tronco. Pero alborotóse la mar, despertó

Ringo, y viendo que peligraba su pelleja, determinó arribar a la isla de Losua hasta que calmara.

El bote era pequeño, de siete toneladas, como una miserable cabina. Al verla me acordaba de cómo entraban los gatos por la lumbrera de los tejados de mi pueblo, pues esta forma tenía. No era esto lo peor, sino el agua, que entraba por las grietas, en tal cantidad que apenas podían dar a basto los mozos a sacarla; y como si no fuera bastante esto, nos molestaba no poco el cabeceo del bote que nos ponía perdidos de agua.

Nada se diga de la suciedad que allá había; aquello más que habitación parecía una pocilga. No hay para qué decir que cambiamos la peseta hasta el último maravedí; y para colmo de males caían tales chubascos, que dos japoneses que venían con nosotros se metieron más que a prisa en la cabina donde nosotros veníamos, y resolvieron el problema del local con la mayor naturalidad, echándose uno junto al P. Espinal, y otro a mi lado. Figúrese lo que nos costaría este desahogo: no hubo más remedio que sufrirlo entre aquellos paganos.

Por fin, al día siguiente, calmó el viento y nos pusimos en marcha.

PARA LA ISLA DE LUKUNOR

A la tarde del 18, nuestro Ringo mandó subir a la vela a uno de los mozos para ver si divisaba la isla. Que si quieres: la isla no aparecía. Cayó el viento, y para aprovecharlo, se le ocurrió al Sr. Ringo atar uno de los felones al timón, pero el ruido que aquello metía era tan espantoso, que venía a ser un nuevo tormento.

Con esto y sin tomar desde nuestra salida de Truck más que unas galletas y agua de coco (y yo unos bocados de gallina que el Padre no los quiso probar), figúrese V. R. cómo estaríamos.

Yo, viendo que ni el 19 por la mañana aparecía la tal isla, dije al capitán: —«Sr. Ringo, creo que vamos mal.» El con ademanes me significó que no sabía dónde estaba. Entonces me resolví a no confiar en lo humano, y acudí a San José, pidiéndole que si convenía para mayor gloria de Dios llegáramos con felicidad a nuestro destino, nos lo concediera. Y no fué en vano, pues a la una de la tarde, subiéndose el mozo a la vela, exclamó:

«LUKUNOR» «LUKUNOR»

Mucho nos alegró esta nueva, y dimos por ella gracias a Dios y a San José.

En cuanto a Ringo, que se vela con la pelleja libre, enganchó la botella y en un momento descubrió la isla, la de la botella se entiende, y con grande algazara dió rumbo a Lukunor. Gracias a que estaba el día claro, si no, Dios sabe en dónde pararíamos.

Por fin de cuatro a cinco de la tarde entramos alegres y contentos en nuestra querida misión, que después de un penoso viaje nos supo a gloria; y mucho más por ser el día de San José, el mismo en el que el año último se firmó la carta que para esta misión nos dirigió el P. General a los Jesuitas españoles.

Aquí tiene una mal trazada reseña del viaje: de lo demás supongo que le dará cuenta el P. Espinal.

Hoy día de su santo le hemos tenido presente en la misa y comunión, y también en la comida lo hemos celebrado, pues hemos comido un plato de habas secas con arroz y guindillas que nos han sabido a gloria, y de extraordinario hemos abierto una lata de sardinas. Para que vea que con poco es un hombre feliz, en cuanto cabe, en la tierra. Tenemos buena salud a Dios gracias y buen temple para trabajar. Mañana día 20 sale la carta de Lukunor. Adiós.

Mis saludos a todos esos Padres y Hermanos, y V. R. no se olvide de encomendarme en sus oraciones y sacrificios, que yo tampoco me olvidaré de pedir al Señor por V. R., a fin de que Él le dé gracia abundante para cumplir con su difícilísimo cargo.

Suyo en Cristo Jesús,

ANICETO ARZALETA, S. J.

Lukunor, 19 Abril de 1921.

RECIBIMIENTO DE LOS MISIONEROS

*Del mismo Hermano
al P. Antonio Arregui*

Amadísimo en Cristo Padre: Después de tantas vueltas, aquí me tiene V. R. en mi deseado destino. Del viaje hasta el Japón sin novedad: del Japón para las islas salimos el día 24 de Yokoska: el día 30 llegamos a Saipán de las Marianas, donde quedó el P. la Puente con el H. Oroquieta y en Rota el P. Rodés con el H. Casasayas.

Este fué el principio de la misión verdaderamente consolador al ver aquellos buenos cristianos que no les cabía el corazón en el pecho de alegría al tener en su presencia a

LOS PP. MISIONEROS

que tantas veces, dirigiendo súplicas fervorosas al cielo, pidieron que apresurasen su venida. Todos comprendimos que el mandarnos Dtos a estas partes tan lejanas, a una misión tan penosa, ha sido fruto de las oraciones de estos buenos cristianos.

El día 6 llegamos a Truck y desembarcamos en Toloas. Esto ya es más duro: son ocho islas y algunas bastante lejos: aquí nos separamos de los de Yap y Palaos, probablemente para siempre. Nos detuvimos ocho días.

El Sr. Gobernador tuvo el buen acuerdo de mandar salir una comi-



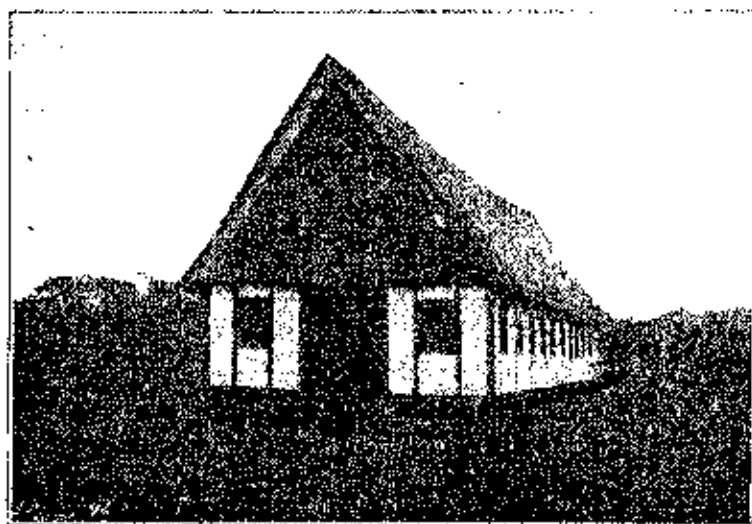
Trabajos apostólicos

sión de esta isla, compuesta de los señores Alcalde y Maestro, del acólito mayor y del profesor de música. Salieron todos ellos con los zapatos del bautismo; menos mal que por primera vez estaban vestidos, porque con frecuencia se ven vestidos estos individuos muy a medias. Nos alegramos mucho al ver nuestros primeros feligreses, pero al querer hablar... cero.

Aquí recibimos la noticia de que en el mes de Diciembre un tifón derribó la Iglesia. Causónos grande pena, porque para los Misioneros la Iglesia es su principal casa. Pero nos resignamos con la voluntad de Dios que todo lo ordena para nuestro mayor bien. Lo bueno, bueno,

FUE NUESTRO ÚLTIMO VIAJE

Ya nos habían dicho en el Gobierno que tendríamos que embarcar en un barquito de vela, pero que, como tenía motor, ofrecía alguna seguridad.



Una escuela

Y sucedió todo del revés. El tal barquito que había ido a otras islas no parecía, y nuestra estancia se prolongaba demasiado. Por fin, por medio de un americano que sabía carolino, supo el P. Espinal que un pagano, chino, que vive en esta isla y se halla en Truck, con un barco de vela de seis toneladas se comprometía a llevarnos gratis. A nosotros, que tanto deseábamos llegar a nuestra misión, nos faltó tiempo para aceptar el pasaje.

El viaje que duró tres días, y cuyas peripecias he contado en carta al Padre Provincial, fué terrible.

Al llegar a tierra el Maestro Pedro, y Matías el acóbito, gritaban a todo

pulmón (y los tienen buenos). Luego se empezaron a ver correr chiquillos por todas partes, y para cuando llegamos ya estaba en el atracadero que está junto a la casa, a seis metros de distancia, muchísima gente que deseosa de vernos nos contemplaba con una alegría inexplicable. Cantaron en su lengua y en latín el *Ave maris stella* y por cierto que lo hacen muy bien y siguen a maravilla al armonium: el Padre cantó el *Te-Deum*, y el maestro les explicó en carolino el fin de nuestra venida.

Aquí, mi querido Padre, nuestra pesadilla es la Iglesia, porque la planta baja de la casa la han convertido en capilla, pero el techo es tan bajo que el Padre para celebrar tiene que estar con la cabeza muy baja, y yo, distraído, doy buenos cogotones en las vigas de cruce que están al par de las vidrieras. La Iglesia es de madera apoyada en columnas de 70 centímetros, pero el tífón rompió los espigones de los postes y la derribó.

En fin, con la ayuda de Dios todo se hace: y veremos si la podemos ampar de piedra. Dios, que es dueño de todo, esperamos que moverá el corazón de alguna alma buena que Él haya destinado para contribuir a tan santa obra.

Mucho hemos padecido con tantas vueltas y revueltas, y mucho nos espera aún, pero se puede dar por bien empleado.

POR LA SALVACIÓN DE ESTA GENTE

de suyo sencilla y bien inclinada a la piedad, como que desde que están sin Padre todos los días han cantado y rezado el Rosario al toque de campana, y han conservado otras buenas costumbres.

Viven en forma de pueblo, pero en chozas de madera o con ramas de coco que forman su tejado: en cuanto al vestido, los hombres van todos descalzos, y algunas veces desnudos de cintura para arriba y algunos con taparrabos; las mujeres llevan unas batas largas. Los alimentos: coco, rino, (una especie de pan que es un poco soso), y raíces que parecen nabos. Trabajar, se trabaja poco; hay cerdos, pero muy pequeños; también hay gallinas y algunos pescados.

Nuestra comida es alubia sin aceite ni manteca, con un poco de guindilla y arroz que alternamos con palatas: algo de pescado, algunos huevos y cacahuetes sin tostar. No tenemos cocina, guisamos en el suelo entre unas piedras al estilo de pastor, y sin embargo gozamos de buena salud, gracias a Dios.

He querido poner estas cosas para que los que quieran venir a estas

partes sepan qué les espera: creo que poco a poco se mejorará la situación porque en el combate los primeros la pagan. En fin si alguno se queja de poca comodidad, venga aquí y con las visitas de los mosquitos todo se arreglará.

Mis recuerdos a todos esos buenos Padres y Hermanos, en particular al P. Zomeza. ¡Qué bien me acuerdo lo que me dijo, que la misión era dura! En sus SS. SS. y OO. me encomiendo.

Inf. hermano en Cto.,

ANICETO ARIZALETA, S. J.

Lukunor, 24 de Mayo de 1921.

Proyectos de Iglesia. - Comisión Regia

Carta del P. Espinal
al R. P. Vicente Leza.

Amadísimo en Cto. R. P. Provincial: V. R. me dispensará me permita este bultillo de escribirle a máquina, pues no tengo papel de escribir cartas.--Y ¿qué tal vamos por ahí? preguntará V. R.—Pues muy bien y satisfechos con nuestra suerte, como el día primero en que vimos cumplidos nuestros deseos de servir al Señor, como creíamos era su voluntad. Yo no suelo tener otra reflexión más común que ésta: «¡Cuántos Padres vendrían contentísimos, si supieran que a tan poca costa podían obtener el sublime título de *Misioneros*, que tanto hará valer el que tanto estima un vasito de agua!»

Es verdad que, desde que vinimos, nos ha regalado Nuestro Señor con una Providencia tan especial, que no sabiendo apenas ponernos el termómetro ni el Hermano ni yo, no hemos sentido la menor molestia en un país tan distinto del nuestro.

Exceptuando la escasez de alimentos, apenas hay aquí que sufrir y sin duda, que en nuestra tierra se sufre muchísimo más, lo mismo en verano que en invierno. La temperatura no sube hasta ahora de 33 grados, y eso cuando no hay brisa, que es pocas veces; otras baja hasta 25 por la noche y se duerme sin molestia de ninguna clase por parte del calor. Los cinifes no sé dónde se nos han ido, que apenas queda uno, siendo una nube cuando vinimos; otros bichos dañinos tampoco hay, y las mismas aguas estancadas, necesarias para producirse la pula (un tubérculo del país y el alimento principal y casi único de esta tierra), tampoco son

Y ¿qué va hacer usted con tanta estatua?—dirá por ahí alguno. ¿Sabe V. R. las procesiones que tuvimos con el rosario de la Aurora, llevando en andas por vez primera a nuestra Madre en el mes de Mayo por toda nuestra isla y por miedo de los mismos protestantes? De seguro que no ha visto mayor orden que en estas procesiones. Y ¡con qué devoción cantaban hombres y mujeres!

Vienen a visitar al Santísimo con frecuencia durante el día; algunas otras cosas de piedad *antigua* en España han entrado muy bien, gracias a la docilidad que tienen; hay que estar muy alerta para que no nos salgan con alguna de sus antigüedades por intervención de alguna vieja casi siempre; pero con el miedo que cogieron en una improvisación que tuve que hacer el día anterior a la Ascensión, hablando en no sé qué lengua, pero que entendieron perfectamente, creo que por ahora ya se habrá cortado, al menos por una temporada, en este sentido.

De otras islas apenas le puedo decir nada, pues no había católicos más que en una sola, y como hasta ahora no podía entenderme con la gente, no salía por no perder tiempo en el estudio; ahora se me han presentado

LOS REYES DE UNA ISLA

diciéndome que si voy por allá se harán católicos; les he dicho que iré con sumo gusto; pero que me traigan el bote para ir y volver, que es la dificultad mayor con que voy a tropezar, pues no puedo ir por falta de comunicaciones de una isla con las demás; el Señor que me los trae, me facilitará los medios, como tengo por seguro.

Espero que le gustará oír algo de nuestros Reyes de acá. Hablando de Lukunor solamente, tenemos un señor que es una especie de Almirante; además hay dos reyes, uno de ellos como suplente del otro, y gobiernan la isla ejerciendo solos toda clase de funciones.

Hay también otros reyes secundarios que mandan en unas cuantas familias, a las cuales pueden reunir para comunicarles sus disposiciones, llamarlas al orden, etc., etc.; estos reyes son como una especie de consejeros reales, de cuyas disposiciones son los primeros en enterarse, y en algunos casos, con licencia del rey, pueden hablar a todos los habitantes de la isla reunidos ante S. M.; a estos magnates regios la gente debe obsequiar con lo mejor de sus frutos, que se reduce a bien poco, pero que para ellos no es así.

cuanto no me hagan falta. Adiós, Padre, y en sus SS. SS. y OO. no se olvide de su afmo. siervo en Cristo,

MARTÍN ESPINAL, S. I.

Lakunor, 24 de Julio de 1921.

Colocación de la primera piedra

Del mismo Padre

Amadísimo en Cto. R. P. Provincial: ¡Cuántos estarán entrando en Loyola por ahora! Los encomiendo con toda mi alma y espero el Catálogo con una consolación estupenda, ya que él me dará las noticias que deseo tener de aquí abajo.

Como la carta anterior, por accidentes de mi isla, no ha salido cuando yo quería, me permito darle cuenta de la función de ayer tarde, día de San Pedro, en que pusimos la primera piedra a nuestra futura Iglesia. Antes de celebrar, llamé al segundo rey, pues el primero es protestante por ahora, y le dije que después de misa sería

LA COLOCACIÓN DE LA PRIMERA PIEDRA

pero que el pueblo debía antes nombrar el patrono y que para eso les propusiera a quién querían escoger.

Como suponía que no se habrían de atrever a tanto, le dije que a mí me parecía escoger al Sagrado Corazón de Jesús, para que el que andaba por las olas y calmaba las tempestades, apartara las tempestades o el tifón, y el que daba de comer a las gentes, les diera siempre comida, (que también les preocupa esto continuamente).

Le pareció bien, y mi rey, después de misa, comienza a hablarles, se me sonríe y se queda callando; hube de continuar la cosa, les expliqué lo que era el Patrono, las razones que había para escoger al Sagrado Corazón de Jesús; y por qué tenía empeño en que fuera el día de S. Pedro.

En esto comenzó a llover y suspendimos para la tarde la función a la que acudieron todos muy contentos. ¡Aquello fué solemnidad! Cumplimos a la letra todo lo del Ritual con la mayor gravedad posible. En seguida fulmós a la Iglesia, rezamos el rosario, expusimos a Su Divina Majestad, hicimos la del mes de Junio con las letanías al Sagrado Corazón de Jesús y la bendición con el Santísimo, y la gente quedó muy animada (¡Pobrecillos!)

Ahora sepa el P. Vilarinho que el Corazón de Jesús tiene una Iglesia más (o que la quiere tener, pues no sé si la terminaremos, aunque yo

creo que he venido a levantar esta Iglesia no más), que todos los días se ha hecho el acto diario, según lo trae el P. Ascondo, por no haberle en esta lengua.

Me parece que hemos de llegar pronto en la nueva Iglesia a tener un

centro en esta isla, donde acaso esté el Corazón de Jesús tan contento como en otras partes; pues ya ahora vienen a visitarle todos los días, y muchas veces al día, hombres y mujeres, con una devoción que da gusto, y dado el carácter que me parece tiene esta gente, creo que esta devoción les entrará bien y será la que acabe con todas las antigüedades y supercherías que no faltan.

Dicho se está que el arquitecto insustituible es mi buen

H. ARIZALETA

con toda su bienaventuranza. Por ejemplo, ayer por la mañana, día de San Pedro, va a tocar el *Angelus*, y no sé si vió algún madero en el camino y se distrajo, pues tocó al *De profundis*:



Indígenas

hoy me quería poner la casulla al revés; pero él lo hace bien, a pesar de que no puede entenderse, si no es por señas, con los trabajadores. Dice que, si la ve terminada, va a cantar el *Nunc dimittis*.

El pobre suda muchísimo, y sus sudores le va a costar hacer lo que pretende con esta gente y sin medios. Ahora está haciendo un carrito para que traigan piedra; ha hecho también unas palas para apartar tierra, etcétera. En fin, hacemos lo que podemos y bien contentos por cierto.

Ahora quería escribir al P. Ramón Lasquibar, pues bien se lo merece, y sería la primera que escribiría a Loyola, pero me es imposible. V. R. si no le parece mal, le puede mandar esta misma, ya que cosas nuevas no tengo que contarle y él la recibirá con gusto, y dígame que le tengo más presente de lo que él se puede figurar con su fina caridad.

Adiós, Padre; espero su carta como maná del cielo, con lo único que deseo saber en la tierra, que es la prosperidad de nuestra amadísima Provincia de Castilla, cuyo nombre casi me hace llorar de consuelo y por la cual daría todo lo que puedo tener. ¡Si yo fuera como uno de aquellos jesuitas a quienes llama el P. Astráin: «jesuitas españoles fuera de España»; lo que es lo mismo: jesuita de la Provincia de Castilla fuera de la Provincia! El Señor nos dé su gracia. Amén.

Gracias que tenía escrita esta carta para cuando viniera el bote que va mañana. Recibí su carta y la leí y devoré como V. R. supondrá. Que venga gente por estos mundos, que venga. Sé que V. R. ha estado enfermo, y no me dice nada; cuidado que todavía no hay que morir. He tenido que escribir al P. Provicario y por eso no puedo alargarme más.

Adiós, Padre, y anime mucho a la gente. Al P. Socio que no me escriba, y que me mande una limosna para cristales de la iglesia, que por ahora tendré que suplirlos con hojas de árboles hasta que me lleguen de no sé dónde.

He empezado a tener conferencias públicas de religión a todo el mundo, desde el corredor de nuestra casa, con la gente sentada en el suelo: ¡será esto poético!

Finalmente le contaré la noticia del día, y es que hemos estado mes y medio sin comunicarnos con nadie ni con Truck siquiera, de donde nos viene la comida.

En la contestación que V. R. me envíe, no se le olvide hablarme siempre del número de Novicios.

En sus SS. SS. y OO. se encomienda este su almo. siervo en Cto.,
MARTÍN ESPINAL, S. J.

Lukonor, 30 de junio de 1921.

A. M. D. G.

ESTADO DE LA MISIÓN

DE LAS ISLAS MARIANAS Y CAROLINAS

R. P. SANTIAGO LOPEZ DE REGO
Pro-Vicario Apostólico.—Vice Superior de la Misión.

P. ANTONIO GUASCH
Procurador de la Misión en Japón. (Japón.—Kojimachi. Kioi—cho, 7—Tokyo.)

P. ANTONIO G. VALDECASAS
Procurador de la Misión en España. (España.—Isabel la Católica, 12.—Madrid. 8.)

RESIDENCIA DE YAP

COLONIA

P. José Guzmán.
H. Ramón Unzueta.

RESIDENCIA DE MORLOCK

LUXUMB

P. Martín Espinal.
H. Aniceto Arizola.

RESIDENCIA DE PALAOS

KORREOR

P. Indalecio Llera.
H. Emilio Villar.

MALBOROK

P. Mariano de la Hoz.
H. José Gojénola.

RESIDENCIA DE DONAPE

COLONIA

P. Luis Herrera.
H. Victoriano Tudanca.

KITI

P. Pedro Castro.
H. Antonio García.

RESIDENCIA DE SAIPAN

GARAPÁN

P. Dionisio de la Fuente.
H. Gregorio Oroquele.

ROTA

P. Eduardo Rodas.
H. Salvador Cascoyos.

RESIDENCIA DE TRUCK

TOLOLA

R. P. Santiago López de Rego, Vice Superior de la Misión.
P. José Pájaro.
H. Florentino Mancera.
H. Paulino Cobo.

TUPÁN

P. Juan Pons.
H. Miguel Timoner.

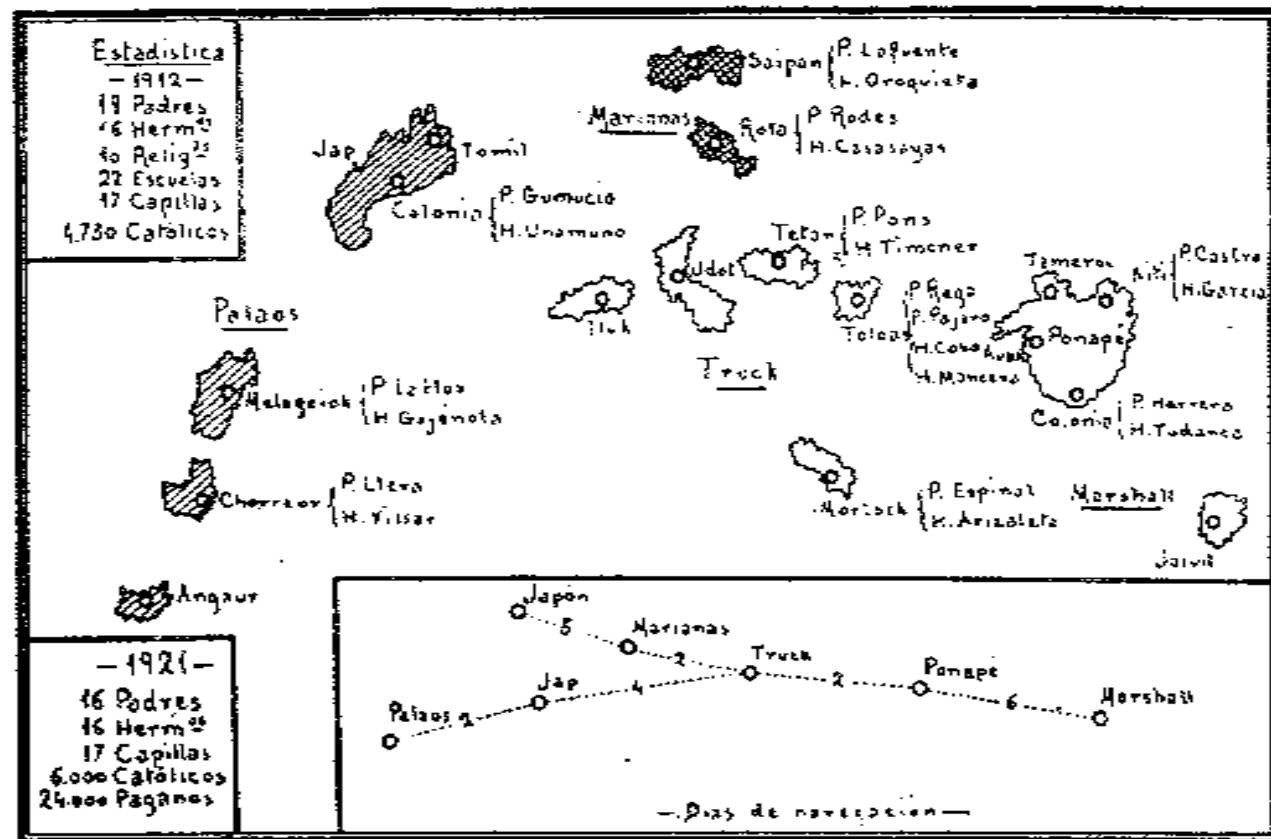
RESIDENCIA EN NUEVA GUINEA

GAYABA

P. José Terregó.
H. Santiago Cerdá.

ESTÁN EN CAMINO PARA LA MISIÓN

P. Vicente Quimerá.
P. Ramón Lasguller.
P. José Ramón Suárez.
H. Juan Cruz Aricela.
H. Francisco Hernández.
H. José Pascual.



Carta geográfica de las Islas

COSAS QUE SE NECESITAN EN LA MISION

LIBROS:

Teología Moral y Casos. — Teología Dogmática, P. Ferreres. — Derecho Sacramental. — Instituciones Canónicas. — Código Canónico. — Sagrada Escritura. — Liturgia. — Misión Misionera. — Casus Bapnami. (China S. I. Zi-Ka-Wey). — Arregui. — P. La Puenta. — P. Rodríguez. — Thesaurus S. I. — Martirologio S. I. — Vidas de Santos, etc. etc.

IGLESIA:

Altar portátil con casillas sueltas de cinco colores, dobles manteles, albas, amitos, cíngulos, purificadores, corporales con palia, Caliz, Copón, Custodia, Porta-Vítila, Incensario, naveta, lienzo de hacer hostias, criaderas para Santos Oleos (que se irán esotando de Tokyo al pasar), misalito, Ritual, requetes, velas, hostias y vino.

Aunque algo no sea necesario faltan: Calderitos con hisopo, Capas Pluviales, ciriales, cubre copones, manteles de comulgatorio, campanillas, lámparas y vasos para el Santísimo Sacramento, banderitas de comunión, candeleros ligeros, floreros de metal, sacras ligeras, frontales y cortinillas, paños de hombros, conchas para bautizar y coquina, alfombras ligeras, crucifijos pequeños de altar, vinajetas, capiteles para velas, palmaritas, cajas para hostias, vasitos para purificar, arandelas de metal, candelas colgantes porta-Vítilas, Cruz alzada.

Muchas medallitas, escapularios (los de paño se pudren), rosarios (piden muchos y llevan puestos), crucifijos, medallas del Sagrado Corazón y Milagrosa, Vía-Crucis o en cromos (Madrid, calle de Estudios, 9) y cromos de Novísima etc.

BOTIQUIN

Indíjale los estuches formados: Un frasco de árnica, iodo, ácido bórico, fénico, iacetán, emplastos, sinapismos, irrigador, purgas, quinina, ludano, espiolina, salicilatos de Vivas Pérez, vaselina, sulfato de magnesio, bicarbonato, sulfato sódico, desinfectante, algodón en tomo, vendas, termómetro de calenlura, pomadas para llagas, Embrucación para reuma. Además los medicamentos de uso particular, Mengitorio de goma para viajes es muy necesario. Nefalina para la ropa y baules.

HERRAMIENTAS

Martillo, tenazas, formón, sierra, serrucho, cepillo, cincel, lima de madera, alicates, hecha, estafío y ácido para estañar, soldador, clavos auridos y tachuelas, rollo de alambre galvanizado para hacer aldabillas, aets con dados, refilla para cajas preservativas de insectos.

MUEBLES:

Mesitas desarmadas, Aillas plegados o de rejilla (los de buques de lona plegables son muy útiles), escobas, lámpara inapagable.

OBJETOS: DE COCINA

Cacerolas grandes y pequeñas, sartenes, cazos, espumadera, colador, trinchante, cafetera, tetera, tenazas, cuchillos grandes, cucharas de palo, piedra de afilar, fuentes, tazas grandes para café, chicas, cucharillas, latas grandes y pequeñas bien cerradas para azúcar, galletas, etc., embudos grande y pequeño, maquinilla de alcohol condensado con seis botas de aluminio.

DE MÚSICA

Lo práctico sería un armonium plegable.

RELACION de las limosnas recibidas para la Misión de las Islas Carolinas y Marianas

	Ptas. cts.		Ptas. cts.
D. ^a Luisa Recarte.....	3000 00	Sociedad Asuncionista del Cole-	
Sra. D. ^a Asunción Arribas, para		gio de Sevilla.....	215 00
la Parroquia del P. Castro ...	3000 00	D. ^a Enriqueta Barón, un baúl ...	25 00
De la obra de las Misiones por		D. ^a Blanca Barón	25 00
medio del R. P. Valero.....	2000 00	D. ^a Trinidad N.....	25 00
D. ^a María Posadillo.....	100 00	R. P. Galvez José de una señora	25 00
Sra. D. ^a María Ferreras.....	50 00	R. P. Oliver, por las Madres Cris-	
De una persona para comprar una		tilianas	50 00
vaca para el P. Castro.....	100 00	• • • por las Hijas de María	165 00
R. P. Marquez, Rector del Cole-		• • • por la Inmaculada y	
gio de San Estanislao, de Má-		San Estanislao.....	30 00
laga.....	500 00	• • • por Santa Bárbara y	
R. P. Castañer, Superior de la		Santa Infancia.....	20 00
Residencia de Málaga.....	110 00	R. P. Leguina, Colegio de Madrid	52 00
R. P. Morgado (q. e. p. d.).....	25 00	R. P. Murillo, Rector del Colegio	
R. P. Lara, Superior de la Resi-		de Chamartín.....	100 00
dencia de Córdoba.....	100 00	D. ^a María Madrid Castellano....	75 00
R. P. Zaldívar, sección de misio-		D. ^a Alejandra Velarde.....	100 00
nes del Colegio de Chamartín.	201 00	Sra. D. ^a Josefa Gallardo	25 00
R. P. Revuelto, Rector del Cole-		R. P. Rubio, para completar lo	
gio de Sevilla.....	200 00	que cuesta la vaca del P. Cas-	
R. P. Alcarado, en libros.....	100 00	tro.....	200 00
R. P. Risco, dos vid. P. Tarín..	15 00	✓ Sra. D. ^a María Ferreras.....	5 00

ADVERTENCIAS. 1.ª La Srta. D.ª Manuela del Piélago de Comillas (Santander), ha regalado generosamente a la Misión, ocho cálices, tres copones, tres paravientos y tres conchas para bautizar.

2.ª Todas estas limosnas son las que yo he recibido y han pasado por mi mano desde que en el mes de julio pasado fui nombrado Procurador de la Misión de las Carolinas y Marianas. Mucho sentimos no tener a mano la relación de las personas que tanto el año pasado como este año, han contribuido con sus limosnas al establecimiento de nuestra querida Misión. Pero ciertamente sus nombres están escritos en el libro de la vida, y Dios nuestro Señor les pagará con creces su grande generosidad.

3.ª Todas las personas que se sientan movidas por Dios nuestro Señor para dar alguna limosna, ya sea en dinero, ya sea de cualquiera otra manera, pueden enviar sus donativos al P. Procurador de la Misión, en la forma siguiente:

SR. D. ANTONIO GARCÍA VALDECASAS, Isabel la Católica, 12.—MADRID, 8

ASOCIACION PRIMARIA DE SEÑORITAS AUXILIADORA DE LAS MISIONES

Lista de los donativos hechos por la Asociación Primaria de señoritas Auxiliadora de las Misiones, a los Reverendos Padres de la Compañía de Jesús, para sus Misiones de las Islas Carolinas y Palaos, en Junio de 1921.

Juegos de corporales.....	76	Estampas.....	2481
Anillos.....	30	Postales.....	1856
Purificadores.....	101	Cálices.....	2
Levanos.....	64	Copones.....	2
Manuales de Aitar.....	9	Cruces de Aitar (metal).....	2
Albas.....	5	Candeleros.....	12
Doquetes.....	9	Juegos de sacras.....	2
Cíngulos.....	4	Lámpara colgante.....	1
Pañuelos.....	7	Juego de virajeras.....	1
Cuellos de estola.....	27	Campanillas.....	3
Pañuelos de Custodia.....	3	Palmaria.....	1
Casullas.....	6	Bandeja de Comunión.....	1
Panos de hombros.....	2	Cajas para hostias.....	2
Frontales de Aitar.....	2	Porta Viáticos.....	2
Corbujillas de Sagrario.....	5	Conchas para bautizar.....	1
Cable Copones.....	4	Juego de crismas.....	1
Bolsa para Viático.....	1	Incensario.....	1
Bolsa para corporales.....	1	Crucifijos de talla (peano).....	1
Estola.....	1	Atra.....	1
Evangelios.....	34	Candelabro.....	1
Escapularios.....	300	Crucifijos grandes.....	2
Derentes.....	110	Imagen del Sagrado Corazón.....	1
Medallas.....	714	Imagen de la Virgen del Carmen.....	1
Crucifijos.....	102	Aitar portátil completo.....	1
Rosarios.....	240		

Documents 1921C

**Spanish Jesuit Mission—Second batch of news
published in 1923**

Source: A book entitled "Noticias de los Misioneros de las Islas Carolinas y Marianas (Madrid, 1923, 128 pages).

[Attached]

†
JHS

**Noticias de los Misioneros
de las Islas Carolinas
y Marianas**



Japon. Tokyo 26 de mayo 1923.
 En este día de nuestra independencia
 principal. encierramos este buque con
 nuestra consigna a la vez los Buques de guerra
 de nuestra armadura, el USS de San Juan, el USS
 Carolina y Marshall con cada día recordamos
 en la Santa Cruz, como nuestros marinos católicos
 que a principios de mayo 1923, los SS. San Juan, el
 SS. Carolina, Marshall y el USS.

Noticias de los Misioneros

de las

Islas Carolinas y Marianas



Volviendo de misa

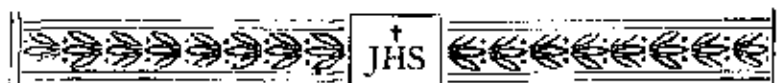


MADRID

ESTABLECIMIENTO TIPOGRÁFICO NIETO Y COMPAÑÍA

Tutor, 16.—Teléfono 2042 J.

1923



Dos palabras al lector

En este año de gracia de 1923 han tenido lugar dos acontecimientos referentes a nuestra querida Misión de las Carolinas y Marianas, que sin duda ninguna contribuirán al favorable desarrollo de ella y a la pronta y eficaz evangelización de aquellos isleños.

El día 25 de Mayo nuestro Santísimo Padre el Papa Pío XI, en el Consistorio secreto celebrado en el Palacio Apostólico Vaticano se dignó nombrar Obispo de la Iglesia titular de Dionysiópolis al R. P. Santiago López de Rego y Labarta, y en ese mismo día, por medio de Breve apostólico, le nombró Vicario Apostólico de las Islas Carolinas, Marianas y Marshall.

Nombramiento providencial, y del cual esperamos óptimos y sazonados frutos para nuestro querida Misión.

Nació el Ilmo. y Rvdmo. P. Santiago López de Rego y Labarta el día 3 de Marzo de 1869, en Compostela, Galicia, de nobles y honrados padres; hizo sus estudios hasta licenciarse en leyes, y el 20 de Noviembre de 1890 ingresó en el Noviciado de la Compañía de Jesús, en San Jerónimo de Murcia. Hizo parte de sus estudios en España y fue enviado por los Superiores al Colegio Máximo que la provincia de Campania tiene en Enghien, Bélgica, en donde se ordenó de Sacerdote al terminar el estudio de la Sagrada Teología. Operario incansable al volver a España, se distinguió sobre todo siendo Superior de la Residencia de Jerez de la Frontera.

Desempeñando este cargo, la Sagrada Congregación de Propaganda Fide le designó como Provicario Apostólico de las Carolinas y Marianas el día 22 de Julio de 1920, y nuestro M. R. P. General P. Wlodimiro Ledóchowski le nombró Vicesuperior de la nueva

Misión de las Carolinas y Marianas el día 5 de Agosto del mismo año.

Conocidos son ya de nuestros lectores los trabajos y anhelos que nuestro Ilmo. P. Rego ha puesto en juego en el establecimiento de nuevo de la Misión y en el desarrollo de la misma. De esperar es que el Señor siga bendiciendo su labor apostólica y evangélica, y que al ser elevado por Dios Nuestro Señor al supremo grado del Sacerdocio, veamos cada día crecer aquellas cristiandades, merced a su apostólico celo, para mayor gloria de Dios y bien de las almas.

El Ilmo. y Revdmo. P. Rego ha sido consagrado Obispo en la ciudad de Tokyo, capital del Japón, el domingo 26 de Agosto último, siendo consagrante el Excmo. Sr. Delegado Apostólico en dicha Nación, y asistentes el Excmo. Sr. Arzobispo y un Ilmo. Sr. Obispo alemán.

Por un cable recibido en Madrid el miércoles 5 de Septiembre hemos sabido que el Ilmo. P. Rego y el reverendo P. Antonio Guasch, Procurador de la Misión en el Japón, han resultado salvos en la tremenda catástrofe que aflige a aquella hermosa y populosa ciudad. Laus Deo.

Un segundo hecho, y de no menor importancia para el florecimiento y desarrollo de nuestra querida Misión, es el cumplimiento, y, digámoslo así, la realidad de los deseos de la Sagrada Congregación de Propaganda Fide.

En el párrafo tercero de la carta que dicha Sagrada Congregación dirige a los Superiores de Institutos Religiosos dedicados a Misiones el 20 de Mayo de este año de 1923, dice: «Atiendan con el mayor esmero a la formación del Clero indígena. Pues el fin para que se les confían los distintos territorios es para fundar allí la Iglesia. Ahora bien; la conversión de los infieles es solamente el principio y fundamento sobre el que se han de establecer las cristiandades, con iglesias y capillas propias, con escuelas, orfanotrofios, asilos, hospitales, a lo cual debe seguir o acompañar la formación del Clero indígena y de los Religiosos indígenas de ambos sexos.»

Pues bien; en cumplimiento de estos deseos de la Sagrada Congregación, podemos comunicar a nuestros lectores, que nuestro Ilmo. y Revdmo. P. Rego, secundando la gracia de Dios Nuestro Señor, quien se ha dignado llamar al Sacerdocio a cuatro jovencitos de la

I

Cartas de los Misioneros



YAP COLONIA

Santa Cristina (Yap), 26 de Junio de 1922.

Muy amado en Cristo P. Superior: P. Ch.

Hace unos días (el 21 ó 22) llegó a ésta el vapor con el Sr. Gobernador general, que siguió para Palaos, y el de esta isla. Nos avisaron que a tal hora estuviésemos en el panyalan; concurrimos, y no había nada; pero nos dijeron que el Sr. Gobernador general no podía bajar por estar enfermo de un pie, y que el Sr. Gobernador local había bajado aquella mañana; nos fuimos al Gobierno, no estaba y le dejé tarjeta (las acababa de recibir de Tokyo). Aquel mismo día recibimos dos invitaciones para dos banquetes: uno en el cable, del Sr. Gobernador local, a las doce, y otro a las tres, en el vapor, del Sr. Gobernador general; opuse que no sabía si podría asistir a los dos; me instaron y ni pude ni debí excusarme; también dije que la invitación (tarjeta) del Sr. Gobernador general era personal, y que nosotros no acostumbraíamos a ir solos; me dijeron que era para los dos; entonces, ¡hagamos el vacío!, dos banquetes, uno tras otro, y aquella noche reventar. Por fortuna, estos japoneses, cuyas costumbres generalmente me gustan mucho, no usan banquetes a la europea; muchos poquitos y muy substanciosos y agradables; nada de vinos ni licores, cerveza (que es otra cosa muy bien pensada); así que no comí en los dos banquetes ni lo que se suele en uno por allá. Grátisima fué la impresión que me produjo el Sr. Gobernador local. Serio, pero sincero, afectuoso y deferentísimo; ya nos tenía preparado un intérprete (marianés), y muchas veces me repitió las gracias por el obsequio que le había enviado; me habló con grande aprecio del P. Guasch; me dijo que teníamos que visitarnos mucho y que ser muy amigos, y como tenía que atender a otros invitados, nos envió al

que conocimos secretario en Truk, que ahora va a Palaos de Gobernador interino o algo así, que también es hombre simpático; estuvo muy atento, hasta que a poco se presentó el Sr. Gobernador invitándonos a la mesa. En ésta ocupó la Misión el tercer o cuarto lugar de la derecha, después y junto al capitán del vapor, que estuvo muy obscurioso, y que, por suerte, hablaba algo el francés. El Sr. Gobernador pronunció un discurso, que le fué contestado, y se brindó; habría sus 50 comensales. Después se fueron disponiendo las sillas en la baranda como para presenciar algo: me sospeché que era el baile de los naturales y (yo mismo lo había avisado al Gobernador interino) como la letra dicen es indecentísima, aunque no sé que invoquen al demonio; con excusa de tener que despachar correo, ya ve V. R. si tengo que despachar, nos retiramos verdaderamente en hora buena. A eso de las dos y media salíamos de casa para tomar la gasolinera hacia el vapor (dos banquetes); ya venía a nuestro encuentro nuestro mismo intérprete, Juanito Untalán, a quien con toda delicadeza, aun en la mesa, pusieron junto a mí, o sea entre mí y el II. Llegamos a bordo, y todo cuanto yo le diga de las atenciones y deferencias del bondadosísimo y finísimo Gobernador general es poco. Me recibió sentado sobre cubierta, con una mesita japonesa delante; a su izquierda el Sr. Gobernador local; los dos se pusieron de pie al acercarnos y luego me hizo sentar en una butaca que había preparada junto al Gobernador local. Todos los demás, menos nosotros tres, quedaron de pie. Mucho me habló y me preguntó con «crecido afecto» y me repitió varias veces que el P. Guasch le había visitado y él al P. Guasch más de una vez en Tokyo. De aquí nos levantamos para la mesa, él delante y después yo, porque el mismo Sr. Gobernador local me cedía el paso. Los comensales, mucho más escogidos y por tanto menos numerosos; ocupó la Misión el segundo lugar de la derecha, junto y después del Sr. Gobernador local; el primer puesto de la izquierda lo ocupaba Sebatá, Director aquí de la Compañía Nan-ho, que fué quien contestó al discurso del Sr. Gobernador general, quien estuvo con él deferentísimo. Me extrañó, aunque aprecio y quiero a este señor, y él sirve bien y con aprecio a la Misión. Luego me enteré que todo esto es en pago de su fidelidad cuando evacuaron esto los alemanes, pues lleva aquí este señor establecido desde el tiempo de la dominación española, y su autoridad es tanta (cosa por mí igno-



Isln de Yap.—A la izquierda la casa Misión.

rada hasta ahora, pues él nada aparenta) que dicen se puede acudir a él en recurso de alzada para arreglar las cosas en Tokyo, si las decisiones de algún Gobernador no satisfacen, y que la gente joven, cuando quieren hacer algo menos loable, lo primero que dicen es «que no lo sepa Sebata».

Terminado el banquete, otra vez nos fuimos al mismo sitio de antes sobre cubierta y estuvimos un rato hablando; por fin nos despedimos, y a eso de las cinco menos cuarto volvimos a casa. Al día siguiente estuvo en ésta el Sr. Gobernador local; me hizo una larga visita, verdaderamente de amigo, y me dijo que teníamos que visitarlos mucho, deferencia que le agradecí; me preguntó si yo sabía jugar a algún juego y le dije que a ninguno, pero que el H. sabía jugar al ajedrez, y que lo tenía a su disposición siempre que quisiese tomarse algún descanso; le llamé, que andaba por la cocina, y le explicó lo principal del juego, y entre él y Guillermo jugaron para que se hiciese cargo del movimiento de cada pieza. También me preguntó varias veces que si sabía música, y siempre le respondí que por exigir en España los estudios todas las fuerzas comenzó en mi niñez, pero que hube de dejarlo. El domingo por la mañana, poco antes del tercer toque, se me presentó inopinadamente en la iglesia, acompañado del médico y del jefe de policía; salí en seguida a atenderle, y me dijo que quería asistir y que vendría todos los domingos; que tenía mucho empeño en que los cristianos cumpliesen con este deber; que si faltaban muchos, y que había que enseñarles bien a cantar. Les trajimos sillas y las colocamos en el último banco, que está solo en medio, y que como que cierra y preside en cierto modo a los demás, y me despedí para revestirme. A poco recibí un recado del Sr. Gobernador diciéndome si podía ocupar otro sitio; pensando yo si se habría creído postergado, le mandé colocar las sillas y el banco en el centro, pero delante de todos, diciéndole que le había colocado en aquel sitio para que viese bien la gente; parece que lo que querían era más aire; pero cuando salí al «asperges» me encontré el banco donde primero y a ellos sentados como hacía la entrada; no pude fijarme bien si los tres quedaron fuera, creo que no.

Terminada la Santa Misa salí a despedirlos, y me dió la enhorabuena por el «speech», fué su palabra. Después de comer, como el día de la visita, él mismo me dijo que venía a hacerme la visita de respeto, y que yo debía ha-

cérsela a él, y pareciéndome, por otra parte, muchas visitas, le envié a preguntar que qué día de la semana y a qué hora podría visitarle; me dijo que aquella misma tarde, a las cuatro (no recuerdo bien la hora); fuimos el H. Guillermo, el intérprete y yo; nos esperaba con el secretario, y después de darle las gracias por su regalo (varias gallinas), estuvimos hablando como cosa de una hora con grande familiaridad; nos obsequió con unos bombones muy finos y con té; nos vino a decir que nosotros tres habíamos de ser sus amigos en la isla; nos enseñó el retrato de su señora y de su hijo, y pudimos hablar cosa substancial de la situación de nuestra Misión; me volvió a dar la enhorabuena por el «speech»; le dije que sencillamente no era más que la explicación del Evangelio, y dijo que también él había llevado su Nuevo Testamento, de donde deduje era protestante. ¡Lástima de tantos como hay que pudieran ser católicos!

Como V. R. no tendrá *empeño* de guardar esta carta como oro en... *pañó*, suplico le dé curso para N. R. P. Provincial, a quien pido me perdone esta libertad, de no hacerlo directamente a él; pero como a V. R. tenía que comunicar todo esto, y a él, que tanto se interesa por nuestra Misión y a quien tanto debo, le serán muy gratas estas noticias, quiero, aunque sea tan descortésmente, comunicárselas, ya que no tengo tiempo para repetir en copia. Así como dos broches de oro se cerrarán estas letras que tienen tan poco de apostólicas.

De los dos humilde y affmo. h. y s. en Cristo,

J. M. Gumucio, S. J.

¿Recibió V. R. el memorial? ¡Magnífica idea! Es la mayor alegría que he recibido desde que salí de España; aunque ya lo tenía muy leído, me lo estoy bebiendo...

Mil gracias, amadísimo P. Provincial... (así debía empezar esta carta); *perdón*.



Isla de Yap. --Panorama.



MARSHALL JALUIT

Jaluit (Marshall), 14 Agosto 1922.

Amado en Cristo P. Antonio G.^a Valdecasas, P. Ch.,
Madrid.

Meses hace escribí a V. R. felicitándole y agradeciéndole sus entusiasmos por nuestra Misión; el último de sus misioneros reitera su agradecimiento.

No tengo cosa particular que contarle, pues nos hallamos todavía en los comienzos, peleando con las primeras dificultades, especialmente con la del idioma, que aquí no es floja; me parece más difícil que el inglés para nosotros. El P. Suárez, después de haber pasado aquí una temporada, regresa con el H. Hernández a Arno, que es una soledad de veras imponente, bastante más que Mortlok, en donde trabaja el P. Espinal. En el próximo correo (no tan próximo, porque tardará unos setenta días en volver a visitarnos), Dios mediante, enviaré algunas fotografías de por acá. En breve se inaugurará un internado con media docena de muchachos, porque ese es el camino de poder hacer aquí algo.

Me permito indicar a alguna que otra persona de por ahí acudan a V. R. con lo que se ofrezca enviar para acá.

Si el P. Superior lo aprueba, ruego a V. R. suscriba a la Misión de Marshall por un par de años, comenzando desde Enero del actual, cuyos números descarta, a *Le Canoniste Contemporain*, que se edita en París, librería de V. Lecoffre, si mal no recuerdo, y al *Acta Apostolicae Sedis*.

Recuerdos al R. P. Valera, de quien tan gratos los conservo, y al elocuente predicador de aquel sermón de imperecedera memoria para mí, sobre el tema «Contriti et infelicitas ni iris...»



Una fiesta.



Yabor (Jaluit), festividad de la Asunción, 1922.

R. P. Antonio Valdecasas, P. C.

Amadísimo en Cristo Padre:

Comenzaré por felicitarle por la grande honra y devota comisión que le cupo, pues leo en las *Noticias de Castilla*: «A mediados de la semana entrante llegará por fin a España la veneranda reliquia del brazo de San Francisco Javier...; la trae el P. Valdecasas.» Enhorabuena, Padre; nosotros también nos felicitamos, *pues algo nos toca*.

Aquí llegó también la *reliquia* del H. Hernández, quiero decir las gafas que había mandado, y también las ahumadas que V. R. le mandó, que le contentaron mucho.

Aquí venimos a arreglar algunos negocios y a hacer los Santos Ejercicios; pero, Santo Tomás, una y no más; luego que volvamos quedaremos hasta que nos entierren en Arno, al menos por lo que a mí toca, pues no es para todos los días un viaje de once días y doce horas. Pero vea V. R., siempre se ve y se aprende algo; pues vea algunos rasgos de estos simpáticos marshallese, a quienes ha estragado mucho su protestantismo. Por lo pronto, todos los de Arno, máxime los católicos, cuando se enteraron que nosotros íbamos a venir a Jaluit, mostraron su sentimiento, que no las tenían todas consigo respecto de nuestra vuelta. Los católicos, queriendo darnos una muestra de afecto, convinieron en hacernos una despedida solemne, a usanza del país. Como el barco no tiene día fijo de venida, ellos resolvieron que fuera el domingo, 10 de Julio, que en la semana próxima había de venir el barco, el día designado para el banquete; y así toda aquella semana estuvieron reuniendo y preparando la comida. Mas sucedió que el 9, sábado, se presentó en Inne el barco que había de partir a las cuatro de la madrugada del domingo; no dejó de ser un contratiempo; pero, en fin, ellos no se descorazonaron, sino que con toda actividad comenzaron a hacer sus asados, poniendo todos manos a la obra; porque es de tener en cuenta que son muy lentos

los procedimientos de sus asados, por la condición de sus fogones, que son debajo de tierra, en hoyo de piedras, y por un sistema de fuego que tiene su semejanza con el que emplean los leñadores para su carbón de leña.

Aunque nuestra casa siempre está animada de curiosos, este día forzosamente había de ser extraordinario; que como los negocios no les urgen, donde hay algo que curiosear allí están; y así era; por allí andaban y nos mostraban su sentimiento por nuestra partida, quiero decir, los protestantes y algún pagano que todavía queda; los católicos también hacían sus escapadas para estar por allí y para descansar de sus facnas... nosotros andábamos también en las nuestras para ultimar nuestras cosas. Pero abreviemos; iba ya decayendo la tarde y nuestros católicos no venían, ni aparecía señal ni cosa del anunciado banquete; pero a eso de las siete se presenta un grupo y que quieren confesarse; voy al confesonario, y fué el caso que todos los que había en Inne lo hicieron, y de Arno habían venido unos ocho; después de confesados van por las viandas, y a eso de las diez ya estaban todos y todo en nuestro corredor. Después de esto hácenme sentar y siéntase también el H. Hernández cabe mí y empieza el destile del adiós; rompen el fuego los niños; ponen sobre la mesa: uno, una monedita como de un real (5 sens) y otro de dos (10 sens), y dannos la mano diciendo: «Yagüe o»; se escribe «Iokue cuh», que quiere decir «Te amo»; es su saludo. Otro niño nos ofreció un pollo, y siguen las personas mayores dejando sobre la mesa medio yen (1,65 pesetas vale, céntimo más o menos; ya se entiende son monedas japonesas) o entrando un pollo, y algunos ave y moneda dan a su vez y el apretón de manos con su «Yagüe o»; la madre de dos niñitos, Margarita y Alberto, a quienes yo había bautizado, pone medio yen y dice por Margarita, otro medio por Alberto y otro medio por sí; y así fueron todos pasando, que aquello parecía la noche de Navidad haciendo los pastores sus ofertas al Niño Jesús. Yo les manifesté nuestro sincero agradecimiento y les consolé, prometiéndoles que al siguiente barco regresaríamos; y así será, si Dios quiere, que dentro de pocos días partiremos para Inne.

Después de esta escena tan tierna y original para nosotros, hicieron la repartición en grupos de su comida; ésta consistía en cocos frescos para beber; otros ídem con yema asados; mes, asados también (esta fruta ya la conocen por mí anterior al P. Prepósito), mas algunos pe-

ces también asados; nosotros contribuimos con un poco de arroz y los cacahuets que nos quedaban. Haciendo, pues, dos grupos principales con escrupulosa equidad, uno para los de Arno y otro para los de Inne, subdividieron a su vez estos dos grupos en otros menores, proporcionalmente a aquellos a quienes se destinaban niños jóvenes, mayores, pero siempre con admirable equidad repartiendo de todo a todos por igual, de lo poco, poco y de lo mucho, mucho. Y con esto iba pasando la noche y las doce se iban a echar sobre Inne. Ea, todos a comer, les digo, que pasan de las once y a las doce menos cuarto tenéis que acabar, que en seguida habéis de comulgar. Se me olvidaba decir que para nosotros señalaron también una espléndida ración de la que tomamos dos cocos de yema y dos mes, dejándoles lo demás... antes habíamos tomado nuestro modesto arroz. Comieron todos con fraternal armonía y reposada alegría, y a las doce menos cuarto, la mayor parte de ellos, procuraron acomodarse por allí para descansar un ratito; algunos optaron por pasar en piadosa juerga lo poco que faltaba para la Comunión y así lo hicieron, canta que te canta canciones del libro de oraciones. A las tres de la noche, jarriba, vamos a Misal; a las tres y cuarto estaba ya en el altar; nada les perjudicó la cena ni la traspasada; los cantos en la iglesia, en la misa, salieron como nunca; es verdad que nunca se habían reunido tantos; llegó la Comunión y todas las personas mayores comulgaron; total, 20; tras fervorosa, aunque breve acción de gracias, al bote; excusado es decir que todos fueron con nosotros hasta la orilla; aquí nuevo apretón de manos y «Yaglie o» y hasta pronto. Cuando llegamos al barco y saltamos del bote ya habían casi acabado de levar el ancla, de modo que a los pocos minutos, ya estaba el *Caroli-maru* arrancando con su trepidante motor; no nos cogía de nuevo; cuando la primera vez fuimos a Arno, ya lo habíamos experimentado.

Dejamos a Arno, detuvimos a unas horas en Mayuro, y anduvimos toda la noche, y a las diez de la mañana estábamos en Tabal (de Aur)...; aquí empezamos a enterarnos que teníamos viaje para rato...; en fin, sea todo por Dios; si tal cosa hubiéramos sabido, nos hubiéramos quedado en Inne. De Tabal a Taroa (Maloelab); aquí llegamos a las cinco de la tarde, y vino a saludarnos un simpático japonés, maestro, el cual nos invitó a que fuéramos a visitar su escuela; no pudimos hacerlo al día si-

guiente, como le prometimos, por la copiosa y pertinaz lluvia, pero fuimos al otro día; nos recibieron él y su señora, maestra también, con la atención y delicadeza con que suelen hacerlo los japoneses; nos obsequiaron con sabroso té, ut solent. En la escuela enséñanles a hablar el japonés, algo de escribir, leer y contar; había en aquella escuela un abigarrado montón de chiquillos y chiquillas, mocetes y mocetones, como 200, tal vez menos. Aquí no hablamos con más, aunque desde sus casas o chozas nos saludaban con respeto; y dos viejos o tres que encontramos en el camino, si nos alargaron la mano y nos saludaban con tanto afecto y confianza como si fuéramos amigos desde chicos.

De Taroa a Miyet saltamos a tierra, no sin pasar nuestros sustos, en una barca sui géneris, que tan pronto pensábamos volcaba de un lado como de otro... a más de que las mercancías, cajas, sacos, un mundo de cosas con los pasajeros, íbamos todos a granel a modo de cuerpos inestáticos; gracias a Dios llegamos a la orilla sin novedad, y, como era en los primeros momentos de la llegada del barco, estaba allí media parte y más de los habitantes de la isla, los cuales, cuando nos vieron, acudieron todos al momento a saludarnos, de modo que, yendo todavía con la sotana recogida, tuvimos que tirar las botas para darles la mano, ¡qué iban a esperar que nos calzáramos, si apenas nos dejaban salir del agua! Calzémonos al fin e íbamos conversando con ellos como si *fuéramos de casa*, y no habían visto jamás a Misionero católico, y por ende no habrán jamás contemplado la imagen de Jesucristo. Les mostré a Jesús crucificado, diciéndoles que Éste era Jesucristo de quién alguna vez habrían oído hablar a sus pastores..., pero apenas y casi todos eran protestantes. Aprovechando alguna noticia que, por la Biblia tienen de nuestros primeros padres y de las escenas del Paraíso, procuré explicarles que Aquél era el «Rilomor», Salvador que nos había librado del pecado y abierto las puertas del cielo. Nos rodeaba un nutrido grupo escuchando con mucha atención, pero antes de que se cansara les despedimos hasta otro rato, y ya cuando nos queríamos separar, nos invitan algunos a que les sigamos; obedecemos, y apenas habíamos andado cuatro pasos cuando se me acerca un buen mozo, simpático y bien vestido, que, con amable cortesía, me coge de la mano; sígole yo con alguna duda de si sería el pastor, pero deseché la sospecha pronto, porque pronto llegamos a una casa bastante

buena al respective, ¿eh? Padre, y nos ofrecen dos sillones de rejilla; nos dimos cuenta de que estábamos en casa del rey; a poco de nosotros llegar se sienta a nuestro lado un anciano bien portado, que, cierto, era el rey, y el joven aquel su hijo. Nos ofrecieron cocos frescos y un mes; fuíme yo a rezar y dejé al H. Hernández en casa del rey; advierto a V. R. que éste era rey grande (tengan eso en cuenta, que hay aquí en un isluc de estos más reyes que en los nacimientos de Navidad), porque después fuimos a casa de otro rey menor, con quien habíamos venido en el barco, y que no se mostró menos afectuoso y deseoso de que le aceptáramos algún obsequio; en su casa tomamos un bocadillo de una especie de nati muy rica y alimenticia que sacan del bob (pandanus), también nos ofreció cocos frescos, y ya advertirá V. R. que esto fué el alimento nuestro de aquel día, pues habíamos dejado el barco a la mañana, y por aquí no hay fondas, aunque si todas las casas lo son; que aunque no tengan carta que ofrecer al comensal, dan de lo que tienen y nadie se muere de hambre comiendo un poco de copra, mes, bob... y algo de esto ya le darán. En casa de este segundo rey reunióse bastante gente y también les dimos a conocer a Jesucristo, y les enseñamos que sólo hay un Dios, pero Trino, e hicieron también la señal de la cruz. Cosa parecida la hicimos también junto a la playa mientras esperábamos a que partiera para el barco la barca de los sustos, que también los dió al regreso. El rey grande, ya cuando nos íbamos a meter en el *peligro*, descólgose con unos cuantos racimos de cocos y un canoto del producto del bob, como de un metro.

En fin, salimos para el barco después de las afectuosas despedidas, semejantes al saludo de llegada; y rogándonos ellos con mucho encarecimiento que volviéramos a su isla... nosotros les dimos buenas palabras. Pero voy a cortar, que esta va a ser más larga que el viaje mismo.

Fuimos de Meyit a Tiluk, de aquí bajamos a Wonje y de aquí a Yabor (Jalut). Aquí estamos desde el 20 del pasado, hicimos nuestros ejercicios y esperamos la salida del *Carolini-marú* para trasladarnos a nuestra fajuca de Arno.

Como ya sabe V. R., aquí no se puede esperar nada de las personas mayores, y si *argito* se puede sacar, es de los pocos niños que hay, y esto en la escuela, que si no no los pesca V. R. ¡pero cuántos inconvenientes se ofrecen para la escuela! Comenzando porque no hay libros para ense-

ñar, ni aun a leer... pero no contemos lástimas. V. R. va a hacernos la caridad de mandarnos un centenar de esas *tablas* sencillas de papel que tienen las cuatro operaciones.

Padre, otra caridad y otra: primera, que le agradeceré mucho a V. R. que me mande el Diccionario español-inglés e inglés-español, de Artura Cuyas, impreso Agustín Boch, Barcelona; segunda, se destroza mucho calzado, por eso nos vendrían muy bien alpargatas valencianas de esas abiertas que usan los soldados; serían en Inne de óptima aplicación; las que admitieran dos paquetes postales: uno, para el H. Hernández, tiene el número 40 en el calzado; y otro, para que tengo el 43, ¡qué bien nos vendrían!... claro está, el Hermano, por razón de sus oficios, gasta más.

Otro encarguito: si hiciera V. R. la caridad de enterarse y mandarme el nombre de la M. Reparadora que está al frente de la Congregación, o lo que sea, de maestras, en la calle de Torija establecida, y de que es director el P. Valera; es madrileña, y tiene a su cargo otras obras de celo como la de las institutrices francesas. Mando por el mismo correo una estera de las que hacen estos indios para que la vean ahí; si no tienen aplicación para ella, podrían ofrecerla a dicha Reparadora como testimonio de agradecimiento de su cooperación a las Misiones; lo que sí agradecería, al menos, que le dieran de nuestra parte las gracias, y en su nombre a la señora maestra; que sus cositas nos han venido muy bien, y gracias a su roquete tuvimos con qué bautizar y exponer el Santísimo, pues no llevamos más, y ningún otro encontramos en Inne. A todas las Reparadoras muchos recuerdos, y que no es fórmula lo de pedirles oraciones; antes les hablaba por lo que dice la fe; hoy podría decir que por la esperanza, porque las llamas de la oración de las almas fervorosas son las que tienen que deshacer el hielo de indiferentismo que se ha apoderado de estos isleños... Si oyen decir a alguno que el protestantismo hace sus bienes, digan al tal que se equivoca.

Y acabo esta pesada carta con este ruego a todos los Padres y Hermanos de esa santa casa: que metan en sus encomendados esta isla de Marshall, para que el Divino Corazón consiga allegar algunos amigos.

Nuestros cordialísimos saludos a todos. De V. R. sirvo en Jesús,

J. RAMÓN SUÁREZ, S. J.

N. B.—El Hermano Hernández duda si recibiría una carta que le escribió desde Tokyo.

A la señora viuda de Zapino y a las que con ella contribuyeron a las dos cajitas de objetos, que tan bien nos han venido, y que tanto cariño y devoción los debieron de reunir, déles un millón de gracias, que Dios se lo pagará; cuando estemos más holgados de tiempo les mandaremos una cartita desde las Marshall.

¡Ah! Al P. Socio enhorabuena, y gracias por el primer número de su *Propagador misional* de aquestas islas; el día que partíamos llegó a Inne y no le pudimos ver, ni sabíamos que iba en las cajas que de aquí nos mandaron; lo veremos en seguida si Dios quiere. Si tuviera la caridad de mandar un número, según fueran saliendo, a la calle del Barquillo, 1, Oficinas de la Tabacalera, a mi hermano José Suárez Alvarez.

Pero cese porque esto se alarga sin fin, P. Valdecasas. Dios se lo premiará todo. Quede con Dios.



H.º Hernández con su escuadrilla.



Misión de las Islas Marianas, Carolinas y Marshall

Carta del H. Coadjutor Francisco
Hernández a los HH. Coadjutores
y Novicios Escolares de Granada.

Islas Marshall. Inne, 25 Mayo 1922.

Amadísimos en Cristo Hermanos Coadjutores y No-
vicios Escolares:

Tiempo hacía que quería escribirles para correspon-
der a la mucha caridad que usaron con este pobre misio-
nero en el verano anterior; que no se olvidan tan fácil-
mente recuerdos tan sabrosos, y sus santos ejemplos no
poco me fortalecen y confunden al recordarlos en estas
soledades.

Muy sabrosos, Dios sea bendito, fueron para mí los
pocos días que pasé en ese hermoso Belén; mas si vierais
cuán dulce es también este hilito de tierra (que no otro
nombre merece por su estrechez y pobreza). ¡Qué virtu-
des aprende uno con estos indios! Pues son tales sus bue-
nas cualidades, que me darán harta materia, y muy sus-
tanciosa, para contar. Pero vaya, ante todo, un poquito
de historia.

A los cuarenta y cinco días de navegación llegamos a
Yokohama, en cuyo puerto nos aguardaba el P. Guasch,
procurador de nuestras misiones Marianas Carolinas y
Marshall; montamos en tranvía eléctrico, y a Tokyo; en
esta gran capital estuvimos cuatro días. ¡Qué inmenso es
esto! Tiene más de 12 kilómetros de radio.

El 17 de Diciembre salimos de aquí en ferrocarril y a
Yokoska, que es el puerto más próximo, donde nos dimos
a la mar por segunda vez, y el 29 de Diciembre, a las
ocho de la mañana, al primer puerto de nuestras misio-
nes de Marianas, Saipán. Aquí paró tres días el vapor, y
pudimos gozar de la compañía del buen P. La Fuente y
del H. Oroquieta; y quiso más Nuestro Señor, consolán-
donos con el trato de sus buenos y fervorosos católicos,
dignos de toda loa por su piedad, religiosidad y sanas

costumbres. Dios les conserve su envidiable candor y le sencilla hasta el fin. Y vednos de nuevo en el mar el día 31 en busca de nuestra tierra prometida; el 1 de Enero dimos vista a Rota, que parece un pequeño paraíso, aun cuando no le faltan contrariedades; y digo que es un pequeño paraíso, porque de sus 700 vecinos no hay uno que no sea fervoroso católico como los de Saipán; en ésta de Saipán sólo lo son la mitad de los 6.000 vecinos que tiene; también tuvimos el consuelo de tratarlos, y a las siete de la tarde seguimos para Truk, adonde llegamos el día 4. Cuanto pueda yo exagerar de los buenos deseos que les da Nuestro Señor a estas pobres gentes de estas islas, es muy poco. En muchas de ellas nos contaba el R. P. Provicario que están hambrientas y suspirando por un Misionero, mas que le es imposible complacer por la falta de operarios. Rogad mucho, Hermanos amadísimos, al dueño de la heredad que los envíe en abundancia, ya que la mies es tan copiosa. ¿Y no habrá alguno que se anime a repartir los pastos saludables a estas pobres ovejas que tanto lo necesitan. Anímense, ya verán qué dulce es trabajar ayudando a estos pobres isleños. Aquí vimos también al P. Castro y al H. Cobo, que están en Ponapé, adonde llegamos el 10, y se nos unieron el P. Pájaro y el H. Tudanca, que forman la otra bina señalada para las Marshall; en Ponapé quedan el P. Lasquivar y el H. Ariceta, y el 12, por fin, nos acompañó el simpático P. Herrera para tomar el vapor de nuestras islas.

Las Marshall formaban antes un Vicariato aparte de las islas Carolinas, pero la Sagrada Congregación, de P. F. se las ha confiado ahora a nuestro P. Provicario.

Las asistían antes los misioneros de los Sagrados Corazones, y su Superior residía en Llaruto, adonde nosotros llegamos el día 17. El Gobernador de dicha isla, que había venido con nosotros en el vapor de un viaje del Japón, se portó muy bien, y nos encomendó a su representante, quien, apenas entramos, nos hizo entrega de las llaves de las casas-misión; ya conté en otra los episodios que aquí ocurrieron, y no hay por qué repetirlos.

El 13 salimos el P. Suárez y yo para Inne, capital de la isla de Arno, en una goleta velera movida por un motor de petróleo, que hacía un ruido infernal, y tenía, además, unos meneos que no se podía parar más que tumbado, y, a todo esto, sin camarotes y al descubierto y con unos aguaceros deliciosos y todo durante tres días. Gracias a Dios llegamos el 16 a nuestra querida isla, y a los

cien pasos encontramos la casa; ya conté en otra carta el estado en que estaba y las reformas que hicimos. Tiene una posición ideal para la salud, con buena playa a cada lado, pues para el de Oriente dista cien y por el de Occidente 25 pasos; la isla forma una curva irregular cerrada, en medio de la cual está la gran laguna de Arno; he aquí un pequeño bosquejo de ella con sus ranchitos o grupitos pequeños de pueblos que la habitan. Los claros que se ven a la derecha son entradas de los vapores; ahora no entra ninguno, pero sí cuando eran de Alemania. Los naturales bogan por la laguna en canoas fabricadas por ellos que es un primor, y es admirable cómo fabrican las canoas, pues no tienen más herramientas que unas azuelas con un mango de medio metro, ni usan puntas, sino que de la cáscara de coco fabrican unas cuerdas, y con ellas, ayuntan las tablas con una trabazón admirable. Cuando uno observa la vida de estos pobrecitos, se hace cargo de la de nuestros primeros padres en el Paraíso antes de la culpa. Claro está, que estos infelices carecen de la gracia santificante, que en lo demás se le aproximan mucho, pues reina en ellos grande nobleza; todo es de todos y nada tienen propio, y de un natural y cualidades tan extrañas que dejan pasmado al más agudo ingenio. Tal vez nazca este desinterés de la abundancia de cosas; en fin, describiré, aunque toscamente, su vida.

El sol, a pesar de que en estas zonas dirige sus rayos más perpendiculares, no les causa el menor daño, y es de ver cómo se están al mediodía recibéndolo en su hermosa cabellera, cualse hallaran en el más sombrío y delicioso jardín. El frío mal les puede inquietar, siendo así que no baja a más de 27 grados la temperatura, ni sube más allá de los 29. Pues, ¿y el vestido? No es otro, para la mayor parte del tiempo, que una esterita tejida por ellos mismos para taparse las partes más vergonzosas, si bien van tomando ya como traje de gala un pantalón y una camiseta los hombres, y las mujeres, una blusa larga que les coge desde el cuello hasta el suelo; todos andan descalzos. Pues si vamos a la comida, aquí es donde resplandece más la sabiduría del Señor, dándoles el árbol de la vida, que es el coco; mucho me alargaría si hubiera de describir las grandes aplicaciones de este árbol; con decir que de él comen y beben y se visten, parece que digo mucho y aún queda más por decir. Así vemos como lo que no pudiera alcanzar nuestro corto entendimiento, que nuestros primeros padres fueran tan felices al principio sin

cuidarse de vestido, ni comida, ni trabajo, no tiene nada de dificultoso, pues estos indios tampoco trabajan y es, sin duda, porque tienen la comida segura; no tienen más que cogerla del árbol y hacer la copra del coco, y tienen de sobra para comprar un pantalón o camiseta, y viven así contentos y alegres, sin *pretensiones*; la mayor es llevar un lapicero en la oreja.

Ni tienen envidias ni antipatías, hacen todos vida como si fuera una sola familia; dada, pues, esta unión y el de ser de trato alegre y amable, aun para los extraños, si no hubieran venido antes que nosotros los protestantes, se hubiera criado aquí un rebaño que hubiera sido la envidia de muchos. Es lástima que el sembrador de la cizaña se haya adelantado y la haya hecho germinar en estas tierras vírgenes, que nos costará Dios y ayuda para hacerla desarraigar. Tiene la isla, como dije en otra ocasión, dos reyes (ahora en un sitio es reina), y entrambos se tienen dividida la isla.

Los naturales disfrutan de los frutos de la tierra, ofreciéndole la mitad de ellos a los reyes, y cuando alguno se ve necesitado, acude al rey como si fuera el padre para que le socorra.

Lo más temible de estas tierras son los ciclones, que todo lo arrasan, incluso las vidas de los naturales se pierden en tan temibles torbellinos. En la parte opuesta a nuestro sitio, entre las entradas de los vapores y los cuatro pueblecitos que se ven en el plano, no dejó viviente alguno el último ciclón, ni árboles ni otra cosa alguna; todo lo arrasó; la casa del rey, la de la Compañía comercial, la iglesia protestante, etc.; ya ven qué bromitas usó con estos huéspedes.

Nuestra casa es de madera, colocada sobre postes de cemento, para que en estas ocasiones de ciclones pase el agua por debajo. Todos los domingos tenemos bendición, a la que asiste el pequeño grupo de católicos que hemos ya formado; ruegen al Señor que estos simpáticos inditos salgan pronto del protestantismo para hacerse católicos; ahora se preparan tres: un muchacho de unos diez y siete años y dos mujeres de veintidós y veinticinco, respectivamente; nos van tomando todos cariño y simpatía gracias a Dios. El pastor protestante se pasa todo el día tocando el caracol; pero lo más singular, es la manera de formar estos pastores; como que son uno de tantos y con la más completa ignorancia; cogen a uno cualquiera y lo llevan a Corsay, a una pastora vieja americana que los

detiene tres años, les da alguna leccioncilla y a correr, ya es pastor, o mejor diríamos vendedor de libros o biblias, y a tocar el caracol; antes se instruían en Futami, y después me he enterado que lo hacen en Corsay. En este momento acabo de descubrir que uno de nuestros visitantes, de quien tengo esperanza se convertirá muy presto, es uno de los misioneros protestantes, parece como uno de tantos y que tiene tal cargo; no tiene malicia alguna, y, en su sencillez, me acaba de decir que era uno de los dos que había en Inne, y cómo estuvo cinco años en Corsay y le enseñó aquella vieja, etc. Poco debió de enseñarle, pues en nada se diferencia de los indios.

Los reyes son protestantes, y si éstos se hicieran católicos, presto se tornarían los demás, pues parecen un padre de familia, y todos hacen cuanto ellos les mandan. Los poquitos católicos que tenemos cantan en la Misa y bendición del domingo, y es un primor lo bien que lo hacen. Después de la bendición, los días más gordos, se pasan la tarde en nuestra casa sumamente distraídos viendo tarjetas que, aunque usadas, les gustan por las estampas y figurines. El P. Leguina me dió una infinidad de ellas en Madrid, y ya ven qué bien me han venido para que pasen los pobres un rato alegre. Hemos hecho separaciones y cada día se les da un manojo que van corriendo por todos con grande contentamiento; otro día, otro, y así sucesivamente; todo lo aprovechamos los misioneros, aunque parezca inútil.

Mientras más se trata a estos inditos, más simpatías se ganan, y es que la vida del misionero la endulza mucho Nuestro Señor, ya que tiene por otros conceptos no pocas quiebras y deficiencias. Quiera Él conservarnos tan alegres y acreciente nuestros deseos de trabajar sin descanso con estas ovejitas suyas hasta conducir las al verdadero redil, que es Nuestra Santa Madre la Iglesia.

También quería decirles que son muy generosos estos indios; de todas sus frutas que ellos comen nunca nos faltan en casa, y, a veces, tenemos con exceso, y es lo bueno que no se les puede rechazar nada, Dios se lo premie a los pobrecitos; también nos traen algunos pececillos de vez en cuando. Nos hemos enterado que nunca riñen ni se pelean, y viven todos como hermanos, tanto es lo que se quieren. Por eso, si lográramos convertirlos a nuestra santa fe, sería un rebaño ideal. Hagamos de nuestra parte cuanto podamos, y algún día nos dará el Señor tal consuelo.

El clima ya les dije cuán delicioso; miren en la fotografía qué hermosa y fresca hierba se extiende por el suelo que rodea nuestra casa. ¿Qué buen día de campo podrían pasar aquí! Anímense a venir, y yo les prepararé un apetitoso arroz blanco que, comido con copra, les sabrá a maravilla, sentados debajo de los cocos que con sus hermosas copas sombrean estas frescas praderas. Es la copra de que tanto he hablado, la carne del coco ya en sazón, y se toma en vez de pan, y unido con el arroz, resultan ambas cosas muy ricas, tal vez, porque no tenemos otras de que echar mano. Vénganse un jueves, y con eso se dan cuenta de lo que son estas buenas tierras. Estamos a 172 grados de longitud oriental y a siete de latitud Norte.

En fin, termino, y perdonen mi pesadez, pidiéndole mucho a Nuestro Señor por esta pobre gente y que a nosotros nos conceda la gracia de conformarnos en todo con su voluntad santísima.

Ínfimo Hermano de todos en Jesús,

FRANCISCO HERNÁNDEZ, S. J.



En el telar



MORLOCK LUCUNOR

Lukunor, 26 de Julio de 1922.

Amadísimo en Cristo R. P. Provicario, P. Ch.:

Esta mañana he llegado de mi cuarta visita a Moos; se la voy a contar tal como sucedió para que se forme idea concreta del estado de las islas estas.

Salí el domingo por la mañana, después de Misa, teniendo en cuenta que de esa manera cogía a unos trabajadores de Moos; que el domingo por la tarde, si no saben que el Padre va, se van a trabajar a otra isla, privándose de muchos bienes; pero por el mal tiempo o falta de viento, tuvimos que volver con la idea de salir la misma tarde si podía ser, tanto más que tenía citado allí a uno de Satoan que viene a ser el Rey; la tarde se puso mala y salimos de aquí hacia las dos y media de de la tarde siguiente, con la mar bastante picada; pero como no me mareo, me fué bien; a las cinco estábamos en Ettal, adonde llevábamos a Gebart, con la idea de anticiparnos a buscar allí las vigas largas de la capilla, ya que en Satoan nos cogió la delantera el japonés de Oncop; al mismo tiempo mi idea era hacer saber al rey de la isla, que por allí andaba, y que si deseaba entraría a la vuelta a predicar a su insula. Dejando a Gebart, salimos para Moos, y antes de lo que nos dijeron, hacia las siete, estábamos entrando en la isla; digo *entrando*, porque entrando y venciendo el viento contrario, y no sé qué más, estuvimos dos horas, al fin de las cuales me dice Nerios: «Padre, creo que es mejor vayamos a alta mar y esperar se cambie el viento y la fuerza de la corriente»; salimos, y dando vueltas estuvimos hasta las dos de la ma-

ñana, en que, a fuerza de silbidos, que no me vinieron mal mis ensayos de chiquillo, pusimos en movimiento la insula, que dormía en la idea de que no entraríamos hasta la mañana al amanecer. Los ministerios muy bien, y aquello promete mucho y bueno; tienen un rey que vale y lo entiende admirablemente; cuida de su gente, que vive como no sueña el siglo xx. Qué honradez, qué sencillez y qué bienaventuranza en la tierra; tiene una colección de chicos capaces de contarle los pelillos a un mosquito, listos como ellos solos, y en media hora serían diablillos en la culta Europa; pero allí están que... tienen ojos y no ven. Bendito sea Dios: a la despedida tienen que seguirnos por toda la playa, y al terminarse ésta, se internan por el mar; sin que se les moje los pantalones, hasta que dominan unos peñones, donde se quedan cantando cánticos de iglesia. Bauticé a diez personas más, de suerte que ya son 140 los nuestros; los protestantes, pateando de lo lindo, y según el japonés, ya se han reducido a unos viejos los que van a la capilla protestante donde cantan como unos cacharricos viejos y cascados. El entusiasmo de los nuestros es muy grande, y aquella insula triste se ha convertido en un cielo; rezan todos los días por que se acaben pronto los protestantes en Moos, y me parece que tal es la figura que aquello toma, que se acaban muy pronto, si tienen la dicha de verlo a V. R. por allí, nadie los contiene.

Salí de Moos a los dos días, y hacia las once de la mañana; muy pronto ya estaba cerca de Ettal, con la consiguiente expectación sobre la disposición de mi rey; en seguida llegó Gebart, trayéndome la nueva de que el rey quería que hablara a la gente suya. Mi contento fué más que regular, aunque ya veía que muchos no podían asistir a la plática, porque poco antes de llegar yo llegó también el Taio, y empleó a muchos cargando sacos y más sacos de no sé qué; el bote quedaba muy lejos de la insula por los dichosos corales, y no consintiendo mi gente que bajara a una canoa, esperé a una lancha que muy pronto fué sustituida por la canoa a causa de los corales, y en seguida, que tampoco la canoa servía; yo no quería ser llevado por hombres y tampoco quería mojar los pies, que a lo mejor tendría que conservarlos mojados largo rato por lo inseguro del tiempo; las dos cosas me costaban, y aunque con una repugnancia atroz, pasé porque me llevaran sentado en los brazos dos hombres; me interné por la insula, acompañado de mi Gebart, que es pa-

riente cercano de los Patriarcas, y por donde un grupo de gente joven a quien hablaba un hombre entrado en años, muy bien vestido, simpático, amable y con la cara llena de satisfacción, alargó su mano para saludarme, como todos los que con él estaban, tan contentos como si fuéramos amigos. ¿Sabe quién era ese señor? El pastor protestante, de quien me enteré en Moos que quería ser católico, y después aquí, de que ha sido ganado por el rey de Moos, pasa por persona muy inteligente, y durante la plática se me puso cerca, frente a frente y escuchó con atención y amabilidad; no sé lo que pensará hoy. También en Ettal encontré una colección de unos 20 chicos muy buenos y listos, que me gustaron mucho, y creo que con el tiempo se ha de conseguir buenas vocaciones por estas islas; yo sé poco de estas cosas también, pero creo que es más fácil que en algunas partes de América. El rey es un anciano ya, pero muy buen viejito el pobre; imposible que se muera sin bautizar; es de esos que *merecen* hacerse un milagro por ellos y yo creo que Dios lo hará.

Después de la plática que oyeron muy atentos, menos dos, que comenzaron a hablar al principio algo, pero no; les dejé más porque me dirigí a ellos solos todo el tiempo y se estuvieron mudos (resultaron dos pajaritos que dicen se resistirán algo); les dije que si querían hacerse católicos, manifestaran sus deseos al rey, quien me escribiría a Lukunor, y, según el número de ellos, a la vuelta o ida a Moos, el mes que viene, entraría también y hablaría más largo. Me parece que es fácil comencemos en Ettal, por unos 40 (por lo que yo vi al hablarle), y pronto subirá ese número si no se alborotan en Truk y toman alguna determinación mis amigos de antaño.

A la salida de Ettal, otra vez a ponerme en brazos de mi gente, en un mar donde los botes parecían bailar con el mejor humor, como jóvenes de veinte años. Aquello, con el fondo obscuro de una noche negra, imponía algo, y con esa impresión me aproveché del único tiempo de que disponía para rezar vísperas con el breviario debajo del paraguas; echamos a andar, y ya en el bote, tomé un coco que me regalaron en Ettal, y era lo único que tomaba después del desayuno, que fué un pedazo de mey. La gente no tenía ganas de jolgorio y se puso a dormir; allí pasamos aquella noche, y a la mañana, cuando descubrimos un bulto y preguntamos si aquello era Cheop, nos contestaron que Ettal; estábamos junto a Ettal sin

poder dar un paso hasta que plugo al Señor mandarnos un poco de viento que nos puso cerca de Cheop, donde nos aguardaba una buena; yo, amarrado a mi paraguas y al bote, como con hierros; los chiquillos acurrucados y los demás como pudieron, pasamos una borrasca fenomenal, con un viento atroz, que nos rompió una vela y abrió la otra; nos hizo encomendar a toda la corte celestial echando por delante a nuestra Santa Rita, y realmente «Misericordia quia non sumus comsumpti»; yo no sé como no dió al traste con todas las velas y trapos, y no dió vuelta el bote; luego nos repusimos del apurillo, y nada, que ni rastro de viento; a las once pregunté si antes de la una podríamos llegar a Lukunor, y me contestaron que les parecía que sí; a las doce estábamos en el mismo sitio; a las tres, lo mismo y a las nueve de la noche, y lo mismo también a las doce hasta el amanecer en que entramos en nuestra bahía; a las diez y media del jueves salimos de Moos, hacia las seis y media, de Ettal, y a Lukunor el sábado, si tiene en cuenta que allí no se puede salir a ningún lado, parece que no hay más remedio que pensar en alguna gasolinera; sus dificultades tendrá; pero hay que pensar en su solución, no más; con ella desde Moos (no tengo dificultad en vivir yo allí), el Padre está en un momento en Kutu y en otro en Ettal, y también muy fácilmente en Satoan. Las islas están cerca unas de otras; pero con estos botes es una cosa atroz que ya ve V. R.; si le parece le propondré la cosa al P. Bastera de Bilbao, para que me consiga dinero, ya que traerla desde allá sería imposible; lo que gastaríamos en gasolina lo ahorrábamos en los hombres que hay empleados en el bote, y en la salud del Padre, que no puede resistir a la larga con esa vida y se pierde el tiempo miserablemente sin poder hacer más que encomendarse a la corte celestial; V. R. lo piense todo, pero un bote como éstos no es para aquí, y cualquier Padre se le acaba pronto en esas circunstancias; V. R. dirá que escribo a raíz del trabajillo; yo no me asusto y repetiré la cosa el mes que viene, Dios mediante, sin preocuparme de si voy a dejar la pelleja en el camino; pero lo digo tan claro para que V. R. lo sepa todo.

Acabo de tener noticias de Ettal un poco medianas; dice que el rey expuso la cosa a la gente, es decir, preguntó si querían ser católicos, y la gente se le quedó callando; así es esta gente; pero cuando no rechazaron la cosa, fué admitirla de un modo más general de lo que yo

me había figurado, espero me escribirán todavía y me dirán que vuelva porque es gente buena; pero no había uno que rompiera la cosa se quedaron callados, ya la romperán, y, triunfalmente como espero.

La cuestión de las cortinas de que me habla, yo creía que la había resuelto el Hermano mandándole las medidas; pero ha sido una providencia para que yo tenga noticia de las piezas de tela encarnada de que dispone V. R. por ahí; que bien me vendrían por aquí siquiera una de ellas; las medidas que pone, ya se las mandará el Hermano, pero tal vez convendrá que fuera de tela blanca con algún adornillo ligero, para que no quitara luz a la Capilla; V. R. tiene bastante mejor gusto que yo y sabrá disponer la cosa de manera que diga bien con una *Colegiata* (como se ríe de los pobres V. R., ¿verdad?) Lo de la cosa de fumar las mujeres, unos días estuvo paralizada, pero después se levantó terrible, y Lukas metió presas a muchas que al fin se le rindieron, y parece que no fuman porque los *kaikus* las persiguen mucho; yo no volví a chistar desde que les *indiqué* mi intención, porque vi era cosa delicada a la que no se sujetarían todas; pero él lo ha hecho todo sin hablar conmigo, porque para nada viene aquí; el otro día hablé con Federico sobre el quitarse el *manaku lailai* o manteleta, las mujeres y cuando menos pensaba en ello; resulta que ayer domingo, llamó a un Kapun, especialmente a las mujeres, y les ordenó que no se lo quitaran; Federico, y no sé qué otros reyes apoyaron la cosa como un progreso, y ya ha quedado la ley que la cumplían menos los días de calor que se la reducían a la ínfima expresión por comodidad; Federico quería que entre católicos solamente, pero le advertí que podía ser una dificultad para nosotros, y si disponía Lukas, quitaba la dificultad que algunas suelen tener para venir con nosotros que, es la falta de *manakú*, pues ahora tendrán que conseguirlo y entonces vendrán con nosotros; acaso le parecerá a V. R. que apretamos, pero nuestra gente está muy contenta, más que nunca, y lo miran muy bien todo; hay mucho entusiasmo entre los nuestros, pero ellos tratan de infundirles miedo para que se queden callando.

Se me olvidaba decirle que habrá que pensar en conseguir Sagrarios para Ettai y Batoan, además de los ornamentos, pues con estos botes nos exponemos a que se nos mojen en el camino y nos quedemos sin nada; ¿no podría conseguirnos en el Japón para Moos una de esas

bombas aspirantes que sacara el agua de debajo de la tierra y la pudieran beber limpia? Sufren mucho por razón del agua, y lo agradecerían inmensamente; si las redes esas de que me habló V. R., antes que las hacían en Saipán, son decentes, es decir, grandes, parece que se podrían comprar un par de ellas para esta gente, pues los pobres, en lugar de redes, los hemos visto formar cerco con unas hojas de coco, y luego a fuerza de hombres iban acorralando los peces que, claro está, se les escapaban por todas partes y les quedaban muy pocos; con un par de redes cogerían muchísimos, y limpiando un pedazo de la bahía, para las redes, creo que no se les romperían tan fácilmente, y además para los católicos sería cosa muy buena; si V. R. no ha visto ya en el fondo de la bolsa, parece no debe dudar en comprar, como yo, dudé hasta que vi estas cosas, por no abusar de V. R.

Nos ha venido gente escapada antes de Lukunor, por esas islas, y esto se anima de veras; ayer, 24, avisé en el Rosario a mi gente, cuyo santo celebramos hoy, que encomendaran las intenciones de V. R., que pidieran a Jesucristo mucha gracia para V. R., para que nos gobernara bien, y no sé qué más; a los chiquitos había avisado por la mañana en el Catecismo; hoy Misa de día de domingo con una Comunión bien buena, a la que han acudido hasta las rezagadas, y los pescadores a las cuatro; para que vea si se le quiere por aquí, y luego vacación completa a mi gente menuda, a quien no tengo que dar nada en nombre de su Padre; ¿ha tenido algo en Truk? Y todavía se estará V. R. en esa roca achicharrada que tanto suspiros habrá arrancado a su alma; con decirle que no llegó a sudar aquí el P. Pájaro; ¡esto es delicioso; creo que, sin duda, fuera de las Marshall, es la residencia más apetecible aún de tejas abajo.

De repente se me ha presentado el Kaio sin hacer su recorrido, y no sé si querrá escaparse a Truk; ya me avisará con alguna anticipación su venida con toda seguridad, pues si no, no sabemos si salir a recibirle, y, además, anuncian la venida del señor gobernador. De repente nos han metido en el centro del progreso, y no sé si nos atolondraremos abrumados de tanta autoridad.

Voy a terminar, porque dicen que el bote saldrá mañana si tienen viento y vienen a pedir la carta. Adiós, Padre; ¿y no podremos aplicar una Misa gratis cuando se muera uno de estos pobres que no puede tener ningún sufragio de primera intención?

Adiós, Padre, y ruegue por el más pobre suyo para siempre,

M. ESPINAL, S. J.

Llegaron las segundas cajas a Japón. Mil gracias.

Amadísimo en Cristo P. Valdecasas, P. C.:

Hoy, 4 Octubre, recibo su grata del 29 Mayo. Pediré al Señor y su Santísima Madre, gracias para su nuevo cargo, alegrándome mucho siga de Procurador, que bien lo ha hecho procurando una Bendición Apostólica tan especial. Aplicaremos las Misas. Sale un buque de guerra al Japón y no puedo alargarme más. Todos bien y el Hermano Unamuno me escribe que está mejor de sus mareos. El P. La Hoz, naufragó y estuvo colgado del bote y luego dentro, lleno de agua una noche entera, salvándose milagrosamente a una milla de tierra. Ya escribe a Oña.

Saludamos a todos afectuosamente, deseándoles feliz Año Nuevo. Esperamos un Padre y cuatro Hermanos.

En los SS. y OO. de todos mucho nos encomendamos. Infimo H. y S. en Cristo,

SANTIAGO L. DE REGO, S. J.

Aquí gran movimiento católico y muchos bautismos en perspectiva. Ya tengo dos candidatos a clero en Tokyo.



Palmje.

PALAUOS

Choreor, 31 de Marzo de 1922.

Muy distinguidas señoritas del Colegio de Religiosas
Esclavas de Madrid:

Hoy, 31 de Marzo, recibo con incomparable agradecimiento los regalos y anuncio de la limosnita en metálico para estos pobres indios. Y lo recibo con tanto mayor gusto cuanto que tengo algunas noticias muy recientes—aunque sabe Dios cuándo recibirán ustedes mi carta—que les han de gustar. El domingo pasado, día 26 de Marzo, se me presentó un joven cristiano pidiéndome que fuera a la próxima isla de Ngarkabusang a ver a su madre, que era gentil y estaba gravísimamente enferma. Fue inmediatamente, pues la isla sólo dista de Choreor una media hora en bote. Encontré a la enferma con muchos dolores y con grandes dificultades para hablar, pero oía muy bien; le puse una medalla del Sagrado Corazón y la preparé para el santo Bautismo, que recibió con mucha devoción; murió al día siguiente, y el miércoles por la mañana fué el entierro. Al sacar el féretro de la casa yo me adelanté un poco para ordenar la gente, y oigo a mis espaldas como un discurso, en que se ofrecía dinero para el viaje. De súbito se me ocurrió la idea de que los gentiles iban a practicar sus ritos funerarios; vuelvo la cabeza, y dicho y hecho, un gentil le ofrecía al cadáver unas monedillas atadas en un trapo, y ya se ponía a su lado otra con la cartera en la mano—no crean que la cartera era de piel de Rusia o cosa así, sino tejida con hoja de coco—a hacer lo mismo. Entonces yo se lo prohibí terminantemente, pues aquella mujer había muerto cristiana, y no necesitaba dinero para el viaje, pues Jesucristo había salido a su encuentro, y ya su alma descansaba en el cielo.

Y ¿cómo era la casa? Pues como todas las de aquí: levantada sobre unos pilares de madera, y ella muy bonita, formada por estrechas tiras de bambú a modo de persianas; el interior es un gran rectángulo, muy limpio y muy

fresco; al lado de la casa hay otro pabelloncito donde está instalada la cocina. Eran las ocho y media de la mañana, y antes de empezar el entierro, a las mujeres que estaban sentadas en la casa al lado del féretro, les sirvieron el desayuno; para ello, las mujeres que servían no subían a la cocina, sino que recibían las fuentes por una ventanita, a modo de taquilla, de la cocina, y las fuentes, muy limpias, iban colocadas en bandejitas de madera muy hermosamente tallada; a mí me ofrecieron en muy lindos platos de porcelana arroz, huevos fritos y plátanos. Claro está que agradecí, pero no acepté el desayuno. Cristianos en este entierro no había más que cinco; pero me causó gran alegría que de veinte catecúmenos que tengo en esta isla, y todos personas mayores, asistieron doce al entierro de la *nueva cristiana*, al entierro de *María de la Asunción*, que este nombre puse a la feliz mujer, en vez del nombre gentil, que era Odrai.

El día 25 de este mes fui a Choigull, pueblecillo que dista tres horas por mar, cuando el mar y el viento son favorables. El objeto fué bendecir la casita y poner en ella un crucifijo de un recién matrimonio cristiano. Esta casita ya tenía en la sala un sencillo aparador, todo él repleto de muy buena porcelana y varios juegos para el servicio del té. Tenían también muchas almohadas nuevas de algodón, y me ofrecieron dos; tampoco las acepté, pues les dije, y así es la verdad, que en los árboles de la tierra de la misión este año habíamos recogido mucho algodón.

Estas islas son deliciosísimas; el pueblo de Choreor se compone de 42 casas, distribuidas como barracas de feria en un hermosísimo parque de dos kilómetros de largo y uno de ancho; saliendo del parque se entra en una hermosa y despejada llanura, donde los japoneses están construyendo ahora muchas casas e instalando una estación de telegrafía sin hilos, que comunicará directamente con Tokyo y con la Australia.

De nuevo les doy las gracias por su caridad con esta pobrísima Misión, y espero que todas en mi nombre saluden y den también las gracias a la Madre Superiora, a la Madre María Luisa Clarirac y a todas las Madres.

Afectísimo s. s. en Cristo, Y.,

INDALECIO LLERA, S. J.

P. D.—El día 1 de Abril por la mañana me llaman otra vez a asistir a una mujer gentil, llamada Rito, muy

enferma. La pongo una de las medallitas que me han enviado y la postal del Santo Cristo de Limpias. La bauticé, y quedó diciendo a la imagen: Mchelechamam Ran el demmam e mugubet a telemlam. Ten misericordia de nosotros y perdónanos nuestros pecados. El nombre de la nueva cristiana es Concepción.

Melegeok (Palaos), 21 de Septiembre de 1922.

P. C.

Muy amado en Cristo Padre «Procurador de la Misión de las islas Carolinas y Marianas» (corrige) y *Marshall*: Hace ocho días llegaron a mis manos el Vía-Crucis (que es de lo bueno), la Vida en estampas de la Santísima Virgen (de rechupete) y dos paquetes de libros de los «no hay más que pedir». ¡Figúrese si me habrá proporcionado alegría en medio de mi pobreza su envío! Yo creo que nunca tuve tanta alegría al estrenar un traje nuevo en *aquel tiempo*... El Señor *pague* a V. R. sus buenos servicios, pues yo me declaro en *bancarrota* para poder pagárselos. Máxime teniendo que levantar ahora *iglesia nueva* (para colocar el Vía-Crucis) y *casa nueva*, que fueron estropeadas por el ciclón del 16 de Abril.

Los objetos de iglesia aún no han llegado, pero espero no tardarán en llegar.

Desde que el ciclón derribó mi pobre iglesia, no he cesado de escribir cartas al P. Superior de la Misión para poder trasladar mi morada a sitio más céntrico, porque aquí estamos muy aislados y el sitio no atrae a la gente. Por fin llegó esta facultad; pero ahora tengo otras dificultades que vencer. La primera es la falta de gente, que está toda absorbida en las obras del Gobierno; me han dado palabra dos veces de que me dejarán libres a mis jóvenes cristianos; pero... ¿cuándo? Otra dificultad es la falta de medios. Pido al P. Rego unos 8 ó 10 barriles de cemento para hacer los pilares de cemento, a fin de que no tengamos necesidad de andar cambiando cada cuatro o cinco años los pies derechos, que se pudren luego en la tierra; me contesta que el alquitrán es *muy preservativo*, y que manda me envíen *una lata*. ¡Ni siquiera para una iglesinca hay pecuria!

Le escribo que no tengo más que una campana de dos arrobas, *vota*, y una esquíla de 10 a doce libras; no hay contestación. Y, ¡claro está! que si la gente no oye la

campana, no viene a la iglesia. Así que, si sabe V. R. de alguna persona que quiera hacer una limosna *que suene*, que no desperdicie esta ocasión y me envía *dos* campanas de esas que se fabrican en Carabanchel, de unas 10 arrobas cada una. Sus cualidades, con tal que suenen bien, pueden ser las que quieran; mucho me agradan estas notas musicales *re, mi, do* (*i. e. remito*), o también aquéllas *si, la, do* (*si-la-doy*).

Aunque, ¿qué falta hace, si tendremos que levantar pronto el campo, porque los cristianos que había van apostatando por la cuestión de los matrimonios? Pero estoy empezando a formar otra generación de aquellos «*talium est enim est regnum coelorum*», que acude a una *quasi-penumbra de sombra de escuela*. Si éstos se logran, triunfamos del enemigo de las almas.

Ayúdeme V. R. con sus SS. SS. y OO. a *derrocallo*. Afectísimo e ínfimo s. en Cristo,

MARINO DE LA HOZ, S. J.

Melegeok (Palaos), 6 de Febrero de 1923.

P. X.

Muy amado en Cristo P. Procurador en España de la Misión de Marianas, Carolinas y Marshall, Rvdo. P. Valdecasas: Supongo que en el cambio de Status no habrá habido cambio del título con que le honraron a V. R. en el año anterior; al menos, no ha llegado aún la noticia a estas islas, y por eso me apresuro a prestarle obediencia, como corresponde a un súbdito agradecido.

Hace quince días, con 16 trajecitos que remitió el Padre Guasch de los venidos de España, con rosarios de cristal y cuadritos de la misma procedencia, pude tener mi primera distribución de premios de catecismo. A pesar de ser los trajes cortos para la estatura de mis niñas cristianas, fueron muy apreciados por sus colorines *no chillones*. Que se repita todos los años.

Los rosarios, apenas los recibieron de mis manos los agraciados, se los pusieron al cuello, sin previa indicación mía. Tienen éstos el inconveniente de que al mes, por ser la cadenilla y accesorios de hierro y el ambiente húmedo en extremo, se les estropeará; pero, mientras dura, ¡vida y dulzura! Luego vendrán más y mejores.

También me tocó algo en el reparto de iglesia.

Y, ¿qué más desea usted?, preguntará V. R. Por aho-

va me contento con que me procuren esas señoritas auxiliadoras de las Misiones un *par de docenas de velos blancos* para la cabeza de las niñas cristianas. Aquí todavía no podemos obedecer al Apóstol, que manda que las mujeres estén con la cabeza cubierta en la iglesia; en cambio, todas ellas, grandes y pequeñas, vienen *requetepeinadas* los domingos y días de fiesta.

Y, ¿por qué el velo blanco? Porque les gusta extraordinariamente éste color; porque les ayuda a concebir estima de la blancura de la gracia del alma; porque en el Japón también usan las mujeres velos blancos, y diz que se conserva desde aquellos tiempos gloriosos de nuestros mártires. Si me consigue V. R. estos velos, desearía viniesen consignados para mí, pues, de otro modo, nuestro procurador en el Japón los reparte con caridad y no conseguimos el introducir el velo.

En la primera comunión de niños, una docena de pañuelos blancos sin estrenar, que yo tenía, convirtieron en unas monjitas las caritas de las niñas cristianas. ¡Seguro! Se hubiera roto el objetivo de la máquina fotográfica (de que carezco).

Nuestro M. R. P. Provicario nos acaba de pasar un documento, exigido por la Asociación de Propaganda Fide, en el cual, después de una serie de preguntas que he llenado solamente con ceros, viene esta pregunta: ¿Cuántas iglesias y capillas? Yo he contestado así: «Tres capillas destruidas»; y en documento no oficial añadido: «y sin dinero para levantar una aquí, que es la más indispensable, si queremos conservar el título de quasi-parroquia».

Con todo, estoy ya pensando en su construcción. V. R. podrá también cooperar a ello remitiéndome por correo, aunque sea pagándolo:

Un cromo, de lo más grande que encuentre, del Santo Cristo de Velázquez (u otro bonito y barato, que servirá para titular de la futura capilla de aquí).

Dos cromos, aunque sea de metro o más, de la Inmaculada, de Murillo.

Mas otros dos de San José bendito.

Haciéndoles aquí cuadros y montándoles en tela, serán titulares, o recibirán culto en las futuras capillas. Pero, si V. R. se empeña en mandarme estatuas de los mismos, tenga por seguro que no me he de enfadar. También podría remitirme otro cromo de la Santísima Trinidad.

Finalmente, una Biblia en castellano, en un tomo, o al menos el *Nuevo Testamento*.

de mi parte, con mucho gusto; pero creo que tendrá que arreglar como pueda el P. Llera, por las circunstancias que en ésta nos hallamos. La carta de V. R. recibimos la de Febrero hace tres días, y hacía seis que el tifón nos derribó la iglesia, la cocina y el gallinero por completo, y la casa nos dejó a medio tejado y en parte llevó con armazón de tijera; ésta ya está arreglada, menos tres ventanas que destruyó el tifón.

El domingo de Resurrección nos acostamos bien tranquilos, aunque estaba el tiempo algo lluvioso y hacia algo de viento, poco nada más; hacia las diez y media a once fué arreciando el viento, y como seguía arreciando cada vez más y la casa se movía, yo me levanté y me puse como para el trabajo y con mi impermeable, por lo que podía suceder, y eran las once y media; me salí al corredor, por si acaso, para dar un brinco y ponerme en salvo, en caso de peligro; en esto vino el P. donde estaba yo, preguntando a ver qué hacíamos, pues la casa no ofrecía seguridad; yo dije que estaba preparado para dar un salto y ponerme debajo del coco que acababa de caer sobre el comedor, entre la casa y la cocina; esperamos un poco, a ver en qué paraba la cosa, y vemos que cada racha iba inclinando la cocina, hasta que tuvo por completo; en esto se acordó el P. que la iglesia no ofrecía seguridad y debíamos consumir las Formas, y nos pusimos en camino; al llegar a la puerta, que ya estaba en el suelo, apenas pusimos los pies en la iglesia, con un ruido infernal, arrancó el costado de la Epístola; dimos un salto para afuera y nos corrimos cada uno por su lado, y al momento todo vino al suelo; yo me resguardé en el primer coco que tropecé, pues las astillas venían en pos de nosotros; al P. le debió tocar algo, pero sin daño; le debió arrastrar el viento, pues me dijo después que corrió más de lo que él quería; yo dejé pasar la racha que tumbaba la iglesia, y en cuanto pude me corrí a resguardo del coco caído y esperé, aunque impaciente, por la suerte del Padre, que no aparecía, y en esto llegó la calma, que ya indicaba que estábamos en el vértice, o sea en el centro del tifón; aprovechando aquella ocasión, fui en busca del Padre, que no aparecía, y llamaba por todo el lado de la iglesia, y no aparecía, por lo cual me llevé un susto más que regular, si bien le vi en la obscuridad que había salido afuera, pero no sabía su paradero; en esto me determiné ir a casa para sacar el farol, para hacer alguna diligencia, y según subía a la casa oí llamarme desde el

y herbal de enfrente, diciendo que fuera allá, que allá se estaba bien; yo le dije el susto que me había dado, y que de todas maneras iba a traer el farol para poder consumir las Hostias antes que viniera la segunda parte del tifón; nos dió suficiente tiempo para consumir, merced a que al caer el dosel encima del altar dejaba intacto el Sagrario, con un poco de espacio entre el dosel y el Sagrario; era suficiente para sacar al Santísimo; terminado esto, el P. se había encarifado con su herbal y que allí se estaba bien; nos sentamos, pero para poco tiempo, pues al momento que empezó la segunda parte del tifón soplabá por SE., y las planchas de la casa volaban por encima de nuestras cabezas, por lo cual corrimos a otro sitio más seguro y esperamos que pasara el tifón; pero como el aguacero ya empezaba fuerte, nos recogimos a una casa vecina, aunque averiada en la cumbre la nipa; nos recogimos hasta pasar el golpe mayor de agua; a las dos y media vinieron a casa a ver los destrozos que había hecho, y ya permanecemos en ella hasta que era de día; en todo el día, el viento persistente y el agua también; no se pudo hacer gran cosa; pero en los siguientes, que nos hizo buen tiempo, se ha podido secar la colora, y en tres días pude cubrir la casa con poca ayuda de un hombre; no ha sido poco trabajo el buscar las planchas por el bosque; yo me quedé rendido de trabajo, así que ayer domingo, después de mis trabajos de cocina y gallinas, estuve durmiendo, descansando, pues estaba rendido, y todo el mundo está ocupado en arreglar las casas, pues son muchas las que se han caído; esta punta, que cogió de lleno, por los dos lados ha dejado rasado que da pena verlo.

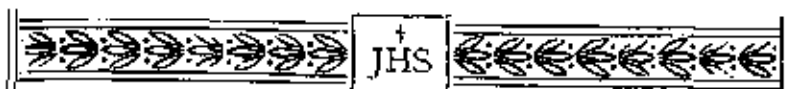
Como la cocina, al caer el tejado de nipa, quedó casi en su postura natural, yo hice lo que las gallinas: escarbar por los lados un poco, y allá me metí con mis pucheros entre las ruinas, pues ahora no hay operarios hasta que arreglen sus casas y cosas. El alcalde se portó bien; vino a ofrecernos su casa, y también la comida, si necesitábamos, y nos dejó un muchacho libre del trabajo del Gobierno para que nos ayude. Aquí estamos ahora ni fu ni fa, como suele decirse; ya hemos puesto capilla en casa, con el Santísimo. Como me dijo esta noche el P. que mañana iba el bote para Korreor, no he querido dejar pasar la ocasión sin escribirle a V. R., puesto que desde Enero no le he escrito. V. R. me dispense la tardanza, y ésta, que he comenzado después de los puntos de la me-

ditación, Dios sabe cómo va; en fin, todo sea para su gloria.

En comestibles no hemos tenido pérdida; sólo se mojó un poco de arroz y un poco la harina, pero la sequé bien, y los pollos van aprovechando; los pollos pequeños han desaparecido unos 14, y en vísperas de salir 2 P, y nada más. Al P. se le mojó todo lo que tenía en el cuarto; fué el de peor suerte.

Adiós, P., hasta la otra. En los SS. y OO. de V. R. me encomiendo H. y siervo en Cristo J.

JOSÉ MAURICIO GOJÉNOLA, S. J.



PONAPE

Ponapé y Octubre 12, 1923.

Srta. Laura Larroca y demás Congregantes de
San Estanislao, P. C.

Mis amabilísimas bienhechoras: De la alegría que recibí con su muy grata del 20 de Junio, no es fácil que se haga cargo quien no vive como por aquí vivimos.

Ya ven ustedes; casi cuatro meses ha tardado su carta; algunas, es cierto, vienen más pronto; pero otras tardan más; y menos mal cuando no se extravían. Y como las cartas son el único lazo de unión que nos queda con las personas que pueden comprendernos, pueden ustedes figurarse el gusto y la gratitud con que las recibiremos.

Me piden ustedes algo sobre esta isla. Mucho siento que me coja su petición tan agobiado de trabajo; por ahora conténtense con esa relacioncilla; otra vez irá cosa más interesante.

Digan a la M. Clairac, que no me es tan desconocida como ella piensa, que agradezco muchísimo sus renglones; que para el próximo barco, probablemente en Diciembre, le escribiré.

Espero con impaciencia los regalitos que mandan para mis pobres niños; y ya que ustedes son tan amables que me invitan a ello, me atrevo a indicarles la necesidad que tengo de una alfombra de 2,40 m. X 0,70 m, y de una estatuita de la Inmaculada, de 1 m. poco más o menos. Cromos algo grandes, con imágenes de la Virgen me vendrían muy bien.

Perdónenme, que estoy muy pobre. Ofrezco por ustedes veinte chaparrones de los que me suelen coger en el mar, y sudores con el sol.

Pidan por mí, siervo en Cristo.

LUIS HERRERA, S. J.

A las cinco de la tarde vino Santiago a decirme que su hija Isabel está peor. Pues voy al momento, le dije. Me replicó que bien podía esperar al día siguiente. No era yo de ese parecer; que por aquí se muere la gente con suma facilidad, y tengo firme resolución de velar a los enfermos en cuanto me avisen.

Tomé, pues, mi lámpara, y di orden a mi fiel Luis de armar al instante la canoa pequeña. Como el viento era recio, quise que viniera también Melchor, jovencito de quince años, para ayudar a Luis.

Salimos disparados entre las olas, porque estas ingeniosas embarcaciones van como centellas cuando el viento es fuerte. Luis, que es un excelente muchacho, iba contento: siempre lo está; pero más cuando nos toca poner rumbo a la isla de Yokois, de donde es su mujer y donde han nacido sus cinco hijos, cuatro niñas y un niño, más blancos de lo que por aquí se estila, y que en lo finos y graciosos no tienen que envidiar a ninguno. Además, íbamos a ver a Isabel, en cuya conversión tanta parte había Luis tenido.

Al saltar en tierra hubo que encender la lámpara, gracias a la cual, no me torcí un pie en ninguno de los cuatro puentecillos de anoncos por donde pasábamos, y puede escalar, con menos riesgo de despeñarme, la guía y salvaje torrentera que conduce a tres ranchitos muy predilectos míos. Porque el despeñadero aquel remata en una meseta poblada de hermosas piñas, donde se han puesto a vivir tres familias procedentes de la isla de Nge-tik. No es de maravillar que tenga yo cariño a esta buena gente: veintiuna personas he bautizado entre las tres familias. Por eso trepo con gusto por aquellos peñascales, aunque sea en noche tan cerrada como la que voy diciendo.

Oíase a nuestra izquierda el rumor de la cascada, que, sin duda, en un tiempo bajó por donde nosotros subíamos. Luis llevaba la lámpara y yo un fuerte bastón, gracias al cual pude ganar la cumbre sin desperfecto de mayor cuantía.

No quise llevar el Santísimo, porque otra vez, bajando aquel mismo derrumbadero, también de noche, se me había caído el porta-viático por entre las piedras; gracias que ya iba purificado. Llevaba sólo la santa Unción.

Se adelantó Luis a dar aviso de mi llegada para que las mujeres se vistiesen con decencia. Una vez en la casa me fui derecho a la cabecera de la enferma, sin antesa-

las, ni cuchicheo, ni advertencias impertinentes, ¡es sublime la sencillez con que acude la santa Iglesia en busca de estos pobres tan olvidados del mundo!

Estas escenas son, poco más o menos, las mismas en todos los casos; en torno del enfermo multitud de mujeres, de las cuales, para una que ayuda, cinco estorban; niñitos dormidos por todos los rincones, que hay que ver de no pisarlos; otros, lloriqueando o mamando o gateando de acá para allá en cueros vivos; y no suele faltar alguno que, viendo por primera vez las barbas del misionero, corre aterrorizado y dando gritos a los brazos de su madre.

Isabel estaba grave: tendida en el suelo sobre una limpia estera de palma, vestida con una bata nueva, y juntas, modestamente al pecho, las manitas bronceadas. Puesta una rodilla en tierra, la pregunté si quería confesarse, y me respondió al momento, mirándome con sus ojos negros como la noche:—Sí, padre.

Mandé despejar la habitación; y grandes y chicos, cada uno por donde pudo, se salieron al campo.

Vueltos a entrar todos, la dije:—Mañana te traeré el Santo Viático. ¿Quiéres recibir ahora la Extremaunción?—Sí, Padre. Y todos lo oyeron, empezando por los padres de la enferma, como la cosa más natural; y nadie me tiró de la sotana, ni se espantó, ni dió gritos ni me llamó imprudente. Bienaventurados los pobres de espíritu, porque de ellos es el reino de los cielos.

Administrada la Unción, me despedí, prometiendo volver con el Santísimo a la mañana siguiente.

Aprovechando la luz de mi lámpara, se vinieron conmigo tres niñitos de seis a ocho años, que iban a dormir a un rancho próximo. Entre ellos iba Jesús, a quien yo había bautizado tres meses antes y dándole la primera comunión a los cinco años y medio; se despidió de mí cariñoso y alegre, como acostumbraba, y nosotros echamos por el precipicio, llevado yo medio en volandas entre las tinieblas, por Luis y Melchor, que me tenían uno de cada brazo. Ellos, descalzos, se hacen como cabras a las piedras; yo, con mis zapatos rígidos y un pie bien hinchado, no daba paso en firme, y a no ser por aquellos buenos chicos, me hago trizas más de una vez.

Volvíamos a cobrar la canoa, y con alguna dificultad, por estar muy baja la marea y ser la noche muy oscura, sorteando escollos y arenales, llegamos al canal y luego a casa.

A la mañana siguiente me llamaron para otra enferma; la llevé el Santísimo y la Unción, y luego me embarqué con Jesús sacramentado en busca del nido de águila donde vive Isabel; no sin dar antes la comunión a Juliana la ciega y a una sobrinita suya, que están enfermas en una choza junto al embarcadero.

No permití que se izara la vela, por ser muy impetuoso el viento y no ponerme a peligro de dar vuelta llevando al Señor.

Trepamos felizmente por la vieja cascada y dimos a Isabel el Santo Viático. Al pasar junto al rancho donde me despidió Jesús la noche antes, me avisan que éste se ha puesto enfermo. Entré y le vi echadito sobre las tablas, y junto a él, su madre María del Pilar y su hermana Esperanza, bautizadas también por mí no hacía mucho.

No me pareció cosa de cuidado; sin embargo, confesé a aquel angelito. A las dos, ya de vuelta en casa, se me presentan dos jóvenes, por cierto protestantes.—Jesús ha muerto, me dicen.—¿Es posible? ¿Cuándo?—Como a la hora de salir usted de allí.

Al pronto me ocurrió decirles que le enterraran ellos y que al otro día bendiciéramos la sepultura; pero pensé después que, siendo todos los de la familia cristianos tan nuevos, sería bueno extremar con ellos las pruebas de cariño y dar de paso un poco de edificación a los muchos protestantes que hay por allí, y, por tercera vez, en menos de veinte horas, emprendí la penosa excusión.

Cuando llegué a casa del difunto, aquello era un mar de gente como aquí se estila; unos, a hacer la caja de un trozo de canoa vieja; otros, a abrir la sepultura allí mismo, entre los árboles y las matas de piñas; niños y mujeres estorbando por todas partes. Mariano, el padre de Jesús, sentado, triste en un rincón, y María Pilar, su mujer, limpiando con un pañito la boca y narices del cadáver.

Estaba monísimo el inocente; lo rápido de la enfermedad no había podido alterar sus facciones correctas y agraciadas, ni el moreno intenso de la piel daba lugar a palidez en rostro y manos; sobre la camisita blanca tenía al pecho un crucifijo y dos estampas y la medalla del Sagrado Corazón, con primoroso cordón azul celeste, recuerdo del día feliz de su bautismo, de aquel día que estará bendiciendo por toda la eternidad, porque en él se le dio la gracia santificante que no perdería ya y que a los dos meses le franqueaba las puertas del cielo. Dios haga que todas las lindas medallas con cordón azul que me envia-

ron las celosas alumnas del Colegio del Cerro de la Habana vayan teniendo el mismo feliz destino de ir a custodiar en la tumba cuerpos de predestinados y a dar fe de que lo que allí se guarda es hacienda de Cristo y de María.

—¿Qué dijo antes de morir?, pregunté.—Rezaba mucho, me dijeron, y pedía que le llevasen donde el padre. El pobre venía siempre con tanto gusto a la casa de la Misión...

Al día siguiente vinieron a comulgar los padres y hermanos de Jesús y Luisito, niño de nueve años, de quien ya he hablado otras veces. Luisito había sido el ángel del pequeño Jesús, preparándole en la doctrina y sirviéndole de padrino el día que se bautizó.

El pobre Mariano, después de confesarse, me entregó para una misa dos yens y medio, seguramente todo lo que tenía, porque tiene muy poco; y por eso, cuando Jesús venía los domingos a la iglesia, en vez de la camisita que traen casi todos, le veía yo encubrirse el desnudo cuerpo con mal retazo de percalina, que sería algún taparrabos de su padre.

Jesús fué el regalo en Pascua que me hizo el Señor, como en Navidad me había regalado aquel otro Jesús, anciano de mucha edad, que, bautizado el 28 de Diciembre, volaba a la gloria el 1.º de Enero, llevando inmaculada la estola de la inocencia.

Bien sabe el Señor cuánto le agradezco estos obsequios, y cuán por bien pagado me doy con ellos de las pequeñas molestias que me ocasiona el apacentar este rebaño.

LUIS HERRERA, S. J.

†
JHS

Ponapé, 23 de Junio de 1922.

R. P. Superior.—P. C.

Truk.

Muy amado en Cristo P. L. de Rego: Aprovechando la estancia y regreso de este vapor de guerra, escribo a V. R. con mucho gusto esta hoja edificante sobre el modo cómo han celebrado estos pobres isleños la fiesta del Amor, la fiesta del Corazón de Jesús. Hacía días que el Padre había avisado sobre la conveniencia de limpiar los caminos o vías que rodean a la iglesia y unen a la casa Misión. Todos, más o menos solícitos, acudieron por turno y por distritos o islas a cumplir la voluntad. Los de Chocois (oriundos de Mortlok) son los que más en número y por más tiempos acudieron a la limpieza. ¡Da gusto ver ahora las diferentes avenidas de la «finca de la Colonia», tan limpias y tan rectas que parecen verdaderas carreteras o calles! El jueves 22 por la tarde se notaban en diferentes direcciones y hacia la iglesia, a pesar de los grandes aguaceros que cayeron, grupos de familias, que con sus hatillos a cuestas, incluso los niñitos de pecho sus madres, que iban y venían ¡Pobrecitos; esto es consolador, ver la avidez con que acuden de tan lejos, dos, tres y más horas, las vísperas de las grandes fiestas! Y allí traen todo su ajuar, todas sus ropas, todas sus riquezas. Tan contentos, tan resignados, tan conformes, a dormir veinte o treinta familias juntas debajo de un tejado de nipa o de un alero de nuestra Casa Misión. No hay viviendas bastantes en la Colonia para tanta concurrencia.

Y todo para celebrar dignamente la fiesta del Corazón de Jesús, honrar al Señor, purificar tranquilamente sus almas en la confesión y comulgar limpios y puros con la mayor alegría. Verdaderamente que en el cielo habría gozo especial al contemplar la sencillez y el fervor de estos piadosos y desamparados isleños en esta noche, como le decía yo al P. Herrera. Y que mañana el Corazón de Jesús se gozará con ellos y tendrá de seguro sus delicias particulares al verlos confesar y comulgar tan contritos

y tan fervorosos; acompañándole y vitoreándole y confesándole como Dios y como Hombre-Hostia en la procesión, que fué de lo más devota y conmovedora.

A las tres y media nos levantamos. Inmediatamente el Padre ya tenía gente para confesar; a las cinco y media primera tanda de Comuniones (para los que tenían que ir al trabajo o tenían que hacer). A las seis y media, segunda vez comunión; comulgaron unos 140 en las dos veces. A las seis, repique general de campanas; a las ocho y media, misa en el altar del Corazón de Jesús, y a continuación formación de la procesión; 18 niños y jóvenes vestían de acólitos; grupo precioso que no envidia a los mejor presentados en España, distribuidos del modo siguiente: tres con el guión o cruz, tres con un estandarte del Niño Jesús, cuatro con dos incensarios y dos navetas, seis alumbrando al Señor y dos ayudantes de misa. ¡Qué lástima de no haber sacado una instantánea de esos escogidos niños! Hay que ver la compostura y lo bien que contestan y pronuncian el latín. Estos son todos discípulos de uno que V. R. conoce. Como no teníamos palio, de la noche a la mañana, hicimos uno hasta con ínfulas de artístico. Y hete convertido en sastre, y no como el H. Mancera; lució y no se echó de menos nada. Un altar se aderezó en la entrada de la Casa Misión, sencillo, pero de gusto silvestre o de campo. El recorrido fué desde la iglesia, por el camposanto, a nuestra casa, y hecha una visita y cantada una antifona, subimos por la derecha de la iglesia y medio de la finca a la plazuela de la iglesia. Todas estas calles estaban perfectamente alfombradas con ramos, ropas y flores, de modo que era de un aspecto encantador, y me hacía recordar los tiempos de fervor de mis provincias en que se hacía cosa parecida. ¡Gloria al Corazón de Jesús!, que en el último extremo del mundo hay corazones que le quieren y le aclaman como en tiempo de su vida mortal.

La procesión iba en este orden: 1.º, los niños, precedidos de la santa Cruz parroquial; 2.º, las niñas y un estandarte; 3.º, los músicos o cantores (que cantan al oído); 4.º, los acólitos; 5.º, el palio, llevado por cuatro distinguidos y nobilísimos y prácticos católicos isleños; 6.º, el Señor llevado por el Rvdo. P. Luis Herrera, dos acólitos que le asistían y dos incensarios que no cesaron de venerar al Dios-Hombre-Hostia; 7.º, los hombres en perfecta formación, y 8.º, las mujeres. Todo el recorrido se hizo con mucho orden, compostura y devoción, teniendo que

agradecer al Señor el buen tiempo y sol resplandeciente que nos acompañó, a pesar de las amenazas del día anterior y de momentos antes. Todo el acto duró de ocho y media a diez y media a. m. ¡Sea todo a la mayor gloria de Dios y del Sagrado Corazón de Jesús! Doy todo por bien empleado viendo a manos llenas el fruto y el movimiento de la gracia. ¿Qué hay de la aparición de la Virgen en Truk? Espero detalles.

El P. Herrera, incansable; tiene ahora siete infieles instruyéndolos; mayores, viejos, padres e hijos. ¡Qué dóciles y qué buenos! Estudian la doctrina como niños aplicados. Yo temo que el Padre se agota si no le envían alguna ayuda pronto.

Y ¿qué hay de Félix el músico? Todo el mundo le esperaba y sus paisanos de Mortlok sobre todo. Hasta se le envió la vinta de casa al vapor para traerle. Que venga sin falta el próximo vapor, y mande V. R. escrito el arreglo para que no se cambie. La novena del Corazón de Jesús la he hecho con el mayor fervor. Haga V. R. que consiga del Señor lo que le pedí.

Recuerdos al H. Mancera. Me encomiendo en los SS. y OO. de V. R.

Afectísimo e ínfimo s. en Cristo Ihs,

FRANCISCO DE P. BURZACO, S. J.

NOTICIAS DE LAS CAROLINAS

*Carta del R. P. Castro
al R. P. Alonso.*

Muy amado en Cristo P. Alonso:

Estamos tan aislados del resto del mundo y tan sin comunicación, aun con los nuestros, que una carta como la de V. R. nos hace gozar mucho. Sólo que son pocas las que llegan, permitiéndolo así Dios N. S. para que, apegados a estos pobres indios, nos consagremos a su bien solamente.

Poco sabemos de las demás islas; estamos tan distantes y con tan pocos medios de comunicación, que sabemos de ellos menos que de España. Ganas tengo de que a alguno de por estas islas se le ocurra publicar alguna revista que recoja noticias que lleguen al conocimiento de todos. Mucho animaría a los de por allá, pues esto tiene sus trabajos, pero también sus encantos para los que tantas veces hemos deseado el tercer grado de humildad.

Nuestra vida se reparte en los dos ministerios de conservación y propagación de la fe. El primero lo ejercitamos en nuestras iglesias, que resultan parroquias pequeñas, cuyos cristianos giran alrededor de 500; tenemos todos los actos del culto que en una parroquia de España, y en este sentido somos párrocos más o menos viejos y de más o menos barba.

Muchas peripecias nos ocurren como párroco, y el cumplimiento de nuestros deberes lleva bastantes trabajos, por lo dispersos que están los cristianos; alguno de los míos está a seis horas de binta o piragua. Figúrese cómo un enfermo, a estas distancias, se lleva un par de días; a veces, las circunstancias del clima ponen su piedrecita en nuestros trabajos, pues o hace calor o llueve mucho. Pero, en fin, vamos haciendo lo que se puede y sosteniendo a estos cristianos, para que no se marchen al protestantismo, que aquí tienen muchos pastores y muchas capillas; no se duermen, y nos disputan bien el te-

rreno. Ellos nos llevan ventaja en lo humano, pero no cuentan con la gracia como nosotros. Fuera de los domingos, son pocos los que vienen a la iglesia, pues los pobres no pueden por la distancia. Hacemos los primeros viernes de mes; he consagrado esta cristiandad al D. Corazón, según lo hacía en los pueblos de España. No pueden ser piadosos, porque les falta cimientó, pero practican a su modo y según pueden. Frecuentan algo la confesión, pero encuentran gran obstáculo en esa facilidad con que los casados se separan y los solteros realizan diabólicas uniones. Esto nos da qué hacer.

En cuanto al segundo ministerio, nuestra labor es lenta; me refiero a esta isla, pues no sé lo que pasará en las demás. Son pocos los que hay aún infieles; son todos protestantes, pero no como los de Europa. Tienen, me parece, seis o siete capillas y sus respectivos pastores, dirigidos por un pastor protestante japonés. La conversión es individual, y hasta ahora bien podemos asegurar que Dios N. S. nos ha traído a los que hemos bautizado; ellos se han ido presentando, y si los hemos ido a buscar, han cedido pronto a la gracia de Dios. Cuando nos fijamos en los que son del montón, no nos hacen contra alguna los protestantes; no así cuando son de alguna significación entre ellos; bien lo he experimentado ya dos veces, cuando he querido subirme a mayores. El primero en quien puse mis ojos fué un joven indio listo y maestro de la escuela japonesa; por su destino me urge estar en paz con él, pues así los niños pueden hacer los primeros viernes y disimula sus faltas por falta del culto... Era hijo del segundo jefe del reino en que yo estoy, sectario y de cuenta. Al llegar a Anak le bauticé a una hija de doce años, y esto no lo llevó muy a bien, pero se calló. Cuando después vió que aspiré a bautizar a su hijo, el desagrado fué grande. Hablé con el joven maestro, quien convino en ello, quisiera o no su padre; encomendamos mucho el asunto al D. Corazón y no descuidamos la vía diplomática, esto es, amigos que le hablaran, algún presente de tabaco... Por fin, se fijó el día del S. Corazón para el bautizo; enterados los protestantes, hablaron con el padre, quien dió su palabra que no lo haría; el joven vino en mi busca, y me dijo que lo hiciéramos cuanto antes; lo vi razonable, y dos días después se bautizaba a las cinco de la mañana. No pude dar mucha publicidad, pero vinieron, no obstante, muchos a comulgar aquel día; dejo a su consideración la rabia del padre y de los protestan-

tes. A los dos días fui a desagraviar al padre, a quien propuse el bautismo; claro que de ningún modo aceptó, y mucho menos la india que está con él, sectaria de las finas.

Como me fué bien en esta escaramuza, entré de lleno en deseo de consagrarme a las alturas, sin fijarme en los mareos que esto produce. La isla está dividida en cinco reinos: cada reino tiene un primer rey, y otros dos como reyes, además de un segundo jefe que influye mucho en el rey, una especie de admonitor. Los cinco primeros reyes son de mucha influencia en sus reinos; cuatro son protestantes, y uno solo católico. Parece consigna de que los primeros reyes sean protestantes, pues saben que, hechos católicos los reyes, todo el reino se convertiría. Mi reino es el V. El segundo jefe, ese sectario padre de la niña de doce años y del maestro de escuela que digo antes que había bautizado. Pues bien; murió el rey, que era protestante. Este reino es la mitad protestante, y de lo más rabioso. Muerto el rey, se me ofreció trabajar por el futuro, y no desperdicié la ocasión. Primero me aseguré sobre quién sería nombrado; viendo que sería uno que está con un católico del tiempo de los Padres españoles fui a visitarlo, y lo primero que vi en la casa fué un cuadro del S. Corazón que tenía puesto. Sin duda que Brígida, la mujer, lo traería al realizar su diabólica unión. Esto me animó, y así que, después de los saludos de rúbrica, con mi media lengua entré de lleno, diciendo que era necesaria su conversión, pues un rey necesitaba del auxilio especial del cielo. Díjome que lo deseaba, pero que convenía esperar a su nombramiento sin decir nada. Lo creí prudente, y me retiré con mi obsequio de plátanos y piñas. Pasó un mes, y salió rey entre los varios candidatos. Seguidamente le mandé un cristiano para que le saludara en mi nombre y le regalara un buen puro, anunciándole mi visita para el 15 de Julio a. m. En efecto, fui y me recibió como rey, es decir, de pantalones y camiseta, sentado y acompañado de la Brígida. Hablamos del bautizo, y se convino que sería el día 31 de Julio, fiesta de N. S. Padre.

Los cristianos del reino se entusiasmaron, se organizó una Comunión general de los cristianos, misa cantada por un coro de indios, adorno de la Iglesia, bandera sobre los cocos y después de concluida la parte espiritual y de desayunar los reyes en la portería de casa y un ratito de gramófono, se lo llevarían los cristianos para festejar-

lo con un banquete. Los cristianos se dieron prisa en hacerse trajes. Todo se organizó bien, y llenos de consuelo, esperábamos el día 31. Entretanto, se cruzarían de brazos Satanás y los protestantes... ciertamente que no. El segundo jefe, sectario de veras, fué en seguida a decirle que de ningún modo se haría católico y que, de haberlo sabido, no le hubiera nombrado rey; los protestantes con sus pastores fueron y él les dijo que se haría católico, porque los católicos van al cielo. Esto los exasperó. Mandóme un recado para que fuera a ver al Policeman japonés, autoridad local; fui en seguida y me aseguró que no había dificultad por su parte. De allí marché a ver al rey, quien se ratificó en su propósito.

Católicos y protestantes trabajábamos en nuestro sentido. El 27 viene un cristiano de parte del rey para decirme que, según aviso oficial, tenía que estar en Kolonia el 31 a. m., y que no podía venir. Ya empezó el demonio con sus tretas; díjele que fuera y que le preguntara si podía venir el 29; el cristiano vino diciendo que podría. Se circularon avisos por toda la cristiandad y se dió impulso a los preparativos. El 28, a eso de las dos de la tarde, vino un cristiano a decirme, de parte del rey, que deseaban dormir en una habitación que tenemos cerca de la iglesia. Ellos viven a unos tres cuartos de hora de la iglesia; les contesté que accedía con mucho gusto. Aquella tarde se veía un movimiento extraordinario; los cristianos de las pequeñas islas de este reino venían a pernoctar y a confesarse; unos se dedicaron al arreglo de la iglesia; otros a poner banderas. Yo toda la tarde hasta las siete, en el confesonario; a las ocho, recibo una carta del segundo jefe, diciéndome que el rey no venía porque él y los suyos no querían; dejo a su consideración el efecto de la carta. Llamé a un cristiano, jefe de barrio que sabe castellano, a quien comuniqué la noticia que en breve llegó a conocimiento de todos. No sé, cómo en tan pocos minutos, se pudieron reunir todos los hombres, armados de sus descomunales cuchillos, sin ropa y en grupos rodeando mi casa. Yo paseaba por la galería viéndolos y delante de dos indios que esperaban al extremo de dicha galería de mi casa mis órdenes para obrar. Una palabra mía, y aquellos hombres se hubieran lanzado al camino, yendo en busca del rey aun a costa de sangre.

Hubo un momento que me sentí un Felipe II o un Kaiser, carísimo. Concluí por decir que dos vayan a decirle nuestro disgusto, y como todo está dispuesto, mien-

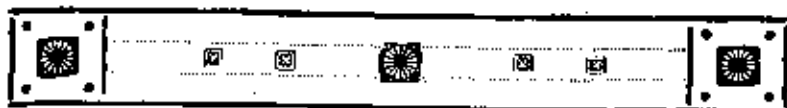
tras los demás se retiran a dormir. Fueron obedientes, retirándose a sus chozas mientras dos iban a la residencia del rey. Se conoce que Dios Nuestro Señor dió facultad a Satanás sobre las nubes en aquellos momentos; pero ni la abundante lluvia detenía en su reunión a los cristianos. ¿Qué había pasado? El segundo jefe, que vivía cerca del rey, vigilaba como buen centinela, y en el momento oportuno se presenta con los protestantes diciéndole que de allí no se movía; claro que el pobre desistió de venir. Si en aquella ocasión van los cristianos, se plantea una guerra que hubiera costado mucha sangre. Los dos cristianos que fueron no le pudieron hablar; todavía, a las tres de la mañana, fueron dos cristianos por el rey, que se acobardó con el temor de la guerra.

El 29 tuvimos la Misa que parecía de duelo; comulgaron unos 70 que yo había confesado la tarde anterior, y durante el día a nadie vi, pues se reunieron en grupos a comentar el suceso y gastar las viandas que tenían preparadas para el banquete.—Y alguno estará diciendo: ¿qué hacía entre tanto la autoridad? Sin duda que estaría en su casa, que está situada cerca del segundo jefe y capilla protestante. El 30 viene un cristiano de parte del rey, diciendo que él y otro lo llevarían el 31 a Kolonia, y que en lugar de volverse a su casa se quedaría en la del cristiano cerca de la iglesia, y que el martes temprano se bautizaría. Pero el demonio no se durmió. A la mañana siguiente, y a la hora de tomar la piragua, se le presentó el segundo jefe con otro de confianza diciendo que ellos llevaban al rey. Allí ya no cabía más razón que la del cuchillo, que, por fortuna, no vibró, pues los cristianos cedieron. Claro que el segundo plan vino también abajo.

Pasaron dos o tres días, y recibo un volante del Policeman japonés, diciéndome que me personara en su despacho. Fui en mi piragua, y ya me esperaban el Polisman, el rey, el segundo jefe, tres protestantes y tres católicos. Hablé con el Polisman, a quien del mejor modo posible dije que viera que éramos llamados por el gobierno de acuerdo con la Santa Sede, viniendo de muy lejos a costa de muchos sacrificios para ayudar a los cristianos y a los que quisieran hacerse; que los católicos se hacían protestantes y nosotros no reclamábamos, pidiendo hicieran lo mismo los protestantes, si alguno de ellos quisiera hacerse católico. Le pareció muy bien todo y comenzó el segundo jefe conmigo. Una hora duró la sesión; con mi media lengua me despachaba bien; puse mi

mayor empeño en que el rey confesase de plano, y unas diez veces dijo al Polisman que él quería de corazón hacerse católico, pero que no le dejaba el segundo jefe; cada vez que esto decía el rey, el segundo jefe rabiaba y me decía: «que vaya a bautizarse si quiere hoy, pero mañana voy con todos los protestantes de la isla a pelear con los católicos. Esto lo dijo muchas veces oyéndolo la autoridad. Dijo que no se bautizaba porque era costumbre en Ponapé que el rey no varíe de religión sin permiso del segundo jefe, y que él no lo daba. Acudí entonces a los católicos para que me ayudasen, y dos callaron, y el que habló fué para dar la razón al segundo jefe. Una hora duró mi batalla. Dicen los católicos que me ofendió mucho, pero no me defendieron. Yo algo entendía; pero como hablaba enfurecido y muy de prisa, a pesar de que yo le rogaba se tranquilizase, no podía cogerle todo. Me echó en cara que le había bautizado dos hijos sin su permiso. Yo le dije que con gusto bautizaría a los demás si iban a la iglesia y querían, y que luego él podía ir a matarme si le parecía bien. En fin, en vista de aquel desamparo oficial y particular, después de decir al rey que siguiera firme, me despedí del Polisman, que me dijo por lo bajo: «Después lo permitirá» y subiendo en mi piragua, que estaba muy próxima a la orilla del mar, pensaba para mí: qué paletos; ¿por qué en media hora no me han enviado al cielo?

Bueno, ¿y qué ha hecho después V. R.? Me preguntará. Acudir a la vía diplomática, comenzando con el D. Corazón y después con el Polisman, a quien mando hoy mismo un buen jamón de un cerdo que he matado. Esta me pareció muy buena reclamación. Ayer me mandó el rey un presente de plátanos y piñas, diciéndome el criado que seguía firme. Yo le envié un presente de tabaco. Me dicen que el segundo jefe está algo más propicio. Hace algún tiempo me pidió una camisa, y no se la di porque no anda uno muy allá de ellas; voy a ver si dándole tela para una le aplaco. Estoy también al habla con el tercer rey, que desea hacerse católico, y, sobre el cual, el dos no tiene poder; si lo consigo creo que el primer rey se animará; con frecuencia le envío emisarios para que no desmaye; en fin, que ha de pulsar uno más teclas en estas tierras que las que tiene un órgano. ¿Se bautizará por fin? Creo que sí, porque al D. Corazón le interesa más que a mí, y no llevará mal golpe el protestantismo en estas islas, que es donde está más rabioso. El D. Corazón quiere



Toloas—Truck—Carolinas.

Agosto de 1921.

Reverendo P. José Panizo. Madrid (Chamartín).—P. C.

Amadísimo en Cristo P. Rector: Como bienhechor y entusiasta de esta Misión, pide el agradecimiento que escriba una cartita a V. R., esperando que, tarde o temprano, según lo prometido o ilusionado, nos veremos por estas lejanísimas, pero benditas islas. Ese día tocaremos la Marcha Real, que la cantan estos indios. Al Hermano que está en Saipán de las Marianas se la tocó en un violín un chamorro en la misa de renovación de votos, y dice apenas se conocía, con los repiqueteos que le puso. Hay islas para todos los gustos: solitarias, animadas, comunicadas, aisladas (reduplicative), montuosas, llanas. Y si nos dan las Marshall, que son 32, no digo nada; ya tenemos orden de evangelizarlas transitoriamente; allí todos chapurrean el inglés. ¡Conque ánimo! Pero todo el que quiera venir, haga la prueba de comer arroz por la mañana y noche y galleta de marinero por un mes, y vea qué tal. Ahí le irá muy mal y aquí muy bien, por gracia de Dios. De modo que mejor es no hagan prueba. El vino blanco o incoloro es agua de lluvia. Lo demás, incluso fruta, cuando la regalan, que es rara vez, y tan buenos y frescos. El clima muy soportable con las brisas; pero en echando andar se rompe a sudar copiosamente. Eso sí, algunos kilos ya hemos perdido todos; pero se anda más ligero, y no se siente hambre, aunque sí alguna debilidad. Los indios no aspiran a más que estar tumbados, y realmente se siente en seguida esa propensión, pero más mérito en vencerse. Aquí trabajando algo por la mañana, por la tarde tumbarse, y por la noche a encantar cigarras. Van ustedes a ver; además del catequista tenemos un chico indio de nueve años, a quien el H. García enseña con su paciencia a ayudar a Misa; vive al lado de casa, y no hay quien le apee de la rr doble «ad altarre».

Un día, al anochecer, se pone a dar palmaditas muy suaves y a cantar con un sonsonete una canción de muchas rr, mirando al espacio. ¿Qué haces, Domingo? «Iwe wa kaas muan kisikis, me feido makurei», pues yo la hablo al animal pequeño (cigarra) y él viene a mi cabeza; y, en efecto, al momento se cogió de la cabeza una cigarra, y se repitió la faena dos veces. La música no pasa de do, sí, do sí. No bastan ni las palmaditas solas ni la canción sola. Se probó, y, en efecto, no vino la cigarra. Andan los indios descamisados y rotos los días de trabajos; pero el domingo se ponen todos muy majos y usan perfumes, peinetas encarnadas, incluso los hombres; pendientes de media luna dorados y coronas de flores en la cabeza, y así entran en la capilla. A los hombres les gusta mucho el traje blanco, a las mujeres color naranja; los pequeños traen una blusita larga. A los chicos les doy tabletas azucaradas que hacen los japoneses, y vienen corriendo a cogerlas, y hay uno muy célebre, llamado Abel, que, cuando estoy dando a los demás, viene él y me coge más con mucho sosiego, y luego se sonríe. ¡Ingau Abel!, dicen los otros. ¡Picaro Abel!

Los cristianos, en su pobreza, nos ayudan lo que pueden. En Saipán compusieron la mitad de la casa de los misioneros con tablas y cinc que ellos pusieron y su trabajo, y, últimamente, con materiales que les traje del Japón, en un día se presentaron tantos a trabajar, que concluyeron toda la otra parte. Regalan allí gallinas, huevos, leche y fruta en abundancia, y aquello es las vacas gordas. Las Carolinas son muy pobres, pero aquí nos arreglaron el techo de la capilla, y les dimos una arroza-da. En Morlok están reconstruyendo la capilla derribada por el tifón, y la hacen de piedra y barro, todo gratuitamente, y eso que pasan hambre, y algunos han emigrado. El ciclón, por un lado, que devastó las islas, y la enfermedad del árbol del pan, que llaman rima, y es como la patata, del tamaño de una calabaza pequeña, es la causa de su escasez, aunque pronto desaparece.

El P. Castro está mal de una llaga en la pierna que le causa muchos dolores y la tiene muy hinchada. Le vieron cinco médicos japoneses, y uno dice que le curará, pero es poca la mejoría, y todos creen que quedará inutilizado para ministerios que exijan caminatas como en estas islas.

Escrita esta carta, recibí radiotelegrama que ya está bien y puede continuar a Dios gracias.

El P. Herrera, que está en la misma isla, se ha quedado muy sordo de los dos oídos, y se ve muy mal para aprender y entender la lengua. Avisa que ya está mejor, Deo gratias.

El P. Tarragó no contaba en Guinea con la huéspeda de andar a caballo, y se le ha reproducido la hernia, de tal modo, que han telegrafado a Roma debe ser substituido.

El H. García ya está mejor, aunque débil; tiene dolores de cabeza, y no sé lo que dará de sí. De Saipán tuve que traerlo a Truck, pero quizás vaya pronto a Ponapé a ocuparse del catecismo, que es lo propio para él.

Los demás gozan de buena salud, según frecuentes cartas que recibo. El H. Mancera cumplía para sus votos el día de la Asunción; avisé hace dos meses, pero no sé nada. Le ruego avise al P. Socio. Esta isla de Toloas en Truk resulta ser la Atalaya de la Misión, pues no solamente por los barcos de correo, sino por los buques de guerra, goletas y botes de vela, estoy en frecuente comunicación con todas las islas. Aquí reside el Gobernador general, y tenemos potente radiografía que me pone en comunicación con el mundo y las islas. Lo que falta es una capilla decente, pues la que hay es de caña y el suelo de arena. A ver si hay quien envíe siete mil pesetas que cuesta una de madera y se pagará con cielo.

Aquí tiene, pues, las noticias que le agradecería comunicara a los Hermanos de Madrid y a ese Colegio del Sagrado Corazón, cuyas alumnas contribuyeran con limosnas, lo mismo que las de Caballero de Gracia y Leganitos. También las M. Calatravas (paseo de Rosales) nos regalaron muchas cosas que nos están sirviendo muy bien, y lo mismo las Esclavas y Reparadoras, a quienes todas ofreciéndose ocasión, conviene manifiesten nuestro agradecimiento, como a todos los bienhechores, que todos, como Pepito Vigil, el alumno de Areneros, que nos envió 25 pesetas, tengo escrito en el álbum para pedir por ellos y sus familias, y mucho más en el corazón. Dios se lo pague y su Santísima Madre.

Saludo afectuosamente a todos con los HH. García y Mancera.

Se encomienda en sus SS. SS. y OO. su ínfimo h. y s. en Cristo,

SANTIAGO LÓPEZ DE REGO, S. J.

†
IHS

*Carta de un chamorro, Francisco de Borja,
al R. P. Santiago López de Rego.*

Al R. P. Santiago López de Rego. —Truk.

Mi inolvidable Padre: Después de saludar a usted con el cariño de Padre, tengo el gusto de decirle que me alegraré infinito si al llegar ésta a sus manos le encuentra con la más completa salud, como nosotros en ésta, siempre de igual beneficio (Dios mediante).

Padre: La capilla ya está para concluir; a último del presente mes será concluida toda. Le pondré el nombre de usted, en memoria de usted, el primer Padre español que llegó en esta isla de *Angaur*.

Será como ésta:

Capilla de Santiago.

Dispénsame, Padre, por esta petición: si le es posible darme un par de libros en español, agradeceré con toda mi alma. Si es así, esperaré en la otra proporción. Espere con ansia contestación su seguro servidor, que besa sus pies. Dios guarde a usted muchos años.

FRANCISCO DE BORJA

Angaur, 13 de Mayo de 1921.

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* *

Aquí tienea la agradecida carta de un chamorro o mariano, que es como el capataz de trabajadores en las minas de sulfato de Angaur, y catequista. Son unas 16 familias de las Marianas, y suman 108 católicos. Se tarda de ocho a doce horas en barco de vela de Palaos, y ya las visité y dijo Misa el P. Llera. Hubo 34 bautismos, un matrimonio y 30 confesiones. Dicen tienen mucha fe. Un rasgo de afecto a España (son mestizos de españoles) fué el enseñarme una postal con los retratos de SS. MM. el Rey y la Reina, y que tienen en sitio preferente. Cuando

estuve allí, improvisaron un altar y rezamos el Rosario *todos* en español; cantaron el «Adiós, Reina del Cielo», y me acompañaron cantando hasta los rails de las vagone-
tas, en una de las cuales, plana, pusieron los japoneses dos bancos, invitándonos a subir al P. Guasch y a mí; y luego, los chicos chamorros, con gran respeto, los empu-
jaban llevándonos. Al despedirnos, todos se echaron a llorar, y cuando yo les indicaba que si tenían qué hacer no se detuvieran por nosotros, contestaron emocionados: «Hoy no tenemos nada qué hacer, más que mirar a los Padres, que tanto tiempo sin ellos, no se harta uno de mirarlos.» Nos hicieron café, y con leche de coco nos ob-
sequiaron; aunque querían traernos huevos, no lo con-
sentimos.

Por un chamorro que pasó por Truk les envié una es-
tampa grande del Apostol Santiago, de unos 50 centíme-
tros, que no sé quién me regaló en Madrid, y la metí en
el baúl, y un Kempis, que sin duda les gustará mucho.
Me escribe el P. Llera que, además de la Capilla, está
haciendo una casita para cuando vaya el Padre de
Palaos.

Díganme ustedes si no ha de querer uno a estas gen-
tes, que solos, sin Pastor, aman su Religión y sus Padres
del alma, y estiman ese bien mucho más que los que vi-
ven entre iglesias y sacerdotes. ¡Con qué hambre y de-
voción recibieron al Señor Sacramentado! En fin, ¡los
últimos van a ser los primeros!

De todos h. y s. en Cristo,

P. REGO, S. J.



Una familia piadosa.



Toloas de Truk (Carolinas). P. C. 22 Octubre 1922.

Amadísimo en Cristo P. Valdecasa: Escribí ya a V, R., alegrándonos muchísimo siga con el cargo de nuestro Procurador.

Repito que si regalan sellos, papel de estaño, opúsculos en español, libros que no hayamos pedido y baratijas que juzgue no son de utilidad, agradeciéndolo mucho, pueden repartirlas por ahí o enviar a otras Misiones (sin decir nada a los donantes, pues yo las acepto, y luego las regalo donde se pueda hacer mayor provecho). Como aquí habitan chozas, todo lo que no sea de metal inoxidable se pierde y pudre. Aquí aprecian los rosarios más que nada; medallas, crucecitas, y luego sus camisetas larguitas, hasta la rodilla; pantalones y batas de niñas y adultas, hasta los tobillos y cerradas al cuello; también agradecen mucho los chicos unos calzoncillos cortos, a modo de taparrabos, sin botones y con cinta corrediza y cerrados completamente, de color azul oscuro y fuertes; y de éstos ya pueden mandar en abundancia; con que cada colegiala haga uno al mes, y cada colegial compre una camiseta, tendríamos traje para bautizar a muchos que se avergüenzan de venir con harapos. Un chico se escapó una vez por el bosque, por no tener vestido; el Hermano lo cogió, otro le prestó su vestido (dalmático), y lo bautizamos con gran contento suyo, que se refa de su escapatoria.

Ya escribo a las Auxiliadoras que, fuera de lo que pidamos de culto, ya pueden atender a otras Misiones, pues con lo enviado tenemos lo necesario. Pero sigan enviando rosarios, crucifijos, medallas y prendas de vestir, hasta que avisemos otra cosa.

Sagrarios sí que hacen falta, herméticamente cerrados, para que no entren hormigas; pero que sean ligeros y rellenarlos de objetos y, a ser posible, dos llaves iguales, por si se pierde una. Esto, supuesto que los venden hechos, y que los pensaban mandar de un Colegio de

Barcelona o Mallorca, como me escribió el P. Guimerá. Porque si no son una especialidad y hay que mandarlos hacer, es preferible hacerlos en Japón. Pero si los regalan y vienen rellenos de ropas, entonces muy agradecidos. Hacen falta para Chorreeor, Melegeok (Palaos); Yap, Tefan, Iluk, Udod (Truk); Anak, Kiki (Ponapé), y Lukonor (en Mortlok); Jaluit (Marshall); total, 10, que, dado caso, pueden ir enviando poco a poco, por este orden de preferencia: 1.º, Mortlok; 2.º, Tefan; 3.º, Melegeok; 4.º, Kiti; 5.º, Anak; 6.º, Choreor; 7.º, Yap; 8.º, Jaluit; 9.º, Iluk; 10, Udod.

En las reparaciones de las capillas vamos poco a poco: ahora el cinc, luego el cemento, renuevo de vigaje, pintura de alquitrán. Esta de Toloas sigue de cañas, piso arena y techo de palma. Un carpintero nos cuesta tres ycus diarios y comida, o cuatro sin comida. Nos valemos de los indios habilidosos y va todorístico, pues no es posible otra cosa. El sostenimiento de los botes cuesta algo: pintarlos cada tres meses, renovar cuerdas y velas, costear piloto y remeros; y, no teniendo esto, poco podríamos hacer. De modo, que nadie piense que con más o menos limosnas ya vamos remediados; porque es tal el desvencijamiento de capillas y casas, que es como si roturáramos la Misión en algunas islas; y tenemos que comprar botes mayores, como había antes, pues corremos peligro en la mar con los botes chicos que ahora tenemos; pero cuestan de dos mil yens para arriba: mientras tanto, haremos lo que podamos, y aun aventuras. Acabo de venir de las islas Chis, Totiu, Uod, Eot, Iluk y Wola, en un botecito de cuatro remos, llamado «Josef», y tuvimos la providencia de coger un vaporcito en Udod, que nos ahorró cinco horas de mar. Seguiremos bautizando en todas las islas, y en Chis ya no quedaban más que las viejas, que al vernos llegar pidieron bautizarse, sabiendo muy bien lo necesario, y quedaron bautizadas y confirmadas para morir como unas benditas, como un viejecito que vino a ello a Toloas, y antes del mes se moría. Los protestantes siguen alarmados.

En Uman siguen las curaciones ante el Cristo y Virgen milagrosa, y en todas las islas las comentan.

El P. Guasch le enviará fotografías que sacamos aquí, pero que las preparan en Tokyo, pues carecemos de algunas cosas necesarias para revelarlas bien.

Va esa *aplicada* a Truk, pues es exacta.

Suplico a V. R. remita la adjunta fórmula al R. P.

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Provincial de León. Hoy 28 Octubre recibo buenas noticias de Marshall y Ponapé. Todos bien. Enviaré fotografías.

Recuerdos de todos a todos. Com. me S. S. et O. Inf. h. y s. en Cristo,

SANTIAGO LÓPEZ DE REGO, S. J.

†
JHS

Toioas de Truk, 6 de Enero de 1923.

R. P. Antonio G.^a Valdecasas, P. C., Madrid.

Amadísimo en Cristo P. Procurador de la Misión: Los Santos Reyes traigan a V. R. aguinaldos espirituales y temporales para los probes. Amén.

Recibí el parte oficial de nuevo socio a quien felicitamos, y por Oña, la noticia del nuevo Maestro de Novicios, a los cuales damos la enhorabuena; y por Sarriá, que el P. Zaldívar es Superior en Granada, y así andamos a la pesca de noticias. No sabemos si hay enfermos ni difuntos a quienes encomendar. Llegaron tacos; pero aún no catálogos. Al que envíe una tarjeta postal de vez en cuando, con noticias de la provincia de Toledo, poniendo esta dirección: Japón—Carolinas.—Truk Misión Católica, se le dirá una Misa de primera intención y sin estipendio, y el H. una Comunión y Corona, amén del premio en el cielo. Lo de lejos de la vista, lejos del corazón; distingo: si es amor fundado en Cristo, niego; si mero amor natural, concedo. Y no salir con que ya lo sabrán por otro lado. Bueno, pues ofrézcase uno y designese.

Llegaron las cajas de España y van llegando los objetos a las islas. Quisiera vieran la alegría de esos desarrapados indios al recibir los vestidos; ya se nota mayor concurrencia a Misa. En otra isla, me fui por los caminos a invitar a la Misa, y dos mujeres, con sus niños a cuestas y trajes sucios, me decían tristes: no tenemos ropa limpia, «esor magago lime limet». He leído con agradecimiento los nombres de las tarjetas, puestos a los vestidos de varias ciudades de España, y he avisado después de Misa a los cristianos que pidan en sus oraciones por las bienhechoras auxiliadoras. ¿Y los collares de mil colores con su medalla y cruz? El disloque para estos indios, «fakun murrino», —exclaman— «muy bonito».

Aquí, gracias al S. Corazón de Jesús y María Santísima, cogemos el fruto a manos llenas, y el Apóstol es N. S. P. Ignacio, con su agua milagrosa. Pondré aquí

nuestra correría por las islas, celebrando las Navidades, y verán la mies y cosecha, compensativo con creces de la falta de esas fiestas, tan ricas de la piedad española.

El 25 de Diciembre, Misa del gallo en Toloas, con Comunión general y cantos en la 2.^a; la 3.^a a las siete. En Tefán, isla central, concurrieron en canoas más de 1.000 indios, y más de 400 comuniones ante el Niño Jesús, regalo de Madrid (Corazonas). El 26, Misa en Uman, con 50 comuniones, tres bautismos y su agape; nos anuncian que toda la familia del caudillo quiere hacerse católica. El 27 Misa en Udod, cantada, con 120 comuniones, 17 bautismos y 38 confirmaciones; nos avisan que obligan a las jóvenes a ir a un baile, organizado por un policía japonés; fulmino las órdenes de Tokyo y queda desbaratada la fiesta. Zarpamos a las nueve con nuestros marineros, catequistas y cantores, todos con sus medallas puestas, contentos como chicos, en patriarcal compañía e ignorantes del socialismo reinante: «Pax hominibus bonae voluntatis». — ¿Adónde vamos ahora? pregunta el piloto. Pues, adonde sea favorable el viento. — Murrino asapuen bue feilo Tol ikerey — buen viento para ir hoy a Tol — pues navegando. Es Tol la isla mayor y más rica en alimentos de todo este archipiélago de Hugolen o Truk; los protestantes la han bloqueado poniendo siete pastores en sitios de vigilancia estratégicos. Los católicos sólo tenían dos estaciones; pero nos avisaron que una tribu pagana quería fuésemos a visitarlos; el día de San Andrés, bauticé 75; estuvo nuestro catequista doce días instruyéndolos en doctrina, rezos y cantos; en ocho días construyeron una capillita, y ahora, el 28 de Diciembre, la bendije e inauguré, llevándoles un altar y un cuadro de San Andrés, recortado de la *Lectura Dominical*. Saltaban y corrían de gozo los chicos al vernos llegar, y tuvimos 6 bautismos y 18 primeras confesiones y comuniones con 80 asistentes; dimos vestiditos a los más pobres, rosarios y medallas, y nos dijeron que pronto se harían católicas otras tribus; que el chico enfermo, bautizado ya, estaba bueno, y que quería hacer, en sitio más céntrico, una gran capilla y que deseaban tener un catequista que los instruyese; ellos le daban casa y comida abundante. — ¿Y esas tribus, por qué quieren hacerse católicas? — Porque el Agua Milagrosa ha resucitado dos muertos. — ¡Cómo! A ver, contad lo que pasó. — Pues a una mujer le dió un síncope y la creían muerta, y ya la amortajaron para enterrarla; llegó el pastor protestante y rezaba y más reza-

ba; pasó por allí una católica con una botella del agua y preguntó desde el camino: ¿porqué lloráis? Fué allá, echó agua, y al punto la mujer dió un ronquido y volvió en sí y está ya buena.—Lo mismo pasó con otra, y todos quieren hacerse católicos.—Los protestantes, furiosos, hablan y más hablan para que no nos hagamos católicos; pero no les hacemos caso; y supo el policía que insultaban a los católicos y decían mal de los Padres, y los mandó azotar. El caudillo principal de toda la isla se alegra mucho vengán ustedes, y aquí hay ahora como un fuego que todos quieren ser católicos, y a los bautizados les ha entrado una alegría muy grande. Pues nada. Avisa a esas tribus, que así que pase el vapor volveremos para estar aquí tres o cuatro días y traer el catequista para que se quede instruyéndoos.

El 28 nos fuimos a Ilud por la mañana, y el 29 tuve la Misa con 85 comuniones y 14 bautismos y confirmaciones; el 30, Misa en Orei, con 40 comuniones, 21 bautismos y confirmaciones y 5 matrimonios; el 31, Misa en Romanum, con 40 comuniones y un bautismo; aquí echaron a los protestantes, y apenas queda nadie sin bautizar; encontramos, pescando, una vieja que no quería bautizarse porque ya para lo que le quedaba de vida, para qué—; pues te vas al infierno.—Ca, ¿yo? A la tierra para que me coman los bichos.—Sacó el Hermano los cromos de los novísimos, y al ver ella los diablos y todo aquello, dijo: «no sabía yo esto, bautícenme ustedes.» En la redada cogimos unos 37 peces, y después de preparados, los bauticé y confirmé, allá por Noviembre; pero otra vieja, ni quiso ver los cromos ni casi hablar, y sospeché si tenía esos demonios mudos. ¡Carísimos! Ayúdennos con ayunos y oraciones a echarlos, porque se quedó con ellos; y le dije a la otra vieja: ésta no quiere bautizarse y me respondió: u esor ekleki—sí, porque no piensa.

Había en esta isla un chino pagano, acomodado con sus buenos barcos, vacas, cabras, cerdos, carneros y gallinas y patos en abundancia; muy amigo de los Misioneros, los hospedaba y obsequiaba, y todos sus hijos procuraba se bautizaran; pero él nunca decía nada, ni nosotros le decíamos, porque había un rumor de que tenía un lio. Se ofreció a llevar a Mortlok los misioneros y sufrió tanto el galeón que al volver se le deshizo, y con él perdió una fuente de riqueza; pedíamos a la Santísima Virgen su conversión, y un día, cruzándonos en la mar con su pequeño bote, nos da voces su hijo: «Mi padre se está mu-

riendo», perdió el sentido; vinieron por agua de San Ignacio, y con ella volvió un sí; me avisaron y fuimos allá, pudimos hablar, y resultó no haber más lío, sino que le daba vergüenza, sin saber nada, pedir el bautismo. Una vez preparado, pues la cabeza tenía muy despejada, lo bauticé con su mujer, confirmé y bendije y le aconsejamos llamara al médico, que es excelente persona, quien al momento lo puso mejor con un lavado estomacal; al volver ahora, en Navidades, pasó un día consoladísimo, diciendo tenía deseos de ser muy buen cristiano, y nos decía: «No dejen de visitar con frecuencia las islas, pues si no estos pobres se vuelven en seguida a sus costumbres paganas»; y al catequista, decía: «Cuida mucho a los Padres, porque su vida vale mucho para todos nosotros; que no se metan en botes guiados por indios, porque son muy atrevidos; si, no tú guía siempre el bote. En efecto, un día estuvimos tres veces en inminente peligro de naufragio, por impericia del piloto; ya ahora tenemos buenos pilotos. Ya sabrán que el P. La Hoz, volcó tres veces; la segunda, que habrán leído, fue gravísima, de noche y colgado; la tercera, en su propio bote; me escribe que fué cerca de la costa, y como pasó la tercera, sin ser la vencida, empezamos a decir que debe ser insumergible.

El 3 de Diciembre inauguró el P. Espinal su nueva capilla hecha de corales; no les llegó el cinc, que tenían más 100 planchas enviadas, y cuando creían iban a estar tres meses esperando más, se encontraron en estas Navidades con el aguinaldo de otras 100 que le envié de las preparadas para Toloas. El gozo de todos fué indescriptible, y lo primero que uno le dijo en llegando en el vaporcito: «Vienen 100 planchas de cinc», con lo cual acabaron de cubrir el techo. Cantaron vísperas, pronunciando muy bien el latín los chicos, y luego una misa a cuatro voces, que fué el encando de todos, pues tienen un oído finísimo y una facultad natural a buscar la armonía, que realmente parecen orfeones. Los protestantes que asistieron, decían: «Esta es religión de veras; la nuestra parece de burla.» Pusieron allí al público los cromos de Novísimos que compramos ahí, en Madrid (calle de los Estudios, 9), y al verlos desconcierta a paganos y protestantes, haciendo grandísimo fruto.

En Yap, el trabajo es arduo y gran desborde de pasiones que hace difícilísima la acción del misionero, y por eso nos decían que podíamos diferir el ir a ella por no haber ambiente favorable al catolicismo.

En Palaos es fuerte el trabajo, pero da sus frutos y los cristianos que un tifón llevó de Sonsorol se están portando muy bien, y los de Angaur Marianos, a donde va el P. Licra en tres días y noches de mar y otro tanto para volver con mar muy peligroso.

En Ponapé lucha con protestantes fuerte y conversiones lentas; buena perspectiva en la isla Ngatik y muchos católicos.

En Saipán inundación japonesa comprando tierra a todo precio y agravada la emigración chamorra. Rota incomunicado se conserva bien.

Marshall muy estéril, de mucha población mestiza con insulas de civilización; católicos de nombre, mucha inmoralidad y los misioneros tienen que armarse de mucha paciencia y esperar con la caña de pescar... algún pez... y la hora de Dios...

Saludo a todos. Feliz año nuevo. Com. mc. SS. et O. Infmo h. y s. en X.

SANTIAGO LÓPEZ DE REGO, S. J.



Niños de la escuela.



Truck, Abril 1923.

Reverendo P. Antonio García—Valdecasas.—P. C.

Muy amado en Cristo P. Procurador: Es deber de gratitud escribir a nuestros bienhechores, ya que tanto se interesan por nuestra Misión. Reciban, pues, nuestro cordial afecto, y digo *nuestro*, para comprender también a los indios, que ruegan por los que de tan lejos les favorecen en su miseria corporal y espiritual. Los domingos, en que se reúnen en número de varios centenares, rogamos varias veces en común por los bienhechores y pedimos que el Señor les dé el ciento por uno aun en esta vida, pues tan bien la emplean para la gloria de Dios y conversión de las almas.

De la miseria corporal de estas gentes es fácil hacerse cargo, pues la tierra es reducida, pobre, y los indios no la saben trabajar para sacarle fruto. No tienen semillas, ni herramientas, ni cómo adquirirlas, pues hay una sola tienda-bazar, puesta por los japoneses, y los precios son muy altos. Entra por mucho la indolencia, claro está; pero si la indolencia puede como justificarse con la falta de medios indispensables no tienen remedio. Por esto me he decidido a emplear alguna de las limosnas recibidas en comprar utensilios de labranza para prestar a los que quieran usarlos, y así irán saliendo de su pereza. Ahora mismo ya vienen algunos a pedir les dejemos unas pocas herramientas, con que el buen H. Timoner trabaja nuestra limitada posesión con estímulo de los naturales, que ven el fruto del cultivo diligente.

Otra fuente de miseria corporal es el descuido y falta de higiene y aun de toda limpieza. Viven, por lo general, no en casas, sino en chozas formadas por cuatro palos en las esquinas; unos tejidos elementales de hojas van de palo a palo, y allá dentro viven personas, perros, gallinas, cerdos, etc., como en Arca de Noé. En sus enfermedades no tienen médico, ni medicina alguna. En algún folleto se ha dicho que en todas estas islas hay radiografía, médico y hospital. Esto se ha entender solamente de cada

isla principal o cabecera en un grupo de islas, que están a gran distancia de la principal. Con esto y con la dificultad de navegar con medios elementalísimos por estos mares tan bravos, resulta prácticamente poco menos que inútil el tal médico. Nuestra isla es una de las más cercanas a la isla-cabecera; pues bien, siete horas y más me ha costado algunas veces ir a ella; figúrese V. R. qué será de las islas que están a distancias tres o cuatro veces mayores que la nuestra. Lo mismo se diga de la radiografía; no la hay ni la puede haber en estas nuestras islas secundarias. Nos viene un vapor correo cada *tres* meses cuando no hay irregularidad en el viaje; nunca toca en mi isla, ni en ninguna de las secundarias.

Y no se acaba aquí la letanía de su pobre condición en lo material. Pero en lo espiritual están mucho peor. Construyen sus chozas a gran distancia unas de otras por estos bosques; andan muchas veces de una parte a otra en busca de comida, que les escasea; las mujeres suelen salir de noche a la pesca con redecillas de mano muy primitivas. Resultando de todo ello y de las lluvias torrenciales que nos caen con gran frecuencia, es que muchos no vienen a misa ni a oír la palabra de Dios, ni halla el misionero como hablarles, aun después de larga caminata bajo el sol del Ecuador, que está sólo a siete grados de esta mi isla.

Y hay que recordar que se trata de paganos recién convertidos, y por lo mismo más necesitados de instrucción religiosa y moral, sólida y frecuente. Pero, sobre todo, hay que tener en cuenta que luego de bautizados conviven con los paganos, sus compañeros de antes, y entre protestantes insidiosos, que no dejan de tentarles con sus palabras y ejemplos. Milagro de la gracia es que gente floja de carácter, en tales circunstancias, agravadas con lo enervante del clima y con la libertad en su poco vestir y en todo su proceder, abraza nuestra santa Religión y, resuelva a guardar pureza de costumbres. Y no son pocos los que de veras la guardan, gracias, sin duda, a las oraciones y sacrificios de nuestros bienhechores. Sigán rogando para que sean muchos más, pues es relativamente corto el número de convertidos.

Permítame V. R. que cuente algo más extensamente uno de estos milagros de firmeza en estos indios. Tenía uno de ellos una tierra heredada de sus padres, de la cual vivía él y su familia. Como es corriente entre gentes sencillas, pasó dicha tierra de padres a hijos sin formalidad de

escritura, pues no saben leer ni escribir, con sola la buena fe y reconocimiento de la familia y vecinos. En esto vino un japonés protestante y le amenazó a nuestro indio que le la quitaría tierra si no quería hacerse protestante. Alegaba el tentador que en tiempos muy atrás había sido la tierra aquella de un protestante americano. El pobre indio, ante la amenaza y la superioridad de raza del japonés, cedió y dijo que se hacía protestante. Dióle el pastor una Biblia y lo dejó en paz con su tierra. Al saberlo yo llamé al indio y procuré afearle su hecho y atemorizarle con el castigo de Dios sobre toda su familia. Quiso el Señor que se convenciera mi hombre, y salió resuelto a romper con los protestantes, como lo hizo devolviéndoles la Biblia, y no asistiendo más a sus conventículos. Pero entonces se armó la gorda. Acude el pastor protestante al tribunal o juzgado de aquí, compuesto de japoneses y amigos de su cuerda; defiende el indio su derecho con la natural timidez y desorientación, y tras muchos dares y tomares, presenta el pastor no sé qué papel, y logra que le adjudiquen la tierra. Hubo de nuevo varias sollicitaciones para que el indio se volviera a los protestantes, pero él prefirió quedarse pobre y sin casa, como de hecho ha quedado; así, él como su mujer llevan con gran paciencia su trabajo y penuria.

De nuevo encargo que rueguen mucho nuestros bienhechores, pues ya ven entre cuantos peligros viven nuestros pobres indios. Claro que son inconstantes de suyo; pero si, además, se añaden fuertes tentaciones de gentes perniciosas, no extrañará nadie que haya defecciones lamentables, frialdad e indiferencia en no pocos y falta de aprecio en todo lo que toca al bien del alma.

Perdone V. R. las incorrecciones de esta carta, escrita con interrupciones y a trechos. Menudean las visitas de estos indígenas al Padre, pues no tienen otro que les pueda valer ni de quien fiarse. Con docilidad de niños aceptan todo lo que se les dice, sin perjuicio de hacer luego lo que mejor les parece en su antojo de momento, al fin y al cabo, como niños verdaderos.

Saludo en especial a los bienhechores de estas regiones de Truck; es de las mejor dispuestas en las Carolinas, y creo se logrará bien el fruto de los sacrificios, que ahí hacen tantas almas buenas.

De V. R. afectísimo siervo en el Señor,

JUAN PONS, S. J.

III

Varias



†
JHS

*Lista de bienhechores de la Misión
de Marianas y Carolinas.*

Barcelona.

- D.^a Isidra Pons, Torre de Pons (Sarriá).
D. Juan Carsí, Plaza de Cataluña, 4.
Ateneo de San Luis Gonzaga, San Andrés de Palomar.
D. Joaquín Monset, Escuelas Pías, 17.
D. Eduardo Conde, «El Siglo», Rambla de los Estudios, 5.
Excmo. Sra. D.^a Rosa Vilar, Marquesa de Juliá, Mallorca, 264.
Rvdo. D. Juan Colomer, Presbítero, San Andrés de Palomar.
D. José González, Comandante de Ingenieros, Paseo de la Bonanova, 7.
D. José M.^a de Gavaldá, Claris, 96, 2-2.
D.^a Isabel García Díaz, viuda de Sáenz-Díez, P. Urquinaona, 1.
D. Francisco Solá Guardiola, Víctor Hugo, 151, San Gervasio.
D. Carlos de Camps Olcinellas, Marqués de Camps, Ingeniero, Canudax, 18.
D. Francisco Pascual Pons y Gallarza, San Antonio de Padua.
D. Manuel Nogales, Rambla de Cataluña, 84.

Urgel.

Excmo. Sr. Obispo D. Justino Guitart.

Londres.

Handmaids of the Sacred Heart of Jesus, Upper Belgrave, 11, Eaton Square. London.

Santiago de Galicia.

- D. Pedro Sáenz Díez (Sres. Hijos de Simeón García y
Compañía).
D.^a Isabel Sáenz García Díaz, idem id.

Roma.

- P. Andrés Fernández, S. J., Rector del Instituto Bíblico.

*Lista de socios protectores
de la Misión Carolina.*

Palma de Mallorca.

- Excmo. Sr. Obispo D. Rigoberto Domenech.
M. I. Sr. D. José Mur, Vicario general, Palacio Episcopal.
M. I. Sr. D. Vicente Balanzá, Canónigo Secretario, id.
M. I. Sr. D. Juan Quetglas, Canónigo.
M. I. Sr. D. Miguel Costa Llobera, Canónigo, R. 1. P.
M. I. Sr. D. Mateo Garau, Canónigo.
M. I. Sr. D. Juan Alcover, Canónigo.
Colegio del Sagrado Corazón de Jesús (Son Espanolet).
Colegio de la Pureza.
D. Jaime de España y familia, Portella.
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D. Diego Pascual, Sol, 33.
D. Luis Pascual, Portella.
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D. Pedro Gual, San Jaime, 22.
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D. Juan Aguiló Valentí, Misión, 4.
D. Joaquín Aguiló Valentí, Misión, 4.
D. Sebastián Mora Roselló, Cofradía, 1.
D. Bernardo Calvet, Sans, 39.
D. Mateo Jaume, Casas de España, 16, 2.
D. Francisco Ribas, Vallori, 23.
D. Pedro Sampol, Pont y Vich.
D. Francisco Massanet, Antonio Maura, 1.
D. José Gili, Banco de España.
D. Alejo Corbella, Abogado.
D. Luis Amorós Amorós, Morey, 3.
D. Juan Villalonga, Montesión, 12.
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D. Sebastián Feliú, San Roque, 11.
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*Lista de protectores de la Misión
de Marianas y Carolinas.*

Valencia.—Ciudad y pueblos.

- D. Juan Gomis, Poeta Quintana, 6.
D. Laureano Sánchez, Conde de Montornés, 12.
D. José M. Selva Mergalina, Marqués de Villoros, Avellanías, 12.
D. Salvador Pérez Pau, corredor de fincas, Pintor López, 7.
M. I. D. Juan Fauli, Canónigo de la S. M. de Teruel.
D. Eduardo Molero, Gran Vía, 66.
D. Vicente Garrigues, Marqués de Villafranca, Caballeros, 9.

- D. Luis Verges, Ingeniero, P. de Nules, 2.
D. José Cava Rodrigo, Chulilla P. de Valencia.
D. Amado Liacer, San Bartolomé, 35, Burriana (Castellón).
D. Emilio Ferrer, Com., Mercado, 74.
D. Luis Albacar, Félix Pizcueta, 24.
D. José Sancho, Pascual y Genis, 15.
D. José Monsonís, San Agustín, 6, Burriana (Castellón).
D. Ricardo Micó, Sorní, 17.
D. José Belda, Mayor, 38, Biar (Alicante).
D. Salvador Sancho, San Cristóbal, 7.
D. Joaquín Royo, Tabernes de Valldigna (Valencia).
D. José Armero, P. del Españoleto, Játiba (Valencia).
D. Eugenio Roig, Castellón de la Plana.
D. Salvador Carretero, Com., Puig (Valencia).
D. Luis Sanchís Bergón, Abogado, Paz, 17.
D. Miguel Tasso, Don Juan de Austria, 28.
D. Manuel Just, Conde de Almodóvar, 1.
D. Alberto Just, Sorní, 19.
D. Federico Tío, Comandante de Caballería, Mar, 10-2.
D. Pascual Espuche, Mar, 10-2.
D. Luis Gisbert Botella, Doctor en Química, Alcoy (Alicante).
D. Diego de León, Tablas Viejas, 10, Tortosa (Tarragona).
D. Joaquín Guimerá, Presbítero, Carniceros, 21.
D. José M. Guimerá, Pintor Sorolla, 42.
D. Mariano Bosch, Abogado, Eixarchs, 20.
D. Luis Campos, Milagro, 18.
D. Vicente Martí Ortells, Profesor de la Universidad, Gobernador Viejo, 20.
D. Manuel Peris, Arquitecto, Hernán-Cortés, 28.
D. Luis Ibáñez de Lara, San Vicente, 197.
D. Enrique Monforte, Provincia, 2.
D. Leopoldo Trénor, Alboraya, 8.
D. José M. Ibarra Folgado, Bibliotecario de la Universidad, Rubiols, 1.
Excmo. Sr. Conde de Montornés, Conde de Montornés, número 12.
D. José Brugada, Com. de Art., P. de Santa Margarita, número 1-2.
D. José Ribera, Comerciante, Carcagente (Valencia).
D. José Corbi, Com. de Art., Navellos, 3.
D. Vicente Calatayud, Miguelete, 5-5.
D. Juan Sánchez de León, Conde de Montornés, 12.
D. José Villalba, R. I. P., Almudín, 16.

- D.^a Pilar Villalba, Almudín, 16.
D. Vicente de Borbón, Boix, 5.
D.^a Vicenta Monforte, viuda de Sancho, Pascual y Genís, 9.
D.^a Antonia Berger, viuda de Martínez, Guillem de Castro, Fábrica de curtidos.
D. Pedro Vicente, Médico, Don Juan de Austria, 30.
D. Mauro Guillén, Médico, Paz, 33.
D. Enrique Vallbona, Hernán-Cortés, 28.
D. Manuel Agramunt López-Cuevas, Maestro Chapí, 9-2.
D. José Puchol, Colón, 38.
D. Ignacio Tarazona, Profesor de la Universidad, P. de Alfonso, 11.
D. Antonio Gómez Escribuela, Tabernes de Valldigna (Valencia).
D. Juan Fabregat, Com., Castellón de la Plana.
D. Trinitario Verdiá, Com., Villarreal (Castellón).
D. Vicente González, Prop., Nules (idem).
Colegios de Jesús María: Val., San Gervasio, Sella Via de Roma, Via Nomentana.
Colegios del Sagrado Corazón:
Palma de Mallorca.
Sarriá, Barcelona.
Valencia.
Melbourne. Burhe Road. East Malvern.
Sydney. Rose Bay.
Sydney. Kincopal.
Roma. Via Nomentana.
Instituto Químico de Sarriá, Barcelona.
Colegio de San José de Valencia, S. J.
P. Antonio Giner, Director de las Hijas de María, Cardirers, 4, Valencia.
P. Antonio Inesta, S. J., Prep. de la Casa Prof. Valencia, Cardirers.
P. Luis Moragües, S. J., Barcelona, Lauria, 13.
P. Alfredo Simón, S. J., Barcelona, ídem.
Congregación de María Inmaculada y San Luis Gonzaga, Palma de Mallorca, Montesión.
Religiosas Reparadoras:
Valencia, Palma de Mallorca, San Gervasio y Bonanova de Barcelona, Londres, Roma.
Religiosas Esclavas del Sagrado Corazón de Jesús:
Barcelona, Roma, Londres.
Una muchacha de servicio mariana (ignoro su apellido).
Dos pobres que dieron su limosna como incógnitos.



*Asociación Primaria de Señoritas Auxilia-
doras de las Misiones.*

*Misión de los RR. PP. de la Compañía de Jesús
en las Marshall.*

Cajón 1.

- 100 calzoncillos para hombre.
- 100 camisetas para hombre.
- 50 batas para mujer.

Cajón 2.

- 2.400 medallas.
- 100 batas para mujer.
- 243 calzoncillos de hombre.
- 51 camisetas para hombre.
- 2 paquetes para el P. La Hoz, conteniendo:
- 24 velos blancos.
- 21 medallas con cinta de Congregación Mariana.
- 24 medallas de la Milagrosa con cordón azul.
- 2 testers de altar.
- 600 escapularios.
- 100 detentes.
- 75 vestidos de niño.
- 475 rosarios.
- 175 crucifijos para colgar al cuello con cordoncitos. Un altar portátil con funda de lona, hecho y dedicado al R. P. López de Rego, por las señoritas de la Sección de Santiago. Contiene:
 - 1 casulla doble (blanca y roja).
 - 1 cáliz, 1 patena, 1 cucharilla.
 - 1 caja para hostias, 1 crismiera de 3; 2 candeleros, 1 crucifijo y 2 medallones; 1 frasco para vino, 1 ara, 1 atril, 1 misal, 1 ritual, 1 concha para bautizar, 3 manteles de altar, 2 juegos de corporales, 3 purificadores, 3 lavabos.

Cajón 3.

- 125 batas para mujer.
- 50 vestidos de niño.
- 1 paquete para el P. Rego con los 4 manteles de comulgatorio que pidió.
- 50 devocionarios. Popular P. Vilarinho.
- 12 manuales.
- 4 cubre-altares.
- 1 testero de altar blanco.

Cajón 4.

- 75 batas para mujer.
- 25 vestidos para niño.
- 2.350 medallas.
- 85 pañuelos.
- 19 calzoncillos para hombre.
- 80 cromos de 42 x 32.

Cajón 5.

- 2 testers de altar.
- 25 batas para mujer.
- 50 collares.
- 6 pulseras.
- 3.500 estampas.
- 250 medallas.
- 100 escapularios imperdibles, juguetitos, cromitos y chucherías que no se cuentan, pero que no pesan.

Madrid, 17 de Junio de 1923.



ESTADO DE LA MISIÓN

DE LAS

ISLAS CAROLINAS, MARIANAS Y MARSHALL

ILMO. Y REVMO. P. SANTIAGO LOPEZ DE REGO
Obispo Titular de Dionysiopolis y Vicario Apostólico.

R. P. JUAN PONS
Superior de la Misión.

R. P. ANTONIO GUASCH
Procurador de la Misión en Japón
y Secretario del Vic. Apost.

P. ANTONIO GARCIA VALDECASAS
Procurador de la Misión en España.

RESIDENCIA DE YAP

COLONIA

P. José Gumucio.
H. Ramón Unamuno.

RESIDENCIA DE MARSHALL.

JALUIT

P. José Pájaro.
H. Victoriano Tudanca.

RESIDENCIA DE MORTLOK

LUKONOR

P. Martín Espinal.
H. Aniceto Arizaleta.

RESIDENCIA DE PALAOS

KORREOR

P. Indalecio Llera.
H. Emilio Villar.

MALEGELOK

P. Marino de la Hoz.
H. José Gojénola.

RESIDENCIA DE PONAPÉ

COLONIA

P. Luis Herrera.
H. Paulino Cobo.

ANAK

P. José Ramón Suárez.
H. Francisco de Burzaco.

KITI

P. Ramón Lasquibor.
H. Juan Cruz Aniceta.

RESIDENCIA DE SAIPÁN

GARAPÁN

P. Dionisio de la Fuente.
H. Gregorio Oroquieta.

ROTA

P. Eduardo Rodes.
H. Miguel Timoner.

RESIDENCIA DE TRUCK

TOLOAS

Ilmo. P. Santiago López de Rego.
H. Florentino Mancera.

TEFAN

R. P. Juan Pons.
H. Salvador Casasayas.

TOL-ILUK

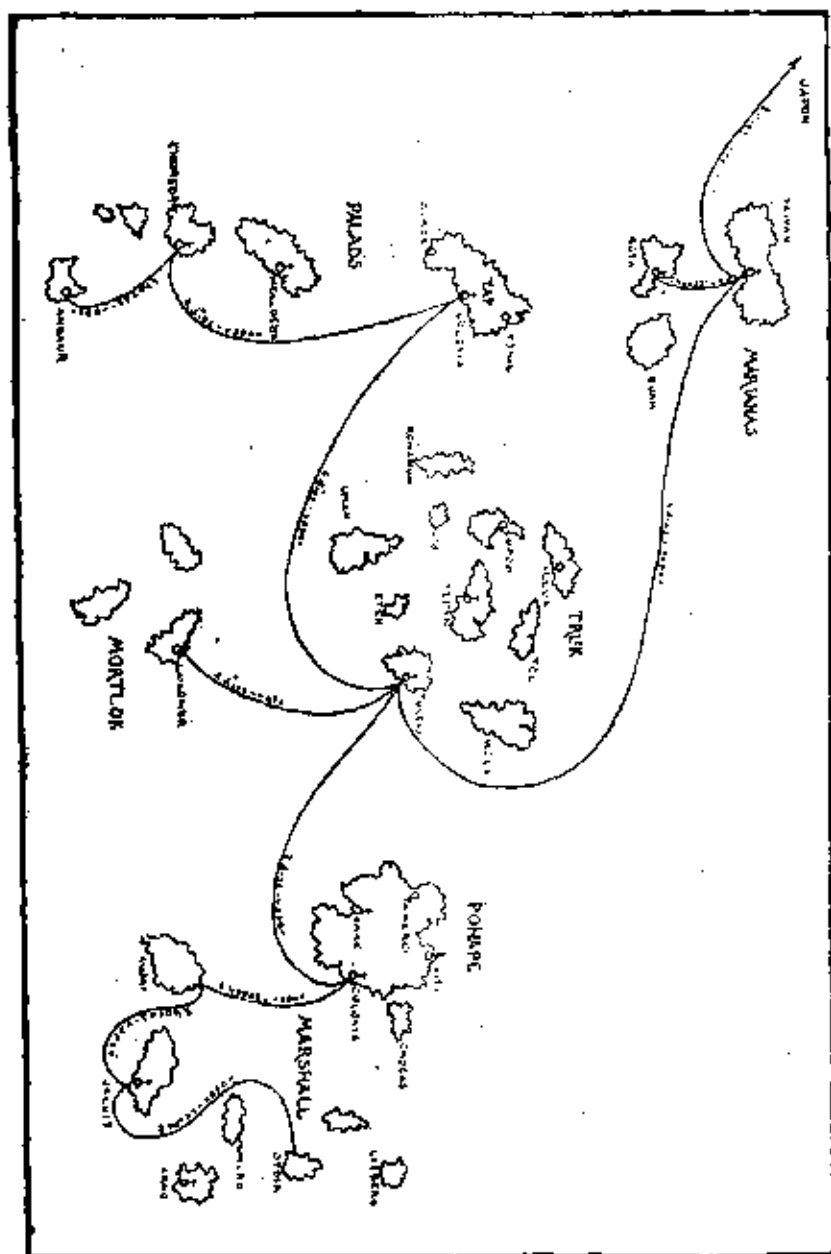
P. Pedro Castro.
H. Francisco Hernández.

RESIDENCIA DE NUEVA GUINEA

GAYABA

P. Vicente Guimerá.
H. José Pascual.





CARTA GEOGRÁFICA DE LAS ISLAS.—En Guror, Udod, Illuk y Tamerol hay capilla y casa esperando misioneros.

Donde hay una cruz, hay Misionero y Hermano Coadjutor. Tres buques vienen y van constantemente del Japón a las islas, resultando un viaje cada dos meses. Pasan por Saipan y bifurcan en Toloas: dos a Occidente y uno a Oriente (Ponapé, etc.). Menos en Rota y Mortlok, en todas las islas hay radiógrafo, médico, hospital y luz eléctrica.

ADVERTENCIAS

Todas las personas que se sientan movidas por Dios nuestro Señor para dar alguna limosna, ya sea en dinero, ya sea de cualquiera otra manera, pueden enviar sus donativos al P. Procurador de la Misión, en la siguiente forma:

*Sr. D. Antonio García Valdecasas,
Zorrilla, 1.*

Madrid (Central).

Asimismo se advierte que las personas que quieran enviar cualesquiera clase de regalos a algún *P. Misionero en particular*, pueden hacerlo por medio de *paquete postal internacional*. Procúrese que el paquete esté bien acondicionado y téngase en cuenta que puede pesar hasta cinco kilos. En esta clase de paquetes pueden enviarse rosarios, estampas, libros, vestidos de primera comunión, batas, etc., etc.

Manera de poner la dirección:

Japón.

R. P. Antonio Guasch.
(Para enviar al R. P. Tal.)

Kojimachi-Kioi-cho, T.

TOKYO

De este modo el R. P. Guasch recibe el paquete, y él a su vez lo remite al interesado.

Documents 1921D

Catholic missions, 1921-1924

Source: Noticias de los misioneros de las Islas Carolinas y Marianas, Madrid, 1923.

D1. Letter from a Chamorro from Angaur, Palau

Letter of Francisco de Borja, to Fr. Santiago Lopez de Rego.

To the Rev. Fr. Santiago Lopez de Rego†Truk.

My unforgettable Father:

After greeting you, Father, with affection, it pleases me to tell you that I would be most happy should you be in full health when you receive this letter; as for us, we are in good health always (God willing).

Father, the chapel is almost finished; at the end of this month, it will be completely done. I will be giving it your name, in memory of you, the first Spanish father who came to this island of Angaur.

It will be called thus: "Chapel of Santiago" [St. James].

Forgive me, Father, for this request: if possible, could you give me a couple of books in Spanish, I will thank you with all my heart. If so, I will wait for the next opportunity. Anxiously awaiting an answer, I am

Your humble servant.

May God keep you many years!

Francisco de Borja

Angaur, 12 May 1921.

Note of Father Rego.

Here is the grateful letter of a Chamorro or Mariano who is acting as foreman of the workers in the phosphate mines at Angaur, and also as catechist. There are about 16 families from the Marianas there, and they make up 108 Catholics. It takes from 8 to 12 hours by sailboat from Palau to get there, and I have already visited them and Father Llera said mass. There were 34 baptisms, one wedding and 30 confessions. They say that they have much faith. A sign of fondness for Spain (they are Spanish mestizos) consisted in showing me a photo of the portraits of Their Majesties the King and Queen, and they have it posted in a prominent spot. When I was there, they improvised an altar

and we said the Rosary entirely in Spanish; they sang the "Adios, Reina del Cielo," and they accompanied me while singing as far as the small railroad track, where, upon a small flat wagon, the Japanese had put two benches, inviting Father Guasch and myself to go up. Afterwards, the Chamorro children, with great respect, pushed them to carry us off. When we said goodbye, they all started to cry, and when I told them they could go away if they had something to do, they answered with emotion: "Today we have nothing else to do but to look at the Fathers. We have been a long time without them, and we do not tire of looking at them." They made us some coffee, and made us a gift of some coconut milk; although they wanted to bring us some eggs, we did not consent.

Through a Chamorro who passed by Truk I sent them a large image of the apostle St. James, of about 50 centimeters, that someone had given me in Madrid, and I put it in a trunk along with one Kempis¹ that will doubtless please them. Father Llera has written me that, besides the chapel, he is building a small house for when the Father visits from [Koror,] Palau.

You tell me if one should not love these people who, alone, without a pastor, love their religion and their soul fathers, and who appreciate these much more than those who live among churches and priests. With what hunger and devotion did they receive the Holy Communion! In short, the last shall be the first!

Your brother and servant in Christ,
Fr. Rego, S.J.

D2. Letter from the Marshall Islands

Letter of Brother Francisco Hernandez to the Brothers and Novices of Granada.

Marshall Islands, Inne [i.e. Ine, Arno], 25 May 1922.

My dearest brothers and student novices in Christ:

I have been wanting to write to you for some time in order to return the charity you showed toward this poor missionary last summer. One cannot forget easily such delicate remembrances, and your saintly examples fortify me in no small measure when I recall them in these lonesome places.

...
What virtue is one learning with these Indians! Well, their qualities are such that they will give sufficient material for a narrative, a substantial one at that. However, to begin with, here is a little history.

After having sailed for 45 days, we arrived at Yokohama, where Father Guasch, procurator of our Mariana, Caroline and Marshall missions was waiting for us. We climbed

1 Ed. note: This refers to a book of inspiration entitled: "The Imitation of Christ" by Thomas a Kempis.

into the electric tramway, and went to Tokyo. We remained in this great capital for four days. What a huge city it is! It is more than 12 kilometers in radius.

On 17 December [1921], we took the train to Yokosuka which is the nearest port, and where we went to sea a second time. On 29 December, at 8 a.m., we arrived at Saipan, the first port in our Mariana missions. The steamer stayed here for three days, and we were able to enjoy the company of the good Father La Fuente and of Brother Oroquieta, and more so Our Lord wanted us to console us with the treatment of our good and fervent Catholics, worthy of praise for their piety, religiousness and sound customs. May God preserve their candor and simple faith until the end!

We saw ourselves again at sea on the 31st on the way to our promised land. On 1 January [1922], we saw Rota, which looks like a small paradise, even though annoyances are not missing. I say it is a small paradise because among its 700 inhabitants there is not one who is not as fervent a Catholic as those of Saipan. On Saipan Island, only half of the 6,000 inhabitants are such. Here also we were able to deal with them, and at 7 p.m. we continued towards Truk where we arrived on the 4th. I indeed could exaggerate the good wishes given by Our Lord to the poor peoples of these islands, but not by much. In many of them, the Rev. Fr. Vicar Apostolic was telling us, they are hungry and sighing for a missionary, but it is impossible to accomodate them for lack of workers. Pray a lot, dearest brothers, to the owner of the estate that He may send them in abundance, given that the harvest is so bountiful... Here we saw also Father Castro and Brother Cobo, who are assigned to Ponape, where we arrived on the 10th, and we were joined by Father Pájaro and Brother Tudanca, who are the other duo earmarked for the Marshalls. In Ponape will remain Father Lasquibar and Brother Aniceta. At last, on the 12th, the likeable Father Herrera accompanied us to take the steamer to our islands.

The Marshalls were previously a vicariate separate from the Carolines, but the Sacred Congregation for the Propagation of the Faith has now entrusted them to our own Apostolic Vicar. Before they were looked after by the Missionaries of the Sacred Heart, and their superior resided in Llaruto [Yaruto, i.e. Jaluit] where we arrived on the 17th. The Governor of this island, who had come with us on the steamer from Japan, behaved very well and put us in the care of his representative who, as soon as we came in, gave us the keys to the mission houses. I have already related in another letter the events that occurred here, and there is no reason to repeat them.

On the 13th [February], Father Suarez and I left for Inne, capital of the Island of Arno, in a sailing schooner propelled by a gasoline motor that made an infernal noise and had, on top of that, some little vibrations that could not have stopped unless it cap-sized; above all, no cabins, no cover and with a few delicious showers that lasted three days. Thank God, we arrived on the 16th to our dear island, and we found the house at 100 paces. I have already said in my previous letter what condition it was in and what repairs we made. It is well located from the point of view of health, with a good beach on both sides, given that it is 100 paces from the East side and 25 paces from the other. [Ine] Island forms a sharp irregular curve, in the inside of which is the great lagoon of

Arno. Here is a small sketch of it [not published] showing its small villages and groups of houses that are on it. The clear spaces on the right are the entrances for the steamers; nowadays, none come in, but there were some when the islands belonged to Germany.

The natives sail within the lagoon in canoes built by themselves that are things of beauty. It is admirable how they make those canoes, as they have no other tools than a few adzes with a handle half a meter long; they use no nails but rather with the shell of the coconut they make some cords, and with them they join the boards in a remarkably close fit. When one observes the way of life of these poor people, he realizes the life of our first parents in Paradise before the original sin. It is true, of course, that they lack sanctifying grace... but they are endowed with nobility; what belongs to one belongs to all, and of a nature and qualities so strange that they leave the sharpest mind dumbfounded. Perhaps this lack of interest comes from the abundance of everything; at last, I will give a rough description of their way of life.

The sun, despite the fact that it shines more perpendicularly in these regions, does not cause them the least harm. One must see how they receive it upon their beautiful hair in the middle of the day as if they were in a shady and delicious garden. The cold does not affect them much, given that the temperature does not go below 27 degrees, and does not go above 29. Well, what about clothing? It is no more, most of the time, than a small mat woven by themselves that covers the most private parts. They consider formal dress a pair of pants and a shirt for men, and for women, a long robe that covers from the neck down to the ground. They all go barefoot.

Speaking of food, here is where the wisdom of the Lord shines, giving them the tree of life, that is, the coconut tree. It would take me too much time to describe the great uses of this tree. Suffice to say that they use it for food, drink and clothing; this may appear much but it leaves much unsaid... These Indians do not work and, to be sure, it is because food is assured; all they have to do is to pick it from the tree and to make copra in order to buy the pants and the shirt. They are happy with that much and [live] without pretensions; the greatest pretension they have is a mechanical pencil in the ear.¹

They have no envy nor dislike; they live in common as if they were a single family. Given this fact then, and also the fact that they are of a happy and pleasant manner, even toward strangers, one could have raised here one of these little flocks that would have been the envy of many, were it not for the coming of the Protestants before us... The island has two kings (as I have said before) who have divided the island between themselves; at the time being, one of them is a queen.

The natives enjoy the fruits of the earth, offering half of them to the kings, and whenever one is in need, the king comes to his aid as a father would.

1 Ed. note: A mechanical pencil was then a new invention. It had a steel plunger inside a tube that was moved up and down by an helix; one pushed in a lead, while twisting the tube or pencil counter-clockwise, then made the lead re-appear by twisting it clockwise. The native would carry it in his distended ear-lobe.

The cyclones are the worst thing to be feared in these islands. Human lives are lost in these fearful whirlwinds. On the side facing us, between the entrances for the steamers and the four little villages that are seen on the map [not published], the last cyclone did not leave anyone alive nor any trees nor anything else; everything was razed, the house of the king, that of the trading house, the Protestant church, etc.; they now see what jokes were played on their occupants.

Our house is made of wood, and placed upon concrete posts so that, in case of cyclones, the water will pass underneath. Every Sunday we have mass attended by the small group of Catholics that we have formed. Pray the Lord so that these likeable Indians will soon leave protestantism to become Catholics. Three of them are now preparing themselves: a boy of 17 and two women, one 22 and the other 25; they are becoming dear and sympathetic to us, thank God. The Protestant pastor spends the whole day turning around in circles, but the most bizarre is the way in which these pastors are trained. They are from the common lot and with the greatest of ignorance. They are picked at random and taken to Corsay [Kosrae], to an old American missionary woman who keeps them for three years.¹ She gives them some little lesson and go! you are now a pastor, or better said, a salesman of books and bibles, and to turn around in circles. Before, the training was given in Futami [?], and later I have learned that they do it in Corsay. At this moment, I have just discovered that one of our visitors, whom I trust to become a convert soon, is one of the Protestant missionaries. He looks like any of the others, yet he holds such a post. He has no malice, is simple, and he has just finished telling me that he was one of the two who were in Inne, and how he was in Corsay for five years and that the old lady was teaching him, etc. She must have taught him very little because he does not differ from the [other] Indians in anything.

The kings are Protestants; and if they would become Catholics, the others would immediately become Catholics also because they are like a big family, and everyone does what he is asked to do. The few Catholics that we have sing at mass on Sundays and it is a pleasure to see how well they do it. After the ceremony, on lazy days, they spend the afternoon in our house and are very entertained by looking at cards that they like, even though second-hand, on account of the pictures and figures. Father Leguina gave me a large quantity of them in Madrid, and now you see that they have come in handy to help the poor ones have a good time. We have divided them and every day we give them a bunch that makes the rounds to their great contentment. another day, we give another bunch, and so on. We missionaries appreciate it all, although it appears useless.

The more one treats these little Indians well, the more pleased they become, and thus Our Lord softens much the life of the missionary, although from another point of view there are many failures and deficiencies...

Also I would like to tell you about the generosity of these Indians; we never lack fruits when they themselves have them on their table, and at times, we have too many,

1 Ed. note: One of the two Baldwin sisters.

and he is a good one whoever can refuse them anything... They also bring us some little fishes from time to time. We have become aware that they never are at odds nor fight, and they live like brothers; such is their mutual love. For that reason, if we succeed in converting them to our faith, it would make an ideal little flock. Let us do our part and some day the Lord will give us such a consolation.

I have already told you how delicious the climate is. Take a look at the photograph [not published]; how beautiful and fresh is the grass that surrounds our house! What a field day you could spend here! If you decide to come, I will prepare for you some tasty white rice that, eaten with some copra, should please you immensely, while you sit below the coconut trees that shade our fresh meadows with their beautiful crowns. It is the copra that I told you so much about, the coconut meat that is now in season, and it is eaten like bread. When it is mixed with rice, each ingredient is enhanced; perhaps it is because we cannot get our hands on anything else. You come on a Thursday, and you will see how good this country really is. We are at 172 degrees East in longitude and at 7 degrees North.

Finally, I conclude (forgive me for my lack of grace) by asking so much from Our Lord on behalf of this poor people and that He may grant us the wish to conform always to His holy will.

Lowest Brother of all in Jesus,
Francisco Hernández, S.J.

D3. Letter of Fr. Gumucio to his Provincial

Santa Cristina (Yap), 26 June 1922.

Dearest Father Superior, Peace in Christ!

A few days ago (on the 21st or 22nd) the steamer arrived with the Governor General aboard, on his way to Palau, and the governor of this island.¹ We had been told to be on the wharf at that time; we went, and nothing was happening. However, they told us that the Governor General could not come ashore as he had one aching foot, and that the local governor had landed that morning; we went to Government House, he was not in, and I left him my card (I had just received them from Tokyo). That very day we received two invitations for banquets: one for noon, in the Telegraph House, from the local governor, and the other one for 3 p.m. on the steamer, from the Governor General. I objected saying that I did not know if I could attend both; they re-iterated saying that I could not and should not refuse. Also I said that the invitation from the Governor General was personal, and that we were not used to go out alone; they answered that it was for the two of us; therefore, let us make room for it! one banquet after another, and that night we explode. Fortunately, these Japanese, whose customs I like generally, do not have banquets in the European manner. They have many little things that are of substance and pleasing; nothing as far as wine, liquor or beer (that is also good plan-

¹ Ed. note: I suspect that he refers to the new Governor General, YOKOTA Kosuke. I do not know the name of the man who was governor of Yap in 1922.

ning); thus I did not eat in two banquets even as much as in one overthere. The local Governor gave me a very pleasing first impression. Serious, but sincere, kind and very polite; he had brought an interpreter (from the Marianas), and many times he said thank you for the gift that I had sent him; he told me about the great appreciation he had for Father Guasch. He told me that we had to visit each other a lot and to be good friends, and that he had to take care of other guests, he sent us to the one we knew as secretary in Truk, who is now going to Palau as interim governor or something like that; he is likeable also. He was very polite, until soon after the Governor appeared to invite us to the table. At the table, the Mission occupied the third or fourth spot on the right, after and next to the captain of the steamer; the latter was very obliging, and luckily, could speak a little French. The Governor made a little speech, that was reciprocated, followed by a toast; there were about 50 invited guests. Afterwards, they were arranging chairs on the veranda as if to watch something; I suspected that there was to be a native dance and (as I had myself warned the interim governor about it) it is a very indecent performance as far as the lyrics are concerned; they may even invoke the devil... With the excuse that I had much mail to send, we were able to withdraw safely. At about 3:30 p.m., we left the house to take the motor boat to the steamer (two banquets); we saw our own interpreter coming toward us, Juanito Untalan, whom they very politely placed next to me, that is, between myself and the Brother. We arrived on board and all I have told you so far about the attentions and courtesy of the very kind and refined Governor General is little. He received me sitting on deck, with a little Japanese table in front of him. On his left, there was the local governor. Both rose as we approached them and then had me sit in an armchair that was waiting next to the local governor. All the others, except us three, were left standing. He spoke to me a lot and questioned me with growing affection; he repeated many times that Father Guasch had visited him and that he had visited Father Guasch many times in Tokyo. From here, we rose to go to the table, the local governor ahead of me at first, then I as he let me pass first. The invited guests were fewer but more selected; the Mission occupied the second place on the right, next to and after the local Governor. The first place on the left was occupied by Sebata, local manager of the Nan-bo¹ Company; it was he who responded to the speech made by the Governor General. He was very obliging toward him. He surprised me, even though I appreciate and like this man, and he serves the Mission with esteem. Later on, I came to realize that all this is to repay his faithfulness when he was evacuated by the Germans, as this man has been established here since Spanish times. His authority is so great (something I ignored until now, on account of his unpretentiousness) that they say that they can resort to him in case of revolt in order for him to arrange things in Tokyo, if the decisions of some governor do not satisfy them; apparently, when the young people here want to do something devious, they say that "Sebada does not need to know about it."

1 Ed. note: Or Nambu, the Nanyo Boeki.

Once the banquet was over, we returned to the spot on deck and we spoke for a while. Finally, we said goodbye, and at a quarter to five, we returned home. The next day, there came the local governor; he paid me a long visit, a friendly one for sure, and he told me that we had to pay each other many visits, and I agreed. He asked me if I knew how to play some games and I said none; however, that the Brother knew how to play chess, and that he would be available whenever he wanted to distract himself. I called the Brother who was in the kitchen and he explained to him the basics of the game, and he and Guillermo played until they could control the movement of each piece. Also he asked me many times if I knew about music, and I answered that it is required learning for anyone in Spain, that I studied it when I was young but that I had to abandon it.

On Sunday morning, a little before the third ringing of the bell, he suddenly appeared in the church accompanied by the physician and the chief of police. I went out immediately to attend to him and he told me that he wished to attend and that he would come every Sunday, that he was eager to see that the Christians would accomplish this duty, that many were missing, that they had to be taught how to sing well. We brought them some chairs and placed them where the last bench is, as it is only a half bench, because it sort of encloses and presides over the rest, and then I excused myself to go and put on the vestments. Soon I received a message from the governor asking if he could sit at another place. Thinking that he had thought himself passed over, I had the chairs and the bench put in the center, but in front of everybody, telling him that I had placed him at that place so that he could observe the people well. It appears that they wanted more air; however, when I came out for the "Asperges," I saw that the chairs and the bench were again at the entrance as before; I could not see exactly whether they were outside or not, but I think not.

After mass, I went out to say goodbye to them and they congratulated me for the "speech" (that is the word he used). After lunch, as this was a day for visits, he announced that he would come to pay his respects and I should do likewise. On the other hand, as it seemed to me too many visits, I sent someone to ask which day of the week was better for me to pay him a visit, and at what time. He answered that it should be that very afternoon, at four (I do not remember the exact time). Brother Guillermo, the interpreter and I went out. He was waiting for us with his secretary. After thanking him for his gift (a few hens), we went on talking for about one hour with familiarity. He gave us some very good candy and some tea; he ended up by saying that we three had to become his friends on the island. He showed us the portrait of his wife and child, and we were to talk about some serious matters affecting the Mission. He again congratulated me for my "speech;" I riposted that sincerely, it was but an explanation of the gospel. He said that he too had brought his New Testament, from which I gather that he was a Protestant. It is a pity how many could be Catholics!¹

1 Ed. note: Fr. Gurmucio was becoming very Japanese, very discreet, even with a new friend, by not asking him outright about his religious convictions.

As Your Reverence will not be eager to keep this letter as if it were "gold in a rag,"¹ I beg you to forward it to our Reverend Father Provincial, to whom I beg forgiveness for having taken this liberty of not sending it directly; as I had to communicate all of this to Your Reverence as well, as you show so much interest for our Mission and to whom I owe so much. I hope such news will please you. I wish therefore to pass them on to you, although impolitely, given that I have no time to make a copy. Thus with two punch lines, I finish this missive that contains so little about the missionary work.

From both of us, your humble and loving servant in Christ,
J. M. Gumucio, S.J.

P.S. Did Your Reverence receive the brief? Good idea! It is the happiest news I have received since I left Spain; even if I had read it many times before, now I am delighted with it...

Many thanks, dearest Father Provincial... (that is what this letter should have said at the beginning); forgive me.

D4. Status of the Mission of the Carolines, Mariana and Marshall Islands (circa 1924)

Most Reverend Father Santiago Lopez de Rego, Titular Bishop of Dionysiopolis and Vicar Apostolic.

—Rev. Father Juan Pons, Superior of the Mission.

—Rev. Father Antonio Guasch, Procurator of the Mission in Japan and Secretary to the Vicar Apostolic.

—Father Atonio García Valdecasas, Procurator of the Mission in Spain.

Saipan Mission

In Garapan, Fr. Dionisio de la Fuente.

Br. Gregorio Oroquieta.

In Rota: Fr. Eduardo Rodes.

Br. Miguel Timoner.

Palau Mission

In Korreor [Koror]: Fr. Indalecio Llera.

Br. Emilio Villar.

In Malegeiok [Melekeok]: Fr. Marino de la Hoz.

Br. José Gojénola.

¹ Ed. note: This phrase does not make sense in English, because it is a play on words in Spanish: "empeño" versus "en paño".

Yap Mission

In Colonia: Fr. José Gumucio.

Br. Ramón Unamuno.

Truk Mission

In Toloas: Most Rev. Santiago Lopez de Rego.

Br. Florentino Mancera.

In Fefan: Rev. Fr. Juan Pons.

Br. Salvador Casasayas.

In Tol-Iluk: Fr. Pedro Castro.

Br. Francisco Hernández.¹

Mortlock Mission

In Lukunor: Fr. Martín Espinal.

Br. Aniceto Arizaleta.

Ponape Mission

In Colonia: Fr. Luis Herrera.

Br. Paulino Cobo.

In Auak: Fr. José Ramón Suarez.

Br. Francisco de Burzaco

In Kiti: Fr. Ramón Lasquibar.

Br. Juan Cruz Aniceta.

Marshall Mission

In Jaluit: Fr. José Pájaro.

Br. Victoriano Tudanca.²

¹ Ed. note: He had just have been transferred from Arno, and so was his companion, Fr. Suarez.

² Ed. note: There were also a Fr. Guimerá and Brother Pascual assigned to the coconut plantation in Gayaba, New Guinea. The Arno mission station had obviously just been closed.

Documents 1921E

Father Luís Herrera—Ponape and Ngatik, 1921-1924

Source: Father Luís Herrera. En China y Carolinas (Burgos, "El Siglo de las Misiones," ca. 1927).

Note: Extract from this book, the part about the Carolines, translated by Rodrigue Lévesque. Fr. Herrera left Micronesia in 1924, and wrote the first letter after his return to Spain.

IN CHINA AND THE CAROLINES

(A Missionary Episode)

by

Father Luís Herrera

of the

Society of Jesus

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E1. A paradise in the midst of the ocean: what is Ponape?

[To] Doña Victorina de Larrinaga.¹

My dear Madam:

...

I have just received a letter from Berriz asking me to put down in writing some of the things I spoke about during my presentations to the Sisters and their students...

I will now tell you, in order for you to communicate to them, four things of general interest about the Island of Ponape, where I lived very happily for more than three years [1921-24], and where the five fortunate ones² whom the Lord has transplanted from the garden of Berriz will live as in a paradise.

* * *

It was in April 1921. We had been at sea 15 days since our departure from the Japanese port of Yokosuka when, on a Sunday morning, we came up on deck and saw the Island of Ponape. What a joy! I was far from suspecting then that three years later, in May 1924, I was to stand motionless and very sad, with my eyes fixed on the island, upon the deck of another ship, for the two hours that it took to lose sight of it. What a deep-felt adieu rending my soul!

The first things that a sailor coming from the northwest sees of Ponape are the high mountains, some 800 meters high, and one misshapen rock of black basalt that advances towards the sea in that part, *Paipalap* in the native language, and that I used many times to explain to my Indians the solidity of the rock of Peter [the Apostle].

As the ship advances, the sinuous contours of the island appear. Its lower part is full of luxuriant coconut plantations, and its high places covered with dense underbrush. The thick mangrove trees along the coast appear deep emerald green, and the sea foams over the coral reef that encircles the island like a wall at various kilometers from it. Thanks to this natural protection, it is possible to sail the whole coast in the fragile canoes, and where sea-going vessels anchor securely by entering the grandiose lagoon by the sufficiently-wide passage offered by a break in the reef.

When anchored in this splendid port, at a good distance from the shore, the first thing we saw was the church whose unique and large nave could be guessed from outside by the proud manner of its dome shaped like half a cannon and its bell tower of pure romanesque style sticking out from among the graceful coconut trees. A little lower and almost on the seashore, the mission house could be seen with its tin roof painted red. Elsewhere, at some distance from the mission house, there appeared a group of diverse sheds and barracks belonging to a Japanese trading company that exploits the coconut in the archipelago. Besides these simple buildings, no human settlement could be seen, and it appeared that the island was uninhabited; the reason was that the na-

1 Ed. note: She was a generous benefactress of the Mercaderian Sisters of Berriz, Spain, at about that time.

2 Ed. note: Some Sisters of Our Lady of Mercy of Berriz, Vizcaya, Spain, were about to be sent as missionaries to Ponape.

tives do not live together in settlements but each one builds his little house on his own land along the shore and among trees, so that it is hard to spot them from a distance.

Now that we are in Ponape, let us describe chronologically the things that could interest you among what is occurring there.

[Flora]

Let us begin with the plants. Vegetation is luxuriant from the sea to the top of the mountains. In addition to the extensive and dense mangrove, there grow within the water true groves of big and tall trees, excellent for building purposes and whose transport, once cut down, turns out to be easy and economical. They chop them down at low tide, remove the top and the branches, wait for the high tide to return, and when the tree floats the native gets on top of it and paddles to his destination.

Next to the sea, the coconut tree thrives. It is of superior quality and very productive. It gives coconuts the year round, and it is a glorious sight to see the nuts hanging in clusters and the ground covered with the ripe ones that fall down.

The banana tree grows and multiplies as if completely at home; there are 14 varieties, all of them good to the taste and very nourishing. Sweet pineapples grow well and some of them even get to weigh more than 10 kilograms; no doubt they are bigger and of a higher quality than those of Cuba.

There are papayas, mamey-apples, some mangoes, very fine lemon trees, and above all the famous bread-fruit (*mai* in the native language) that by itself provides the solution to the food problem of these poor people. The *mai* is much taller than a magnolia tree which it resembles by its leaves and branches; it gives two or three crops a year. Its fruit is round and as big as half a squash and is good to eat and nutritious when roasted on hot stones, that is, when they cook it as it comes, but when they inject it with the juice of a certain herb that they know about, it becomes yellow, creamy and sweet-smelling and there is no dessert that can equal it. One could say that the native does not work except when he has to cook *mai* and when he cleans the underbrush at the foot of the coconut trees with a machete.

There can be found also the nipa palm, an elegant and very high palm that gives the so-called ivory nut, and whose palm fronds, when interwoven, are used to cover the rustic native houses.

On the ground, in addition to the pineapple, there grow sugarcane, coffee, tobacco, corn, sweet potato, and tapioca. One can suppose that the soil could produce any number of other useful plants that have not yet been tried. However, the native hardly pays attention to such fine things, because he is blind to everything but tobacco. Also, on account of his laziness, he prefers to buy it from the Japanese who thus recuperate the yens that they give for his coconuts. In the opinion of the Carolinian, the best plant, the only one that he considers important, is the *kep* [yam], a tubercle so large that it can weigh as much as 30 to 40 kilograms, and which, with the *mai*, completes the ordinary diet of these natives. I say the ordinary diet because on days of *kamatip*, i.e. of feasting, they butcher pigs and dogs that they devour half cooked.

Grass grows furiously everywhere and it is of a very good quality for cattle; with it one can raise cows, goats and sheep endlessly.

One should not omit the devilish root from which they extract the *wain*,¹ a narcotic liquor to which no few men and no fewer women are addicted. No tribe is short of this plant which is the enemy of the soul and of health, nor short of one, even two or more large flat stones where they crush these roots with cobblestones, until reduced to a mush that, when pressed inside some wide leaves, exudes a chocolate-colored liquid. This liquid is collected in cups made with half coconut shells, and they drink it with eagerness until they fall into a stupor that could last anywhere from 6 to 20 hours. We campaigned a lot from the beginning against this vice and things were improving somewhat, but when will it be uprooted completely?

* * *

[Fauna]

When it comes to fauna, let us begin by saying, to make the island lovable in all its aspects, that there are no poisonous snakes nor wild beasts. However, there can be found, in damp places or where there are some vegetal matter under decomposition, a sort of centipede, black and about 3 centimeters in length, that produces, when one is bit on the bare foot, a very painful sting that hurts for a few hours with the leg itching up to the knee. By touching the wound with ammonia water to neutralize the acid venom that has been inoculated, all pain and itching cease; in any case, the bite is never dangerous.

There are not too many mosquitoes in the area where the Sisters' house is located on account of the steadiness of the winds from the sea; it is rarely necessary to sleep under a mosquito net. Cockroaches and rats do not bother as much as in the Marianas where they are a real plague. There is an abundance of ground lizards and wall lizards that live with the natives in the nipa roofing, but in the little houses of the Mission that are covered with tin roofs, they do not come in, and even less if cats are present. Cats can be bred easily there.

The care of cows and goats does not give any trouble. The cows do not need a stable and the goats need only a covered shelter to protect them from showers at night. Both kinds can find enough pasture under the coconut trees. Goat milk is very rich and the young goats multiply so fast that it is a joy to behold; one can count on one she-goat giving five young each year. We do not have any sheep; I believe that the Sisters should think about importing some from Japan.

The chickens peck as they wish between the grasses. They eat pitted coconut and give eggs when given rice and corn. Pigs fatten quickly with coconut, and even bananas are fed to them because there are so many and it is not a luxury to share them with such animals.

1 Ed. note: From the English word 'wine'. It is better known as *sakau* or *jakau*.

Ducks are not numerous in Ponape, but they can be fetched easily from neighboring islands (Pingelap, Nukuoro) where there are large flocks of them. Surely one should insist that the missionary Sisters ask the Father Procurator in Tokyo for a few pairs of young rabbits.

* * *

[Fishing]

Fishing in these waters is varied and very plentiful. How many times when I went fishing at night in the canoe, I had to cover my eyes with the hand for fear of being wounded by some of the not so little fishes that jumped from one side, dazzled as they were by the light of my lantern.

The natives use four methods for fishing: the net, the fish-hook, a sort of spear, and the machete. With the latter, they fish only on moonlit nights; it is a fantastic spectacle that the Sisters will be able to watch from their little house. The fishermen go to the shoals, lit by big bundles of dry palm leaves. Fishes, big and small, some of them very big, lie at rest on such nights upon the rocks at the bottom, and all that one has to do is stick them with the machete and throw them inside the canoe. I was there one night when one native using this method got 300 fishes in one night.

There is no lack of big crabs, good to eat; one can eat as many as he wants by ordering them from people specialized in this field. I will tell the missionary Sisters that if they want crabs, they should pass the word to the good Elizabeth, the wife of Domingo the Filipino who lives next to the mission house.

There are turtles also, although they are becoming scarce because they have been hunted too much.

[Clothing]

The clothing of the Carolinian is quite elementary, palm or cotton skirts, similar for men or women, the men wearing them all the time, and the women and girls only when they are at home. However, when they must appear in public, specially in front of the missionary, they are modestly covered from the neck down to the ankles with a very simple dress. For this reason, it is a question of charity and moral teaching to distribute to them some very light cloth, and even better dresses already made, without forgetting that even in Ponape there is fashion, and that if it does not suit her, she will not put it on. In Berriz, I left a model for such dresses.

The most practical cloth is a strong fabric. As far as color is concerned, they prefer those with a white background with red or blue figures printed on; also, they like plain but not very loud colors, pale blue, pink, etc. Fine headkerchiefs are also very practical, but [Spanish] veils even more so. They observe with such rigor the rule about head covering in the church, specially when they go to communion, that many times when I was giving them communion little girls made me smile when, for lack of anything else, they came up with their little hand on top of the head.

Among men the custom of wearing a white shirt and even white pants is spreading, but such clothes are reserved for dressing up; for daily tasks and to go in a canoe, the skirt is found more comfortable.

* * *

[Native character]

The character of the people is friendly and docile, easy to lead and very respectful. They are alert, well disposed for studies and for mechanical tasks, as both men and women are skilled with their hands. The common body type is lean and slender; they are very sociable and with a wonderful aptitude for acquiring educated and elegant manners.

They are very hospitable; nobody is denied food or lodging, and they consider it an honor to give to whomever appears. It happened to me many times that on an afternoon walk, Protestant natives would come out when I passed and force me to enter their thatch huts where they laid out a banquet for me with the best they had: chicken, eggs, fried banana...

Oh! how many but how many times, while thinking about the degree of readiness and the docile attitudes of the little girls of my parish, I thought what a pity it was that the mission was without Sisters! Thanks to God that my burning desires will come true. I assure the very lucky ones whom Providence will send that they will even find here on Earth some compensation for their sacrifice in seeing and touching the immense result that their zeal will obtain among these little souls so well disposed and not cared for. Not cared for, is what I have already told Rev. Mother Maria Loreto; one must start by rubbing them with a scraper, and in the middle of a field far from the house. Afterward, giving them a scrubbing with hot water and rinsing with gasoline,¹ covering them with brand-new clothes, and the rest they will do themselves. I am sure that once they see themselves clean and renewed, they will no longer have to be admonished to accustom them to cleanliness, because the rest will come from their good judgment and sense of delicateness that they possess in a high degree. The girls are very fond of music, and although their voices are not very nice, they sing with much pleasure and dedication, and learn the first time they are taught.

* * *

[The work of the missionary sisters]

The work that awaits the good Sisters is of high value. Firstly, they will look after small creatures who hardly know what motherly love is about. So many of them have been given away on the day of their birth! Overthere, they do not kill baby girls nor detest them as in China, but they are passed easily from one to another, and as for the boys, to the first friend who asks for them and promises to raise them. These true little orphan girls ought to give much love to the Sisters and to show themselves docile and easy to educate.

1 Ed. note: I need hardly mention that the distance from the house and the gasoline were to rid them of lice, a problem which at that time was also existed in Europe and America.

In the little house given to them by the Bishop some 40 or 50 girls can be accommodated. Each one will need only a palm mat to sleep, and they themselves will provide that, plus one sheet to cover themselves with. The basic food has to be *kep* and *mai* to which they are accustomed, and it should not be too difficult to obtain that their parents or guardians provide them with what will be necessary. Above all, to make them stronger, it would be necessary to add some rice, banana and pork; pork would be on rare occasions. As they can cultivate as much corn as they want, and it gives as many as 3 crops a year, it would be a good idea to accustom them to eat *borona* [corn bread].

The Japanese school is a two-minute walk from the house and the girls will have to spend the morning there; however, if some Catholic Japanese woman could be found to go to Ponape with the Sisters in order to be teaching the Japanese language in the [mission] school, then I believe, given the good relations between the Government and the Holy See, that it would be easy to obtain a dispensation for the girls from attending the Japanese school.

* * *

I do not want to leave unsaid that lying is an endemic vice, almost universal, among the Ponapeans. Someone who does not lie is thought to be a fool.

The climate is hot; the temperature oscillates between 27 and 30 degrees [Celsius, of course], rarely goes up to 33, and never below 23. Thanks to the wind that is constant, the heat is bearable, but one must wear light clothing and never close the windows, not even at night.

The most practical shoes are sandals or slippers made of leather or sheepskin, low-cut and open, with rubber soles; no stockings. Hemp sandals are for wear inside the house, not to go out, because they will rot on account of the dampness of the grass.

There is no lack of water, thank God. There is an average stream running by the mission farm that makes a pool where the girls will be able to take a bath every day. At the church, there is next to the Sisters' house a large cistern that collects rain water and they also may wish to collect what falls from the roof of their house by placing receptacles. The rains do not last long; they last a few minutes, but they are frequent except in some periods of the year. They come in the form of showers that one can anticipate from the din that they make upon the sea or upon the trees. Here [in Spain] we do not have an idea of the huge size of such drops nor of the violence and density with which they fall; suffice to say that, when one is at sea, one must bail out the water fast in order not to sink.

Bathing every day in soft water is absolutely necessary if one wishes to avoid skin diseases. Sunlight is strong, and the sea is bothersome when the sun reflects upon it. The natives can endure the sun bareheaded for a whole day but we must wear a colonial hat and sometimes even an umbrella.

Doña Victorina, enough for today. I would go on with pleasure but I have no more time. I promise you though to follow it up with others that would constitute a series, if that does not bore you. I have so much to say! I would love to make known to you some of the good friends whom I have overthere.

* * *

May the Immaculate Virgin bless you and reward you for what you are doing and will do for those children of God. May she decide to give you much satisfaction and glory to be able to see soon in Berriz various Carolinian novices. Amen, amen!

* * *

E2. Second letter to Doña Victorina, circa 1925

[To] Doña Victorina de Larrinaga.

My dear Madam:

The way of life of the natives of Ponape is something like that of the birds in the sky. Surely, it is normal for each family to have their hut tucked between coconut trees by the seashore, but living at home is not known, nor the warmth of such a home. Firstly, the physical home may not be there; for instance, when the *mai* or the *kep* has to be cooked twice a week, a fire is made between the trees, and these provisions are kept in little palm baskets from where it is taken by those belonging to the household or by strangers, without any rule or agreement other than the feelings of hunger.

[Native houses]

The thatch huts are very small; three square meters, or less. Upon a few piles, some rough boards or bamboos; the same for the walls, and the roof of nipa. Two holes in the façade without even a board to close them; only one room inside.

In the neighborhood of the huts, some fowl can be seen pecking the little that is available and frequently they look for small snails at the water's edge as well as very small fry. The idea of a hen-house or enclosure is unknown. They do not appreciate the eggs and almost never eat them; the hens lay them in the underbrush and they hatch them there without anyone being aware of it.

They breed a large number of dogs, destined for butchering. The pigs live easily among the people. In the huts raised on piles, their place is under the floor; in those not so raised, then inside the house with the people, although in such cases, a sort of platform is built next to the walls for the natives to sleep on.

Of all the tasks of the missionary, the most bothersome is to take the census of the native population, not only because the households are separated from one another, but also on account of the motley group of persons who live in them. Already it is difficult enough to find out about the natural parents of the children, on account of the general custom of giving the children away as if they were cats; however, it becomes impossible when so many unrelated people get to live together, and they are fond of changing their residence. The missionary enters the hut. He sits where he can, but always where the air circulates. He removes his hat from which sweat is dripping. He grabs his pencil and notebook, and the suffering begins. So many questions to each one! So many evasive answers! Men, women, naked children pass one after the other, but almost nothing on paper. About the age of the older people, there is nothing to talk about, what

do they know themselves? After three-quarters of an hour of a laborious interrogation and of waiting for one or the other, he asks if that is all. "Not yet," they answer with a smile on the lips and, from somewhere out comes someone, like a stowaway, to present himself. I left Ponape without having succeeded in obtaining a complete census as God ordains.

To sleep, they roll themselves over a palm mat, as they come into the room, all ages and sexes together. What if one is affected by sleepiness along the way? Well then, he goes into the nearest hut; if there is something to eat, he takes it; if not, without any supper, he takes a place between those who dwell there. The children go out in the morning and do not come back until nightfall. Nobody looks after them, except when they are not yet walking they always go astride the hip of their natural or adoptive mother. However, when a little bigger, they live according to Providence. As of seven years of age, and even younger, they are allowed to go alone to sea; their very fathers provide them with diminutive canoes for them to sail and go to school with. The school that the Japanese had next to my house had to be attended, as of 8 in the morning, by all the children of both sexes from various kilometers around. I liked very much, the mornings when I had to go out to say mass at distant points, to meet with these small fleets of children's canoes on the water, some rowing models, others with sails in tatters, and some even with branches of trees nailed to the prow for a sail. They were on the way to school and said hello to me when passing me by, between laughs and noise, with the well-known *Kachelelia maiñ Patre!*

It was not a rare occasion for one of these unstable craft to tip over and throw the sympathetic passengers into the water. That is something of no great import to them, because even the smallest ones know how to swim like sardines, and given that they have so few clothes to get wet, they receive this unexpected bath with joy and it serves as entertainment.

The first of these disasters that I witnessed caused me some concern as some young girls and deep water were involved. I saw them fall into the water from afar, and I told my servant Luis to head for them immediately to help them; he just laughed and told me not to worry. We went nonetheless and I found them having fun swimming next to the upturned craft that they were pushing towards some shoals further on where they would turn it right side up.

The native of Ponape cannot be imagined to be separated from his machete and canoe; these tools are like an extension of his personality. The canoe is to them what the small donkey is to our villagers; with it they travel from one place to another and in it they transport the simple loads that must be moved about: bananas, bags of copra, *kep, mai...* The canoe is always at hand, either under the house if such is on piles and near the shore, or in a rough shelter made for that purpose. When it is not in use, they keep it dry and covered so that the sun will not open its seams. When the native arrives from a trip, he jumps ashore and pulls his canoe to beach it and place it in safety; if he is going to re-use it soon, he does not pull it but he will never forget to cover it with coconut fronds as a defence against the sun. The canoe, as everyone knows, it but a hol-

low tree trunk, without a keel nor distinction between the poop and the prow, as the sail is placed at one end or the other. To give it more stability, they add a float, a small tree trunk shorter than the main body, about one meter off the side, to which is tied by a skillful contraption made of sticks and cords.

The sail is raised and lowered very rapidly; of the two masts [sic] that it has, one leans upon the front end and the other on one of the benches, but without a step; this way, when the mast is not used, no mast is left standing up. They use a type of oars shaped like arrow-heads, and when they pass over shoals, they stand up and push on the bottom with long poles.

They do not know vertigo or loss of consciousness; they never fall. They can stand up, like birds, even upon one cane. Once, to make good use of a short gust of favorable wind, and not to bother myself with setting up the sail, I put Luis on foot at the end of the canoe with his arms in the shape of a cross, and he kept them in that position without fear of the wind that made his clothes flutter or of the up and down motions of the canoe.

They treat whatever mishap at sea with laughs. One night, we were returning from a faraway point and we were at quite a distance from the shore in very deep water. The darkness was pitch black and the wind very brisk, the canoe big and the sail oversize; thus we were flying. Already, I was figuring that the frail mast would not resist so much push and the five natives with me also saw it but would say: "As long as it lasts, why worry?" It did not last long. A very violent gust happened, hitting us with buckets of large rain drops, and the mast broke throwing the sail into the water. I was upset a little but they treated the incident with bursts of laughter. They re-claimed the soaked sailcloth from the water and placed it under the benches and, grabbing the oars, went on joyfully as if they did not have to cover the remaining four or five miles. When they go alone, they do not fear being capsized and it does not bother them, but with the missionary aboard, they refrain from excessive maneuvers, above all so as not to be made the butt of jokes in case they throw the Father into the bucket... During the three years that Luis was with me, with outings at sea almost every day, we never capsized. Once, however, we were swamped because of the high waves and we could not bail it out. I remained sitting with water up to my waist and he started swimming and pushing the boat as far as the shoals. Another time we were returning from the island of Param with a very strong wind, jumping over the waves, and he told me calmly while he was pulling on the rope controlling the sail with one hand and steering with the oar in the other hand:

—Remove your sandals.

—Why?

Because we will have to swim.

I took them off but it pleased God that nothing happened.

Another night when we were also with full sail, the great darkness did not allow him to see a rock and we hit it with such violence that the canoe climbed over it and stayed there.

As far as the native is concerned, there is hardly any difference between night and day. When it is necessary to attend meetings or travel at night, and to sleep in the daytime, no problem. As they never have anything to do... "I am the one who has to pay for such disorder in the hours!" said a sick person to his relatives and friends about to call on the Father. They could easily have gone in the daytime but, if they were in the middle of doing a little something that they did not wish to interrupt, or simply out of procrastination, they would come to get me at night. One must mention that these poor people, when they find themselves sick, call for the missionary; they don't bother with the physician even if they had one.

I had hung a hand bell at the door of my house, next to my room, and ordered the Brother not to get up when he would hear it, given that those who rang it came for me. There was one week in which it rang four nights at about 1 or 2 a.m. One jump and I was up, sandals and white cassock on, and I went out. Two, three and sometimes five big men, naked, with a dirty lantern, were waiting for me among the trees.

—What are you bringing at this time of night?

—Father, so and so is sick and wants you.

—But is it serious?

—Father, he or she is dying.

Well, the first time I heard this, I would nervously take out the police whistle bought in Hong Kong and make a racket in the bush calling Luis to come and help me take the Holy Sacrament. Later on, I caught on that they were always saying that a sick person was dying in order to get me to come.

I would go to the shore with Luis and the men, we embarked and, sometimes by moonlight, sometimes lighted by a carbide lamp, there we went sometimes for five hours. We got to the hut, which was jammed with natives; sometimes I was brought in sitting in the canoe itself. It happened that I had to ask who was the sick person, because they were all talking and laughing while the stinking cigar or the grimy pipe was making the round—a repulsive local custom.

To my question, one of those present, without batting an eyelash or giving any excuses: "It was I, Father. My belly was aching, but now it doesn't hurt any more."

I could have killed them... if only I had not liked them so much.

May God bless you, Doña Victorina.

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E3. Twelve days on the Island of Ngatik [August 1922]

With one native servant and no other baggage than what was absolutely necessary to say mass and a few objects of devotion to distribute among my future flock, I embarked one morning in August bound for the Island of Ngatik.

Ngatik is located 100 miles southwest of Ponape. It belongs to the group of low coral islands, many of which can be found in this eastern part of the Carolines. As the importance of these small sand spots is small, nobody visits them; hardly a few coconut

trees grow there. Its inhabitants are seldom in contact with other people; for them, the height of tourism is to go as far as Ponape.

In many of these islands, there is no tradition about the true religion ever having been preached there. On the other hand, all have been visited by emissaries of the Protestant sects who went by, baptizing without validity right and left, without teaching any other dogma than hate for Catholics nor imposing other practice than abstention from wine and tobacco.

Many Catholics from Ngatik, converted in Ponape after my arrival, had assured me that, upon the visit there of a Catholic missionary, all or almost all of their countrymen would join our holy faith; they themselves offered to accompany me whenever I decided on the enterprise.

Trusting in God, I had indeed desires to be of greater service. Thus it was that at the first opportunity, I went aboard a small steamer with mean looks [the **Heyen Maru**] that was used to collect copra in the archipelago. As promised, there embarked also Santiago and Mariano, with his daughters Isabel and María Visitación, and a few more Catholics, prepared to work at the conversion of their friends and relatives. They were advising me to bring some provisions on account of the poverty of the island. To have done so, I thought I would offend Divine Providence that has always been like a good Father to me, and I brought no food and no money, not even dressing for certain sores that I had been treating on my foot for the past few months. It is a fact that I did not suffer from hunger much and I returned with my sores closed and, what is more important, with not a small increase in filial trust in God.

The ship, as I have said, was small and bad. She made slow progress like a barge. So it is that it took her 24 hours to cover the 100 miles. There was only a small cabin berth available and it was occupied by a Government employee. However, the Lord did not let me spend the night in the open, with the weather threatening and a running sea; the best of the ship was reserved for me. The good Japanese who served as Captain, and with whom I had not even exchanged one word, forced me to go into his own cabin, a comfortable and well aerated one upon the bridge. He then put clean bedding on his bed and, not accepting any excuses, made me lie down. He had not seen fit to offer such a favor to the Protestant pastor, one of the his own countrymen, who was also going there, and he had to sleep in the open air in a bad chair. So it is that when the rumor had been spread that the Catholic missionary was trying to go to Ngatik, the Protestants of Ponape were greatly alarmed and they agreed to send a commission consisting of the bravest, led by their chief, to go and fight.

The island of Ngatik is a beautiful beach, half a kilometer wide by two in length, covered with coconut trees. It appears to the eyes of the navigator like a green flower pot festooned with white sand and defended from the force of the waves by a coral reef that encircles it at 500 meters from its shore.

Going ashore on calm days presents no great problem, but that afternoon the sea was very rough. Our small ship could not anchor. She would sail back and forth far from the perilous area and, with her siren, would warn the peaceful natives to come and

pick up the people. I did not think that they would dare to venture in raging seas with such fragile craft; however, I had no sooner thought about this that one long and narrow canoe was already alongside the steamer, manned by three braves standing up. As it was not possible to lower the ladder, they approached on the other side where, within a short time, a small fleet of canoes was formed. It was quite a sight to see how men and women would lower themselves from the rail and how those above would pass on to those below the bundles, then the children, screaming all the way down.

I was watching the canoes and boats pull off and approach the reef with the waves spraying them all too well. I was thinking that it was not possible for my cabin-boy temperament to land the same way that the natives did. The Lord came once again to my rescue; the young supercargo of the ship, a sympathetic Japanese, approached me and said: "You will go last. We will launch the ship's boat and four sailors will take you in." I was taken down the same way that the children had been, and we began to plunge up and down on the way towards the breakers. When the bottom came up, they passed me over the waves to a boat with a smaller craft and later on, to a canoe that, having reached bottom where there was no more water to make it float, left me safe on the sandy beach.

A cold curiosity animated the children and women on the beach when they saw me come. Later on, I learned that one Protestant had rushed ashore to give the alert, announcing that a Catholic missionary was aboard, that they should not let themselves be fooled.

Not showing the least bit of discouragement but rather making a greater effort to trust in God when the devil was furious against me, I quietly made my way to look for the inn that the only Catholic family then living in Ngatik had offered me.

Accustomed as I was to the detestable roads of Ponape with their bushes and thickets, I was finding great pleasure in stepping over the sandy soil of this delightful park with palm trees, as flat as a living room, without a single stone or puddle, and no slippery slopes. The huts themselves are laid out on both sides of the wide road, along which an automobile could circulate from one end of the island to the other; they are cleaner and more pleasant than those of Ponape and their residents are of a more virile type and with more attractive manners.

Sylvester's family had gone to take shelter I do not know where, I think it was in a bad lean-to where they keep canoes, in order to let me have their poor hut to myself. It was an area of four square meters raised one meter off the ground and covered with palm leaves, with the holes in front acting as doorways but without any doors to close them, and a small balcony or platform in front of each hole. The furnishings consisted of a small table, a small oil lamp, two mats and a small chest to sit on. Upon the wall behind the table, they had stuck an infinity of paper pictures of all sizes and subject matters.

I set up my lounge chair in a corner and went out to visit the good Catholics who had come with me from Ponape. I learned that the poor Santiago had capsized during the famous landing and the small chests containing his few clothes and those of his daughter Isabel had gone overboard. He was able to recover them but in the condition

that can be imagined. He generously offered me his small house and, as a great gift, a dish of rice, that I had to refuse because I was still weak and not recovered from my seasickness; my stomach could not stand starchy food. In order not to disappoint him, I told him to give me a coconut to drink and he was made happy.

Soon I was able to note that the religious question had become the N° 1 topic of conversation on the island and that the Protestants were in revolt against those who had come to dispute them the peaceful possession of such a beautiful garden. My people were decided to fight and the battle began on the first day. Later on, I learned that Santiago had taken upon himself the responsibility of introducing to his countrymen all the Protestants who had come from Ponape. Heaven! what portraits! One was described as a thief, another as a concubine, yet another as having gone through the courts... In other words, they became too hot to handle, not even with a pair of tongs. Certainly not the least result of this endeavor was the great zeal that was awakened in the soul of the Catholics. Everyone of my natives appeared like a missionary. He who had enough education would teach. He who would not dare to do as much would ask me for catechism books and images and he would distribute them among his acquaintances. Some of them would report to me on the states of mind and would advise me like field guides on what they thought could be done. Others would flock to the meetings of the Protestants, which were frequent in those days, in order to keep me informed about what was going on in them. One would spend his time to prepare adepts. They all came to mass daily and to prayers in the afternoons, and they had communion on most days, except the famous Mariano who never had communion because he was always very angry with the Protestants and he thought that in the end he would have to come to blows. I had to advise him to control himself so as not to jeopardize the whole effort.

Among the whole lot, the person who showed the most zeal and who did it better was Luis, my servant, whom it is my pleasure to introduce to my friends in Spain and America. Luis is about 34 years old, tall and well-built, whiter than most of the people here, intelligent and refined, very knowledgeable of religious matters as he has been with the missionaries since he was a child. His life is spotless and he has much piety; he has communion every day. He is married to Isabel and has five children, four girls and one small boy, all of them so charming and alert that it is a pleasure to behold. They live in a small house belonging to the mission next to ours. Isabel looks after our clothes and those of the church, and Luis assists the Brother whenever he does not have to go to sea; then, he becomes my constant companion. He handles the canoe admirably well and is an expert with the sail. Suffice to say that in more than one year that he has been with me, we have never capsized, not even once, even though he dares to raise the sail in borderline cases when other larger craft fear to do so. Only once did he advise me to take off my sandals because, he said, we would have to swim; we were pushed at full speed against some rocks that could not be seen in the darkness of the night.

A better sailor would be hard to find, and he has no equal as a catechist. What a good priest he would have made! I think he must have brought me more than 20 people to be baptized before he even entered into my service; he had himself won them over

and instructed them. When we carry the viaticum to the dying, it gives me pleasure to see the piety with which he helps them say grace; more than one owe to his diligence the fact that they did not die without the sacraments. Yesterday, for example, I heard him exhort one of his sisters who wished to leave a bad companion but she was hesitating on account of the fear of certain threats that [the Japanese] would lock her up.

—How long can you stay in jail? he asked her; 2 or 3 months? On the other hand, if you die in sin, you will be in hell throughout eternity.

In Ngatik, he turned over the responsibility of preparing my meager meals over to his brother-in-law José and he dedicated himself fully to propaganda work. Did he ever move and how well he did it! He gave advice to some, instructions to others, and discussed with one from the other side. Whenever he felt unsure of some subtle points of dogma, he would come and ask me, and immediately go back to the task.

At the end, he would return to tell me:

—What a pity I did not bring Isabel with me! I would have stayed here one year to take care of the new Catholics.

We agreed that the next time we would bring Isabel and the children and would stay, if not one year, at least 4 or 6 months or as long as my scarce resources would allow it; naturally, I would have to support them during that time and, in order to replace Luís in Ponape, I would have to take on another servant. I have decided to leave him in Ngatik even if I go hungry; I am sure that he will double the number of converts in half a year.

To go back to the first day, it was past 5 p.m. and I had not yet had breakfast because I was hoping to say mass. The little food I had taken aboard the steamer had quickly gone over the rail; in summary, I had been without food for over 40 hours. Well, dead with hunger and very tired, I retired to my lodging when darkness came. Just at that moment, the sympathetic José came up with a broth and a good portion of chicken meat. Later he split open two coconuts for me to drink because the water in Ngatik is very bad. This young man became, as I have said, my cook by delegation from Luís. Either roasting the edible roots that can be found there, or some small chicken brought as a present, or some egg, plus some coconut water as always, I was able to sustain my strength three times a day during the twelve days that the mission lasted...

After supper, the night being already on, I leaned back upon my chair with my clothes on, hoping to rest in order to begin my campaign the next day. Because one sleeps in the open air there, I ordered Luís never to leave my side at night; these Protestants were hatching plots and prevention requires little effort. As I was about to fall asleep, here come through the doors I do not know how many lads, between 10 and 14 years old, who come and sit on the floor around my chair with the same naturalness as if they had always known me.

Among children, who do not know how to pretend, one can admire even more the Holy Spirit at work to save souls. Whom did such creatures come to visit? How could they show such trust in a foreigner, in habits never seen by them before, and with such a large beard, an exotic sight on their island?

I made an effort to pay attention to them despite my being tired. I do not recall what we talked about, nor how many they were, nor who they were. However, no doubt there were those who later became my fast friends, and never left me day or night, because even at night, when I was involved in conversations with older persons, they would lay down to sleep by my side like faithful dogs. You can be sure that among my first visitors there was Lucas. Heaven had already selected Lucas and grace was pushing him irresistably towards me.

I believe that it was on the second night. There were 8 to 10 children around me, some of whom were preparing to be baptized. Luis came in and, placing his hand upon the head of one about 11 years old, he said:

—Lukes also wants to become a Catholic, but his father does not want him to.

The lad, nervously at first, then with tears and anger in his voice, said:

—Even though my father does not want me to, I will be baptized.

I had determined, in order not to irritate the people and cause strife, not to admit anyone to baptism without prior authorization from their parents. However, in the small voice of this child, I heard a touch of such sincerity that I decided to make an exception in his case and to baptize him, in secret if need be. He showed much interest in being instructed and was ready after a few days. On the day chosen for his baptism, I advised him to be sure to attend the usual gathering in my room and that he should try and stay behind, alone, when the others would withdraw.

He appeared with the others at the usual time, wrapped in a piece of an old bedsheet, because the poor child was sick; he would cough a lot and was feverish. Afterwards, he remained lying down discreetly until everyone had left and thus was left with Luis and me. Once again I asked him if indeed he wished to become a Catholic. He said "with all my heart." I made him sit up on the chest, gave him a little wine that I used during mass and, under the light of a carbide lamp, I administered holy baptism with all the rites of the Church. Finally, I placed around his neck, as for all those baptized in Ngatik, a pretty medal with a blue ribbon, a gift from the young ladies of the school on the Hill in Havana.

Luis was his godfather. He was named Lucas [Luke] because of the similarity with his former name, Lukes. Luke became very happy, so much so that he divulged that night's secret to other children. Certainly, the next day, his father already knew about it and he became so angry with Luke that it appears that he threatened to kill him. Thus, the child did not dare to go home and he came to tell me about what happened. It was no small consolation for me to discover that inside this skinny and ugly body, half naked, there was a martyr's resolve.

—Even if he beats me, he said, even if he kills me, I will not stop being a Catholic.

The thought occurred to me that I should go in person to appease Benjamin, Luke's father, one who had been baptized by the Protestants. Afterwards, I thought it better to have him called and he came. What anger! He was a man about 35 years old, tall and lean and not rough of manners. He spoke with calm but with a deep feeling about what he called his son's trickery. I explained to him that his son had not wished to offend

him and that from now on Luke would show him more affection and obedience because Catholic teaching commands it to children.

He calmed down and he promised me not to bother the child. He said that he did not think badly of the missionary Father, that he had been one of those who had helped me during the dangerous landing operation on the day of my arrival. I thanked him for his help. We talked and talked. Then he declared to me that some time ago he had had a dream. It appeared that he saw two persons arrive at the island. One of them, dressed like the missionary Father, approached him and said:

... Two religions come to Ngatik. The true religion is that one in which meat is prohibited as a food on certain days.

Benjamin is not yet a convert. I hope that he will do so next time I go back to Ngatik...¹

Luke never left my side. When I would leave my house lot at 6 a.m. on the way to say mass, he was already waiting for me. He would take the crucifix and carry it high as far as the lean-to where mass was to be said. Then, if no-one else had already done so, he would grab the hand bell and run back and forth among the trees to call the people together. He took communion in a very devoted manner and would attend the rosary in the evening.

On the day I had to leave, it became necessary, on account of the low tide, for me to walk over a long stretch of sand with my pant legs rolled up to the knees as far as the canoe that would take me to the steamer. Next to me came Luke carrying my lounge chair upon his shoulder. At the moment of saying good-bye, I gave him my own rosary beads and, advising him to be very good, I promised him that, on my next visit, I would bring him with me to Ponape...

E4. Dialogue at a banquet.

After 10 days, the steamer returned from the Greenwich [Kapingamarangi] and Nukuoro Islands to take on copra at Ngatik. The Protestant pastor and a Japanese were aboard. The latter was on an official inspection tour to the low islands where the Government had no representative. The natives, not familiar with ranks, fear and respect such civil servants as if they were the Emperor himself. The king of the island and those of his council then believed that they should offer him a banquet. They invited the pastor to it and, out of pure courtesy, I was invited also. As the reception was in honor of a neutral power and there was no semblance of any religious overtones, I accepted, although I knew that, besides the Japanese, all those invited would be Protestant.

A long rough board placed under the coconut trees served as a table. They asked the Japanese to sit down at one end, the pastor on his right and myself on his left, so that we found ourselves face to face and almost touching each other. The rest of the table was occupied by the prominent people of Ngatik and some from Nukuoro.

¹ He converted years later after my return to Spain. Ed. comment: i.e. between 1924 and 1927.

Standing all around were the curious men, women and children of the island. Each guest had one plate and one tumbler that a native man undertook to refill whenever necessary with coconut water; there was no other drink. Piles of bacon and bits of chicken meat were served in abundance and, as a dessert, a scabby bananas of the bad type growing in that sandy soil.

When the Protestant pastor saw himself among so many important members of his flock who, by their number and quality, so overwhelmed the Catholic minority, he thought that the opportunity was chosen to humiliate me and bother me in front of everyone and, directing his remarks at me, he said in the local language:

—I have learned that during the 10 days that you have been here you have gone about saying bad things about Protestants.

—They have not informed you correctly, I answered, because that is not true.

Well, they say that you have preached that there is no salvation for Protestants.

—That is something else, I said. I said that because it is true.

—Well then, said he as someone swinging in for the kill, you have gone up in person to Heaven to have a look at those who go in and not go in there?

He looked at me with a certain triumphal smile. The crowd of natives was by that time swirling around us as they smelled polemics.

—No, I said, I have not gone to Heaven. It is not necessary, and even if I had done so, my testimony would deserve little faith. What happened is that nothing less than God Himself has come down from Heaven to tell us about it.

—When did he say that? he asked.

—When he sent his apostles to preach **all** of his teachings. He said then: "He who does not believe will be condemned." And as the Protestants do not believe in **all** of Christ's teachings...

The man became discouraged, because he was a man of little consequence, and he became very nervous. Seeing him already on the down slope, I resolved to push him down some more and I added:

—Look here! I believe that it is not proper for us to discuss religion in front of this [Japanese] gentleman who does not know about such things. Overthere is the Protestant chapel. If you wish, let's meet there this afternoon with all of our peoples and we'll discuss as long as you want.

He had not expected this offer. To refuse would be to declare himself vanquished; to accept did not please him. Finally, he said:

—Well, I accept, but under the condition that when we return to Ponape we should continue our discussion in the Catholic church.

—No problem, I said, I will remove the Holy Sacrament from there and we'll discuss.

I myself did not fear such discussions because I knew that the man would not accept; besides, everybody knows that such things cannot be done without permission from the Bishop. That small pastor had no doubt heard something about that because, looking for a way out, he said:

—But would your superior give you permission to do that?

—That is for me to worry about, I answered. So, if you want, let's go right now to the Protestant chapel.

The man then mumbled four excuses and, taking the opportunity given by the Japanese who stood up, he stood up quickly and disappeared among his people, so perturbed and confused that I myself had to take to him the hat that he had left behind.

This episode served in large measure to discredit the pastor and to increase the prestige of the Catholic religion.

I hope that soon there will be in Ngatik a pretty little church dedicated to the Immaculate Conception. It will be made of coral stones that we will get from the reef, with a graceful bell tower that will be seen for miles around by the ships cruising in those seas. We will cover it, not with palm shingles, but with a tin roof so that it will be stronger and more showy, and also serve to collect rain water into a large cistern which would supply good drinking water to the island...¹

E4. Second visit to the Island of Ngatik [December 1922]

I had thought that I would not go and visit my new Christians of Ngatik before January [1923], but the Lord had decided otherwise. I heard that the small copra steamer would leave on December 7 [1922]. The date did not suit me because I had urged my people here to prepare to celebrate the feast of the Immaculate, and I was hoping for a very successful general communion. On the other hand, by leaving on the 7th, I would not arrive until the 8th in the afternoon and I would not say mass on the feast-day of the Virgin.

She took care of it. There was a storm going on and the sea was very rough but the ship was making such good time that when I got up in the morning, seasick and worn out after a rough night, I went on deck and could already see in the distance the palm trees of my loveable garden. We would be there in two hours. I then understood that the Virgin, to whose Immaculate Conception I had dedicated the island, was accepting my humble gift and wished to console me by taking me to Ngatik to celebrate mass on her feast-day.

The ship turned against the storm and the ladder could be lowered. I had not even settled on the boat that I felt a friendly hand shaking mine warmly. It was Julio, my man sent by Providence. How happy he was to see me! The Protestants had told them that the Japanese policeman who had visited last time had promised that the Government would forbid the Father from returning, because he caused disturbances on the island. With this lie, the new Catholics had become depressed. For this reason, when the steamer appeared, Julio pushed his canoe into the sea in order to come out of his anxiety. His joy knew no bounds. According to Luis, he refused to eat until late that night.

1 Finally, a small wooden church, built in Ponape, was re-assembled in Ngatik. It was 5 x 17 meters, covered with a tin roof, and the statue of the Immaculate was placed inside it.

When I stepped ashore into the puddles of the tidal flat, with the crucifix in one hand, I saw Benjamin nearby and I was about to go and say hello when I felt someone take the crucifix out of my hand. It was Luke, and he would not leave me until I was again on board ready to go back. His eyes glowed with happiness and affection. What a special child!

Benjamin received me with obvious signs of great affection. "I already told him," he said for my intention, and I learned later that he had charged Julio to tell me in secret that he had decided to become a Catholic. At that moment, he was going aboard bound for the Island of Nukuoro.

In a short while, I became surrounded by all my friends: Luís, Felipe, and Antonio took care of the boxes and the chair. The small ones took me by the hand. The women followed. With Luke ahead with the cross, we went off, under the gaze of the Protestants who tried to look indifferent but not hostile, to the lean-to where mass was to be said.

It was 11:30. I happily put on the blue chasuble and how I was pleased with the Virgin who had so unexpectedly brought me to Ngatik to say mass on her Conception Day. I could no longer doubt that the Virgin had made the island her own...

Once mass was over, I asked Julio if they had met on Sundays to say the rosary and study the teachings. He told me that, not only on Sundays but every day, they had studied the part of the catechism that I had indicated.

Very happy, in spite of my feeling sick, I went off to my rustic inn and the small fry followed me. Upon entering, I saw the images on the wall with two large framed pictures from among those I had given them on my last visit and a large number of rosary beads hanging from many nails. I wished to know the meaning of those beads and they told me that when they meet there every day to pray, every one of them takes his own and later on puts it back again.

I saw that they knew their catechism well and, when the boxes were brought up, I opened them with more eagerness than they and showed them the prizes. Poor little ones, there was not much after all. Two dozens balls more or less, about as many small shirts for the boys and a few pieces of linen for the girls. For Julio and Sylvester, one package each of tobacco from Saipan. There were also 18 big glass marbles that they liked very much. The balls arrived just in time for the young children to jump with joy and go out to make the poor children who are not yet Catholics a little envious. The beautiful dress with red squares, that had come by mail from La Coruña, went to Tecla, the daughter of Sylvester, my host. When she had it on the next day, she was the admiration of the island...

The Japanese pastor of Ponape had promised his people on Ngatik that every time the Catholic missionary would come he would do the same. However, during my second visit, he did not come because he did not want to leave his wife alone after she had just given birth...

This time I made seven conquests, four adults and three children. I named them Joaquín, Claudio, Eduardo, Santiago, Oscar, Manuela and Juana. They were all bap-

tized using the beautiful shell that they sent me from Comillas; that was the first time I had used it.

They were asking me when they would have a church. I told them that I hoped it would be very soon, that I had asked help from the Spanish Catholics and that when 3,000 yens (about 12,000 pesetas) had been collected, we would build it. Of course, I realize that, compared with China or Russia, my little island one kilometer square has no importance whatever, but for this reason God has not placed those vast regions upon my bony shoulders, but rather this minute Christian community, born from among the waves. Luckily then a small sum is all that is needed to help with their Christian way of life, only a few thousand pesetas to build a wooden church to the Immaculate Conception of Ngatik.

The next trip was scheduled for June [1923], when the small steamer would return.

E5. To the students of the Sacred Heart School in Havana [July 1923]

My very generous benefactresses:

Aboard the ship that sailed for Yokohama on June 4th [1923], I sent three envelopes addressed to your nice institution answering each one of your little letters.

We will not have another ship until the end of this month, but I am about to embark on my third trip to Ngatik within a few days, and I wanted to anticipate and make sure about this letter addressed to your Hill, that could well be called Hill of the Angels.

Today, I would like to talk to you about what I have most at heart: my children. They are my constant preoccupation and my whole hope and happiness in my great exile. They know it well, and I can add, because God enlivens them, they come out to see me when I pass; they look like some finicky kittens that walk between one's legs. One could say that they are looking for the warmth that they cannot find within the family. These poor people do not know what a Christian home should be; they give away their children to one another as if they were some new litter of kittens. Some have had as many as seven and they have given all of them away. The young ones, specially the young girls—which is sadder—are not looked after better than the goats or chickens. They must be contented with being alive. Thus the little creatures go about dirty and full of misery. Nobody cares that they have a soul and that their heart needs something more than just a piece of *kep* or cold breadfruit to eat.

In addition, they are raised to be loafers. They do not make a child work until he reaches 15 years of age, but many have already by then acquired lazy habits that will last them their whole life.

The girls do not know how to sew nor anything that a housekeeper would need to know. Nobody cares for her cleanliness, and what is worse, to watch over her honesty.

In the houses, there is only one room where everybody sleeps, on the floor, as they come, members of the family or not.

I say those things not for you to depreciate my children and not to relieve an unhealthy pessimism that, thank God, I do not feel, but I say them in order for you to feel

compassion toward them and for you to keep interested more every day for their spiritual regeneration, and for you to understand better the sincere sorrow that I feel in seeing them so unfortunate and seeing myself without any means to alleviate their misfortune...

In general, these children, male and female, are very alert; there are even some with exceptional qualities. Eager to learn, they make fast progress in their studies. They take to it very well and, even though they have not seen much of anything, they are not overly astonished by things they have never seen. They have a natural disposition for acquiring refined manners and their physical traits have such a basic elegance that they show superiority over the rustic classes in some of the civilized countries. They have a feeling for art; they enjoy music intensely and they sing with great skill. The native music itself, which still persist in the way of some fragments of ancient war songs, is far from being disorderly and disagreeable.

Poor children! They have now been let go to come and sleep at my doorstep. They bring with them, wrapped in banana leaves, their meager supper and breakfast which consist of a piece of cold breadfruit, and in a little bundle some clean clothes for communion, those who have them. There, they happily lay down upon the holy ground of the balcony where we normally hold catechism classes. On the eve of holidays, many assemble and on those occasions the girls come as well and they stay in an empty house nearby.

Until about 9 p.m., I let them play among the trees although they prefer to sit on the church steps and to say the Ave Maria, the O Sacred Heart, and all that they know.

We have just invented a game that entertains them very much. There are two big palm trees in front of my house. Two children are picked to compete; they stand at the foot of each palm tree with a lighted candle in one hand. At the given signal, they each climb up to the top and come down again while trying to keep their candle lit. I have never seen the like of it; they climb, not by grabbing the tree with their arms but by placing their hands and the soles of their feet upon it as if it were a ladder and, once above, they let themselves slide down at full speed. They also run to the church and back to see which one will return first with the lighted candle or else they each try to grab with their teeth a lemon that is floating on top of a large pail of water. It is a pretty game; they dive like ducks. At least they enjoy themselves without offending God and I get a kick out of it too. Who among you will give me a pretty flare and paper balloons to give some variety to such pure games?

When the time is up, I give a few medals to those who have won and, all kneeling with joined hands, we say the evening prayers before a picture of the Virgin.

Afterwards, I guide them in making an examination of conscience and we finish by an act of contrition. They confess right there and then and, having received the blessing and promised not to speak during the night, they happily lay themselves down upon the boards, even though some have had nothing for supper. The Brother and I would willingly give them something to eat, but there are many of them, and we would have

to do so every night with the risk that some would soon claim the favor as a right; besides, our financial situation nowadays does not permit us to take such a liberty.

With all this, you will understand how great is my desire to open soon a small school where such small people could be assembled, as it is done in other missions. The girls' school must wait for a while and I do not know if we shall see it one day. May the will of God be done! However the boys' school can be started if two conditions are met: 1) if another Brother can be sent to me to take charge of watching over them and 2) if they give me more money for rice. My God, may such lowly needs not impede Your glorious work!

I wish to tell you, because I know it will please you, that the devotion to the Virgin has taken root in these little souls. When I show them her picture and ask them who it is, they answer: "My Mother."

I will keep you informed about everything, given that you are so good as to show interest in my children as if they were your own small brothers. In truth, they are, and Jesus Christ, their Father and yours as well, cannot but bless this pure love which you have for them. How lucky you are and luckier still your superiors and teachers, who teach you to love so well!

I do not think that I am fooling myself when thinking that out of my future school there will soon come solid vocations for the priesthood and religious orders, in accordance with the burning desires of His Holiness. Because there exist among these souls rough diamonds of high value that are only waiting for a loving hand to cut them and polish them in order to bring out their full brilliance.

In one word, it is not foolhardy to hope that within 10 to 15 years, there will appear on the list of the Society of Jesus, the names of some of them born in Ponape. This would be all for the greater glory of the Church and no small consolation for the Sacred Heart and that of His Vicar on Earth.¹

E6. Ngatik, the island of the Immaculate [3rd visit, August 1923]

Seven months passed this time before the ship repeated her visit to the western islands of Ponape, one of which is Ngatik. During these seven months, not one sail lost at sea nor even a single trail of smoke from some distant steamer would have been seen by the islanders to remind them of the existence of another world beyond the square kilometer of sand upon which they live.

¹ It was not necessary to wait that long, because in 1927, three [rather four] years after this letter was written, there were already admitted into the Society's novitiate at Manila, one Paulino [Cantero] destined for the priesthood, and one Celestino, one year later as a novice for the brotherhood; both are from Ponape and I had kept them as boarders in the mission house. Ed. comment: Father Paulino Cantero began his Jesuit career as a priest on Ponape in 1948 and he was still there in 1985.

We left on August 1st [1923], Luís accompanied me. He was to stay there as a catechist and for this reason he brought along Isabel and four of his children. There also came José, his wife and child, Juanito. This poor José has to suffer greatly every time he goes to sea because he becomes very seasick; however, suffice that I mention to him my desire to see him come along and he answers without hesitation: "Whatever the Father wishes."

The truth is that without José I would not be able to do anything because I would not eat. Still, with all his careful efforts, some days the meals turn out to be something quite fantastic. On the next trip, I will not make him suffer; I will carry preserves if I have some, and I will not need a cook.

A rumor had made the rounds of the Protestant circle in Ponape to the effect that this time the most influential would convert to Catholicism, and that all the others would follow him. The rumor was founded upon the fact that he had accepted to come to a banquet I gave in his honor [on my second visit], in response to the banquet to which he had invited me on my first trip to the island. These sectarians were so alarmed that they wished to make one last effort to prevent the surrender of Ngatik to the Catholic Church. Consequently, a large group under the command of the Japanese pastor and of five minor preachers, was made ready to defend this shaky bastion.

I was happy to learn about it. To me, it is a good sign when the devil sounds the alarm. In such conquests by the kingdom of God, I fear more to be received with indifference than with bullets. I trust in God to undertake such conquests and I pay no attention to the quantity or quality of those confronting me.

The night was bad. As usual, the name Pacific was a joke. At 8 a.m., I wished to seek some consolation and I arose from my chair to see if we were approaching the island. I was happy to see that the island was already in sight. However, a Japanese came to throw some water over my fire.

It is not Ngatik, he told me. We cannot get near Ngatik on account of the rough sea. You will all have to stay here until they come and get you in canoes.

This islet¹ looks like Ngatik, although it is somewhat smaller, and it is uninhabited; a few people go there now and then to collect coconuts.

As I am convinced that the Lord has decreed to save this people more through our efforts and sufferings than through our industry and skill, I took this setback to be a good omen and, without showing disappointment or impatience, I made myself as comfortable as I could in the boat, amid a pile of bags and boxes and a crowd of women and children, and we thus headed for the sandy shore.

As long as it was deep, there was no bother other than the rolling but as the bottom came up the danger was increasing. Thanks to the expertise of two Japanese sailors and some natives who shouted loudly to warn one another and prevent the waves from coming in, we reached far enough to be able to jump into shallow water and easily walk to dry land. Already my good José, more daring and more impatient, had reached the

1 Ed. note: Perhaps Peina Island.

shore ahead of us by swimming. This walk in sea water, with my clothes and sandals on, is nothing new or rare for me. The sun takes care of drying the clothes. As for the sandals, they become encrusted with salt and may break when I expect it the least; the other day, I was left barefoot when walking upon a bottom full of coral shards.

The steamer disappeared and left us in this desert, 6 miles from Ngatik [proper]. Jesus Christ came there for the first time upon an improvised rustic altar and there a predestined soul reached a state of grace. Every time I have to do an extraordinary effort, the Lord repays me in the same manner. Among those coming from Ponape, there was an old Protestant from Ngatik whose name was Nampei whom I did not even know by sight. As I was walking along the sandy shore of that islet, I found him lying stretched upon the ground with signs of a heart attack; one of his daughters was attending him. Without any preamble or polite introduction, I asked him if he wished to become a Catholic. He answered with determination that he did. I began to instruct him in the most essential and as the sickness did not advance too fast, we agreed that he would be baptized in Ngatik.

After having slept as best we could and the next day we were no worse off because we found that 12 to 14 canoes had arrived to look for us. There were my friends Sylvester, Luis and Luke. They had seen the ship pass far off and had guessed what had happened.

Two and a half hours later, we were at Ngatik. On the beach stood my friends and at the head of them, Julio. He lost no time in telling me that he had thirteen people prepared to receive baptism. He asked me immediately with eagerness about the church, if we could begin right away. In order not to make him sad, I told him that communications with Spain are slow and difficult, I did not yet know how much money I could count on, he should not lose faith, the Virgin had good children in Spain who loved her very much and who would not deny her this contribution.

The church is important to them. Until they see it, they will remain fearful that my visits to their island might cease or become rarer, and the Protestants would thus have something to torment them with, as they do now, spreading rumors that the Government will prevent the return of the Father, because he perturbs them and causes disunity. There is one person wishing to convert but waiting for the church before doing so.

That is why I had decided on this trip to bring the ornaments, the chalice, the altar cloths, etc., all that was necessary for the cult, and that had been allocated specifically for Ngatik; there it remained in the custody of Sylvester and Leonor. I also wanted to mark and measure the site for the church and I entrusted them with the erection of the coral pillars upon whose foundation the church was to be raised on my next visit.

As there is no wood for building purposes on Ngatik, it will have to be brought over from Ponape where there is plenty of it. To cut the trees down and fashion into boards will not be difficult on account of the enthusiasm for work shown by the Ngatik Catholics who live here [in Ponape]. Three of them have offered to go on the next trip to help with the project...

The day the ship appeared again, I was told that she had not dared to come into the anchorage and that we had to embark upon the waves. What is trust in God? I would never have done under other circumstances what I did then with great naturalness, that is, embarking in a bad boat bobbing up and down over the waves and, between the vertical jerks of the two craft, climb up the rope ladder that was thrown to us, with my cassock and all.

I think that I will return in the middle of October [1923]. I am now preparing the wood, not only for the church but also for a small house for the missionary. This will be a room 3 x 2-1/2 meters, where we will place one bedframe, one table and one chair. It will be everybody's home like the house where I have been up to now; I always had young and old people in my company all day and night long; the most timid and the most discreet would withdraw during my quick meals but the others, not even then. In the evening, as Luis could not stay with me, there next to my chair would lie Antonio, Luke, Felipe and Juan. We would say our prayers together, I would guide them through a small examination of conscience, then bless them and so to sleep in the company of the ground and wall lizards.

...
The latest news that my successor, Father Berganza,¹ gives me about Ngatik are very pleasant. Soon Protestantism will be wiped out on my dear islet.

"In early July [1926]," he said, "I was in Ngatik. I brought along the bell that was sent to us from there [i.e. Spain]. I don't have to tell you how happy they were. It was a pity that it could not be put up right away for lack of resources. On my next trip aboard the small ship belonging to the Nambo [i.e. the Nanyo Boeki Co.], I will send them some boards for that purpose. Such a pretty bell would deserve a bell tower, but who can think about a tower for now when the church is so poor in so many other things like candle holders, altar cloths, lamp, flower pots, a large cross for precession, etc. etc."

...
"This year [1927], the Lord has tested them with an epidemic, of dysentery it appears, that has taken away many people, almost all of them children or young people..."

...
"What can I tell you about Ponape? The Lord has also sent a touch of an epidemic here. The first one to go was your great friend, the king of Jokaj..."

...
"The new chief of Jokaj, without the title of king, and who has been elected is Diego, José's brother. To conclude, I will add two words about Ngatik. The number of Catholics there now is 93. With those who are here [in Ponape], plus two families gone to the Marshalls, there would be 120 or more. As you can see, many of them have died..."

1 Ed. note: He arrived at Ponape in 1926

"For the bell that Your Reverence has sent to them, they themselves have built a bell tower that I wish you could see. Too bad there is no photo! The builder was Joannej [Juan in your time), whom Father Lasquibar¹ had baptized here. The envy of the Protestants was so great that they had the king on their behalf ask for the little bell that was inside the church..."

E7. [The story of] María Concepción [late 1923]

I took advantage of the passage of the *Heyen Maru*, a small Japanese ship that visits the islands to collect copra, in order to undertake at that time one of my trips to the island of Ngatik. When the ship went that way, she was on a tour of three islands: Ngatik, Nukuoro and Greenwich [Kapingamarangi]. I would go ashore on the first one and, among the cherished Christians there, await the return of the steamer some 10 to 12 days later.

This time, upon re-embarking in Ngatik, I saw, to my surprise, that in addition to the large number of natives below decks, half a dozen young native women, whom I knew instantly to be from Greenwich on account of their [Polynesian] features and language, had taken over the small bridge which I usually had all to myself. One Japanese travelling with them was looking after them with loving care.

The first time that I went to visit Catalina² upon my return from this trip, I found her in the company of Gonzalo and it did not take long for them to ask me:

—Father, do you know that six girls came in from Greenwich the other day?

—Yes, I know, I replied, because they came with me from Ngatik and for sure, as guests of the Captain, on the bridge.

—That would be the case, they said, because the husband of one of them, a Japanese, came along and brought her to see the physician. She is very sick and will soon die.

The news interested me. I asked Gonzalo where the sick girl lived. He told me that all the newly-arrived girls had set up their housekeeping with the Japanese man inside one of the tin shaacks of the trading company. If I wanted to see her, he said, he would take me there himself.

—Well, let's go, I told both him and Luís.

We three took down the canoe, grabbed the oars and dodging the mangrove, came out onto open waters. We raised the sail and a strong wind from astern brought us swiftly to the shelter.

It had two rooms, one almost full with the boats and barges of the trading house; in between these craft, the young native girls from Greenwich, my travelling companions, had spread their mats. I soon recognized two or three of those bustling about there. The other room, reached by two steps, was smaller but cleaner and brighter. There was no furnishing except a white mat where a very young native woman, almost a child, lied with her head upon the knees of a Japanese man. Her face was beautiful. She was

1 Ed. note: He arrived at Ponape in 1922.

2 Ed. note: Catalina and Gonzalo were a Kapinga couple living in Ponape.

covered with a blue robe that let her small naked feet stick out below. Another native girl, even more delicate and looking much like her, was kneeling and fanning her with a fan made of palm; no doubt, they were sisters.

I said hello to the Japanese who was friendly with me and, after listening to me, he told me that he would be greatly honored if I would baptize his wife. This was the last sign to convince me that he really loved her and that they constituted a real couple, but that fact in no way was to make my work easier.

I began to teach her catechism right then and there... With candor and trust, she looked at me with her black eyes as pure as two jets from a baptismal font and, as someone already near the tomb, she told me with obvious sincerity:

—Yes, yes, I want to become a Christian to go to Heaven...

She was taught the doctrine by Teresa from Lukunor, a zealous young woman from the Mortlock Colony [in Ponape].

Twice a day, I would call on my sick one whose life was leaving her fast but whose fervor grew quite visibly also. I would bring her a few images that I had in order to make a contribution to her understanding of the dogma or to increase her devotion. Once I showed her my collection of 14 large pictures of the Way of the Cross, in vivid colors and drawn reasonably well. She was very much amazed at seeing them and begged me to lay them out in order around her little mat and to leave them there until her death.

It was the eve of the Immaculate Conception [7 December] 1923. My intention was to baptize her on the Feast Day of the Virgin but death was in sight and, fearing a quick end, I baptized her. I named her Maria Concepción. Her piety increased; she lived for half a week more. The poor girl was suffocating with dyspnea and was suffering with strong chest pains. Once she was agonizing, trying to spit but without relief, with her husband trying his best to relieve her and her friends and sister present. I asked her, when she became quiet again:

—Concepción, have you committed many sins since I baptized you?

—Yes, Father, she replied with a broken voice. I have been very bad.

—Well, my child, what have you done, I continued, sure that she could not have done it.

—I was not patient enough when my chest hurt.

What did she mean by "not patient enough" this angel who never complained nor gave anyone around her any trouble?

Concepción flew straight to Heaven; we buried her... The good Japanese placed a beautiful cross with a simple inscription in her memory. Too bad for him! He did not want to convert.

Documents 1921F

The Gayaba coconut plantation in New Guinea—Source of funds for the Catholic missions

Source: Rome OMCap Archives, H68, XIII Gayaba.

F1. First report by Father Lopinot to the Capuchin General, dated 7 January 1920

Original text in French.

Capuchin Mission

Gayaba near Madang

New Guinea (via Sydney).

Le 7 janvier 1920.

Très révérend Père Général,

Enfin à-peu-près un an après la conclusion de l'armistice la censure est enlevée et il semble que les lettres font leur chemin. Je m'empresse donc de donner à Vous, révérendissime Père, de mes nouvelles, d'autant plus que je suis ici tout seul, l'unique capucin dans toute cette région. Mais quand même seul, je ne veux pas perdre le mérite de l'obéissance pour les travaux qui me sont confiés par les supérieurs de la mission des îles Carolines.

Vous savez bien que pour donner à la mission des îles Carolines un fond matériel Monseigneur Salv. Walleser a acheté dans la nouvelle Guinée un terrain de 500 hectares qui doit être cultivé et transformé en plantation de cocotiers. Msgr. a fait ce pas dans l'impossibilité de trouver un terrain à-propos aux petites îles même et la Congrégation de la Propagande de la Ste Foi a consenti qu'un Père et un frère résident ici hors de la mission pour mettre le terrain en culture.

Destiné donc par Msgr. je suis arrivé ici au mois de mai 1914 attendant le frère pour le mois d'octobre. Mais hélas! dans l'intervalle éclatait la guerre, toute communication cessait, et je suis resté seul pendant six ans.

Ayant commencé le travail le 25 mai 1914, j'ai continué après la déclaration de la guerre et le bon Dieu a bien béni mon entreprise. Non seulement il m'a accordé la grâce

de ne pas être transporté comme d'autres à Sydney, mais j'ai pu continuer seul sans assistant européen dans ma tâche très dure et malgré toutes les vicissitudes de la guerre j'ai réussi à planter 309 hectares avec 34 000 cocotiers. Les premiers arbres commencent à fleurir et faisant un calcul objectif et sobre on peut espérer que dès 1923 la plantation se supportera elle-même et que, un ou deux ans après elle commencera à donner ses produits régulièrement pour le but dans lequel l'oeuvre est entreprise.

Qu'est ce qu'il arrivera avec la plantation dans le futur; on ne peut pas encore le savoir. Notre condition ici est encore la même comme pendant la guerre. Les mesures de guerre sont presque toutes en pleine vigueur. Le gouvernement n'a encore rien déclaré par rapport à sa conduite envers les allemands résidents et leur propriété.

La plantation de Gayaba est propriété de la mission, il me semble que peut-être on la mettra sous un patronage de quelques anglais nommés par le gouvernement d'après l'article 438 du traité de paix, mais au reste je crois que sous ce rapport il n'y aura ici pas de difficulté.

Pour ma personne j'ai annoncé au gouvernement officiellement que j'étais alsacien et que je voudrais donc par suite du traité de paix être reconnu dorénavant comme français. Sous ce rapport il n'y a donc non plus quelque chose à craindre.

Mais si la mission des îles Carolines et Mariannes était confiée à une autre province: en ce cas je Vous prie instamment de penser à ce poste **important et difficile**:

important parce que la mission n'a pas d'autres ressources, la plantation a déjà maintenant une valeur de plus de 200 000 francs, elle doit produire par hectare au moins 250 fr. net, donc 500 hectares [veut dire] au moins 125 000 frs net par an. C'est donc une affaire importante en elle-même à cause du capital qu'elle représente et à cause des moyens qu'elle devra produire pour la manutention de la mission.

Pensez s'il Vous plaît à ce poste **difficile**: le père et le frère seront seuls, "vas soli"... , difficile par suite des grands embarras que nous avons maintenant avec les ouvriers dont j'occupe actuellement une centaine; difficile encore pour les sommes qui passeront par les mains du Père et qui seront plus ou moins produisantes selon la capacité de l'administrateur; difficile enfin pour une raison spéciale: la plantation est située à une heure et quart de distance de la station centrale de la mission de Steil, il y a nécessairement beaucoup de relations avec la mission, et il faut donc pour le Père et Frère capucins qui viendront une grande prudence, discrétion et charité pour éviter tout frottement et pour vivre en bon accord tant avec la communauté qu'avec les membres en particulier. J'insiste bien sur ce dernier point.

Si la mission des îles Carolines était donc confié à une autre province, je Vous recommande bien instamment ce poste d'administrateur ici, et je Vous prie dans l'intérêt de la mission pour laquelle cette entreprise est faite, et dans l'intérêt de l'ordre pour la gloire duquel nous sommes obligés à travailler, de vouloir bien insister auprès du P. Provincial respectif sur l'importance et sur la difficulté de ce poste. Msgr. Vous en parlera sûrement encore plus sérieusement. Pour ma part je m'en abtiens pour ne pas recommander trop mon propre travail.

Par rapport au frère il me faut ajouter quelques mots. Faute de cuisinier un garçon me cherche le dîner tous les jours chez les Soeurs à 1-1/2 heures de distance, la mission de Steil m'aide tant que possible sachant que sans ma faute je vis dans ces circonstances particulières, mais dès que la communication sera possible et que Rome aura parlé par rapport aux îles Carolines la loi de charité n'obligera nullement les Pères de Steil, que dès lors les capucins se soignent eux-même et se fassent eux-même la cuisine. J'ajoute que souvent le Père doit s'absenter pour des semaines pour le recrutement des ouvriers et qu'alors le frère seul devra remplir presque toutes les fonctions du Père dans la direction du travail et des ouvriers. Il faut donc un frère dûment qualifié.

Il me reste de constater devant Vous mon Supérieur et le représentant de Dieu que pour ma part il n'y aurait pas de difficulté de rester ensemble avec un frère d'une autre nationalité. Je ne me présente pas et je me refuse pas, décidez donc librement, s'il Vous plaît, si le cas Vous sera présenté.

Pendant les années de la guerre c'en était là ma plus grande consolation de savoir que j'étais ici contre ma propre volonté, mais par la volonté de mes supérieurs. J'en étais donc sûr, "Dieu m'a envoyé, "cccc enim Deus adjuvat me."

Au reste, si Vous désiriez des détails par rapport à ma pauvre personne, le R.P. Eligius peut Vous en donner.

Vivant vraiment exposé je Vous demande, Révérendissime Père une bénédiction particulière et je Vous assure de m'efforcer de vivre dans l'esprit de St. François, comme si je vivais au milieu de mes confrères.

Croyez-moi donc toujours

Votre fils très obéissant

fr. Calixte O.M.Cap. Miss. Apost.

Translation.

Capuchin Mission

Gayaba near Madang¹

New Guinea (via Sydney).

7 January 1920.

Most Reverend Father General,

Finally, about one year after the conclusion of the armistice, censure has been lifted and it seems that letters make their way through. I therefore hasten to give to You, Most Reverend Father, some news, inasmuch as I am here all by myself, the only Capuchin in this whole region. However, though alone, I do not wish to lose the merit of obedience for the work that has been confided to me by the superiors of the Caroline Island Mission.

You know very well that, to give to the Caroline Island Mission a material fund, Monsignor Salvator Walleser has bought in New Guinea a piece of land of 500 hectares that must be cultivated and transformed into a coconut tree plantation. Msgr. took

¹ Ed. note: Madang was formerly called Friedrich-Wilhem Harbor.

this step because it was impossible to find appropriate land in the small islands themselves and the Congregation for the Propaganda of the Faith agreed that a Father and a Brother should remain here outside the mission to cultivate the land in question.

Having thus been appointed by Msgr., I arrived here in May 1914 and was expecting the brother in October. But alas! in the meantime the war began, and all forms of communication ceased; I remained alone for six years.

Having begun the work on 25 May 1914, I continued it after the war was declared and God has favored my enterprise. Not only was I granted the favor of not being taken away like the others [German nationals] to Sydney, but I was able to continue alone without a European assistant, working hard and in spite of all the difficulties of the war, I have succeeded to plant 309 hectares with 34,000 coconut trees. The first trees are beginning to flower and, if one can make an objective and sober calculation, one can hope that, as of 1923, the plantation will be self-supporting and, one to two years later, will begin to yield a regular income for the purpose intended.

What will happen to the plantation in the future? One cannot yet know. Our condition here is still the same as during the war. Most of the war measures are still in effect. The government has not yet decided anything regarding its conduct toward German residents and their properties.

The Gayaba Plantation is the property of the mission; it is possible that it be placed under the supervision of some Englishman appointed by the government, in accordance with Article 438 of the peace treaty, but I think that there should not be any difficulty here on this score.

As far as I am concerned, I have let the government know officially that, being an Alsatian, I wished therefore to be known from then on as a Frenchman. On this score, there is then nothing to fear.

However, what if the Mission of the Carolines and Marianas were to be entrusted to another province? In this case, I earnestly beg you to think of this post as an **important and difficult** one: **difficult** because the mission has no other resources, and the plantation has now reached a value of more than 200,000 Francs; it produces at least 250 Fr. per hectare, therefore, at least 125,000 (500 x 250) Francs per year. It is therefore an important business by itself because of the capital that it represents and because of the [financial] means that it will produce for the operation of the mission.

Please think of this post as a **difficult** one: the Father and the Brother will be alone, *vas soli*...¹ Difficult also as a result of the great troubles that we now face with the laborers—I now employ about a hundred of them. Difficult also, because the sums that will pass through the Father's hands and that will be more or less important, depending on the ability of the administrator. Finally, difficult because of a special reason: the plantation is situated at a distance of one hour and 15 minutes from the central station of the Steil Mission;² there is necessarily many contacts with their mission and the Ca-

1 Ed. note: Latin phrase meaning: Go alone!

2 Ed. note: A Catholic mission run by the Fathers of the Divine Word, from Steyl (see below).

puchin Father and Brother must avoid any friction and live in harmony not only with the whole community but also with its individual members. I must insist on this last point.

If the Caroline Island Mission were to be entrusted to another province, I eagerly recommend to you this post of administrator here, and I beg you, in the interest of the mission for which this enterprise was created, and in the interest of the Order for whose glory we must all work, to please advise the respective Fr. Provincial about the importance and difficulty of this post. Msgr. will surely tell you about it in a more serious manner. As for me, I refrain from making too many recommendations about my own work.

As for the brother, I must add a few words. Lacking a cook, I have a boy who goes and get my dinner every day from the Sisters located at a distance of 1-1/2 hours; the Steyl Mission helps me as best they can, knowing about my peculiar circumstances about which I can do nothing, but, as soon as communication is restored and that Rome will have decided about the Caroline Island Mission, then the law of charity will no longer oblige the Steyl Fathers in any way; from then on, let the Capuchins take care of their own and feed themselves! I add that the Father must sometimes absent himself for weeks on end, to recruit workers and then the Brother alone will have to fulfill most of the functions of the Father in supervising the work in progress and the workers. A truly qualified Brother is therefore required.

There remains for me to tell you, my Superior and God's representative, that, as far as I am concerned, there would be no difficulty in my living together with a Brother of another nationality. I do not volunteer myself, nor do I refuse either. Please decide freely, if the case should present itself.

During the war years, it was my greatest satisfaction to know that I was not here of my own will, but to obey my superiors. I was therefore sure of it, God had sent me, *ecce enim Deus adjuvat me*.¹

Besides, if you should wish some details about my person, Rev. Fr. Eligius may inform you.

Since I am living in a really exposed situation, I beg you, Most Reverend Father, to give me your special blessing and I assure you that I will try and live in the spirit of St. Francis, as if I were living in the midst of my brothers.

Believe me always

Your very obedient son

Fr. Calixtus O.M.Cap., Apostolic Missionary.

1 Ed. note: Latin phrase meaning: God will then help me.

F2. Letter of Fr. Lopinot and Fr. Puff, dated Gayaba 15 May 1921

Original text in French.

Gayaba near Madang,

New Guinea via Sydney.

le 15 mai 1921.

A Son Éminence le Cardinal Van Rossum

Préfet de la Ste. Congrégation de la Propagande de la Foi

Rome.

Objet: Le futur de la plantation de Gayaba.

Très Éminent Seigneur,

Les soussignés se croient obligés à donner à Votre éminence une exposition détaillée sur la plantation de Gayaba et de soumettre à Votre jugement une affaire de laquelle dépend presque toute l'existence matérielle du Vicariat Apostolique des îles Mariannes et Carolines.

Comme la mission des Pères Capucins aux îles Mariannes et Carolines n'avait aucune fondation matérielle et comme il était impossible d'entreprendre une oeuvre économique dans le district même faute de terrain à-propos et à cause des tifons qui passent souvent à travers ces îles, la mission a acheté avec la permission de la Ste. Congr. de la Propagande de la Foi un terrain d'à-peu-près 500 hectares près du centre de la mission de la Société du Verbe Divin à la Nouvelle Guinée pour y fonder une plantation de cocos.

Au moi de mai 1914 les travaux furent commencés, ils furent continués malgré beaucoup de difficultés pendant toute la guerre et on a réussi à planter jusqu'au 1 avril 1921: 323 hectares avec 35 662 cocotiers.

Une plantation de cocos est une des entreprises qui rapportent le plus. D'un côté les produits du coco étant des articles de consommation ils seront toujours demandés sur les marchés du monde. De l'autre côté il n'y a que peu d'entreprises qui donnent un si grand intérêt. Par moyenne on calcule par hectare une tonne de copra (ou coco sec), et par tonne 300 Shillings de net profit. Comme un arbre porte pleinement avec [rather après] dix ans et rapporte des fruits jusqu'à sa 75^e année, la plantation produira donc, pendant dix ans:

*300 x 323 Sh. = 96 900 Shillings par an, ce qui fait à-peu-près
100 000 Sh. par an.*

Nous croyons que cette somme soit pour une pauvre mission qui n'a d'autres recettes que les aumônes une quantité point négligeable et il nous semble péché de perdre ou ne pas soigner dûment une source si féconde. Une pauvre mission aura le devoir de voir qu'un capital si bien déposé comme une plantation de cocos ne se perde. Si des mains sacrilèges avaient volé et dissipé les biens de la mission, nous aurions protesté fortement. Mais comme la plantation de Gayaba a été sauvée par l'intercession de Sa

Sainteté près des délégués de Versailles, et comme d'autre part la perte de Gayaba semble imminente par le peu de soin que les nouveaux missionnaires de la Société de Jésus y prennent, nous nous croyons obligés en conscience d'appeler l'attention de Votre éminence à cette affaire.

Premièrement les Pères Jésuites retiennent depuis un an l'argent destiné à la plantation. Msgr. Salvator Walleser, étant encore Supérieur Écclesiastique des Carolines avait ordonné au mois de mai 1920 au P. Hoffmann, S.J., alors procureur des îles à Tokyo d'envoyer à Gayaba 40 000 Shillings pour pourvoir ainsi aux besoins de la plantation jusqu'à ce qu'elle puisse se maintenir elle-même. Le P. Hoffmann n'a pas exécuté le mandement de Msgr. et toutes les instances, même télégraphiques pour obtenir l'argent ont été sans résultat. Si la mission S.V.D. ici n'avait pas donné de crédit, la plantation aurait fait faillite. Sous les lois draconiques du "board of expropriation" actuellement ici en force, la plantation n'aurait pas eu d'autre moyen que de payer les dettes ou de déclarer la banqueroute.

En second lieu les PP. Jésuites espagnols ont envoyé comme directeur de l'entreprise un Père qui s'est déclaré dès les premiers jours de son arrivée devant les Pères graves de la Préfecture absolument incapable pour prendre l'administration et qui a envoyé le 2 mai 1921 ce télégramme:

*"Generale Gesuiti Roma
Being incapable brother takes charge await arrival Callistus Rome
Tarrago"*

Vu ce triste état de choses le futur de la plantation est bien douteux et il est sûr que sans argent et sans personnel capable le capital dépensé sera dissipé et la plantation ne sera jamais le fondement matériel de la mission des îles Carolines.

Nous avons réfléchi et délibéré en commun ces jours-ci toutes les possibilités de Gayaba.

Avant d'entrer dans les détails il nous faut rappeler une difficulté qui existe en présent, c'est l'éloignement du Supérieur Écclesiastique. Depuis la guerre toute communication avec les îles Carolines est interrompue, il n'y a que le long chemin: via Yokohama et Sydney. Mais cette difficulté est bien mitigée par les deux faits que le Père de Gayaba est toujours en relation avec le centre de la mission S.V.D. qui n'est éloignée que cinq quart-d'heures et que le Père a une communication facile avec ses confrères en religion à Sydney. Néanmoins la difficulté reste jusqu'à un certain degré.

Par rapport à nos délibérations en voici le résultat.

On a proposé la vente de la plantation et l'installation d'un administrateur.

1. La vente ne peut se faire,

a. parce qu'on ne recevrait pas l'argent qu'elle vaut.

D'après les taxes prises pour base par les commerçants d'ici la plantation valait le 1er avril 1921: 230 000 Shillings. Mais en la vendant on ne recevrait pas cet argent à cause de sa situation particulière. Elle est située directement derrière la mission des Pères

du Verbe Divin, sans accès à la mer excepté celui par le territoire de ces Pères. Cette circonstance serait très mauvaise pour un propriétaire qui n'appartiendrait pas à une mission, pour cela on baisserait le prix de la plantation, si elle devait être vendue.

b. La somme de vente ne donne pas le dixième des intérêts que donne le coco.

Supposons qu'on paie en vérité les 230 000 Shillings et que cette somme soit déposée à la banque, elle donnerait à 4% un intérêt annuel de

9 200 Shillings.

Et combien sera le produit de la [sic] copra? Le prix moyen des trois dernières années les comptes desquelles [sic] sont terminés, était à Sydney pour la copra d'ici:

1917 par tonne 449 Sh.

1918 " " 373 Sh.

1919 " " 497 Sh.

1319 : 3 = 439 Sh.

Ainsi le prix moyen était 439 Sh.

Décomptant les frais ils resteront au moins 300 Sh. de profit net par tonne; donc pour 323 tonnes: 323 x 300 font

96 900 Sh.

Nous croyons que les 9 200 Sh. de la banque ne peuvent être comparées avec les 96 900 Sh. de la plantation et nous sommes convaincus que ce serait péché de vendre la plantation et de priver ainsi une pauvre mission d'une telle ressource annuelle.

c. Encore la vente ne peut se faire parce qu'on ne sait pas à qui la vendre,

aa. On ne peut la vendre à un séculier. De cette vente résulteraient beaucoup de difficultés tant pour le séculier même que pour la mission S. V. D. Comme il était indiqué au-dessus, le seul chemin de la plantation à la mer va par le terrain privé des Pères S. V. D. En continuant les rails de ce terrain il sera facile d'avoir une communication directe de Gayaba avec l'endroit où les grands vaisseaux débarquent et prennent la copra à bord. Si donc une mission est propriétaire de Gayaba, il n'y aura pas d'inconvénient que les deux missions usent le même chemin privé, les mêmes rails privés et que les deux missions s'arrangent entre elles. Mais une telle union sera impossible avec une firme séculaire, la vente serait sûrement le commencement de beaucoup de frottements inutiles, nuisibles et même scandaleux.

C'est pour cela que la mission S. V. D. à la Nouvelle Guinée s'opposera toujours à la vente de Gayaba à un séculier. Elle a aidé la plantation de Gayaba sous beaucoup de rapports, elle l'a sauvée dans beaucoup de difficultés pendant et après la guerre. Tous ces bienfaits elle les a rendus dans l'unique fin pour donner aux îles Carolines les moyens de maintenir leurs missionnaires, mais pas pour se mettre un ennemi dans le dos.

bb. Aussi ne convient-il pas que la mission S. V. D. de la Nouvelle Guinée achète Gayaba. La mission S. V. D. a assez de terrain en culture et dans quelques années elle espère se maintenir elle-même de ses propres plantations de sorte que par l'achat de Gayaba sa propre existence ne serait pas essentiellement améliorée tandis que par la vente la mission des îles Carolines perdrait tous ses revenus sûrs.

2. De même qu'il ne convient pas vendre Gayaba, la plantation ne peut être soignée par un administrateur.

a. *Administrateur séculier.*

Les mêmes raisons qui parlent contre la vente à des séculiers valent contre l'administrateur séculier. On peut y ajouter que la mission des îles Carolines même s'exposerait à des difficultés avec un tel. En général d'autres missions du Pacifique ont fait de mauvaises expériences avec des employés séculiers et c'est pour cela que la S.V.D. n'en a pas engagés dans ses plantations. Et lorsqu'on traitait, il y a quelques jours, dans un conseil des Pères distingués la question de nommer au lieu du P. Tarrago S.J. un administrateur séculier, on y était contre **par principe** sans parler **en particulier** de la question très délicate lequel de nos colons possède les qualités pour fonctionner comme administrateur des biens ecclésiastiques.

b. Aussi un **administrateur missionnaire** d'un autre district ne pourrait soigner la plantation. Les nombreux Pères des îles Carolines sûrement n'attendent pas qu'après avoir reçu gratuitement la plantation de leurs prédécesseurs qu'un membre d'un autre d'un autre district soigne la plantation en leur nom et qu'eux n'en tirent que le profit net de:

100 000 Sh. par an.

La raison demande que la mission qui ssoigne la plantation, en ait le produit.

D'après ces expositions nous demandons bien humblement à Votre Éminence d'y insister que l'ordre des Pères Jésuites déclare franchement, s'il est prêt de faire maintenant et pour le futur les sacrifices nécessaires pour garantir une saine administration de l'oeuvre de Gayaba.

Si l'ordre des Pères Jésuites n'y était pas prêt et voulait la vendre, nous demandons bien respectueusement que la plantation soit donnée par la Ste. Congrégation de la Propagande de la Foi à une autre pauvre mission du Pacifique ou de la Chine.

Nous croyons avoir correspondu aux désirs de Votre éminence en Vous donnant ces détails et nous remettons en toute confiance l'affaire de la plantation dans Vos mains.

En nous soumettant d'avance à Votre décision nous nous déclarons d'être de
Votre éminence

les serviteurs tout obéissants

Au nom de la plantation
de Gayaba
P. Callistus Lopinot
O. M. Cap.

Au nom de la Préfect. Apost.
Terrae Guilelmi
signé: P. Andreas Puff
Administrator. L. S.

Translation.

Gayaba near Madang,
New Guinea via Sydney
15 May 1921.
To His Eminence Cardinal Van Rossum,

Prefect of the Holy Congregation for the Propaganda of the Faith,
Rome.

Subject: The future of the Gayaba Plantation.

Most Eminent Lord,

The undersigned believe that they must give Your Eminence a detailed report on the Gayaba Plantation and to submit to your judgment a business upon which depends almost entirely the material existence of the Apostolic Vicariate of the Mariana and Caroline Islands.

As the mission of the Capuchin Fathers in the Mariana and Caroline Islands had no material basis and as it was impossible to undertake an economic project in the district itself, for lack of appropriate land plots and because of the typhoons that often pass through those islands, the mission bought, with the permission of the Holy Congregation for the Propaganda of the Faith, a piece of land about 500 hectares in area near the center of the mission of the Society of the Divine Word in New Guinea to establish there a coconut plantation.

During the month of May 1914 the work began, and continued in spite of many difficulties during the whole war and, by 1 April 1921, we had succeeded in planting

323 hectares with 35,662 coconut trees.

A coconut plantation is one of the enterprises that provides the best income. On the one hand, coconut products being consumer products, there will always be a demand for them on the world markets. On the other hand, there are few enterprises that can pay so much interest [income]. On the average, it is calculated that one hectare can produce one ton of copra (dry coconut meat), and that one ton yields 300 Shillings of net profit. As one tree produces fully after 10 years and bears fruits until it becomes 75 years old, the plantation will therefore produce, during 65 years:

$300 \times 323 \text{ Sh.} = 96,900 \text{ Shillings per year,}$

which means about 100,000 Sh. per year.

We believe that this sum represents for a poor mission that has no other resources than alms a sum that is far from being negligible, and we would consider it a sin not to take care properly of such a useful source of funds. A poor mission must take care that a capital so well invested not be lost. If sacrilegious hands had stolen and wasted the property of the mission, we would have protested strongly. But as the plantation of Gayaba has been saved by the representation of His Holiness before the delegates at Versailles, and given that the loss of Gayaba seems imminent on account of the little care paid to it by the new missionaries of the Society of Jesus, our conscience dictates that we must bring this affair to the attention of Your Eminence.

Firstly, the Jesuit Fathers have been withholding for one year the money meant for the plantation. Msgr. Salvator Walleser, when he was still Ecclesiastical Superior of the Carolines had, in May 1920, ordered Fr. Hoffmann, S.J., then Procurator for the Islands in Tokyo, to send 40,000 Shillings to Gayaba to pay for the expenses of the plantation until it may be able to be self-supporting. Fr. Hoffmann did not obey the order

of Msgr. and all the requests, even telegraphic ones, to obtain the money have been without effect. If the Divine Word mission here had not granted credit, the plantation would have had to declare bankruptcy. Under the draconian measures prescribed by the "Board of Expropriation" now in effect, the plantation would have had no alternative but to pay the debts or declare bankruptcy.

Secondly, the Spanish Jesuit Fathers have sent, as Director of the enterprise, a Father who has, within a few days of his arrival, declared himself completely unfit to take over the administration, in front of the serious Fathers of the Prefecture; on 2 May 1921, he sent the following telegram:

"Jesuit General Rome. Being incapable brother takes charge await arrival Callistus Rome. Tarrago."

In view of this sad state of affairs, the future of the plantation is uncertain and it is sure that, without money or capable personnel, the capital already invested will be wasted and the plantation will never become the material foundation of the Caroline Island Mission.

Together these last few days, we have been thinking about and discussing the possibilities of Gayaba.

Before going into details, we must recall a difficulty that exists at present: the distance of the Ecclesiastical Superior. Since the war, all [direct] communication with the Caroline Islands have been cut off; there is only the long route via Yokohama and Sydney. However, this difficulty can be mitigated by two facts that the Father of Gayaba is always in contact with the center of the Divine Word Mission that is located at a distance of only five quarters of an hour and that the Father in question has an easy contact with his colleagues in Sydney. Nevertheless, there remains a certain difficulty.

With regards to our deliberations, here are the results:

Two alternatives have been considered: **the sale of the plantation and the hiring of an administrator.**

1. The sale cannot be made,

a. because it could not be sold for what it is worth.

According to the tax base used by local merchants, the plantation was worth on 1 April 1921: 230,000 Shillings. But in offering it for sale, one would not get this sum, because of its special location. It is located directly behind the mission of the Divine Word Fathers, without access to the sea, except through land belonging to these Fathers. This circumstance would be very bad for an owner other than a mission; that is why the price of the plantation would be reduced, if it were sold.

b. the product of the sale would not give even one-tenth of the interests derived from copra.¹

Let us suppose that the 230,000 Shillings were in fact received and that this money were deposited in a bank; it would pay, say, an interest of 4% per year, i.e.

1 Ed. note: A literal translation which really means: the money from the sale, if invested, would not produce one-tenth of the revenue produced by the sale of copra.

9,200 Shillings.

But what would the sale of copra give? The average price of copra during the last three years, the accounts of which are closed, was at Sydney, for the local copra, as follows:

1917 per ton	449 Sh.
1918 " "	373 Sh.
1919 " "	297 Sh.

1219 : 3 = 439 Sh.

Thus the average price was 439 Sh.

When we subtract the expenses, there would remain at least 300,000 Sh. of net profit per ton; therefore, for 323 tons: 323×300 , i.e.

96,900 Sh.

We believe that the 9,200 Sh. from the bank cannot be compared with the 96,900 Sh. from the plantation and we are convinced that it would be a sin to sell the plantation and thus to deprive a poor mission of such an annual source of funds.

c. Besides, the sale cannot be made because **there is no buyer.**¹

aa. It cannot be sold to a civilian. This sale would cause many difficulties, not only for the civilian buyer but also for the Divine Word Mission. As mentioned above, the only access to the plantation is through the private property belonging to the Divine Word Fathers. By continuing the railway from this property, it would be easy to establish a direct link between Gayaba and the place where the large ships dock and load copra. As long as a mission owns Gayaba, there is no problem in having both missions use the same private road, the same private railroad and in having the two missions arrange it among themselves. But such a unified approach would be impossible with a secular firm, the sale would surely be the beginning of many useless conflicts, bothers and even scandals.

That is why the Divine Word Mission in New Guinea will always be opposed to the sale of the Gayaba Plantation, for many reasons. It has saved it from many difficulties during and after the war. All these favors were made for the only purpose of giving the Caroline Island the means of maintaining their missionaries, but not to welcome an enemy in their midst.

bb. Also, it is not convenient for the Divine Word Mission in New Guinea to buy Gayaba. The Divine Word Mission has enough land under cultivation and within a few years it hopes to become self-supporting with its own plantations, so that by buying Gayaba its own existence would not necessarily be improved, whereas the Caroline Island Mission would lose all its solid source of income as a result of the sale.

2. By the same token, it is not proper to sell Gayaba, **the plantation cannot be taken care of by an administrator.**

¹ Ed. note: Literally: we do not know to whom to sell it.

a. Civilian administrator.

The same reasons that militate against the sale to secular parties are valid against a secular administrator. One could add that the Caroline Island Mission would expose itself to some difficulties with such a man. Generally, other missions in the Pacific have had bad experiences with secular employees and it is for that reason that the Divine Word Mission has not hired any for its plantations. A few days ago, when the question of replacing Fr. Tarrago with a secular administrator came up for discussion among a council of distinguished Fathers, this alternative was rejected **as a matter of principle**, besides its rejection **for the specific reason** that it would be very difficult to find candidates among our colonists to act as administrator of church properties.

b. Also **an administrator from another missionary district** could not take care of the plantation. Surely, the new Caroline missionaries cannot expect that, after they have received the plantation as a gift from their predecessors, a member of another district would take care of the plantation on their behalf while they would receive the net income of

100,000 Sh. per year.

Logic demands that the mission that takes care of the plantation should get its income.

As a consequence of the above deliberations, we humbly request that Your Eminence should please insist that the Jesuit Fathers frankly declare whether or not they are ready to assume, now and in the future, the sacrifices necessary to guarantee a proper administration of the Gayaba project.

If the Jesuit Order is not so ready, and wished to sell it, we very respectfully request that the plantation be given by the Holy Congregation for the Propaganda of the Faith to another poor mission in the Pacific or in China.¹

We believe that we have satisfied the wishes of Your Eminence by giving you these details and it is with full trust that we turn over the business of the plantation to your care.

We accept your decision beforehand and declare ourselves to be

Your Eminence's

Very obedient servants

On behalf of the Gayaba Plantation

Fr. Callistus Lopinot

O.M. Cap.

On behalf of the Apostolic Prefecture

Terrae Guilelmi

(Signed:) Fr. Andreas Puff

Administrator L. S.

¹ Ed. note: The German Capuchin missionaries had in the meantime moved their base to China.

F3. Transfer of the Gayaba Plantation, dated 17 May 1921

Delivery
of the
PLANTATION OF GAYABA near Madang (New Guinea)
from
the Capuchin to the Jesuit Fathers
viz.
from the old to the new Missionaries
of the
Apost. Vic. of the Marianne and Caroline Islands.

Balance Sheet of the Plantation of Gayaba on April 1st, 1921.

A. Assets.	Shillings	B. Liabilities.	Shillings.
1. Buildings	11.760,00	1. Debts to the Cath. Miss. of the Holy Ghost	9.554,96
2. Real Estate	223.813,00	2. Wages due to labourers still under contract	3.778,75
3. Chapel	483,50	3. Assets [Net Worth]	230.855,59
4. Furniture	513,00		
5. Tools	2.253,55		
6. Live-stock	2.231,00		
7. Timber in stock ¹	1.500,00		
8. Stores	1.512,65		
9. Cash	0,00		
	244.189,30		244.189,30

There has to be noted:

1. The doubtful claim of the Bremer Süsee Company of 1776,75 Shillings plus 8% from December 1915 will be settled by the Mission Procurator of the Capuchin Fathers at Münster in Westfalia. Corresponding to his arrangement the plantation will pay the full sum in question or one part of it.

2. R. P. Hoffmann S.J. at Tokio did not follow the order of the Ecclesiastical Superior, Rmus Walleser, of May 22nd, 1920, to send to here 40 000 Shillings. The manager of the Plantation was informed of the order by cablegram on May 27th, 1920, but he awaited in vain financial help. Being finally unable to pay his debts he sent on April 4th 1921 the following cablegram:

"Generale Gesuiti Roma

¹ 10 cbm [cubic board meters] planks and posts sawn by hand.

Being unable to keep word to creditor I decline any further responsibility for plantation.

Callistus."

I certify that the above Balance Sheet and followign Notes are true and correct.

Gayaba, April 4th, 1921.

P. Callistus, O.M. Cap.

Gayaba, May 17th, 1921

Tradici [Transferred]

P. Callistus Lopinot

O.M. Cap.

Recepi [Received]

Josephus Tarrago

F4. Transfer of Property [in 1921].

Note: As can be seen, the Jesuit Mission in the Carolines lost the Gayaba plantation and it was given to the Missionaries of the Holy Ghost in New Guinea.

The undersigned P. Callistus Lopinot, having legal authority from the "Capuchin Mission of the Caroline and Marian [sic] Islands, Limited Company in Gayaba"

herewith transfers, by this document, the ownership in the following property, lying in Gayaba near Alexishafen, Madang, Territory of New Guinea, comprising 469 Hektar, 93 Ar, 81 square meters, as registered on the 8th day of August 1914, as described in the register of the registry office of landed property (Doomsday-Book), in the city of Friedrich Wilhelm Hafen (Madang) under the title of the above named Company,

to the Board of Trustees of the Catholic Mission of the Holy Ghost, Alexishafen, Madang, Territory of New Guinea, and further agrees that the above described property may be registered under the name of the Board of Trustees of the Catholic Mission of the Holy Ghost in the register of landed property.

Per Capuchin Mission of the Caroline and Marian Islands, Limited Company, in Gayaba:

P. Callistus Lopinot

Rome, the 29th of January 1932.

[Handwritten note:] The Signature was given before the British Vice-consul.

Documents 1921G

Guam news for 1921—The Russian ship *Diana*, etc.

Source: Guam News Letter, January, May, and July 1921.

G1. January 1921.

Shipping Notes.

In Port.

The U.S.S. **Bittern**, Station Ship, Lieutenant George B. Evans, U.S. Navy, Commanding.

The U.S.S. **R. L. Barnes**, Station Oil Ship, Lieutenant W. P. Bachmann, U.S. Navy, Commanding.

The U.S.S. **Napa**, Station Tug, Lieutenant (j.g.) Chester N. White, U.S. Navy, Commanding.

The Russian Schooner **Diana** Master, Ivan Houdley (drowned at sea).

To Arrive.

The U.S. Army Transport **Sherman** from San Francisco, California about January 27, 1921.

Arrivals in Guam.

The U.S.S. **Newport News**, Lieutenant Commander L. M. Edelman, U.S.N.R.F., Commanding, arrived at 11:55 a.m., December 25, 1920, from San Francisco, California, carrying on board 1800 tons of government stores, 103 bags of mail and four (4) passengers for Guam...

The U.S. Army Transport **Madawaska**, Master, L. R. M. Kerr, arrived at 9:45 a.m., January 8, 1921, from San Francisco, California, carrying on board 42 cubic tons of government stores, 90 bags of mail and one hundred thirty (130) passengers for Guam...

The Russian Schooner **Diana**, Master, Ivan Houdley (drowned at sea), arrived at 2:00 p.m., January 16, 1921, from Hakodate, Japan.

Departures from Guam.

The Japanese Schooner **Mariana Maru**, Master, P. Yosuke Kato, sailed at 5:15 p.m., December 18, 1920, for Yokohama, Japan, with one (1) passenger from Guam: Senjiro Ito.

The U.S.S. **Newport News**, Lieutenant Commander L. M. Edelman, U.S.N.R.F., Commanding, sailed at 3:45 p.m., January 4, 1921, for Manila, P.I., with 4 bags of mail and nine (9) passengers from Guam...¹

G2. May 1921.

THE VOYAGE OF THE DIANA

The Russian Schooner **Diana**, 200 tons, sailed from Vladivostok, Russia, June 6, 1920, bound for the whaling and fishing grounds in the Behring Sea, by way of Hakodate, Japan. She arrived safely in Hakodate, and on July 12, 1920, sailed on her northern cruise.

After visiting a number of the far northern Siberian ports the expedition had to be abandoned due to the poor fishing and the approaching winter season. While taking water at Imatra Bay, preparatory to the return trip, the auxiliary engine, which up to this time, the ship had depended upon for motive power, gave out, and as it could not be repaired the rest of the trip was made under sail. However, as the weather was favorable, the voyage to Vladivostok was commenced with all indications of a speedy return.

On October 16, 1920, a severe storm came up which carried away the rudder; but by dint of much hard work in spite of the storm, a temporary rudder was rigged. In the storms which ensued it was necessary for the ship's company to rig three such temporary rudders. The amount of labor this involved can only be imagined by one who has actually experienced such difficulties.

When it became apparent that the ship would be unable to reach the nearest land and avoid the stormy weather, it was decided that they should sail in a southerly direction in order to reach more favorable winds and climate. In spite of this, however, the winds increased and a constant succession of storms struck the valiant little ship. Her sails and rigging were now a tangled mass and in this condition it was nearly impossible to direct the ship's course.

In the afternoon of November 8, during a particularly heavy gale, a wave struck the ship which carried every thing before it. The deck houses, the galley, the evaporator which had been made to replenish the decreasing water supply. The cargo shifted causing the ship to list to a dangerous angle. However, the crew turned to and soon they were again on an even keel. This wave washed overboard one of the Korean sailors.

1 Ed. note: One of the passengers leaving Guam was Rev. A. C. Logan. He was not accompanied by his wife.

On the 28th of this same month another gigantic wave struck the ship and, as before, carried every thing overboard which was not fastened down. The master was washed overboard; but due to the unseaworthy condition of the vessel it was impossible to attempt a rescue. He was last seen floating rapidly astern clinging to a broken barrel. Mr. A. N. Koreleff, who was on board in charge of the hunting and fishing expedition, took charge of the vessel and remained in command for the remainder of the voyage.

From this time on the weather began to moderate and soon the sea was calm, though the temperature was still very cold. The condition of the commissary had by this time been reduced to such a state that it was necessary to put all hand on a ration of flour-porridge and pulverized tea.

Owing to the fact that ship's navigation instruments including, compass, charts, etc., had been washed overboard the navigation of the ship was highly problematical. The only remaining compass, a small boats' compass, known to be incorrect, a pocket atlas, and an uncertain chronometer, were the entire stock in trade remaining to the navigator.

On January 8, 1921, the first land seen since leaving Siberia, was sighted, but due to a head wind, all hope of making a landing was abandoned and it was decided that the ship should sail for Guam, and failing that, Yap. It was presumed that the land sighted was Uracas Island of the Marianna group.

Just as the first rays of the sun began to creep above the horizon on January 16, 1921, over seven months since the storm-tossed ship had left Vladivostock, the welcome cry of "Land Ho," was heard, and all hands rushing to the port side could see on the southern horizon, looking more like a low grey, bank of clouds, the land.

In a short while the ship had run down the land and soon evidences of civilization could be seen. First a set of high wireless towers, then groves of waving green palms, and the roof of houses behind the groves. By two o'clock the tiny vessel was safely anchored in Apra Harbor, Guam, food, tobacco and clothing had been received from the American authorities, and the grateful crew were enjoying the first uninterrupted rest in seven months.

A few weeks later, and when the men had sufficiently rested, they were put on board the U.S.S. *Ajax*, and sent back to their homes and friends.

There are a world of possibilities for a novelist in the tales the crew of this little schooner could tell, which have here been roughly outlined. And if today Stevenson, Cooper, or Marryat, were living, undoubtedly their voyage would be celebrated in prose, that all the world might know the old time spirit of the whaling crews has not entirely disappeared from the seas.

G3. July 1921.

Editorial

YAP CONTROVERSY

The publication of the correspondence between the United States and Japan relative to the status of the Island of Yap reveals a good deal about this controversy which previously has been only the subject of speculation. The issue briefly is this: The United States contends that because of its importance to the nations of the world as the cable center of the Northern Pacific, the Island of Yap should be internationalized. Japan, however, maintains that the mandate for this island was awarded to her by the supreme council and that by virtue of this award Japan is entitled to exclusive jurisdiction over the island and even to exclude other nations from the use of it as a cable center.

In the notes that have been exchanged there has been much said about the reservations on this subject made by President Wilson and Mr. Lansing previous to the publication of the decision of the supreme council on May 7, 1919.

The Japanese government contends that any such reservations, if actually made, have no bearing on the final decision of May 7, which awarded to Japan the former German islands north of the Aleutians [sic]¹ without excepting Yap or any other island. The Japanese government also claims that since the United States made no protest until over a year and a half after the publication of the decision of May 7, it is inferred that America accepted that decision without reservation.

The position taken by Mr. Hughes assumes that there is no longer any question of the fact of our reservations or that by any word or act has this government indicated that it had accepted the award of the mandate for Yap to Japan. The fundamental issue is whether the allies will question our contention that we have an equal voice with the other victorious powers in the disposition of former German overseas possessions. This contention was set forth in Mr. Hughes' note to the allies on April 5. No reply to this note has been received from Great Britain, Japan or Italy.

Without replying formally regarding the principle laid down by Mr. Hughes, France has stated that every effort will be made by her representatives to find a solution "which will give every satisfaction to the United States." If the allies, at the meeting of the Supreme Council, recognize the American contention the settlement of the controversy over Yap will become the subject of negotiations between the Entente, Japan and the United States. If this confirmation is denied, very serious difficulties will be raised in the carrying out of the new foreign policy mapped out by the President and the State Department.

Wash. D.C. Post.

1 Ed. note: An obvious error for 'Equator.'

Document 1921H

Yap and Other Pacific Islands under Japanese Mandate

Source: Article by Julius B. Wood in the National Geographic Magazine, December 1921.



Photograph by Julius B. Wood

A FAMILY GROUP IN SAIPAN: MARIANA ISLANDS

A sudden shower drove the photographer into a hut, where the family courteously received him, and to show their hospitality sent the oldest boy off to pick a pineapple for him. The mother was sitting upon the sleeping platform, using her spare moments in braiding a crude basket.



Photograph by Julius H. Wood

TRAVELING A LA MODE IN SAIPAN; MARIANA ISLANDS

Taking an afternoon drive on some of the South Sea Islands combines all the leisurely and luxuriant features of an airing for some people in some portions of the United States.



Photograph by Julius R. Wood

MAIN STREET IN A VILLAGE OF ROTA: MARIANA ISLANDS

All the houses are elevated above the ground and have small windows under the overhanging thatch roofs, some of which extend out beyond the house to form a sort of porch. The woman in the foreground has spread mats on the sidewalk and is drying cocoa beans.



Photograph by Jimmie B. Wood

A BEACH PARTY ON SAIPAN; MARIANA ISLANDS

The original natives of Saipan were driven out of the island in 1815, but later it was repopulated by Chamorros and Caroline islanders.



Photo by James W. ...

"LET THE WOMEN DO THE WORK," IS THE SLOGAN IN ROTI (MARIANA ISLANDS)

The girls keep the street around the schoolhouse clean by sweeping it during the recess period, while the boys go out to play.



STUDENTS OF READIN', 'RITIN', AND 'RITHMETIC IN ROTA: MARIANA ISLANDS
The slate is the private property of the pupil, while the text-books belong to the school.



Photograph from Julius R. Wood

GIRLS OF THE CHAMORRO TRIBE IN SAIPAN, MARIANA ISLANDS

The Chamorros are not of the same stock as the natives of the Carolines, but are probably allied with some of the Philippine tribes. They dress in European style and show a preference for white clothes. They also wear leather sandals, a style not common to any other South Sea islanders under Japanese control.



Photographs by Judus B. Wood

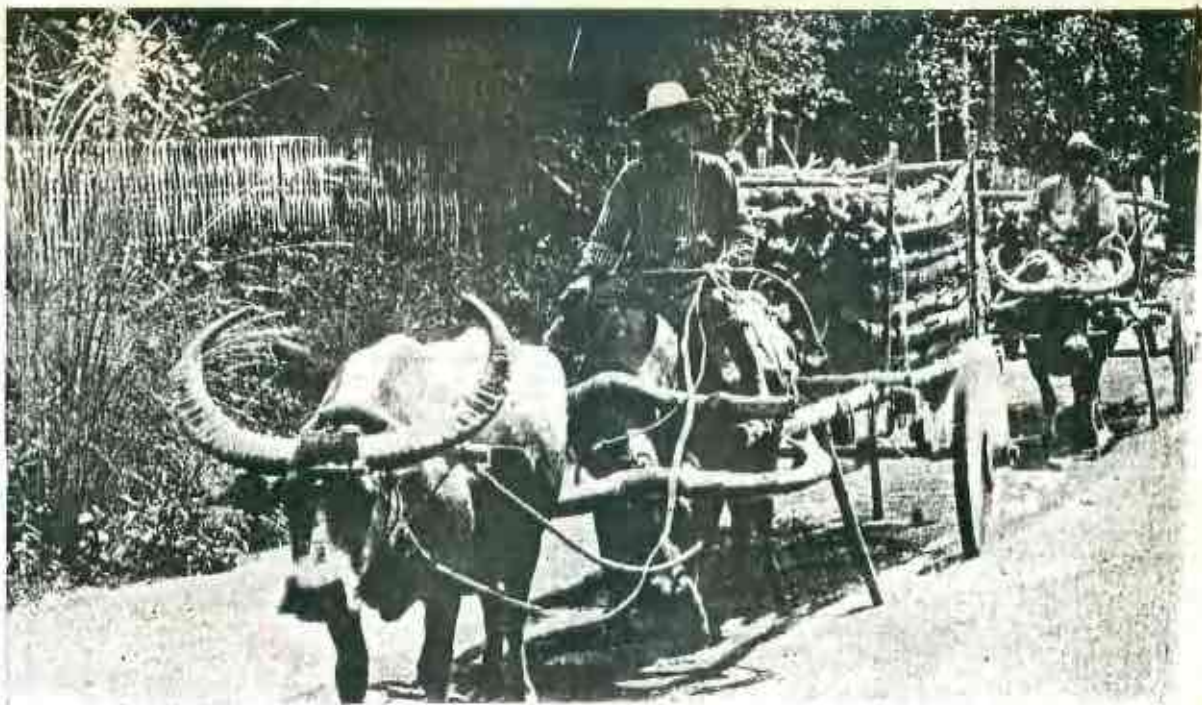
FISHING IN DEEP WATER IN A WRAPPER AND A LARGE CONICAL HAT MUST HAVE ITS COMPLICATIONS



Photographs by Judus B. Wood

THE SCHOOL AT JALUIT CONDUCTED BY THE JAPANESE AUTHORITIES

The pupils are obliged to remain for at least three years of instruction. Jaluit is the chief island and administrative center of the Marshall group.



GUAM'S IMPORTED BEASTS OF BURDEN

An island without any native quadrupeds, Guam has had to import her beasts of burden. These big *butoh* carabao, are the favorite animals for hard work, though ordinary cows are frequently forced into service and it is uncommon to see them drawing carts or used like saddle horses.



THE CAPITAL OF THE ISLAND

The natives of Guam have little difficulty in supplying their comparatively simple wants. Their homes are easily constructed, and the coconut frond supplies an excellent material for the thatched roof. Sometimes the sides of the houses are enclosed by coarse Venetian blinds made of coconut leaf mats, which can be raised and lowered at will. This scene in the island's capital shows the neatness and cleanliness of the town. The woman before her home wears the characteristic dress of bright, colored gingham.



A BETEL NUT GROVE

Betel nut trees with their tall, straight stems towering a hundred feet in the air and their luxuriant fronds with long bunches of the orange-colored nuts hanging below are exceptionally beautiful.



WATER BY THE YARD

Large hollow sticks of bamboo are capacious but unwieldy water containers, particularly for the young girl who is sent for the morning's supply. However, children are not overburdened with work and they are well provided for by their parents.



ONE OF THE RESULTS OF AMERICAN OCCUPATION

The American administration has introduced excellent roadways throughout the tiny island of Guam. This, however, is only one of the many improvements that have been made: the few diseases to which the natives are subject have been decreased, peonage has been abolished, and an efficient native constabulary has been established.

Document 1921I

Our Tiniest Dependency, by G. E. Mitchell

Source: Article in Travel Magazine, November 1921.

Liliputian Guam, our strongest Pacific Possession—An island that imports its quadrupeds—Snaring intoxicated fish—What Uncle Sam has done for the natives.

Midway between Hawaii and the Philippines lies the fairy island of Guam. Few, if any, of our possessions are more worthy of a brief visit than this tiny island of great and varied beauty, whose inhabitants possess unique social customs, as yet largely unspoiled by the contact with Western civilization.

Hardly larger than a big farm, the island of Guam, an all but submerged mountain peak, seems to comprise all kinds of country from bare sand dune to densest tropical jungle, while its plant growth is as remarkably varied. Over six thousand different kinds of trees and shrubs and plants on this little island have been studied and described by the United States Government specialists since our occupation of the island in 1898.

Guam, discovered by Magellan in 1521, is the largest of the Ladrones or Marianne [sic] Islands, a chain extending over 400 miles in length. Had Uncle Sam been intent on conquest he would have taken the rest of the group from Spain following the Spanish-American War, but we wanted only a midway coaling station, and so we allowed Spain to sell the other islands to Germany. The extreme length of Guam is about thirty miles, and its breadth is from seven to nine miles.

Although the natives of Guam are described by all early explorers and historians as treacherous and fickle, their treatment by white men from earliest times was not such as to inspire confidence in foreigners, and, indeed, until American occupation of the island, their lot was usually a hard one. They were murdered in the name of religion, made slaves, and taxed to the point of extinction.¹ Yet the visitor today will find a finely developed, wholesome, native race—honest, trustworthy, and fairly industrious for a tropical people whose gardens and groves yield abundantly the year around. Left to themselves the resources of the island would easily sustain in comfort its 9,000 to 10,000 inhabitants—a fairly dense population for two hundred square miles.

¹ Ed. note: It is surprising that this sort of nonsense about the history of Guam was still published in 1921.

The traveler will find native families on the little island of Guam today whose line of descent is traced from progenitors who lived long before the discovery of the island by Magellan. They are the "Nobles" a distinct class the members of which would as soon think of marrying one of the under class as the King of England would consider marrying an unlettered country maid. A parallel to the pride of caste was the belief of the islanders that Guam was the most important country in the world. In accounting for the origin of man they believed that everything in the world was derived from a certain rock rising boldly from the sea on the southerly part of Guam, which first became human and was then transformed into a rock that gave birth to all men.

The dress of the women is a showy costume--an ample skirt of print or bright colored gingham with a short chemisette of thin white material cut low in the neck and provided with wide flowing sleeves. Stockings are rarely worn except on gala days. Some of the native costumes are very prettily ornamented with lace or embroidery. Their handkerchiefs are often of fine texture with colored borders.

The care of the parents in providing for their children is exceptional. A prospective purchaser of a plantation of young coconuts, or perhaps of some lumber lying under a house, is likely to meet with a refusal. The owner will probably say that he has planted the trees for little Maria, or that he is accumulating a number of good posts so that Felipe may have a house of his own when he marries. There are perhaps few countries in the world where greater attention is paid to the establishing of a young couple in life, though in Guam their wants are comparatively simple. On the other hand, parents are tenderly cared for in their old age, sons and daughters showing them the greatest respect and affection and recognizing their authority as long as they live. Men and women of forty or fifty years will seek permission of their parents before engaging in any undertaking, while the spectacle of old women, abandoned and forgotten by their children, acting as water carriers and drudges, a common sight in Samoa and among our American Indian tribes, is unknown in Guam.

The island has been greatly improved by American occupation. The few diseases to which the natives were subject have been practically stamped out, peonage has ceased, and the manufacture or sale of intoxicating liquor has been from the first forbidden, so that there is no drunkenness. Cock-fighting has been abolished, and the salaries are paid to the local native officials.

The visitor will find few instances of large individual wealth in Guam. The main industry is farming, although there are artisans of all kinds to support the local needs. There are shoemakers, stone masons, boat builders, silversmiths and other craftsmen, although you may have to wait some weeks for your shoes, since each man's trade is secondary to the work of his ranch. A blacksmith is likely to be delayed in making a plow, owing to the fact that the man from whom he gets his charcoal is so busy supplying visiting vessels with fruit and vegetables that he cannot find time to burn it.

Everybody has enough to eat, for nature is very bountiful; every family has a house to live in. If an occasional hurricane sweeps a man's things away, he and his family are helped along until they can re-establish themselves. Those in better circumstances are

absolutely content with moderate possessions. There is no use, they say, in planting great quantities of rice and taro; it will mold and spoil, nor is there need of a large herd of cattle, for the needs of a man and his family are limited. "Enough but not too much" seems to be their Utopian motto. On the whole, one may go far in looking for a more contented and simple life than that led by the natives of Guam. With the present American freedom from oppression and with the absence of the responsibility and worry characteristic of the highly civilized races, the natives of Guam have attained to a happiness which many more enterprising peoples have failed to reach.

The islanders are good fishermen, but their practices would probably make Izaak Walton turn in his grave.¹ One of the most curious methods of fishing practiced anywhere in the world is to make the fish drunk. The toxic fruit of the tonga is pounded into a paste and allowed to ferment. At low tide bags of tonga are taken out on the reef and sunk in certain deep holes known by the natives to be the natural lurking places of their finny prey. The fish soon appear at the surface feebly swimming or struggling—badly intoxicated, in fact. The natives immediately scoop them up in nets, spear them, or jump overboard and catch them in their hands. The "catch" resulting from one of these raids is a conglomeration of strange shapes and bright colors. There are great snake-like sea eels, voracious lizard fishes, gar-like hound fishes with their jaws prolonged into a sharp beak, long-snouted trumpet fishes, porcupine fishes bristling with spines, squirrel fishes of the brightest and most beautiful colors—scarlet, rose color and silver, and yellow and blue—parrot fishes with large scales, parrot-like beaks and intense colors, sea butterflies, trunk fish with horns and armor, cardinal fishes, warty toad fishes with poisonous spines, greatly feared by the natives, fish with long spurs on their foreheads, and many other strange kinds. The islanders have many other methods of fishing and are almost as much at home in the water as the fish themselves.

One of the singular customs of the natives of Guam is betel-nut chewing. A grove of betel nut palms is always one of the most beautiful sights of the tropics. The tall, straight stems of the trees grow to a height of one hundred feet and are topped with handsome branches or fronds. The fruit is an orange colored nut about the size of a hen's egg, with an aromatic flavor and consistency somewhat like that of a nutmeg. It hangs in long bunches below the dark green leaves of the palm. Chewing the betel nut makes the saliva red, so that the lips and teeth appear to be covered with blood. This habit seriously injures the teeth and sometimes almost destroys them, nevertheless, it is a matter of etiquette at all weddings, celebrations and funerals. Children begin to chew the betel nut at an early age, and old men and women are frequently seen with their teeth reduced to mere blackened snags.

Guam is the home of the ivory palm. The ivory nut tree is one of the handsomest palms of the tropics, and it is one of the most important of the economic resources of the island, with real ivory already so scarce as to be almost worth its weight in silver, a genuinely good substitute is of great value. The best substitute is furnished by the ivory

1 Ed. note: Izaak Walton (1593-1683), English writer and famous fisherman.

palm. This beautiful tree is one of the feathery or pinnate palms, resembling a feather duster of enormous dimensions. The nut from which the ivory is produced is large and heavy, about five inches in diameter, extremely hard, and nearly black on the outside. The ivory inside, however, is a clear white and of sufficiently fine grain to make high-grade buttons. The nuts are borne in great clusters, and when ripe they fall to the ground. Heretofore most of them were exported to Germany. Since the beginning of the war shipments have been deflected to the United States, where the trade rightfully belongs. It is stated that henceforth the United States will take a large proportion of this output of the various Pacific islands, and at least all the ivory that is produced in Guam.

The familiar coconut tree is one of the commonest palms of the island, where it thrives to perfection in the salt-sprayed air. Nearly every family in Guam has its coconut plantation, and all the enterprising natives are extending their areas. Several large plantations contain 6,000 to 8,000 trees. There is a ready sale for all the copra, or dried coconut, that can be produced, and the natives will not part with a coconut grove in good bearing condition at any price. The trees are planted about twenty or twenty-five feet apart, and in the young plantations coffee, bananas or cacao (chocolate) trees are planted between the rows. A coconut tree is in full bearing when ten years old, and it will continue to bear until eighty years old, yielding from thirty to fifty pounds of copra a year. Copra is the most important article of export from Guam, and traders vie with one another to secure the crops from the natives by advancing them goods or money beforehand.

The boundaries between plantations are usually indicated by lines of coconut trees. The coconut also furnishes roofs for the native houses, the majority of which are thatched. To make a thatch the coconut frond is split down the middle, the two halves placed together and the leaflets braided diagonally. Coconut thatch is not so durable as the famous nipa thatch of the Philippines, but it will last several years and the supply is inexhaustible. A good thatch is absolutely water-proof. The sides of some of the houses are enclosed by coarse Venetian blinds made of coconut leaf mats which can be raised or lowered at will.

The "cabbage" or terminal bud of the coconut is edible, but as the removal of the bud kills the tree the natives of Guam indulge themselves only on rare occasions of festivity, when they prepare it as a salad or kind of cole slaw. The natives do not care for coconut meat.

Another useful tree that grows in Guam and is found in many tropical countries is called Marunggai. Its root furnishes the edible horseradish; its seeds yield the famous "ben" oil of commerce which is so highly prized by watchmakers as a lubricant; the young leaves, young pods, and flowers are eaten, like spinach.

Not the least singular of the plants of Guam are the many so-called sea beans. These are not, as may be supposed, bean vines which grow in the sea. They grow along the shore of water courses, however, and each bean contains a large air chamber which,

when the bean drops into the water, enables it to float so that it may even find a lodging in the soil of a distant isle.

Strangely enough there are no indigenous quadrupeds in Guam. All the four-footed beasts of the island have been imported. A species of deer which haunts the stretches of saw grass furnishes a favorite food for the natives who hunt it with dogs and gun. If you visit Guam in the mating season you will hear the honk-like cries of the fighting bucks at night, especially when the moon is in the full. But it is the domestic animals which especially attract one's attention. The big buffaloes, or carabao, are the principal beasts of burden, the same as in the Philippines, only in Guam they seem to be somewhat speedier. The buffalo is dependent upon water and he must be wet down frequently to prevent him from becoming crazed and running amuck. These water buffaloes are much more powerful than oxen and when one goes on a rampage he may cause serious trouble.

The natives of Guam make their domesticated animals perform strange tasks. Their cattle resemble our own Jerseys and both bulls and cows are employed as steeds and for drawing carts. They develop astonishing speed. It is a common sight in Guam to see a very dainty, smooth-skinned cow, saddled and bridled, trotting along, with her calf beside her, almost as swiftly as a horse. The natives rub and curry their bovine mounts as though they were horses.

Guam has a variety of remarkably handsome birds. The most beautiful, perhaps, is the rose-crowned fruit dove. Its back and wings are green, mingled below with yellow and orange and with purple on the breast. One of the commonest birds is the big kingfisher, with beautiful blue and tawny coloring. This bird eats lizards as well as fish and utters a strident, rattling note which is often heard at night. The real songbird of the island is a reed warbler which nests in the large swamp near Agana, and which has a song of exquisite sweetness. Wandering shoreward a good many snipe, plovers, turnstones and other shore birds are seen with the usual number of true sea-birds—gulls, terns, boobies, frigate birds, tropic birds, etc.

There are no poisonous reptiles on the island; in fact, there are very few of any kind. All of the houses are frequented by small lizards, but they are harmless little creatures and they are always welcome because they catch insects. They have such good toes that they can run upside down on the ceiling with the greatest rapidity. One of the large lizards will give the most hardened traveler a start as it dashes through the bush. It is a good four feet long, black in color, and speckled with sinister lemon-yellow dots. The Guam kingfisher is a lizard-eating bird; this creature is a bird-eating lizard.

Document 1921J

Sea-power in the Pacific, by Hector C. Bywater

Source: A book with the above title by said author published in Boston and New York in 1921.

[Attached]

SEA-POWER IN THE PACIFIC

A STUDY OF THE AMERICAN-
JAPANESE NAVAL PROBLEM

BY

HECTOR C. BYWATER

(ASSOCIATE OF INST. NAV. ARCH.)

WITH 4 MAPS AND A CHART



BOSTON AND NEW YORK
HOUGHTON MIFFLIN COMPANY
1921

APPENDIX II

THE IMPERIAL JAPANESE NAVY

Tables of Effective Ships, exclusive of Gunboats and Auxiliaries

DREADNOUGHTS						
Year of Completion.	Name.	Displacement in Tons.	Length of Keel.	Armament of Main Guns.	Armament.	
1923-24	<i>Owari</i>	45,000	23	14 in.	{ 12 16-in. 50 cal.	
1923-24	<i>Kii</i>				{ or	
1924	<i>C</i>				{ 8 18-in. 45 cal.	
1924	<i>D</i>				{ 20 5.5-in. 50 cal.	
1923	<i>Kaga</i>	40,600	23	14 in.	{ 10 16-in. 50 cal.	
1922-23	<i>Tosa</i>				{ 20 5.5-in. 50 cal.	
					{ 3 torpedo tubes.	
1921	<i>Nagato</i>	33,800	23	12 in.	{ 8 16-in. 45 cal.	
1921	<i>Mutsu</i>				{ 20 5.5-in. 50 cal.	
					{ 8 torpedo tubes.	
1917	<i>Ise</i>	31,260	23	12 in.	{ 12 14-in. 45 cal.	
1918	<i>Huaya</i>				{ 20 5.5-in. 50 cal.	
					{ 6 torpedo tubes.	
1915	<i>Fuso</i>	30,600	22	12 in.	{ 12 14-in. 45 cal.	
1917	<i>Yamashiro</i>				{ 16 6-in. 50 cal.	
					{ 6 torpedo tubes.	
1912	<i>Settsu</i>	21,420	20½	12 in.	{ 12 12-in. 45 and 50 cal.	
					{ 10 6-in. 50 cal.	
					{ 8 4.7 in. 50 cal.	
					{ 5 torpedo tubes.	
BATTLE CRUISERS						
1924	<i>A</i>	40,000	34	16 in.	{ 8 18-in. 45 cal.	
1924	<i>B</i>				{ 16 6-in. 50 cal.	
1924-25	<i>C</i>				{ 8 torpedo tubes.	
1924-25	<i>D</i>				{	

* Details of these vessels are conjectured, and cannot be confirmed.

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Year of Completion.	Name.	Displacement in tons.	Designed Speed. Knots.	Armour over Vital Parts.	Armament.
1923	<i>Amagi</i> .	43,500	33	...	{ 8 16-in. 50 cal. 20 5.5-in. 50 cal. 8 torpedo tubes.
1923	<i>Akagi</i> .				
1923	<i>Atago</i> .				
1923	<i>Takao</i> .				
1913	<i>Kongō</i> .	27,500 to 27,613	27½	8-10 in.	{ 8 14-in. 45 cal. 16 6-in. 50 cal. 8 torpedo tubes.
1914	<i>Hi-yō</i> .				
1915	<i>Haruna</i> .				
1915	<i>Kirishima</i> .				

PRE-DREADNOUGHT BATTLESHIPS

1910	<i>Aki</i> .	19,800	20	9 in.	{ 4 12-in. 45 cal. 12 10-in. 45 cal. 8 6-in. 45 cal. 5 torpedo tubes.
1910	<i>Satsuma</i> .	19,350	18½	9 in.	{ 4 12-in. 45 cal. 12 10-in. 45 cal. 12 4.7 in. 45 cal. 5 torpedo tubes.
1906	<i>Kashima</i> .	16,400	18½	9 in.	{ 4 12-in. 45 cal. 4 10-in. 45 cal. 12 6-in. 45 cal. 5 torpedo tubes.
1906	<i>Katori</i> .	15,950			
1901	<i>Mikasa</i> .	15,362	18	9-14 in.	{ 4 12-in. 45 cal. 14 6-in. 45 cal. 4 torpedo tubes.
1904	<i>Iwami</i> .	13,516	18	7½-10 in.	{ 4 12-in. 45 cal. 6 8-in. 45 cal. 3 torpedo tubes.
1902	<i>Hizen</i> .	12,700	18	9-10 in.	{ 4 12-in. 40 cal. 12 6-in. 45 cal. 2 torpedo tubes.
1902	<i>Sawo</i> .	13,500	18	9-10 in.	{ 4 10-in. 45 cal. 10 6-in. 45 cal. 2 torpedo tubes.
1900	<i>Asahi</i> .	14,765	18	9-14 in.	{ 4 12-in. 40 cal. 14 6-in. 40 cal. 4 torpedo tubes.
1900	<i>Shikishima</i> .	14,580			

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ARMOURD CHUISERS

Year of Completion.	Name.	Displacement in tons.	Designed Speed, Knots.	Armour over Vital Parts.	Armament.
1909	<i>Kurama</i> .	14,600	21½	5 in.	4 12-in. 45 cal. 8 8-in. 45 cal. 14 4.7 in. 50 cal. 3 torpedo tubes.
1910	<i>Ibuki</i> .				
1907	<i>Ikoma</i> .	13,750	20½	7.9 in.	4 12-in. 45 cal. 10 6-in. 45 cal. 8 4.7-in. 50 cal. 3 torpedo tubes.
1904	<i>Nisshin</i> .	7,750	20	6 in.	4 8-in. 45 cal. 14 6-in. 45 cal. 4 torpedo tubes.
1904	<i>Kasuga</i> .				
1902	<i>Aso</i> .	7,800	21	8 in.	2 8-in. 45 cal. 8 6-in. 45 cal. 2 torpedo tubes.
1901	<i>Idzumo</i> .	9,750	21	7 in.	4 8-in. 40 cal. 14 6-in. 40 cal. 4 torpedo tubes.
1901	<i>Iwate</i> .				
1901	<i>Adzuma</i> .	9,426	21	7 in.	4 8-in. 40 cal. 12 6-in. 40 cal. 4 torpedo tubes.
1901	<i>Fakuma</i> .	9,735	20½	7 in.	4 8-in. 40 cal. 12 6-in. 40 cal. 4 torpedo tubes.
1899	<i>Asama</i> .	9,700	21½	7 in.	4 8-in. 40 cal. 14 6-in. 40 cal. 4 torpedo tubes.
1899	<i>Tokiwa</i> .				

LIGHT CRUISERS

1923	<i>Ayase</i> .	No details of these ships known. May comprise several different types. Have been variously reported as of 5,500-7,500 tons, 34 knots, with 5.5-in., 6-in., or 8-in. guns.
1923	<i>Otonase</i> .	
1924	<i>Abukuma</i> .	
1924	<i>Kinu</i> .	
1923	<i>Minase</i> .	
1924	'A'.	
1924	'B'.	
1924	'C'.	
1924	'D'.	
1924	'E'.	
1924	'F'.	
1924	'G'.	

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Year of Completion.	Name.	Displacement in tons.	Designed Speed. Knots.	Armour over Vital Parts.	Armament.
1923	<i>Yura</i>	6,000	33½	...	{ 8 6-in. or 5·5-in. 8 torpedo tubes.
1923	<i>Isuzu</i>				
1922	<i>Nagara</i>				
1922	<i>Natori</i>				
1920	<i>Kuma</i>	5,500	33	2 in.	{ 7 5·5-in. 50 cal. 6 torpedo tubes.
1920	<i>Tama</i>				
1921	<i>Kiso</i>				
1921	<i>Kitakami</i>				
1921	<i>Oh-i</i>				
1919	<i>Tenryu</i>	3,500	31	1½ in.	{ 4 5·5-in. 50 cal. 6 torpedo tubes.
1919	<i>Tatsuta</i>				
1912	<i>Ohikuma</i>	4,950	26	3-in. deck	{ 8 6-in. 50 cal. 3 torpedo tubes.
1912	<i>Yahagi</i>				
1912	<i>Hirado</i>				
1909	<i>Tone</i>	4,105	23	3-in. deck	{ 2 6-in. 50 cal. 10 4·7-in. 60 cal. 3 torpedo tubes.
1903	<i>Nitaka</i>	3,420	20	2½-in. deck	6 6-in. 40 cal.
1903	<i>Tsushima</i>				
1899	<i>Chitose</i>	4,992	22½	4½-in. deck	{ 2 8-in. 40 cal. 10 4·7-in. 40 cal. 4 torpedo tubes.
1898	<i>Akashi</i>	2,800	19½	2-in. deck	{ 2 6-in. 40 cal. 6 4·7-inch 40 cal. 2 torpedo tubes.
1896	<i>Suma</i>	2,700	20		

MINELAYERS.

1 Armoured Cruiser *Aso* (q.v.) has been converted into a minelayer.

1 Protected Cruiser *Tsugaru*, completed 1901. Displacement 8630 tons, speed 20 knots. Present armament doubtful. Reported as being fitted to carry 300 mines.

Various Light-Cruisers, including *Tatsuta* and *Tenryu*, reported to have mine tramways and chutes; also several destroyers.

2 New Minelayers, building or projected. Said to be of 20 knots speed; no other details known.

1 Minelayer, *Katsuriki*, completed 1917. Displacement 2000 tons, speed 13 knots; armed with two 12-pr. guns. 100 mines.

12 Minelayers, completed 1911-20. *Natsushima*, *Sekuten*, *Kuroshima*, *Toshima*, *Ashitaki*, *Katoku*, *Kurokami*, *Kalushima*, *Yento*, *Yenoshima*, *Ninoshima*, *Kurosaki*. Displacement 430 tons, speed 12 knots. Mine capacity, 50 to 60.

SEA-POWER IN THE PACIFIC

DESTROYERS.

16 First-class Boats, building or projected. Probably completed in 1922-23. No details known.

13 First-class Boats, completed 1921-22. *Akikaze, Yukaze, Hokaze, Shiokaze, Tachikaze, Nokaze, Numakaze, Namikaze, Okaze, Makaze, Tsumujikaze, Soyokaze, Suzukaze*. Displacement 1900-2200 tons, speed 36 knots, armed with four 5.5 in. or five 4.7 in. guns and six torpedo tubes.

7 First-class Boats, completed 1919-20. *Sawakaze, Minekaze, Yokaze, Hakaze, Okikaze, Shimakaze, Nadakaze*. Displacement 1345 tons, speed 34 knots, armed with four 4.7 in. guns and six torpedo tubes.

2 First-class Boats, completed 1918-19. *Kawakaze and Tanikaze*. Displacement 1300 tons, speed 34 knots, armed with three 4.7-in. guns and six torpedo tubes.

4 First-class Boats, completed 1917. *Amatsukaze, Isokaze, Hamakaze, Tokitsukaze*. Displacement 1227 tons, speed 34 knots, armed with four 4.7-in. guns and six torpedo tubes.

2 First-class Boats, completed 1911-12. *Umikaze and Yamakaze*. Displacement 1150 tons, speed 31½ knots, armed with two 4.7-in. and five 12-pr. guns, and three or four torpedo tubes.

21 Second-class Boats, building or projected. Probably completed in 1922-23. No details known.

26 Second-class Boats, completed 1921-22. *Basho, Kaido, Kakitsubata, Tsutsuji, Karukaya, Kikyo, Omodaka, Yuri, Ayame, Botan, Ajisai, Nadeshiko, Shion, Ashi, Hasu, Hishi, Sumire, Tade, Tsuta, Warabi, Yomogi, Fuji, Kiku, Susuki, Ao-i*. Displacement about 900 tons, speed 33 knots, armed with three 4.7-in. guns and four (or six) torpedo tubes.

8 Second-class Boats, completed 1919-20. *Momi, Take, Nashi, Kuki, Tsuga, Kaya, Kure, Nire*. Displacement 850 tons, speed 31½ knots, armed with three 4.7-in. guns and four torpedo tubes.

10 Second-class Boats, completed 1917-19. *Kashi, Hinoki, Momo, Yanagi, Tsubaki, Nara, Enoki, Maki, Keyaki, Kuwa*. Displacement 835 tons, speed 31½ knots, armed with three 4.7-in. guns and six torpedo tubes.

10 Second-class Boats, completed 1915. *Matsu, Kaba, Kaede, Kashiwa, Katsura, Kiri, Kusunoki, Ume, Sakaki, Sugi*. Displacement 665 tons, speed 30 knots, armed with one 4.7-in. and four 12-pr. guns, and four torpedo tubes.

1 Second-class Boat, completed 1915. *Urakaze*. Displacement 955 tons, speed 28 knots, armed with one 4.7-in. and four 12-pr. guns, and four torpedo tubes.

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2 Second-class Boats, completed 1912. *Sakura* and *Tachibana*. Displacement 605 tons, speed 30 knots, armed with one 4.7-in. and four 12-pr. guns, and four torpedo tubes.

42 Third-class Boats, completed 1899-1909. *Akebono*, *Oboro*, *Kagero*, *Shiranui*, *Usugumo*, *Asashio*, *Shirakumo*, *Murasame*, *Asagiri*, *Ariyake*, *Yayoi*, *Wakaba*, *Ushiho*, *Nenohi*, *Kisaragi*, *Kamikaze*, *Hatsushimo*, *Fukuki*, *Arare*, *Hibiki*, *Hatsuyuki*, *Yugure*, *Yudachi*, *Nowaki*, *Mikadzuki*, *Harukaze*, *Asakaze*, *Udzuki*, *Shigure*, *Hatsuhara*, *Hayate*, *Shiratsuyu*, *Shirayuki*, *Minadzuki*, *Matsukaze*, *Nagatsuki*, *Kikudzuki*, *Yunagi*, *Oite*, *Uranami*, *Isonami*, *Ayanami*. Displacement 306 to 381 tons, speed 29 to 31 knots; majority armed with six 12-pr. guns and two torpedo tubes, but earlier boats mount two 12-pr. and four 6-pr. guns.

SUBMARINES.

30 Ocean-going Boats, building or projected. No details known, but reported to include several large submersible cruisers and minelayers.

8 Ocean-going Boats, building, to be completed 1922. Displacement 1900 to 2300 tons, surface speed 17 knots, armed with one or two 5.5-in. guns and six torpedo tubes. (Some of these boats may be minelayers.)

7 Ocean-going Boats, completed 1922 (Nos. 44-50). Displacement 1250 tons, surface speed 16-17 knots, cruising endurance 11,000 miles, armed with one 5.5-in. gun and four torpedo tubes.

16 Ocean-going Boats (Nos. 27-43), completed 1921-23. Displacement 1100 tons, surface speed 17 knots, cruising endurance 11,000 miles, armed with one gun and six torpedo tubes.

2 Ocean-going Boats (Nos. 25 and 26), completed 1920. Displacement 950 to 1000 tons, surface speed 16½ knots, cruising endurance 7500 miles, armed with one gun and four torpedo tubes.

3 Ocean-going Boats (Nos. 22-24), completed 1919-20. Displacement 950 tons, surface speed 16 knots, cruising endurance 6500 miles, armed with one gun and five torpedo tubes.

3 Ocean-going Boats (Nos. 14, 19, 20), completed 1918. Displacement 890 tons, surface speed 16 knots, cruising endurance 6500 miles, armed with one gun and five torpedo tubes.

2 Ocean-going Boats (Nos. 18 and 21), completed 1918-19. Displacement 980 tons, surface speed 17 knots, cruising endurance 3000 miles, armed with four torpedo tubes.

1 Ocean-going Boat (No. 15), completed 1914. Displacement 665 tons, surface speed 17 knots, cruising endurance 2200 miles, armed with six torpedo tubes.

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2 Coastal Boats (Nos. 16 and 17), completed 1919. Displacement 290 tons, surface speed 13 knots, cruising endurance 2000 miles, armed with four torpedo tubes.

6 Coastal Boats (Nos. 8-13), completed 1909-12. Displacement 285-300 tons, surface speed 13-14 knots, cruising endurance 1000 to 1300 miles, armed with two torpedo tubes.

2 Coastal Boats (Nos. 6 and 7), completed 1908. Displacement 62 tons, surface speed 8½ knots, cruising endurance 500 miles, armed with one torpedo tube.

5 Coastal Boats (Nos. 1-5), completed 1905-6. Displacement 105 tons, surface speed 9 knots, cruising endurance 500 miles, armed with one torpedo tube.

Documents 1921K

Professor Hobbs' geology of the Pacific islands

Sources: William Herbert Hobbs. 1) Cruises Along By-ways of the Pacific (Boston, 1923); 2) The Fortress Islands of the Pacific (Ann Arbor, 1945); 3) Article entitled "Mountain Growth, A Study of the Southwestern Pacific Region," in the Proceedings of the American Philosophical Society, vol. 88:4 (Oct. 1944). Notes: His first book is partly reproduced below, with some illustrations taken from his second book as well. Chapters VII and VIII on Yap (first book) were also published separately as an article in Current History Magazine (New York).

CRUISES ALONG BY-WAYS of the PACIFIC

by
WILLIAM HERBERT HOBBS

Illustrated



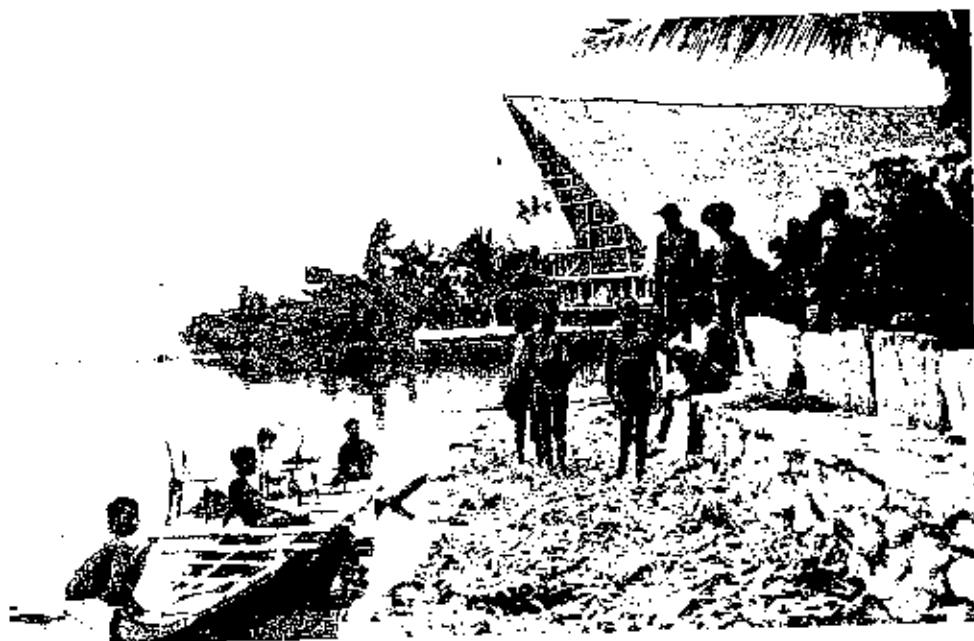
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...



View in the island of Yap with Head Chief Rahagin and his retainers in the foreground. A clear
characteristic pa bui or club-house appears in the background. Chief Rahagin is standing at the right.



Sketch of Ohogash rock, Northern Ponape, Caroline Islands

CHAPTER I ✓

INTRODUCTION ✓

THE island fringes on the western border of the Pacific Ocean and the atolls, or coral islands, which are spread like jewels over its bosom, offer to the student of earth science a special fascination with their secrets of origin and growth still imperfectly disclosed. Unlike the Atlantic, the vast area of the Pacific has been far removed from the centres of scientific research, and it has in consequence been but little studied, yet its problems are in a noteworthy degree different from those of the Atlantic, and its allurements are so much the greater.

The Pacific is peculiarly the ocean where live those indefatigable builders, the reef corals, of the magnitude and the surpassing beauty of whose creations the world became aware

Cruises Along By-Ways of the Pacific

through the writings of Charles Darwin and his only less distinguished American contemporary, James Dwight Dana. Before putting their views into print, each of these savants carried out extended cruises in the Pacific, the former in the British ship *Beagle*, and the latter on the ships of the American Exploring Expedition under Commodore Wilkes.

My own expedition along by-ways of the Pacific was undertaken with a view to making a study of coral growth and of the island festoons as they have been concerned with the problem of mountain origin and growth. The expedition was first made possible by a generous grant of money from the Honorable Chase S. Osborn, at one time a Regent of the University of Michigan and later Governor of the State, and at all times keenly interested in the advance of science. In quite exceptional ways the expedition received encouragement and support from the Navy Departments of the United States and Japan, though throughout it has been under the auspices of the University of Michigan.

Some of the island groups visited being included in the new mandatory territory of Japan,

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Introduction

I secured an audience with His Excellency, Baron Shidehara, the Japanese Ambassador to the United States, who not only assured me that no difficulties would be placed in the way of my expedition, but that every available facility would be at my disposal for reaching and studying the islands. In advance of my arrival in Japan, Baron Shidehara made provision for my reaching the remote Caroline Islands. The *Siberia Maru*, on which my voyage was made from Honolulu to Yokohama, very nearly upset this well-arranged plan by arriving two days late. The *Matsuyama Maru* of the *Nippon Yusen Kaisha* makes only five trips each year to the Caroline and Marshall Islands. She had already left Yokohama, and after traversing the Inland Sea was on the point of sailing on the long cruise from Moji in extreme southwestern Japan, at the time I presented myself at the office of the Ministry of Marine in Tokio. "We were expecting you earlier," said the Vice-Minister, "Could you arrange to leave here tomorrow morning if we will hold the steamship twenty-four hours so that you may reach Moji by the fast express? We will in that case send

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the cruiser *Yodo* to carry you from Ponape to Truk so that you may continue your journey to Yap by the *Shikuzen Maru* and arrive there September 10th." Unfortunately for me this generous offer could not be adjusted to the plans already made by the United States Navy Department which had already ordered the U. S. S. *Bittern* to be at Manila, September 1st, for my use during the month of September in Southern Philippine Waters. This I explained to the Minister, who at once said, "Could you not have the *Bittern* come to Yap from Manila and take you aboard there?" Startling as this proposition was, it seemed the only available solution, and not without hesitation, feeling that I was asking an extraordinary favor of the U. S. Navy Department, I prepared a cablegram to the Commander-in-Chief at Manila explaining the unusual circumstances and making request that the *Bittern* meet me at Yap on the 10th of September instead of awaiting my arrival at Manila on the 1st. There was no time even to await the reply to this cablegram, which if it should be unfavourable would upset my entire later program. The dispatch I left with the

Introduction

First Secretary at our Legation for the naval attaché to forward, and rushed off to a somewhat hectic period of packing and preparation. When, more than a fortnight later, the *Matsuyama Maru* had reached Truk in the Caroline group, the Japanese admiral in command there had the welcome reply from Admiral Strauss that the *Bittern* would make the trip to Yap so as to arrive there September 10th as I desired.

It was thus as a result of cordial cooperation on the part of the Japanese and American Navy Departments, that the cruise which I undertook were carried out in so short a time, or were, in fact, possible at all. It would have been possible to settle down for some weeks of study at one or two islands, but I could not otherwise have carried out the comprehensive reconnaissance which was the object of my study.

As it developed from this arrangement I was enabled to visit in rapid succession islands of the Bonin, Volcano and Marianne groups, others in the Eastern and Western Carolines, including the Pelews, and additional scattered islands which have been seldom visited and are now

Cruises Along By-Ways of the Pacific

uncertainly charted within the area to the southwestward of the Pelews. In addition the southern Philippines and many islands in the Dutch East Indies were passed at close range. This later section of the itinerary was not in the original program but was undertaken in consequence of the developments in the northern section, so that it required the Navy Department's authorisation obtained by cable at Manila.

The contemplated results of the reconnaissance, it should perhaps be explained, though primarily of a scientific character, were not without important practical applications; for they promised reliable indications concerning the position of the deeps of the ocean, and no less valuable suggestions concerning those perils to the navigator, the so-called *vigias* — reefs or shoals which have been reported but concerning which either the existence or the position is still doubtful.

The scientific results of the expedition will naturally find publication in another place. The aim is here to set down as *feuilletons de voyages* those more human aspects of the cruise which have a general interest.

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CHAPTER II

IN THE GRIP OF A TYPHOON

IT WAS in the sweltering heat of a Japanese August day that I left the American Embassy and made ready for the first part of my cruise; that through the Bonin, Marianne and Caroline islands. My rickshaw coolie perspired copiously as he rushed me about on my several hurried commissions. Orders which I had already given for tropical suits of white cotton duck had to be cancelled because there was no time to finish them, trunks had to be hastily packed and a trip to Yokohama made before my departure. Mr. Junius B. Wood of the *Chicago News*, whom I had accidentally met at our Embassy in Tokio, had just returned from the Carolines and I had accepted for the morrow an invitation to tiffin at his hotel at Kamakura, and I looked forward with interest to the account of his experiences with the opportunity to see his photographs. I now wired him of the change in my plan and that I should come

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Cruises Along By-Ways of the Pacific

to Kamakura the same evening to see him. I owe much to his keen interest and courteous assistance in the task of adjusting myself to the new arrangement, but fortunately the essentials had been taken care of before the express for Shimoneseki, the railroad terminus near Moji, had pulled into the Yokohama station.

Alighting from the express at Shimoneseki, I at once became fully aware that I was now travelling as the guest of the Japanese Navy Department, and hence of the Japanese Government itself. I was met at the train by an official who assisted me in making some eleventh-hour purchases which had before been overlooked. A launch was in waiting to take me out to the steamship, and on the launch a considerable reception committee. Arrived at the *Matsuyama Maru*, I was received by the Manager of the Line, by Captain Aoki and other officials, and a little reception was held in the captain's cabin, after which with ministrations of newspaper and camera men there were the final handshakings as the reception committee departed in the launch and we at once weighed anchor.

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In the Grip of a Typhoon

I now realised also how much consideration had been shown me by the Ministry of Marine in delaying the departure of a 3,500 ton vessel with a full complement of passengers, for of the cabin passengers there were, among other officials, M. Nagatani, an officer of the Japanese Home Department on his way out to the Caroline Islands to take over the Government from the Navy Department, M. Mitsukawa, the new Civil Governor of Ponape, and Dr. Kwan Koriba, Professor of Botany in the University of Kyoto en route to Ponape to examine the botanical garden there with a view to its possible restoration. If any of these gentlemen were unpleasantly affected by the delay, they were too courteous to let me discover it.

CHAPTER III

FROM THE BONINS TO THE MARIANNES

BONIN is a fortified port with both cable and wireless stations, and the long ridge of rock in which the little harbor is indented is made up of a volcanic agglomerate. To avoid any possible difficulties with the military authorities I left my camera on board the ship when I went ashore to examine the island. It was perhaps well that I did so, for in trying to get access to the eastern shore of the island by way of the road across the ridge, I came near the wireless station and was met by two Japanese sailors who courteously enough steered me away from it and directed me back to the port. As I was making my way through the trees along the shore I came into contact with a sergeant of artillery who was less tractable and who kept asking, "What you doin' here?" His knowledge of English was apparently limited to this one expression, and I could see no possible advantage in replying that I was search-

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From the Bonins to the Mariannes

ing for the secrets of the origin and growth of mountains, so I merely pointed out to the ship riding at anchor in the harbor and mentioned the captain's name. Thereupon he took me with him to the landing evidently with the intention to go aboard the ship with me and make inquiries, but while waiting for the dinghy to come ashore I saw him questioning some of the native Japanese who had apparently seen me disembark with the captain. At all events the sergeant now appeared satisfied and did not offer to follow me out to the vessel.

Small as it is, the little town of Bonin possesses a science museum of which it may well be proud. From the director, Dr. J. Toyoshima, I was able to gain a very fair knowledge of the geology of this island group on the basis very largely of the work of Professor Wakimidzu, for the director's own special field is botany. The island has groves of India rubber trees, also cocoa and areca palms, papaya, banana, fig and pandanus trees. The blossoms of the oleander and hibiscus added their bright colour to the streets of the little village.

The typhoon which had intruded itself upon

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us, verified the old maxim that it is an ill-wind that blows nobody good. When Captain Aoki reported from Bonin his safe arrival, orders came from Tokio to go in search of another vessel of the same line which was believed to have been caught in the typhoon, and if she was not found safe near the Volcano islands, to examine their shores for her wreck. Now these islands are seldom visited by vessels and I had despaired of any opportunity to see them; but by these orders, I was enabled either to sketch or to photograph all of them, since it was at the second island of the group that the object of our search was discovered safe at anchor, and we passed within sight of the remaining island in continuing our journey.

The Volcano, Kazan, Sulphur, or Iwo islands, as they are variously called, are, like the Bonins, entirely volcanic but far more recent. The northern island, Kiti Iwo, is a volcano rising abruptly on heavily cliffed surfaces out of the sea. We could discern a few thatched houses and some fields of corn perched on the precipitous slopes. From some minute embayment a canoe put out toward the ship, but too late

From the Bonins to the Mariannes

to come within hailing distance. As the island faded into the distance astern, clouds formed a heavy hat about its crest.

The middle island of the group is largely made up from beds of volcanic tuff raised out of the sea and still giving off fumes, apparently of sulphur. On the west side is a quite perfect eruptive cone. Here we found the *Osuma Maru* for which we were searching, riding safely at anchor. The southern island resembles the northern one and is a volcanic dome rising abruptly out of the sea, but at the time we passed it having its upper levels enveloped in the cloud cap.

The Marianne or Ladrone islands lie to the southward of the Kazan group, but unlike them they consist largely of elevated coral limestone with flatly-inclined plateau-like surfaces covered with jungle or savannah in which roam wild swine and cattle. Saipan, the largest of the group with the exception of Guam, our own stronghold in the western Pacific, is of unpleasant aspect and left upon me the impression chiefly of its torrid atmosphere. The village is bare of trees, an insect-pest having recently

Cruises Along By-Ways of the Pacific

attacked the breadfruit trees, which are in consequence no longer fruit-bearing. The population of the town is a little over twelve-hundred.

Rota, the southernmost of the group belonging to Japan, is far more hospitable in aspect, and its village lining the shores of the port is decidedly attractive. Trees here offer a refreshing shade. We arrived off the port in the early morning and, as our stay was to be short, it was with the captain's assistance that I was able to go ashore in advance of the ship's boats. A minute outrigger canoe propelled by a single almost naked native was the medium. This little craft he dexterously steered through the narrow opening in the great white combers above the reef. On shore I was greeted by a crowd of natives who had gathered about the landing, among whom I soon recognised the brown frock and heavy beard of the shepherd of the flock, the Spanish Jesuit missionary. Like most of his fraternity, he spoke French as well as Spanish, and soon he had provided me with a guide, a Spanish-American who showed me his honorable discharge as fireman on the United States station ship at Guam, which island from

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View of South Iwo Island with cloudcap. (Photograph by Captain U. Aoki)



View of the main street of Rota showing the characteristic huts

From the Bonins to the Mariannes

a little height I was soon able to discern upon the horizon. He had found passage to Rota and had now been waiting for months for an opportunity to get back to Guam, with which there is no regular communication.

The town of Rota is small, having less than five-hundred inhabitants, but the harbor has a picturesque setting with a miniature Gibraltar of limestone separated from the main island by a beach of coral sand. Its bullock riders and bullock carts, the latter often with solid wooden wheels, give to the village a decidedly local colour. Here we secured a cow to replace one that we had been taking out to Truk but had fallen a victim to the typhoon along with all our chickens, which had been drowned in their cages on the decks. We had also on deck hundreds of carboys of vitriol in crates, as part of the powerful wireless outfit we were carrying out to Truk, and it had been an unpleasant thought during the typhoon that a heavy sea might at any time loosen the lashings of the vitriol crates and as a result replace the dirty waters which flooded our cabins with dilute sulphuric acid.

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The cow that was to join us here as a passenger was towed out to the ship in the offing, and after more humane methods had proved abortive, she was hoisted on board by the horns and tied up in the stall of the deceased sister. We then weighed anchor and squared away for Truk, the center of the Caroline Archipelago.

FORTRESS ISLANDS OF THE PACIFIC

say of its beauty. It lies close to Saipan on the south side across a narrow (3 mile wide) strait. It is flat-topped (Fig. 75), and makes a natural airdrome, but it is without any harbor.

Tinian contains a quite remarkable monument dating from prehistoric times called "The House of Taga." It is a double row of twelve truncated masonry pyramids spaced about twelve feet from center to center. Each is four to five feet wide at the base and 15 feet high, supporting a hemisphere six to seven feet in diameter. There are somewhat similar relics on Guam, Saipan and Rota.

Like Saipan, Tinian has been extensively cultivated for sugar by the Japanese.

AGRIGAN ISLAND. This island, a few miles off the south coast of Tinian, is in latitude $18^{\circ} 48' N$ and longitude $145^{\circ} 40' E$. It is 6 miles long by 2 broad, and 584 feet high.

In 1810 Captain H. Brown and other Americans with several Hawaiian families formed a colony here, but it was broken up by the Spaniards, who destroyed their plantations and

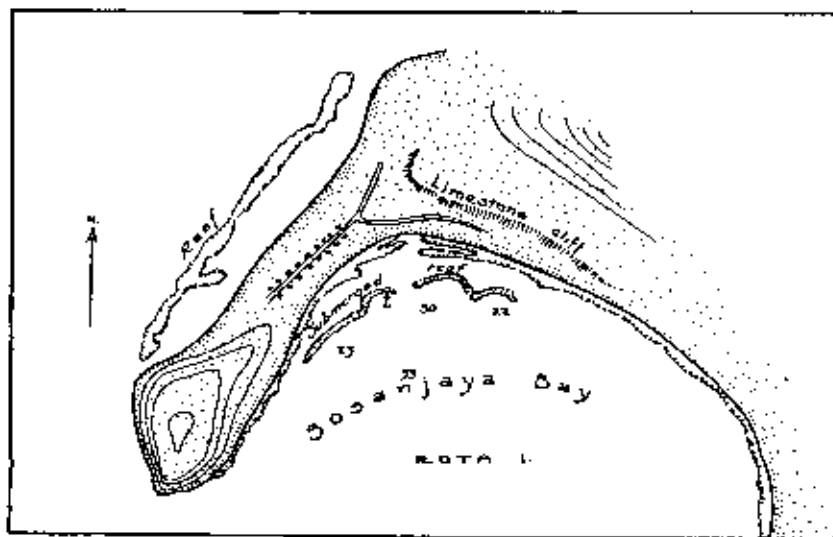


Fig. 76. Map of Sonsanajaya Bay, Rota. The promontory on the west side is Taipingot.

NEWBORN ARCUATE ISLANDS

carried off the Hawaiians into slavery. They were never again heard from.*

ROTA (ZARPANE, SARPAN, LUTA) ISLAND. This is the island nearest to Guam (32 miles northeast). The west end is in latitude $14^{\circ} 07' N.$, and in longitude $145^{\circ} 08' E.$ Rota is $10 \frac{1}{2}$ miles in length and has a peak 1,612 feet high. At the southwest end is the only harbor, Sosanjaya (Sanhaaja) Bay, which is small and available only for canoes (Figs. 76, 77, and 78). In 1921 I landed there through the surf in an outrigger canoe. On the west side of the bay is Taipingot, in appearance a miniature Gibraltar. It is 469 feet high and flat-topped. The village of Rota on the northwest side of the bay had in 1934 a population of 1,915, of which number 981 were Japanese.

The terraced character of all the Marianne islands is a marked feature which has given them much importance as airfields, but there is the serious handicap of a lack of good harbors (Figs. 79 and 80).



Fig. 77. View of Sosanjaya Bay, with the Gibraltar-like Taipingot in the middle distance.

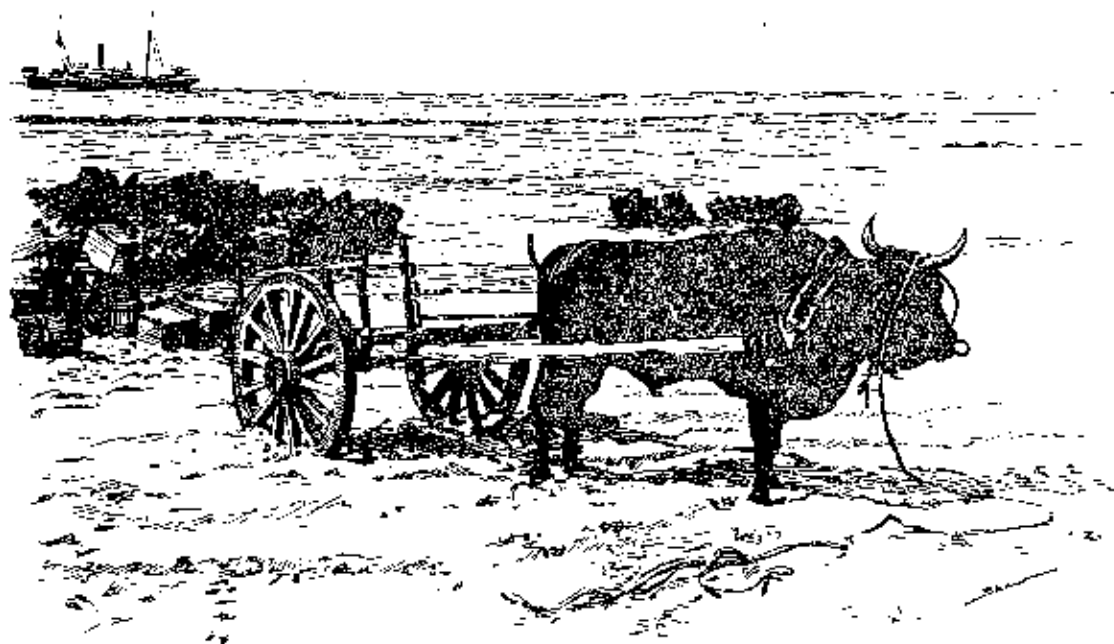


Fig. 78. View of the anchorage outside Sosanjaya Bay, Rota.



Fig. 80. View of coastal terraces on the southeast point of Rota as seen from the southeast.

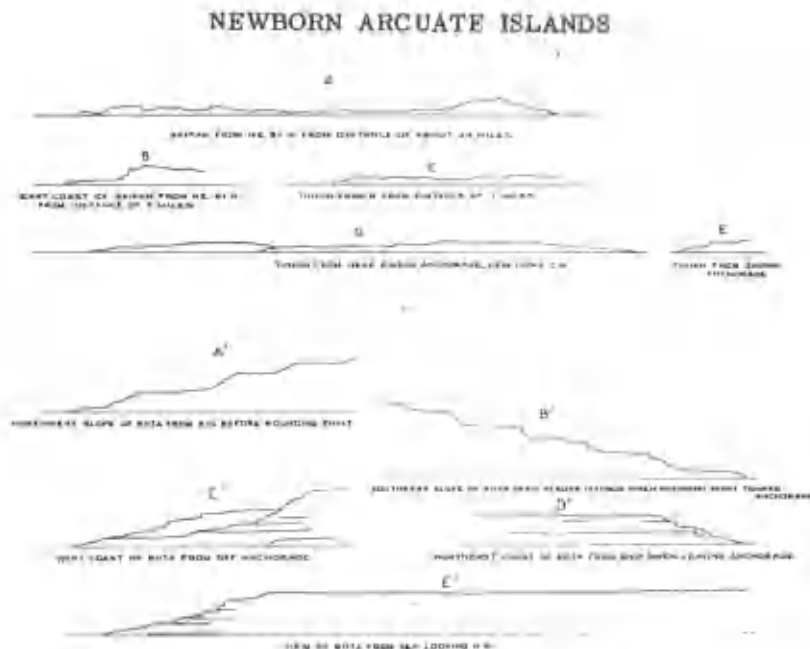


Fig. 79. Profiles of the Marianne Islands from sketches by the author.

GUAM (GUAHAN) ISLAND. Guam is much the largest and in a military sense much the most important of the Marianne Islands. Discovered by Magellan in 1521 and long in Spanish possession, it was taken over by the United States by conquest in 1898. It was formally ceded by Spain in Article 2 of the Treaty of Paris, December 10, 1898. With an estimated area of 225 square miles, it lies between latitudes $18^{\circ} 14'$ and $13^{\circ} 39' N$, and longitudes $144^{\circ} 37'$ and $144^{\circ} 58' E$.

After Honolulu (Pearl Harbor) the most important American Pacific base previous to World War II, it was a link in the chain to the Orient consisting of Pearl Harbor, Midway, Wake, Guam and Manila. These stops all became stations for the China Clippers (seaplanes) in Pan American's route to the Orient previous to World War II.

Naturally a strong naval base, very extensive works would have been required to make Guam impregnable; but even the \$5,000,000 required to clear the natural naval harbor of Apra of its coral heads (See Fig. 81) was repeatedly refused by

NEWBORN ARCUATE ISLANDS



Fig. 81. Map of Guam.

Congress on the ground that Japan might be offended. When Japan launched her surprise attack, our little garrison of 700, with additional American laborers, became a hopeless sacrifice.

South of Apra harbor is the plateau of Orote Peninsula at an elevation of 200 feet. It is suitable for gun positions for defense of the harbor, and has a natural air strip more than a mile in length. Japan prepared these defenses and American forces were later to learn how strong we might have made them even in two years' time.

The eastern coast of Guam is steep and terraced, with the single small bay, Port Tarofofo, which is a half mile in length and 300 yards wide; yet because of steep cliffs on all sides it affords shelter to small craft. Apra harbor, now cleared of obstructions by the Japanese, is large and safe except during

NEWBORN ARCUATE ISLANDS

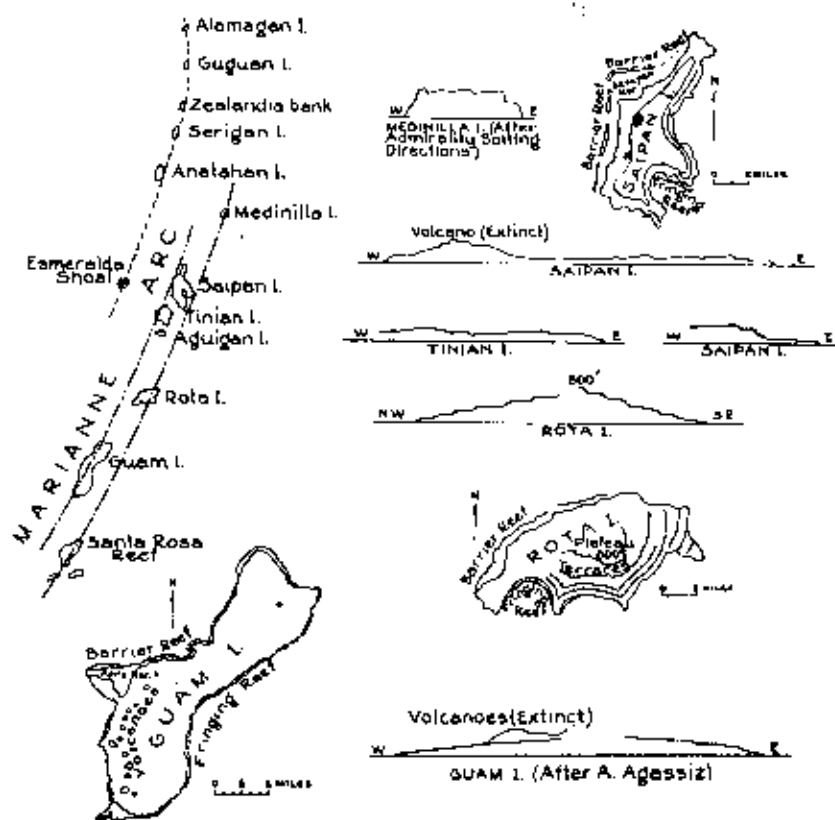


Fig. 73. Maps and profiles of the Mariana Islands of the front line.

by subsequent erosion as it so generally is elsewhere, particularly in the lofty Aleutian arc.

The Marianas were discovered by Magellan in 1521. He first named them *Islas de los velas latinas* (Islands of the lateen sails), but before departure this name had been changed to *Ladrones* (thieves) which he applied to the native Chamorros. In 1688 the name was officially changed to *Marianas* in honor of Maria Ana of Austria, widow of Philip IV of Spain.

The early natives of these islands were Chamorros who had left remarkable stone columns on Tinian, Rota and Guam.



Sketch-map of the archipelago of Truk

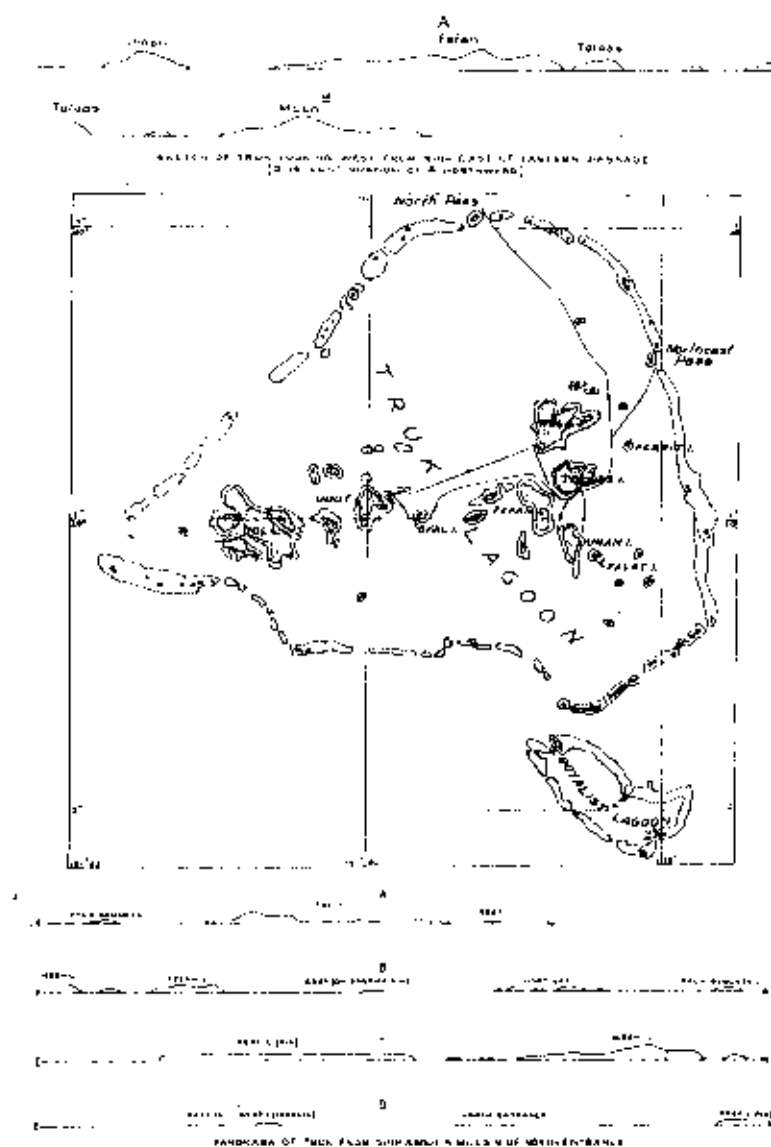
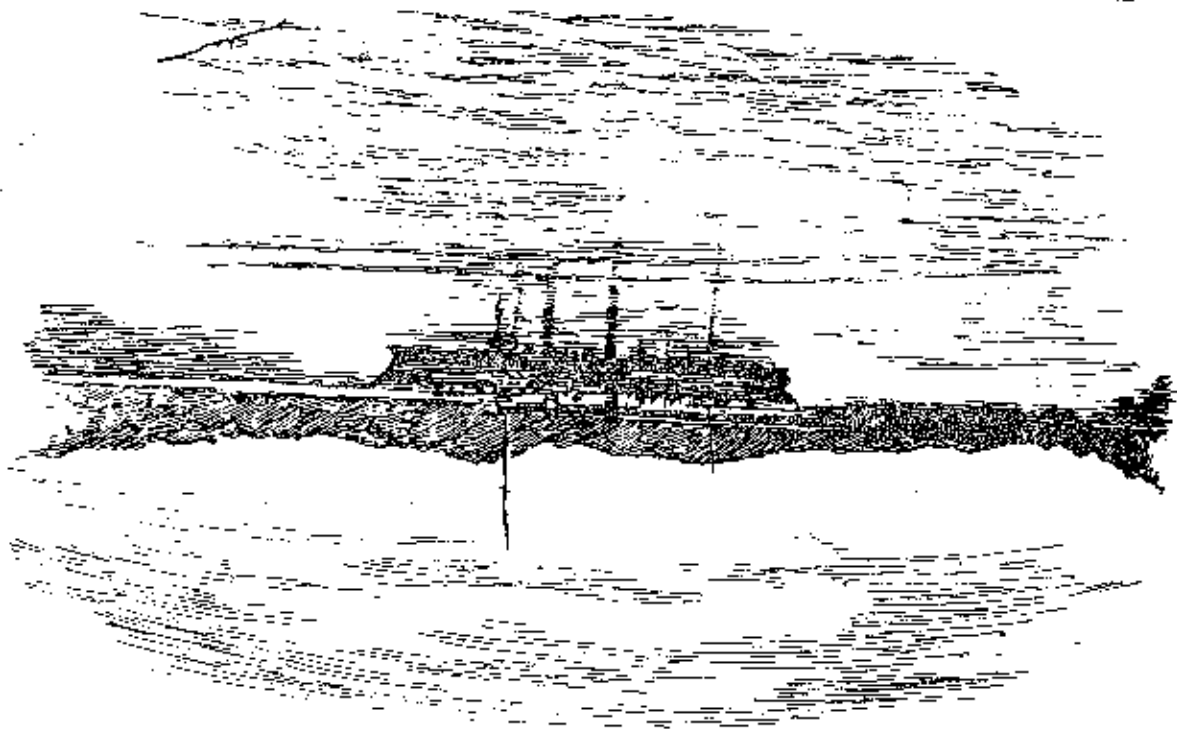


Fig. 30. Map and profiles of the almost-atoll of Truk in the Eastern Carolines.

Fig. 31. Naval anchorage at Tolons Island as viewed from the southeast. Armored cruiser Tado is in foreground. Wola Island is in background.



CHAPTER IV

A MOUNTAIN DROWNED IN THE PACIFIC

THE American news correspondent who recently paid a visit to the Caroline islands left with the Japanese admiral in administrative control a summing up of his impressions in the alliterative triplet: natives — navy — nothing. From this we might gain the impression that the spell of *dolce far niente* which has been cast over Mr. Frederick O'Brien in the far southern seas, has been extended also into the region which in Japan is now generally referred to as "The South Sea Islands." As Admiral Nosaki laughingly remarked to me, "Now that the navy is being withdrawn there remain only natives and — nothing."

We were sitting at tiffin on the broad verandah of the naval station at Truk in the central Carolines, looking out over the shimmering tropical sea on one of the most beautiful views to be found in all the world, one which if it is ever made accessible to the tourist will be set

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down in the guide-books marked with double stars. Five miles away toward the eastern horizon rises through nearly three miles of seawater the rampart of white coral reef which has made of the area enclosed a quiet lagoon set in the midst of the vast Pacific.

The crest of this coral barrier with its comb of white surf is easily followed by the eye, and the mind's eye travels on beyond the horizon to where the sea is studded with jewelled rings of white coral sand, each crowned by the waving fronds of the tall and slender cocopalms. This side of the visible horizon such islands, but without the ringed outline, are set in the great barrier reef, while in the nearer view rise steeply out of the great lagoon conical masses of volcanic rock which are clothed to their very summits in rank tropical verdure. High up on the slopes grow the bread fruit, mango, papaya, orange, banana, and the lime, with less useful trees; lower down appears the dull green of the belt of cocopalms; and at the base the richer verdure of the mangroves, which hug the salt water.

These steep islands of volcanic rock and the

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scores of flat coral islands scattered over the lagoon between them, are all summits of lofty mountains from fourteen to fifteen thousand feet in height, planted upon a former ocean bottom, now nearly three miles beneath our feet, and brought to their present drowned condition through the repeated subsidences of this ocean floor. Out from the dark green of the wooded islands run shelving reefs of white coral, and above this shelf the sea shows an emerald green passing into the brown of dead coral wherever it has been exposed at low tide; both hues blending harmoniously with the indigo of the deeper sea around them.

All about us on the steep slopes running down to the port, the fronds of tall cocopalms waved in the fresh northeast trade, while beneath the fronds hung in tropical luxuriance the fruit which alone has made profitable these remote islands and whose dried kernel, the copra, is their one and only commercial asset.

About the table were grouped Japanese naval officers and other officials, some stationed in the archipelago while others were passing through to points beyond. At the Admiral's left sat the

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Commander of His Imperial Japanese Majesty's fast cruiser *Yodo*, with orders to go a week later and bring me from an uninhabited coral island to this very point by six days of steaming. At my right sat my good friend, the Captain of the *Matayama Maru*, whose skilful handling of his ship in the terrific typhoon which we encountered was all that saved us from disaster, and whose time and thought, when not on duty, seemed given over to ministering to my comfort and to the success of my expedition.

Across the table sat the new Civil Governor of Ponape, and the official of the Japanese Home Department. My genial host, the hale and hearty Admiral, who had placed at my disposal for the period of my stay, the steam launch of the Navy Department that I might visit the distant islands in the lagoon, was giving this luncheon in honor of the representative of a foreign nation with which his own had many causes of friction and a question at issue the settlement of which must be an important factor in the future of both nations. Is it then any wonder that I could not subscribe to the pessimistic alliteration descriptive of these islands

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Fig. 32. The lagoon of Truk with the basalt islands of Uman (left) and Eten (right). The extension of the mangrove swamp appears on both sides of Uman. In the foreground are native war canoes. Both islands have since been truncated for airfields. — *Eten, Japan, 1945*

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by the *Chicago News* correspondent or that I left with the Admiral my own impressions of the islands in the following alliteration of C's:

Coral for Construction of the Carolines,
Cocoa-nuts with Copra for Commerce,
Conspicuous Courtesy of Commanders.

The mountains in this region of the Pacific are today either in the stage of infancy or in that of lusty growth. The Atlantic has from the earliest times marked the direction of exploration, later it has been the sea which has linked the civilised nations, and to-day it constitutes the great highway of the world's commerce. It has been sounded for inter-oceanic cables and studied by various oceanic expeditions, and about it have grown up the colleges and universities as well as the richly endowed institutions for research.

The Pacific is by contrast the *mare incognita*. Until the present generation, such repositories of knowledge and such institutions for research as had developed about the Atlantic, had not existed on the Pacific. It has as a consequence, received relatively little attention from the scientific world. Half subconsciously and following



Fig. 13. View of the naval anchorage of Truk seen from near the naval station on Tolosa Island.

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a natural trend of thought, there has been carried over and applied to the Pacific the knowledge gained of the Atlantic, as though, having been found true of the one great ocean, it must of necessity be equally true of the other. Yet of those facts which are already in our possession, no very profound or extended study is required to show that the history of the Pacific has been as different as possible from that of the Atlantic. The Atlantic is in a relatively late stage of its development, the Pacific in the full vigour of a youthful and lusty growth. The former is in a state of inanition, the latter very much alive. Of the growth pains of the Pacific region the frequent and destructive earthquakes about its borders bear eloquent testimony; for they are the manifestations of the jolting character of those movements by which the ocean floor is progressively subsiding and its edges as a consequence pushing up on the borders of the continents as ranges of mountains with series of gigantic staircases fronting the sea.

Farther back upon the continents the traces of earlier settlements of the sea-floor are found

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in the great welts of mountain-range which reach their culmination in the Himalayas, the "roof of the world;" while out from the Asiatic coast are to be found in those sweeping festoons of islands the very newest and youngest of mountain ranges just emerging from the waves. Here, as in the animal world, it is in the embryo that the history is to be disclosed.

With the exception of Toloas, on which island has been located the headquarters of the Navy Department, and its near neighbour Eten Island, where there is a coaling station for naval vessels, the islands of the Truk archipelago are seldom visited. The larger ones have each a police official in residence, as the Government's representative. In him is vested almost supreme power. There is also a station of the *Nanyo Boeki Kaisha*, Japanese Southern Trading Company, usually referred to as "Nanbo," or "N. B. K." It is a great Government-aided institution, and the organisation for commercial exploitation of the entire mandated territory. As such, it collects copra and sells needed supplies to the natives. The smaller islands of the archipelago have no official and no trading

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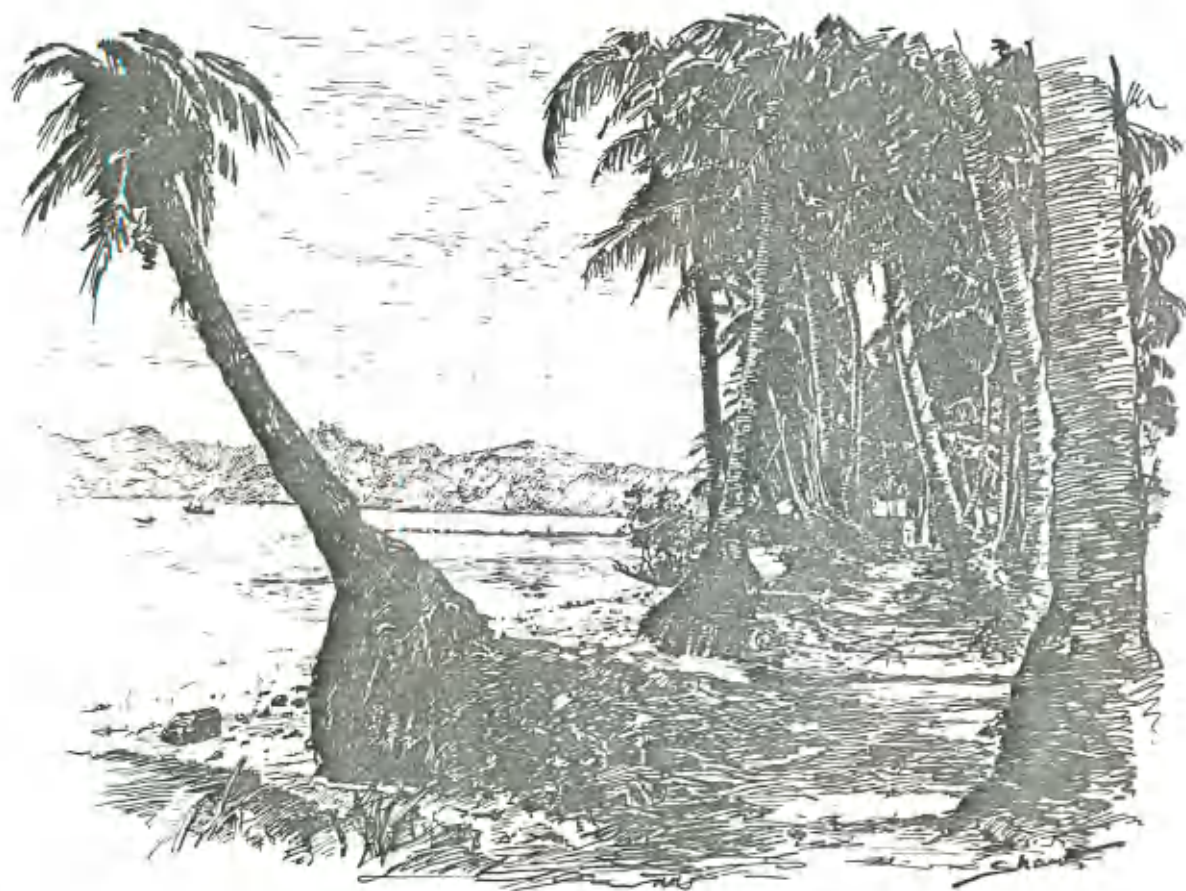


Fig. 34. View of Udot Island from Oyal Island, showing the lush tropical vegetation.

Cruises Along By-Ways of the Pacific

station and are left very much to themselves. They are often without any place of landing whatever, the natives taking their light canoes through some narrow opening in the reef and beaching them upon the shore.

The difficulties of even a skiff or dinghy in passing through the reef were illustrated by my own experience in visiting Oyal Island, near the centre of the great Truk lagoon. I had been taken on the Navy's steam launch as near as was practicable, and leaving it anchored, set off in the dinghy with Captain Aoki, Professor Koriba, a Japanese sailor, and a native, to make the landing. The inevitable daily tropical squall of wind and rain hit us just as we were approaching the reef, made seeing difficult, and landed us on the reef well off-shore with the waves breaking over us. The sailor and the native were immediately in the water, standing in their bare feet on the rugged coral, but without success in extricating us from our predicament. Fortunately a canoe filled with natives was near, and seeing our plight they paddled rapidly to our assistance, plumped overboard from their canoe, and came through the driving

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rain wading and swimming and by their united efforts added to ours soon had us over the reef. Then, pig-a-back, we were landed upon the island.

I have seldom felt more humiliated than when on numerous occasions I have thus made my way through the surf on the back of a native, his naked feet on the ragged coral supporting my weight in addition to his own. Personal recollections of hitting the scattered coral fragments in the sand of the Waikiki beach at Honolulu, afford an impression of what his sensations would be if long experience had not case-hardened his skin to the quality of a leather armour.

It is on such islands as this, remote from the seats of authority, that the primitive habits of the natives persist unchanged. I had landed on Udot Island and was returning from a useless excursion misled by the curious statements of the native who acted as my guide and who had little knowledge of English. From a hut off to one side, hidden in the cocopalms, there went up a weird and unearthly cry in a woman's voice, strangely prolonged and incessantly repeated.

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Characteristic forest vegetation on Pohni Island between the inland lagoon (at left) and the lagoon of Truk atchepo (in the distance)



Crowd of natives in traditional costume at the landing of Pohni, Pohnpei, dispersing after receiving Mr. Mitsukawa, the new Civil Governor of the island

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To my question, "Is that woman laughing or crying?" the reply was, "She moorn, he die yesterday." When later enquiry had been satisfied, I had learned that it has long been the custom for a native woman to mourn her husband's death by a hysterical howling and crying which goes on day and night, week on end, until she is often hopelessly insane. This custom has long been forbidden by the authorities and it is punished by severe penalties. It is only back from the seats of authority, on such an island as Udot, that the practice is still kept up.

Always in such islands as have no strong authoritative government, each man must take means to protect his own property. A sailing canoe, which represents a large value to the native, is never left moored without a man or boy on board to give warning if the attempt should be made to steal it.

Every geologist with an extended field experience behind him has carried out annoying futile excursions to run down some story of local conditions communicated to him in the most matter of fact way and in the firmest conviction of its accuracy. In the Orient, such

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statements are even less worthy of credence, yet they cannot be wholly ignored by a conscientious observer. I had finished my hurried reconnaissance of the island of Uman, having made a special trip in the Navy launch and dinghy, for the trailer is as essential as the launch if a landing through the reef is in contemplation. Before pushing off for the launch we were regaled with fresh cocoanut milk by a French sailor who had settled down in the archipelago, married a native woman, raised copra and children and become prosperous. He was a well-known character and a man of some influence in the islands, with which he was probably as familiar as anyone. He told me in the most circumstantial way of a coral reef upon the island of Uman which was at least twelve feet above the sea, and which would thus indicate a recent elevation of the island. The observation, if true, would be in contradiction of everything I had observed, and I said frankly that he must be mistaken. He was so positive that, while it was too late to visit the locality that afternoon, I disarranged all my plans and made a second trip to the island with the

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feeling that I could never afford to ignore so positive a statement which, if true, would mean an entire reversal of my conclusions. As in so many other instances which I can recall, the observation was stupidly in error. The rock when examined, proved to be not coral reef at all, but porous lava with a white stain and otherwise like that of the remaining portion of the island.

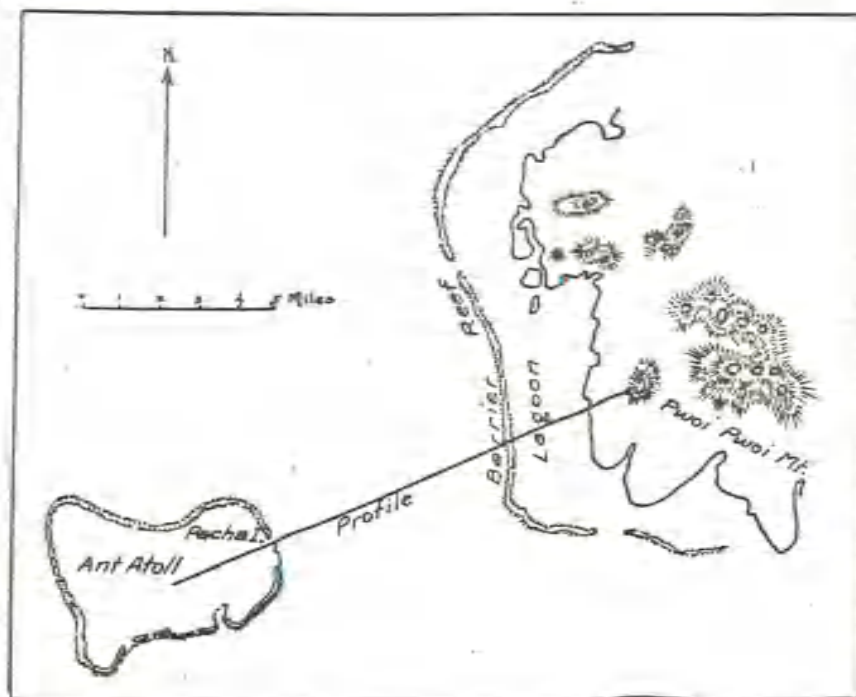


Fig. 21. Map of Western Ponape and Ant Atoll.

CHAPTER V

A REEF-ENCIRCLED VOLCANO

THE two largest islands of the Caroline group are each apparently unique in its class. Truk, at the centre of the group, is, as we have seen, an archipelago, but considered in relation to its origin it is as truly a single island as is Ponape, far to the eastward. Already the attempt has been made to give the reader some notion both of the origin of Truk and of the exceptional beauty of its scenery.

There are many examples of reef-encircled islands within the island fringes which border the continents, and there are scores — yes, hundreds — of atolls, or islands built wholly of coral, which are scattered over the surface of the Pacific and Indian Oceans. Yet nowhere but at Ponape do we find far removed from any island are a volcanic oceanic island with so perfect an encircling reef around it, and nowhere else do we find as so close a neighbour a perfect atoll like Ant Island. The geographical

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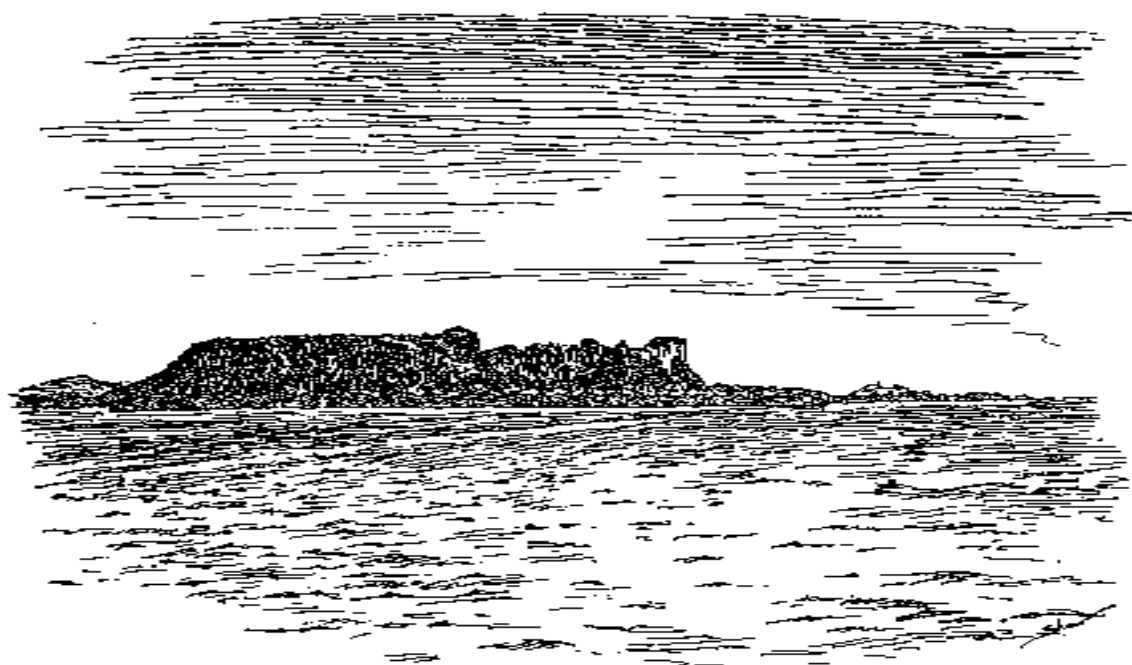


Fig. 22. View across Langa Harbor from outside the entrance. In foreground the barrier reef and in the distance Chogach Rock.

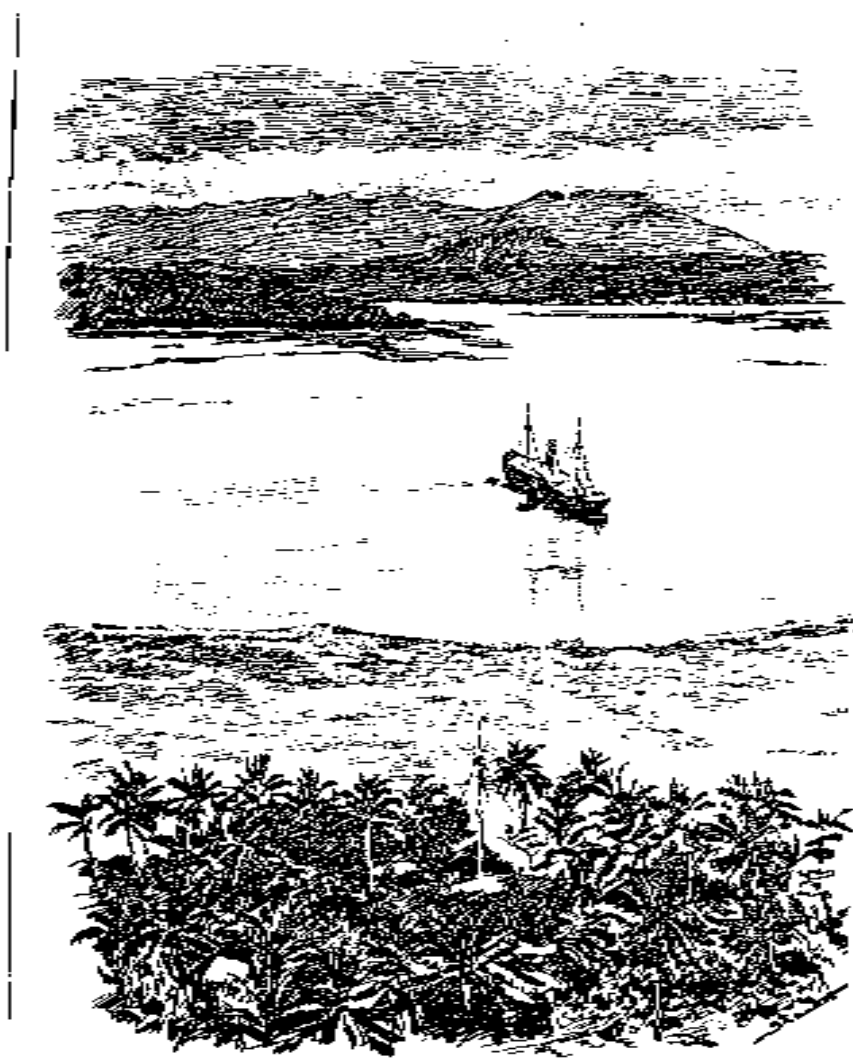


Fig. 23. View from summit of Chogach Rock looking across the anchorage.
Coloxy is in the distance.

Cruises Along By-Ways of the Pacific

relationships of Ant Island are such as to indicate in fact, that it has a common origin with the reef-encircled Ponape, and that it is in a sense its satellite. From the several high summits of Ponape, which rise two thousand feet and more above the sea, one looks down into the ring of Ant Island as from an aeroplane. Nowhere else in the world are these conditions realised, and but for the faintness of the lines, narrowed as they are by distance, one could easily photograph the atoll from the peaks of its neighbour, and with a powerful tele-photo lens this might perhaps be done. (See tail-piece p. 162).

Without experience, one would hardly realise the difficulties of preparing photographs which set forth the characteristic structure of the coral islands, the so-called "low" islands of mariners, as they are distinguished from the "high" oceanic islands which always consist of volcanic rock. The sketches which are known to the world from the books of Darwin and Dana are in no wise typical of the class of atolls, but are chosen from exceptional examples with special reference to bringing out in one view from the sea-level or near it, all the essential characters

A Reef-encircled Volcano

of the island. Hence there is special interest in the sketch of Ant atoll from a summit on the neighbouring volcanic island. It is only the windward side of an atoll that usually appears above the sea, the remaining portion of the ring being submerged at least at high tide and outlined only by the line of breakers. There are a few examples of small atolls which are practically complete rings.

As one approaches Ponape from whatever direction, it appears as an irregular flat dome of black basaltic rock rising out of the sea. If one comes from the West toward the main harbour of Langar on the northern side, there stands out prominently the great, square basaltic block of Chogach, its high cliffs overhanging the lagoon on two sides and being near the vertical on the others. The difficultly accessible platform of its summit has played an interesting part in the recent political history of the island. To Ponape came, during the period of German occupation, a governor who was fresh from the scenes of the Herrero insurrection in former German South-East Africa. The natives of the Chogach tribe are of an independent temper, and

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when the lash was applied to their king, they retaliated by killing the governor, his secretary, and two of the other German officials. Those responsible for this act of assassination fled and took refuge on the summit of the Chogach rock, in the belief apparently that they would there be secure. The German soldiers succeeded, however, by mounting upon each other's shoulders in their well-known wall-scaling tactics in capturing the fugitives. As a punishment for the assassinations, a number of the natives were executed, and several hundred others were carried away to exile in the Pelew Islands, nearly a thousand miles away to the westward. Since Japan has taken over the islands as a mandate, some of the exiled natives have been allowed to return to Ponape.

With Captain Aoki of the *Matsuyama Maru*, Professor Koriba of Kyoto University and a couple of Chogach natives, I made the difficult ascent to the summit of Chogach rock. The approaches to the highest wall are made through the jungle over fallen basalt blocks overgrown with lianas and creepers. At one place the path goes along the face of the rock, where no foot-

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hold whatever can be obtained. The abyss below is no less threatening because the jungle pushes up to near the level of one's feet, but, fortunately, stout roots nearly as large as the wrist afford secure handholds along this bit of nearly vertical wall. On the last section of the climb, hob-nailed climbing shoes were found to be worse than useless, for the cracks in the rock surface are much too shallow for footholds. By removing shoes and stockings we succeeded in reducing in some degree the disparity between our outfit and that of our native guides, who climbed like monkeys, the equals of any climbers I have ever seen. In our pockets we retained our stockings, for we were warned of the prickly growths on the plain above.

Once on the top, we were well repaid for the hard climb, for we could look out over the slopes of the island in either direction and down to the great lagoon behind the encircling reef with the line of the restless breakers two miles and more away to mark the position of the reef.

Our arrival in Ponape the same morning had been an event of no small importance to the

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simple islanders. This was not alone because the arrival of a ship from the outside world occurs but five times each year, but we were bringing the newly-appointed Civil Governor to replace the Naval Administration, and as a consequence, chieftains with large delegations of their subjects had assembled from each of the five tribes which inhabit the island. They made an impressive appearance lined up on either side of the landing as we came ashore, and their curiosity extended to the tall, white man who walked beside the short Governor in his resplendent uniform and with his glittering sword.

The natives of these islands may well study with care the features of their new officials, for far out from the centres of established authority as these stations are, the local governor, and even the local police officials in charge of remote sections of jungle territory, are vested with almost absolute powers. One of these latter who was later assigned to me as a guide for a distant part of the island, had features so hard and cruel that I was not surprised when I learned from the natives of his district that they in no way belied his character, and that he had shortly

A Reef-encircled Volcano

before applied the cruel lash to a native woman in an advanced stage of pregnancy.

The police officials assigned me as guides and attendants I well understood were there both to guide and protect and to watch me, which was in every way appropriate inasmuch as I was a representative of a foreign nation. In most cases these officials had my pity, for their task was not a pleasant one. Without restrictions I was allowed to go where I chose, and they followed, provided they were able to keep up.

The natives of Ponape have been more in touch with Europeans than the natives of the other Caroline islands. This has arisen partly because of the size and relative importance of the island, which has made it a principal station of the several governments that have held it as a possession — the Spanish, German, and Japanese in succession. This has brought contact also with the missionaries; first, those of the American Board, replaced by the German Catholics during the period of German occupation, and now by the Spanish Jesuits. The choice of the Jesuits is said to be due to the strong influence of the Japanese General Yamagata, who

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is interested in the Society of Jesus. These Spanish priests and their associated lay brothers, are found in all the Caroline Islands, and I met them moving to new stations on all the ships by which I travelled. They are apparently selected with much care and are men of scholarly attainments. In addition to Spanish, and eventually also the native language, they are able generally to converse in one at least of the languages better known in Europe — French, English, or German. As the priests all wear heavy beards, it speaks in their favor that the possession of a beard is a passport to favor among most of the native tribes in the Western Pacific islands.

Ponape is famous for its wonderful ruins of an earlier period, enclosures which are built cob-house fashion from natural basalt columns derived from Chogach Island. They are located, however, at Nan Metal in Metalanin on the opposite or southeastern side of the island. These ruins have been carefully studied by Kubary and by Christian, the latter having supplied excellent descriptions and photographs in his book treating of the Caroline islands.

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Kubary, well known for his scientific work in the Pacific islands, married a native woman at Ponape. In addition to his scientific labours he became financially interested in copra, and becoming involved in debt, in a fit of despondency he took his own life. The Germans erected to this savant a suitable monument near the administration building. His native widow, who has since been remarried to a native, came to see me, and in answer to my enquiry she told me that her husband's library and collections had been carried away by the Germans and she was unable to say where they are now located. My own interests being primarily geological, and my time extremely limited, I was unable to visit the ruins, but directed my attention chiefly to the southwestern quarter of the island and to the atoll of Ant twelve miles away in the open ocean.

The southwestern section of the island is in the province of Kiti, under the native rule of the King of Kiti, but under the sway of the Japanese official whose cruel features so repelled me and whose reputation with the natives I found to be of the worst. Though inferior in

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rank to the King of Kiti, the most influential native on the island is the Chieftain of the Kiti tribe, Henry Nanpei, who is described in Christian's work just cited. Nanpei is a high-minded and stardy type of man, a man of substance and of great ability as a planter. He personally owns the island of Ant, where his 20,000 cocopalms, all planted under his direction, yield him annually about a hundred tons of copra. His title to the island, inherited from the chief his father, dates from before the Spanish regime. First the Spanish, and later the German, authorities made attempts by litigation to gain possession of his property through invalidating his title, but the courts in both instances sustained him, and these decisions have thus far been honored by the Japanese Government. Nanpei's oldest son was educated at the industrial school founded by Mr. Bishop at Honolulu. Two others, fine-looking boys, were sent to Germany to be educated in a missionary training school in Würtemberg, but both died abroad from tuberculosis, a not unusual result where natives used to continuous

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outdoor life in the tropics are transferred to a sedentary life in a chilly northern clime.

The helplessness of the natives in the face of disease and epidemic, even when they are as intelligent as Nanpei, is pitiful to contemplate. As the Chief said to me in his excellent English: "We have no doctors, we do not know how to treat ourselves, we just die." At the time of my visit an eye-disease was epidemic on the island, and all callers at the Governor's residence must dip their hands in a colored disinfectant solution before entering, lest infection be conveyed in hand-shaking — an altogether wise and necessary precaution. Some of the canoe-men who took me about had their eyes heavily bandaged from this cause.

Nature visits this part of the Pacific in such relentless and cruel moods as to incline the natives to fatalism. Though outside the typhoon area and seldom visited by these tempests, fifteen years ago or thereabouts, a terrific typhoon swept over the Eastern Carolines and ravaged especially the low Mortlock islands to the south of Ponape. The survivors came to Ronkiti and are now in Chief Nanpei's employ,

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where they are easily distinguished by their stretched ear-lobes which hang down to the shoulders. This typhoon carried away nearly everything at Ronkiti and drowned forty of the inhabitants. Both there and at Ant Island one sees to-day the overthrown cocopalms as grim reminders of this devastating storm. The metal roof from the Nanpei bungalow was driven against great trees, cutting them off as neatly as with a saw. The contents of the building were whirled away into the sea.

In the winter of 1920, an earthquake water-wave swept over all the low islands and on Ponape it rose about ten feet over the wharves at Nanpei's landing in Ronkiti.

On my way out to the archipelago, Captain Aoki had talked with me of the coral growths of the islands, veritable coral gardens which are found over the reefs of Ponape, and of the advantages of a glass-bottomed boat for their study. It was not until after the typhoon in which our ship's carpenter had been badly injured that I learned of the glass-bottomed boat which at the Captain's orders he was building for me and had in part completed. Much more

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important for my work was it, however, to have a suitable sounding apparatus available for depths of sixty fathoms and suitable for use on one of the narrow outrigger canoes of the region. Such a reel and sounding line I designed, and this was constructed by the substitute carpenter assisted by the quartermaster, and was ready for use when we reached Ponape. The Ponape islanders are wonderful canoe-men. In their stout outrigger canoes they push boldly out to sea, cross wide stretches separating the islands, and weather seas that break repeatedly over these long but narrow dug-outs. In the rainy season, squalls come with little warning, and my canoe-men have more than once in succession sailed, paddled, poled, waded, and carried the canoe; all on the same crossing of the wide lagoon as wind and depth of water have varied with the greatest suddenness. At one moment we were over the blue depths where the lead showed twenty to thirty fathoms. The next moment a great coral reef reared its head behind a nearly vertical wall, and the sail had to be quickly taken down, the canoe be pushed along with poles, and in

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another moment all must get out and wade on the coral surface.

One afternoon, for sounding at close intervals across the two-and-a-half miles of this lagoon, it had not been possible to secure mature canoe-men, since the men of the island were still largely assembled in the port village of Colony in honor of the new Governor's arrival. In the canoe with me were two immature native youths, and Mr. Tomomitsu, the Japanese expert who is studying the sea-life of the lagoon with reference to products which may eventually be made profitable, the mother-of-pearl, the tripang, the sponges, etc.

Absorbed in my work, the boys paddling the canoe forward after each sounding, I suddenly became aware of excitement among them. Looking up, I saw not fifty feet away, a great green turtle, three feet or more in length, swimming along the surface of the lagoon and craning its great head about as it moved forward. It had not seen us and regardless of my soundings the boys were silently paddling like mad in an attempt to reach him before he saw us and dived, in which effort they nearly succeeded. By the

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time he had escaped them, a squall was seen sweeping down upon us, and it was only after an hour's strenuous work, in which one was kept madly baling the canoe while the others paddled, that we succeeded in reaching land. Again safely on shore, I asked Chief Nanpei what the boys had expected to do if they succeeded in catching up with the turtle. He explained that one boy would have thrown himself on the turtle's back, where by hampering the motions of the flippers he would succeed in turning the turtle on its back and then with the help of his partner he would bring it aboard the canoe. Inasmuch as the lagoon is infested by sharks, such an exploit says much for the hardihood of these natural watermen.

Nanpei's friendliness to Americans has been shown in befriending an invalid and indigent American seaman named James Howard, who was supported by him at the time of my visit. Howard was born in Utica, Ohio, in 1858, and as a sailor on the American barque *Horatio*, Captain Leander West, was cast on the volcanic island of Kusai, when the barque was wrecked there in 1901. After a few weeks at Kusai he

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got passage to the neighbouring island of Ponape. For eight years, after being cast ashore, he was able to support himself as an employee of the great German trading company, the *Jaluit Gesellschaft*, which under German occupation controlled the business of the islands. When Howard was later stricken with paralysis and was no longer able to work, Nanpei took the invalid seaman under his care, and at the time of my visit had been supporting him for no less than two years. Quite naturally he wished to be relieved of the burden, and the poor seaman, now sixty-two years of age, longed to return to his own country. Both appealed to me to find means of transporting the poor man either to his home or to some place where he could receive proper care without being a burden to others. When I had reached Manila in late September, I told the story of James Howard at a little dinner given me at the Manila hotel by Mr. Bennett, an American newspaper man. Governor-General Yeater, who was present, took the keenest interest in the case and promised that he would at once take up the matter with the State Department in Washington. Some

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months later he forwarded to me in Europe a copy of the Department's reply, which after a meticulous summary of the particulars I had furnished, reported its inability to act in the following paragraph:

"When Mr. Howard first landed from the wreck of the *Horatio*, he was doubtless entitled to relief under the provision of Section 4526 of the Revised Statutes as amended by Section 3 of the Act of December, 1898. However, inasmuch as he accepted a land position in which he was employed for eight years, it appears that he divested himself of his status as an American seaman, and therefore, lost his right to relief at the expense of this Government.

I have the honor to be, etc.,

Third Assistant Secretary."

How convincing the argument and what finality in the decision! And how familiar the stereotyped form of the official letter of the Government clerk! It is as clear as daylight that Howard forfeited any right he may have had to relief by his Government after his

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shipwreck when, to keep from starvation or from becoming a beach-comber he took up employment with the only firm which offered employment for a white man in this remote part of the world. Think of it — "employment on land!" And now as a penalty Nanpei, the chieftain of a tribe of natives only a few generations removed from savagery, must continue to support this poor American seaman, already sixty-two years of age. The late sailor's rich country is helpless to succor him because of the operation of "Section 4526 of the Revised Statutes as amended by Section 3 of the Act of December, 1898."

Unknown to me Mr. Walter Wilgus, correspondent at Manila of the *Chicago Tribune* who had been at the dinner, had cabled an outline of the story to his paper. Within twenty-four hours he showed me a reply-cable from the editor authorizing him to charter a steamship at the expense of the *Tribune* and at once start for Ponape, 2,000 miles away and effect the rescue of this unfortunate American seaman. Knowing that a ship would in a few days be leaving Yokahama for Truk (one of the five annual voy-

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ages), I pointed out to Mr. Wilgus how by hurrying off to Japan, taking passage on this steamship, and making use of a few wireless telegrams he could accomplish the purpose of his editor more quickly and cheaply and quite as effectively as by chartering a steamship himself; and he decided to act upon my advice.

About the time that the disappointing verdict of our State Department concerning Mr. Howard had been forwarded to me, I received a letter from Mr. Wilgus stating that he had reached Truk on his expedition for the seaman's rescue. He had had the good fortune to be a fellow passenger with Admiral Nosaki, and the preliminary difficulties of accomplishing the object of his voyage had been smoothed out through the efforts of this genial naval officer. He did not, however, go on to Ponape, for when he had reached Truk a wireless sent ahead to Ponape brought the response that the seaman was ill and already too weak to travel, so that the attempt to bring the seaman home had to be given up.

After my return to the states a letter was received from this true friend of Americans, Chief

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Nanpei, who had watched over the American seaman till his death and had then given him a decent burial. His letter follows:

Ponape, June 15, 1922.

Prof H. Hobbs

Dear Sir.

Your letter of Sep 30/21 just received June 6/22. I thank you very much for your kindness in took up the case of Mr. Haward. I am sorry to say that Mr. J. Haward die January 1922. I gave him a good decent burial in our cemetery opposite our church. He was the third white man I bury here. One English, one German, and one American. They were all old sailors.

I and my family sent you our Best Regards.

Yours Respectfully,
Henry Nanpei.

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CHAPTER VI

VISIT TO A CORAL ISLAND (ANT)

IT HAS been explained in the introduction to this book, that one of the objects in undertaking my cruise in the Pacific, was to make a study of the problem of coral reefs and islands as it is related to that of the origin and growth of mountains. One ground of my unfitness for such an investigation, though it is not claimed that it is unique, lay in the name which fate had given me. Geologists who have devoted themselves especially to the study of this problem have had their surnames bisyllabic and beginning with the letters Da, viz: Darwin, Dana, Davis, Daly and Daque; though a number of zoologists not thus equipped and notably Murray and Agassiz, have entered the lists. But the world is a large place, and it has been my hope that compensating advantages in the choice of my place of study may overcome this handicap. The place selected is not only one which has seldom been visited by geologists

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or by anyone else especially interested in the problem, but, as pointed out in the last chapter, the reef-encircled Ponape and its satellite, Ant Atoll, stand unique in the world in the opportunities they offer for a solution of the problem. How this is true will be clear if I indicate very briefly the nature of the well-known Darwin theory of atolls, and that of the only attack upon it which has any considerable following among geologists to-day, that of Professor Daly of Harvard University.

From the extensive studies made in the *Beagle*, Darwin concluded that each coral atoll was originally a volcano rising out of the sea, and that it could only have come into existence by a settlement of the sea-floor in numerous successive subsidences each moderate in amount, but large in the aggregate. The reef builders, and these are not corals alone, are able to work only in warm seas, in clear salt-water, and at depths of less than one hundred and twenty feet or thereabouts. Provided, then, no one of the repeated subsidences exceeds this figure, the reef builders can continue to grow upwards and in time produce a great pillar of limestone

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resting on the deep-sea floor and extending up to the surface. Corals must, however, have a place of attachment within the zone of growth. This is the shore of the land, and in the case of all small ring growths remote from larger bodies of land (atolls), this place of attachment must have been a mountain projecting out of the sea. Experience shows that such isolated mountains when far out from land, are invariably volcanoes. The reef attached to the shore is known as a fringing reef. Whenever subsidences have taken place and have not in amount equalled the original height of the volcano measured above the original fringing reef or, in other words, the approximate sea-level of that period, there will result an off-shore, barrier, or encircling reef with a lagoon separating it from the shore; for the reef-builders thrive best in the heavy surf on the outer margin, where the food is brought to them in the greatest abundance.

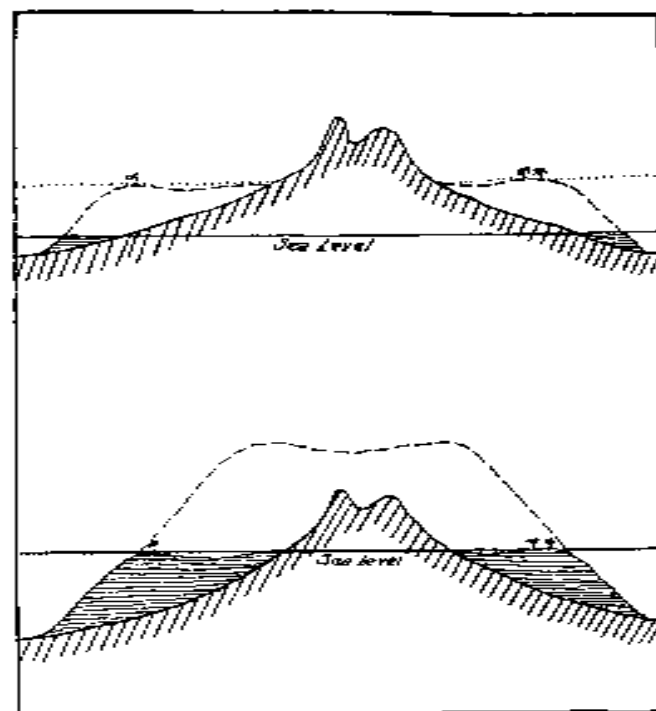
In effect, the repeated settlements of the ocean floor, do not differ from successive elevations of the surface of the sea, and Darwin's well-known diagrams are here repeated for the

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sake of clearness. Almost simultaneously with Darwin, Professor James D. Dana, the distinguished savant of the American Exploring Expedition under Commodore Wilkes and one of the most eminent geologists that America has produced, came to the identical conclusion and supported the great founder of the theory of organic evolution by the publication of his own independent researches. Quite recently, Professor William M. Davis, after a study of the Fiji islands, has published numerous papers in support of the theory against the attacks made upon it by a number of zoologists and notably by Professor Da'y.

It is universally accepted by geologists to-day that five times in succession, all in very recent geological history, large areas of North America and Europe were blanketed in ice to a thickness of about two miles, and it is a simple matter of calculation how much water must have been withdrawn from the sea to supply the ice and be later returned to it after each melting. It develops that the entire surface of the sea must have been gradually lowered by some forty fathoms, or about two hundred and forty feet,

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Diagrams to illustrate the theory of the formation of atolls (after Darwin)

The upper figure shows in full lines a section of the volcanic mountain peak projecting above the sea with a fringing coral reef about 10'. In dotted lines is shown the new position of the sea level after a subsidence of the island, and in the dashed lines the off-shore barrier reef which is the result.

In the lower figure the second stage of the island and its barrier reef is shown in full lines, and in dashed lines the subsidence of the island and the result of a further subsidence of the island. It would have been better if Darwin had drawn in dotted lines the new position of the surface of the sea, and the highest level of the atoll.

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and this water be restored during each interglacial period.

It is also a simple matter to state what the principal effects of such changes of sea-level would be. The waves of the sea would cut shelves into the shores forty fathoms lower than they are now cutting. The rivers upon all land areas would at the same time cut canyons, and, provided the time was sufficient, wider valleys down to near the lowered sea-level. With each return of the water to the sea and restoration of the former level, these canyons or valleys would be flooded and produce the embayed shore-lines which are always associated with the process of subsidence. Provided the corals were not all killed by the cold water or by the heavy detritus brought down by the rivers during their period of rapid erosion, the reef builders would have the opportunity of growing upward as the water-level rose, to make atolls or reefs, according as the work of the waves had been sufficient to completely or only partially plane away the volcano to the lower level of their action. It is not so clear, however, why the reefs should take the *form* of atolls.

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This is in brief outline the Daly glacial control theory of atolls which, he asserts, is entirely adequate to explain the formation of all reefs and atolls, and so remove all the supports from the Darwin theory. As regards myself, I do not see how the Daly explanation can be wholly set aside in the study of reefs from a genetic standpoint, and the fact that reefs and atolls exist to-day in such abundance alone indicates that they were not in all cases at least destroyed by chilling. But the Daly theory is obviously competent to explain those reefs and atolls only which rise from a floor forty fathoms, or thereabouts, below the present sea-level. Now the atoll of Funafuti in the Ellice Archipelago has a boring that goes down to a depth of eleven hundred feet in reef material throughout, without encountering the lava bottom, and the pedestal of the island rises through more than two miles of sea from a generally flat base. This the Daly theory does not explain, and subsidence by the Darwin method is the only explanation yet offered which is at all adequate.

Yet in the confused state of mind which has resulted from the clever arguments of the ad-

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vocates of the newer theory, it is desirable to test it by borings in a new locality, where there is promise of additional facts being brought to light. The unique quality of a reef-encircled volcano far out from the continents, with a perfect atoll close beside it, is what lured me to Ponape and its satellite, Ant. Here, provided practical difficulties were not encountered, borings might be carried out which would supply the necessary data without such depths being reached as would be practically prohibitive. The reef material of the barrier, two and a half miles off the island, and of the atoll, twelve miles away, should extend downward only about two hundred and forty feet, if Daly's theory supplies an adequate explanation of their formation. If Darwin's theory be correct, the shelf cut by the waves during the ice periods should have been planed, not in volcanic rock, but in reef, for the settlement must have begun and the reef have been built up mainly before the glacial period, or during the late Tertiary period when the mountains were being upfolded around the Pacific. Suitable position for making borings to prove the existing conditions I

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had no difficulty in finding, and the cordial consent of Chief Nanpei to make the borings on his property was readily granted. The methods of putting down core borings have been so much improved during the last twenty years, largely as a result of the new developments in mining and in oil exploitation, that the difficulties which characterized the operations on the atoll of Funafuti a quarter of a century ago need not now be anticipated. To carry out these boring operations so as really to settle the question to the satisfaction of all searchers after the truth, not one, but several borings should be made, and the sum of perhaps \$40,000 should be available.

Before visiting the atoll of Art, which is entirely uninhabited, I carried out soundings in the lagoon at Ponape on the side of the volcano toward the atoll, climbed the slope of Ponape above the lagoon by cutting my way through the jungle to the summit of Pwoi Pwoi Mountain, and visited the island of Kepara, one of those low elevations of coral and sand which are scattered along the surface of the barrier reef. It is on this island that one boring should be made

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to determine the depth both of the Daly surface of wave erosion, if it exist there, and also the volcanic base of the reef.

This work completed, Chief Nanpei took me over to the atoll, using for the purpose his copra sloop, Aroma, but with a portion of our native retinue sailing the distance on a large outrigger canoe of the usual pattern. Nanpei has a bungalow on Ant atoll, and as the copra was at the time being harvested, we occupied this bungalow.

One enters the lagoon of the atoll from the southeast, the tide rushing in or out through the passage as it floods or ebbs, and here in the clear water the growth of coral is wonderfully rapid, for it is usually in such places of rushing waters or else of dashing surf that the growths of the reef-builders are most luxuriant. I had soon found on an island of the atoll a suitable place for a boring, and then began a series of soundings in the lagoon to continue my section from Ponape, using a native canoe for the purpose.

Orders which had been given by Admiral Nosaki to Commander Tokiwa of the Japanese

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cruiser *Yodo* had been communicated to me. Under these orders he was to be at Ant atoll on September 5th in order to take me aboard for Truk, where I was to get connections for Yap by the *Chikuzen Maru* on its next regular trip from Yokohama. In beautifully calm weather, so essential for my simple sounding operations from a canoe, I was hard at work with two days of my stay on the atoll still ahead of me, when one of my native canoeemen called my attention to smoke faintly visible on the horizon. It was next to certain that no steam vessel could at the time be in this part of the world unless it were the *Yodo* on its mission in my behalf. I hastened my sounding operations as much as possible keeping watch, however, of the smoke. Before long with my binoculars I could make out the two funnels and the high wireless masts of the cruiser, now fast coming into clear view. I consulted my notebook, where I had most carefully recorded the date set for the cruiser's arrival, which was a matter of the utmost importance to me. No, there was no mistake in the date arranged, upon which I had still two days more of work ahead of me. I was

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glad to see, however, that if the weather could favor me another hour, I could complete the more important soundings and go away with my work very largely finished. As I somewhat hurriedly continued my soundings, the cruiser approached the island from the northeast and swung majestically around to the south side opposite the boat entrance, where she became temporarily eclipsed by the grove of cocopalmas. Soon we heard the chains rattle as they went through the hawse-holes, and the cruiser came to anchor.

I had just finished my last sounding when the inevitable squall hit us, and hastily suspending our operations we found our hands full in making the shore in the vicinity of Nanpei's bungalow. As we fought the billows we could see the cruiser's whale boat with the crew and a couple of officers making its way through the passage into the lagoon. The whale-boat was beached near the entrance, and one of the officers put off in a native canoe so as to meet me on my way in to the shore. As he came within hail I was able to make out from his imperfect English that the *Chikuzen Maru* had reached Truk two

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days ahead of her schedule and was already waiting there for me. Since we were two and a half days' steaming from Truk, she would still have to wait a number of days, and the Commander of the *Yodo* would be pleased, the officer explained, if I could arrange to leave by the next day. My decision was quickly taken to go at once, and hastily getting my belongings together and saying good-bye to Chief Nanpei and his family, I hurried to where the whale-boat was beached on the sand.

Having regard to safe holding-ground, the cruiser had anchored well out from the atoll, and as we made our way out in the whale boat, the squall was stirring up a nasty sea, so that the Japanese sailors had difficulty in making headway, and considerable water came aboard as spray, as we encountered each billow. Noting our difficulties, Commander Tokiwa at once weighed anchor and started the cruiser toward us, thus supplying a lee-side of the vessel on which we could make the landing stairs. As I came over the side, I was greeted by the Executive Officer, who conducted me to the quarter-deck, explaining that the Commander, who was on the bridge,

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Taking leave of Ant atoll and entering the whaleboat of the *Yodo* for going aboard the cruiser



The port town of Colony on the island of Yap, and in the foreground the canoe and natives supplied by the Japanese Government for my investigation

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would come to welcome me as soon as the ship was squared away on her course. He explained further that the ship was greatly crowded and that, there being no cabin available for my use, the Commander had had the ship's carpenter temporarily make over the conning tower for my quarters on the cruise.

This was an experience which it is safe to say has not often occurred before, and it indicated the courtesy of the Commander as few things could have done. Here was I, an American, installed in the conning tower of a Japanese war vessel on a cruise undertaken entirely to further the purposes of my expedition. I made myself at home in what were really excellent accommodations. My bathrobe hung on a speaking-tube for transmitting orders in battle, and my helmet formed the cover of the binnacle. My bunk was set up under swabbing rods for the ship's guns, while heavy chains and miscellaneous paraphernalia of heavy steel supplied the mural decorations. The ward room officers, when off duty, came for recreation to the quarterdeck, on which the conning tower was built, and we there had excellent opportunities

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Photograph of Commander M. Tokiya in command of M. I. J. M. Cruiser Tado standing outside the conning tower of his vessel

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for getting acquainted, since several of them spoke excellent English.

Accustomed as we are to the always dangerously undermanned condition on American warships, it is a little hard to understand the crowding on the war vessels of some other nations. This was notably the case with the *Yodo*. At nightfall hammocks were brought out and swung in every vacant space and in every gangway even up to the door of the Commander's cabin. In going to and from my dinners, for I had my meals *à deux* with the Commander, it was necessary to bend almost double in order to pass under the swinging forms of the sleeping sailors.

Among the many coral islands of the Caroline group which stud the Central Pacific, there is one unique in its setting and with few of its type anywhere in the world, provided the report by Darwin is correct. On the reports of others, he described this island as consisting of coral, but having no lagoon and elevated some ninety feet or more above the sea. Now, twelve feet is about the limit of height to which, as experience shows, the winds of the Pacific are able to

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pile up the coral sand derived from the attacks of the surf upon the reef. On this low bank of sand the trees gain a foothold or, perhaps better, roothold, thus protecting the sand from dissipation by the waves and completing a "low" island, or atoll. This peculiar island of Feys, or Feis, if ninety feet high as reported, was something quite unlike the usual type of atoll.

Inasmuch as I was to come into the neighbourhood of Feys in travelling from Truk to Yap on the *Chikuzen Maru*, I was consumed with longing to see it, and with my own eyes discover the character of such a raised atoll, for elevated it certainly must be. I had mentioned this strong desire to Admiral Nosaki at the luncheon which he had tendered me on my way out to Ponape, in the hope that it might be possible for the ship to proceed on a slightly different course from the usual one and so pass within view of the island. The Admiral in reply pointed out that the course was quite naturally chosen so as to avoid the atolls, which are such a menace to navigation, and he did not think it would be possible to change the course as I suggested.

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On my return to Truk on board the *Fodo*, I again called upon the Admiral in the brief time before the sailing of the *Chikuzen Maru*, and was overjoyed to learn that he had already made arrangements for the captain of that vessel to lay her course for Yap so as to pass in view of the island of Feys. As a matter of fact, Captain Fujisawa not only passed in sight of the island, but circumnavigated it at a distance of hardly more than half a mile, thus giving me the opportunity of confirming the earlier report, making sketches, and fixing in my mind the characters of this interesting type of island, which I was again to meet in the course of my travels.

Before saying good-bye to the Admiral, who was on the point of leaving for Tokio, now that the administration of the Carolines had been turned over to the Home Department, he furnished me for transmission to the Commander of the *Bittern*, the special wireless call of Malakal Harbor in the Pelews, so that, upon our arrival there we could secure the services of a launch to pilot us through the difficult channel.

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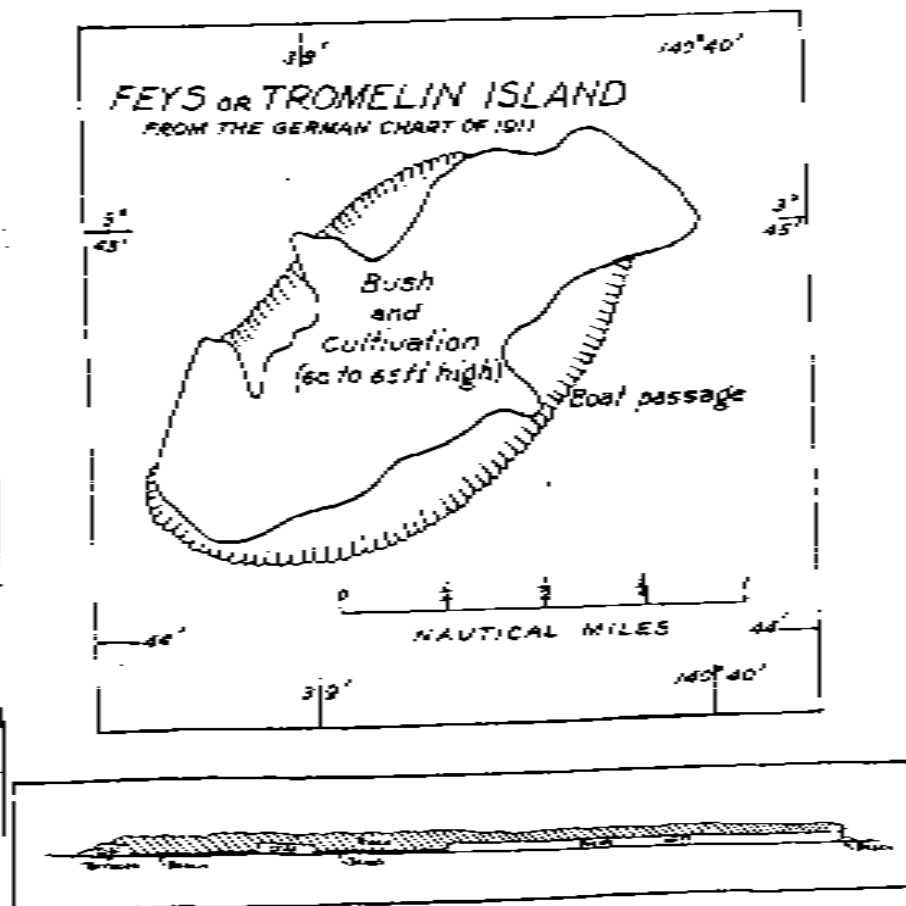


Fig. 56. a) Map and b) profile of the raised wall of Feys (Pays).

CHAPTER VII

YAP, THE MUCH DISCUSSED BUT LITTLE KNOWN

ON THE morning of the 10th of September the *Chikuzen Maru* dropped anchor in the harbor of Tomil opposite the little port village of Yap, which, like other seats of insular administration which have once had Spanish rule, goes by the name of Colony. The port officials, when they boarded the steamer, handed me a cablegram sent from Cavite by the Commander of the *Bittern*, informing me that he should reach Yap early in the morning of the 11th — less than twenty-four hours away. My anticipations of pleasure in the arrival of this warship of my country, great as they were, seemed second only to the flurry of excitement into which the little port was thrown by this announcement. The advent of a ship of any kind was a seven-day's wonder, and no ship from the United States had entered the port in a period of ten years, the last having been the U. S. S. *Supply* in 1911.

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Sketch of Yap.



Fig. 84. View of the main village ("Colony") of Yap from Tomli Harbor.

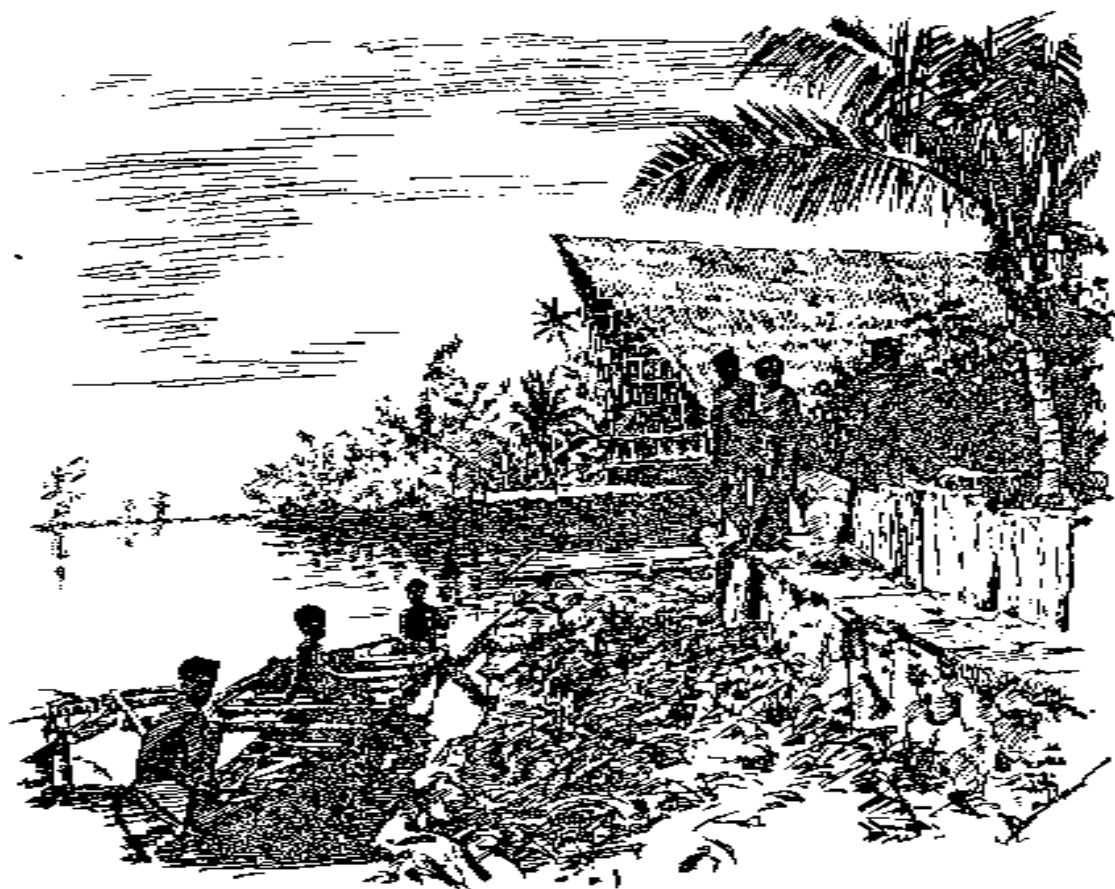


Fig. 85. View of a characteristic coast bachelor club bousai with Head Chief Rabagin and natives; also a characteristic outrigger canoe.

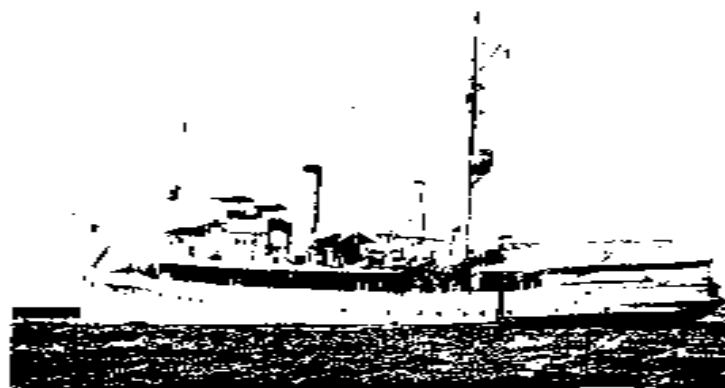
Cruises Along By-Ways of the Pacific

It can perhaps be imagined with what eagerness on the morning of the 11th I scanned the distant horizon with my binoculars. The *Bittern* did not make her appearance quite as early as anticipated, having run through the edge of a typhoon on the voyage. About eleven o'clock I was ashore on Dunig Island and at the moment engrossed in conversation, when a Japanese official present, so I was afterwards informed, remarked, "I do not believe any American ship is coming!" Hardly were the words spoken when one of the natives standing beside us raised his naked arm to a horizontal position, pointing to the horizon. We followed the direction indicated with our eyes and were able to make out on the horizon a little haze of smoke. It was beyond doubt the *Bittern*. Within a half hour the ship was in full view and approaching the mouth of the harbor; a little later she was steaming up the harbor with the Stars and Stripes at her gaff wafted gently by the winds — the most beautiful flag in all the world, as it seemed to me. Now she is going under half-speed, she gradually comes to rest, and the chains can be heard rattling through the hawse-

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The Japanese Matsu (at the right) and the U. S. S. Albatross (at the left) in the Matukal harbor, Green Islands.



Photograph by Capt. G. Ackl
The U. S. Minnow in the harbor of Shua



Fig. 86. View of native women of Yap standing beside Executive Officer Baldwin of the U.S.S. Pittman, with a disk of "stone money" in front of a hut.

Yap, the Much-discussed but Little-known

holes as the anchor goes down. Over the side is lowered the big motor launch and with "Old Glory" stiffly extended over the stern, it comes fairly tearing up the harbor with the jaunty coxswain at the helm and an officer in white duck uniform standing erect in the bows. By this time I am slowly making my way down the harbor in a dinghy propelled by natives. I wave my helmet and am immediately hailed, "Is that you, Doctor?" It seems but a moment before I am whisked aboard the *Bittern* and am looking into the faces of fifty American sailor lads as I make my way to the Captain's cabin. How good they looked to me after my peregrinations in the scattered islands in association so largely with primitive natives not far removed from savagery!

The *Bittern*, officially designated a minesweeper, though perhaps more properly considered a mine-laying vessel, is new and of 900 tons burden, mounting two three-inch guns forward. She has a complement of three wardroom officers and fifty men. Built high in the bows and low astern, she is an excellent sea boat and well adapted to the purpose of exploration,

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Cruises Along By-Ways of the Pacific

even though not built for use in the tropics. Her Commander was Lieutenant William P. Bachmann, with Frederick D. W. Baldwin, Executive Officer, and Robert A. Hackett, Boatswain.

I was soon at home in the stateroom of the boatswain which had generously been given over to me for the cruise, and was informed by the captain that his orders from the Commander-in-Chief were to proceed according to my directions. When in harbor I had only to designate in the evening what boats and men I should have need of on the following day, and at the appointed time they were always ready.

One might count upon the fingers the place names which have found more frequent mention in American news items of 1921 than that of this thirty square miles of tropical jungle hidden away on one of the forgotten by-ways of the Pacific and having the name of Yap, Wap or Ouap. Five times each year the world reaches out to it a slim finger, when the *Chikuzen Maru* touches at its port of Tomil on her way from Japan to the Pelew islands. The importance of Yap in the world's affairs and its dominant

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The cable station of Yap as the port of Colony seen through the gateway from the old Spanish port.



Wreckage of a native barbelor's club-house at Rull on Tomil harbor, Yap. In the foreground from left to right appear a young mother and her child, a young girl, an old man, and an adult young canoe man.

Yap, the Much-discussed but Little-known

position in the news of the recent period, it owes almost exclusively to the fact that it is the junction point of the oceanic cable lines which run to Manila by way of Guam, to Shanghai, and to Menado on the island of Celebes. As this nerve center in the international cable system, it figured in the discussions of the Peace Conference at Paris and in the subsequent diplomatic exchanges between the United States and Japan.

The Island of Yap is on the extreme western margin of that broad band of widely scattered volcanic and coral islands which lies not far south of the route of the army and navy transports from Honolulu to Manila and is known as the Carolines; a belt which is extended eastward to the Marshalls, both groups being now in the possession of Japan as a consequence of the allocations of the Peace Conference.

The Island of Yap has an older core of metamorphic rock, but its eastern portion is composed of much weathered lava, and this has been deeply dissected by stream erosion and been given its present outline as a result of the settlement of the sea floor on which it rests. As

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the island has subsided, the coral reef which once closely hugged the shore has become separated from it by a lagoon which communicates with the open sea through several channels, only one of which is navigable for modern vessels. Within the lagoon the coral growth still goes on and is gradually filling it, here with a broad area of reef, there with the scattered coral heads which rise abruptly to near the water surface from depths of a number of fathoms.

The northeastern half of the island has its shores deeply embayed where the lower reaches of the river valleys have been flooded during the process of subsidence. One of these embayments of the eastern side of the island penetrates far inland and is the harbor of Tomil, which in spite of a rather narrow entrance, a cross-tide near its mouth, and an exposure to easterly winds, is one of the best in this part of the Pacific.

A striking object lesson upon one of the perils to which, during the rainy season, ships are exposed in this part of the world, is furnished by the wreck of the *Kokura Maru* of 3000 tons

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burden which occurred in December of 1920 in the harbor of Tomil. As the ship was leaving the harbor in the late afternoon, she was suddenly struck when in the narrowest part of the channel by one of those tropical rain squalls which, like a child's fickle temper, come without warning and are as quickly gone. All navigation marks were immediately blotted out in the heavy downpour, and the ship was set down upon the reef of the western wall by the strong cross-tide, where its bones remain a grim warning to all vessels which enter the port.

Such rain squalls with their gusts of wind have, however, nothing in common with the fierce typhoon which is the grim despoiler of these fair islands in the Pacific. No longer ago than November, 1920, Yap was visited by one of these hurricanes, which wrecked most of the native houses, completely ruined the cocoanut crop, and left the islanders in an impoverished condition. In the southern third of the island, which is low and without protection from the hills, I passed through village after village in which everything had been carried away or overturned. The tall tree columns of the native

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club houses alone remained standing as reminders of the helplessness of the native in the face of these visitations of Nature in her implacable moods.

In his "The Caroline Islands" Christian mentions a peculiar "red" rock which was reported to be found on the little island of Elik, to which island he made a special trip for the purpose of examining it. Concerning the character of this rock he vouchsafes no information. Captain Bachmann also reported noting some red rocks when he rounded the southern point of Yap on the morning of September eleventh.

Now the eastern half of the island of Yap is composed of a volcanic lava which has been completely changed over into a red lateritic soil, whereas the western half of the island is a metamorphic greenstone schist, the boundary between the two rocks running in a north and south direction and passing a short distance to the eastward of the port of Colony. The greenstone schist being of a dark green color, the observation by Christian suggested to me that the small island in question where the red rock occurs might belong within the area of the red

Yap, the Much-discussed but Little-known

lateritic lava, and it was therefore necessary for me to pay a visit to it notwithstanding my limited time.

The lagoon which separates the barrier reef from the shore of Yap is in places largely filled in with coral growths over which except at high water there was insufficient depth of water for the motor-sailer to pass. I was informed, however, that with a competent native guide we could get by the most difficult place at high water and, once over it, we could then go a good part of the way to my objective in the motor-sailer. For the remaining distance a native canoe would be needed. The Japanese police official came by appointment provided with a small canoe and natives to paddle it; but we decided to leave this canoe behind and in its place take one of the larger canoes which was at the time alongside the *Bittern* engaged in bartering canoe models, cloth of native manufacture, etc. This canoe was therefore taken in tow of the motor-sailer and swept through the water at a rate which made the eyes of its crew stand out as they "sat tight" in their places. Thanks to the native pilot we succeeded in passing the shallow

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places above the reef and not long thereafter reached the limit of deep water. Here I planned to transfer to the canoe and continue to the small island which was my objective, leaving behind two of the ship's officers who had accompanied me and who planned to stroll inland until I returned from my expedition.

But here the canoe men interposed. They made me understand that the island was much too far to reach by canoe and return before nightfall, and they told me that I could best reach it by the road over the island. I explained that my objective was an island and that I must therefore have a canoe in order to reach it. They replied that there was a village near where I could get a canoe, or at least so I understood them. Leaving them behind, I therefore set off with the Japanese police official, over the road, extremely dubious as to the outcome; for it was already past the middle of the afternoon and it was imperative that we cross the bad section of reef before night closed in upon us.

It was a characteristic tropical afternoon and the normal shade of the excellent road had

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suffered from the typhoon of the preceding autumn, which had leveled so many of the coco-palms. The distance was, moreover, some miles farther than I had supposed, for the little island had been incorrectly located upon the map. It thus became necessary to so increase the speed that the police official fell farther and farther behind until he disappeared altogether. Arrived at last at the extremity of the island of Yap I could see a red rock stack standing up in the lagoon, perhaps a third of the way out to the reef over which the heavy seas from the open ocean were breaking. From this distance the rock stack appeared like stained coral reef, but having come so far and at so much trouble I was determined to go on and decide the matter.

After considerable delay I succeeded in finding a native and in making him understand that I wanted a canoe in order to go out to the rock in the lagoon, which he confirmed as bearing the name Elik. He led me to a little inlet in the mangroves lining the shore, where was hidden away a bamboo raft perhaps sixteen feet in length and scarcely two in width and supplied with a small and flimsy little deck raised

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possibly six inches above the bamboos. There was room for but one passenger, and the police official, who in a wilted condition had now come up, explained his entire willingness to let me proceed without him. As there was neither paddle nor pole for propelling the raft, it was pushed off by the native who waded or swam behind, steering it as boys learning to swim do the plank which they use to support their weight; only that here the skill of the native in manipulating the clumsy craft was something quite remarkable.

Each breaker that dashed over the reef outside sent forward to us a low wave which striking our bow gave the raft a heavy yaw which each time threatened to upset us, and would have done so except for careful balancing and much more skillful manipulation by my waterman. Arrived at length at the stack, this proved to be, as I had supposed it would, an elevated mass of coral which was stained red. Determined to have a specimen I partly rose to an erect position on the raft to break off a specimen with my hammer. The relic of a breaker which hit the raft at the same instant,

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upset my balance, the frail deck collapsed, and only the skillful manoeuvres of the native prevented a capsize. With my specimen firmly gripped there followed the return to the shore and a spirited hike back to the canoe landing. On the way we fell in with the officers and with them carried out a hurried race back to the ship. The reef we succeeded in crossing just as night was falling, but as it was already dark when we reached the ship, we found the Captain anxious and about to turn on the searchlight in an attempt to find us.

CHAPTER VIII

THE NATIVES OF YAP

TWO islands within the harbor of Yap between the anchorage and the landing are full of memories of that rough but kindly Irish-American empire-builder, David D. O'Keefe, the most successful man which this part of the Pacific has ever developed. When he disappeared in 1901, his property was reported to be valued at some millions of German marks, mainly in real estate in Hong-Kong and Yap, but in part cocoanut groves on many coral islands of the western Pacific.

O'Keefe was the type of man who in Sarawak would have been Rajah, as was Brooke; but here there was already the established civil government of Spain. From the natives he bought the copra, transported it to Hong Kong on his schooner, and returned laden with the goods of which they stood in need. The small army of natives which moved at his command, and on whom he used his fists freely whenever occasion

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The Natives of Yap

demanding, had been recruited not alone from Yap, but from those isolated islands far to the southwestward — Sonsoral, and St. Davids — islands which are still described in the pilot books of navigators as inhabited by natives that are fierce and wild and on no account to be trusted.

Many stories are told of O'Keefe's prowess and adventures; how single-handed and alone he arrested a native chieftain noted as a desperate man and a murderer, for which exploit he was officially thanked by the Spanish Government; how when shipwrecked on the Pelew islands and about to be murdered, he was saved by his native wife and other native women throwing themselves about him. It is known that he knocked down his manager and nearly killed him by a blow on the temple, and that after trial by the German authorities he was sentenced to two month's imprisonment. It was while out on bail that he disappeared and, though no proofs of his death have ever been supplied, it is known that he sailed out of Hong Kong in his schooner, the *Santa Cruz*, with two of his sons, and that the ship ran into a typhoon.

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This was in 1901 when he was seventy-two years of age. His widow, a native woman, still lives on the little island of Tarang in the harbor of Yap, where O'Keefe had located his trading station; and one of his daughters, Mrs. Alfred Scott, has her home across the channel on the island of Dunig somewhat nearer the landing at Colony. Mrs. Scott inherits many of the strong traits of her father and speaks a fluent, and for this part of the world, a rather distinguished English. O'Keefe was a native of Savannah, Georgia, and deserted a wife and daughter there when he took up his residence in the Pacific.

The natives of Yap have advanced in civilisation somewhat less than their neighbors in the other Caroline islands lying to the eastward, and they are for this reason so much more interesting to study. They are of muscular development with a dark brown skin and curly black hair, the old men frequently wearing beards. The only clothing of the men is the narrow breech cloth, usually red, and the women and girls wear as their only garment a short skirt of grass or leaves, which is sometimes

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A group of Yap natives in characteristic costume



Mrs. Alfred B. Scott and her little boy seated in front of their home on Dunig Island in the harbor of Yap. Four of her native servants are seen standing beside the Chief Petty Officer of the *Bittern*. The house was unroofed by the typhoon of 1920.

The Natives of Yap

replaced by a woven fabric of excellent workmanship. The love of ornamentation which is highly developed in these natives shows itself particularly in the use of combs by the men, these combs being of many forms and generally constructed out of the wood of the white mangrove. Perhaps the commonest form, and certainly the most artistic of them, resembles a fish's tail and projects forward from the forehead for a distance of ten inches to a foot. Earrings, or rather an earring, for it is worn in one ear only, is frequently made from the pink shell-lining which is in use for money, but it is attached to the ear by a very small perforation and is not a disfigurement like the perforation in the ears of the Mortlock islanders to the eastward.

Both sexes chew the betel or areca nut almost constantly, and without removing the bark. Lime obtained by burning the material of the coral reefs is sifted over the nut from a sifter made from a bamboo section, and the nut is wrapped in a leaf of pepper before it is put into the mouth. Natives are seldom seen without their bag of nuts and leaves and the bamboo

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sifter. Because of this practice of betel-chewing their gums and lips are red and swollen and their teeth blackened. But for this disfigurement of their mouths many of them would be pronounced distinctly good-looking.

The men of Yap are excellent canoe-men and at home in the water, though perhaps inferior in this respect to the natives of Ponape. About the ships in the harbor if a line which is thrown falls short, it is never pulled in for a second throw. A native is immediately in the water and back again upon the ship before the line could be drawn in and recoiled.

Their canoes, their bamboo rafts, and the cleverly constructed homes and club-houses, the natives of Yap put together without the use of anything resembling a nail. Everything is made fast by cords, and it is in part because of this fact that the devastation wrought by the typhoons is so complete. The design and workmanship, and the artistic decoration of the club-houses entitle these natives to a higher place in the scale of civilisation than would be accorded them on the basis of their personal appearance. The community houses are of two

The Natives of Yap

types, the *falu* or bachelor's club-house, and the larger and more elaborately decorated *pa-bai*, which though built especially for the men are open to the women as well, (See Frontispiece).

These community houses in external appearance particularly bear a little resemblance to the native-houses in Sumatra, having outwardly projecting peaks with gables which jut out along the medial plane. The houses are decorated on the exterior, sometimes by painted logs which project horizontally like exaggerated gargoyles, sometimes by great colored shells pendant from the peak of the roof. Within, these structures are dark, being lighted only from the low side and end openings, but the great peeled log pillars which support the roof are so placed as to yield a central nave and transepts. Above the high central nave one can make out in the dim light the squared braces where connections are made to the roof, and these are covered with cord which is tied in most artistic interlacing patterns.

All about the *pa-bais* and *falus*, and in lesser degree about the houses of kings and chieftains, are to be seen the great money wheels of reef

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limestone which these hardy voyagers or their ancestors brought on their rafts two hundred miles across the open sea from the Pelew islands to the southwest. As some of these wheels are seven to ten feet in diameter and their weight is measured in tons, their use as money must be looked upon rather as a bank deposit not easily convertible during a panic, and far better to be reckoned as prestige only. In the Pelew islands where the wheels are quarried out of an elevated and profoundly altered reef-limestone, a considerable number of even larger wheels are still to be seen lying in the shallow water of Malakal harbor near the Trading Post. These wheels are exposed at low tide, and none of them are under twelve feet in diameter. An attempt which I made to raise one from its bed and transport it to America, had to be abandoned because none of our boats was large enough to bring it out to the *Bittern*.

In addition to their stone money the Yap islanders have a shell money which consists of fragments of the colored lining of the beautiful shells brought from Ponape, and a chief's son who served as my canoe-man wore about fifteen

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The Natives of Yap

dollar's worth about his neck. In point of fact money is used very little, for the natives have not yet risen above the stage of barter. A pair of dirty overalls, a discarded undershirt, a box of matches, or cigarettes; these were the articles most frequently bartered by the sailors of the *Bittern* for the fruit, cocoanuts, canoe-models or other articles which were brought out to the ship in their canoes.

The native villages are replete with interest, and if the visitor desires photographs it is not difficult to secure groups to pose for him. The best ordered of these villages and the one showing the greatest degree of prosperity, is that of Tomil on the east shore of the harbor, a village governed by King Tamolin, a native of much ability who enjoys the distinction of having been O'Keefe's first mate on the *Santa Cruz*. His breast is tattooed with the flags of the different nations, the stars and stripes in greatest prominence, and he speaks English fluently and with distinction, though he must have found little enough opportunity to practise it in recent years.

Mrs. Scott, O'Keefe's daughter, paid a high

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tribute to the fidelity and efficiency of King Tamolin, and she related of him a story which brings out strikingly the weak qualities which were so strangely joined to the stronger traits in her father. On one of his voyages O'Keefe's schooner was caught in a terrific typhoon, and as he saw no possibility of coming out alive he ordered up all the liquor on board and drank himself and his crew into insensibility. Awakening from this stupor the following day, he was surprised to find the ship intact; he called Tamolin and asked him what had happened. The mate replied, "The ship was saved because I and my men did not drink with you, and we worked the ship through the typhoon."

During their occupancy of the islands the Germans carried out extensive public works. An excellent road was built entirely around the island, a canal was dug across a narrow isthmus so as to extend Tomil harbor and divide the eastern part of the island from the western. This canal permits the passage of canoes from Colony, the port village, to the northern islands of Map and Rumong. A wireless station which had been built by the Germans for communica-

The Natives of Yap

tion with the other islands in the Caroline group, and by relays with the outside world, was another important service which they have to their credit. With the outbreak of the World War a British fleet appeared at Yap and by bombardment destroyed the wireless plant and so severed the connection. The concrete bases of the wireless masts are all that now remain of the German plant at Yap, but one has been erected at a slightly different point by the new Japanese Government.

The German warship *Planet*, noted as the surveying vessel which sounded the greatest depth of the ocean—the so-called "Planet Deep" east of the Philippine islands—was anchored in the harbor when the British fleet appeared in the offing. She was sunk by her captain to avoid capture, but was later salvaged by the Japanese when they came into possession of the islands.

Owing to O'Keefe's powerful influence, the natives of the island are extremely friendly to Americans. Members of our party were always warmly welcomed in the villages, and King Tamolin expressed to us his regret that so many

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of his people were away from the village at the time we called. If we would come again he would see that everyone was at home and would make holiday with dancing in our honor. We sailed away on the *Bittern* loaded with presents of fruit, with chickens and a fat pig for our larder. We have retained a most friendly feeling for the native islanders, as we have for the Japanese officials who did everything in their power to promote the geological investigation which was the purpose of my visit. The Japanese Civil Governor was seriously ill, but he got up from his bed in order to receive us and made every provision possible by guides, canoes and natives for rendering access to the places I desired to visit.

FORTRESS ISLANDS OF THE PACIFIC



Fig. 80. View westward from Malakal Island, Palau. In the distance is seen the great fleet base, on the near side of which is the flat Arakabasan Island with its airbase. Still nearer is one of the elevated barrier reefs with its undulating crest.

© R. Lévesque

HISTORY OF MICRONESIA



Gable of a *ya-dot*, or community club-house, at Rull, Yap, with characteristic gable decorations partly displayed and with a native in the foreground to give the scale.



Beetswan Harket on the deck of the *Bittern* with two of his trophies.

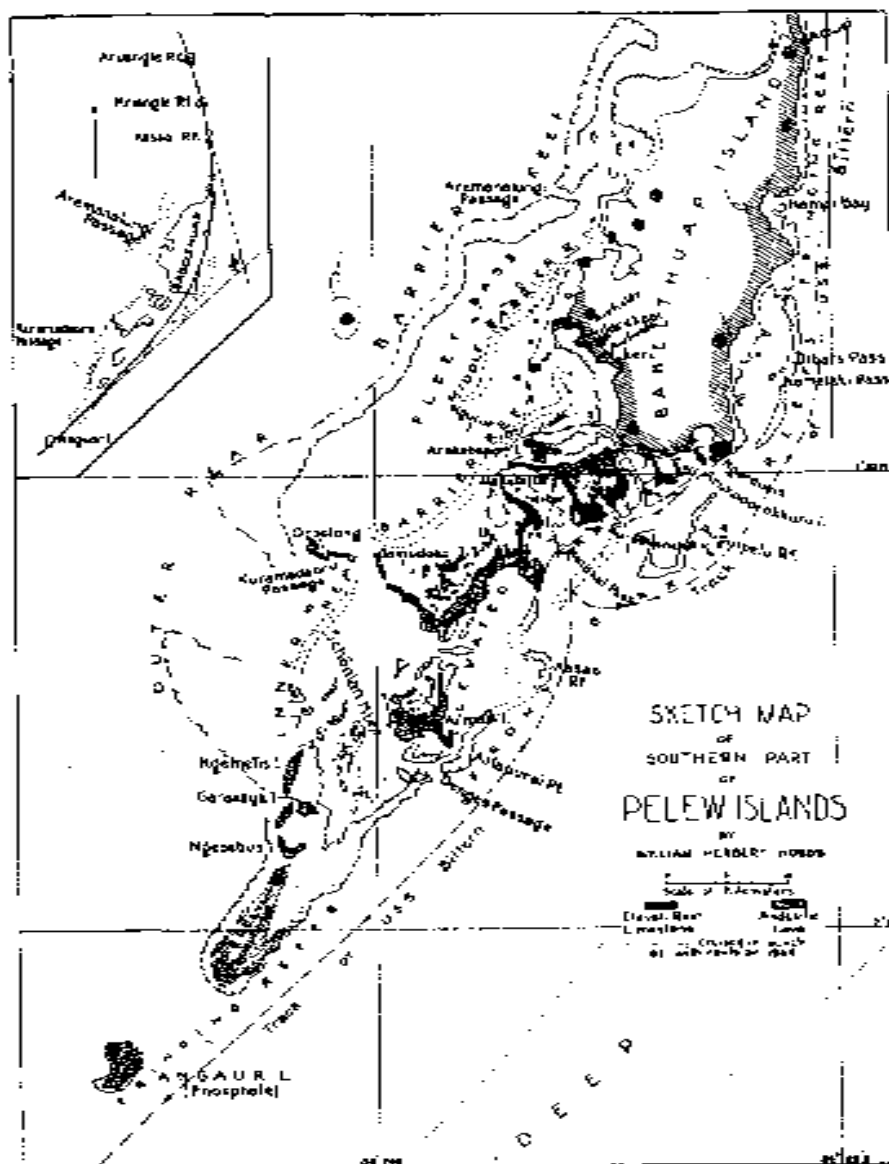


Fig. 87. Map of Palau Island. The inset map shows the principal reefs at the north as relocated.

CHAPTER X

THE PELEW ISLANDS

WITH many souvenirs of the Yap islanders, and with the fat porker presented by Mrs. Scott, the *Bittern* weighed anchor and steamed down the narrow channel of Tomil harbor past the wreck of the *Kokura Maru*, and after rounding the southern point of the island her course was set for the northern reefs of the Pelew islands.

The chart of our Hydrographic Office, and the new Japanese chart as well, show here a most unnatural arrangement of reefs and islands, and the mariner is warned that the chart has been compiled from sketches and must on this account be used with great caution. One of the islands the United States chart states has been reported to be seven miles east of its charted position, and the Japanese chart reports its actual position ten, instead of seven, miles to the eastward. From the arrangement of the southern islands of the archipelago, I was

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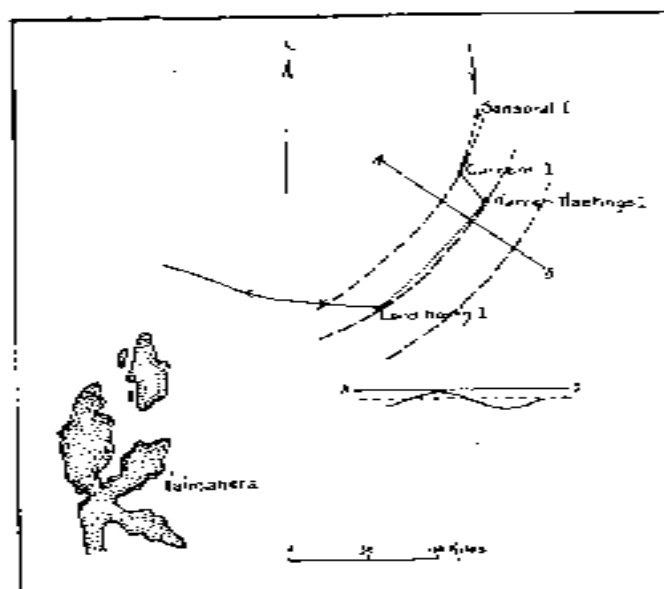


Fig. 91. The inchoue Songo arc between Palau and Halmahera.

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convinced that the chart was in this northern section grossly in error, and I had a theory of how the reefs should be grouped which I wished to put to the test by an examination. Some warrant for my belief I had in a sketch-map published in a book by the German zoologist Semper on the basis of actual studies made upon the ground, and though his interpretations I felt to be practically in all cases in error, yet his observations carried the evidences of their general accuracy.

It was at daybreak that we expected to make our first landfall, so, full of interest, and armed with a powerful field glass I climbed the foremast of the *Bittern* to the basket carrying the searchlight. The result of our reconnaissance was what I had expected. Most of the charted northern reefs appear to be either non-existent or incorrectly located, and the island whose position had been questioned on the chart, would appear to be about midway between the positions given it by the Japanese and American charts. There is a great need of new charts for this part of the archipelago, and the Japanese surveying ship *Matsue* has already accom-

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The Pelew Islands

plished much in remapping the southern Pelews. Much credit is due the Japanese for what has already been accomplished in the short time that they have been in possession of the mandated region. On Ponape, about Truk, as well as in this region, their surveys are being carried forward with despatch and apparently also with thoroughness.

The general nature of the northern portion of the archipelago settled by our reconnaissance, we now turned southward and skirted the eastern coast to the entrance of Malakal Strait, the passage to the main harbor of Malakal and to (Goror) the capital of the Pelew archipelago. Since the summer of 1921 this capital has been also the seat of the administration for the entire region of the Japanese mandatory.

Inasmuch as the entrance through the reefs to the harbor is both narrow and tortuous, and furthermore subject to a strong cross tide, Admiral Nosaki had been good enough to provide me with the letter call of the Goror Naval Wireless Station, in order that the launch of the *Chikuzen Maru*, which was at the time lying in the harbor, might come out and pilot us in. At

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intervals throughout the twelve hours preceding our arrival off the port we had sent out this call but without response; and though as we approached the entrance to the channel we could clearly discern the *Chikuzen Maru* lying at anchor there, our call was not answered, and we made the entrance with the glare of the western sun concealing the reefs which lined it. One of the buoys we found displaced some distance from its charted position where the channel bends sharply after crossing the outer reef, and this almost brought us to grief. We were startled as we looked backward after making the turn and now, with the sun behind us, saw the green water above the reef which we had so narrowly missed.

Captain Fujisawa of the *Chikuzen Maru* came aboard as soon as we had dropped anchor in the harbor, and upon our reporting our difficulties he explained to us that the Naval Wireless plant was probably tuned to a different pitch and had for this reason not received our call, and that the wireless operator of his own ship was off duty while in the harbor. He had himself seen us coming in, had started out in the

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launch, but returned thinking he would hardly reach us in time. Fortunately for us, I had been provided with the new Japanese chart of the harbor, or we should hardly have attempted to make the port alone. Before our departure from the port, Captain Bachmann pioneered the channel in the launch of the *Bittern*, and we made the outward passage at the turn of the tides when the lateral set is weakest.

The harbor of Malakal is girt about by steep wooded slopes of a type which I think may be unique, for it is due to the recent elevation by sudden earth movements of a barrier reef of coral, and has not yet been subjected to any extensive erosion. The effect produced is one of long sinuous walls rising abruptly out of the sea to a sharply rounded crest, which is often interrupted by rounded serrations and has outliers which are the most symmetrical of sugar-loafs, each undercut on all sides due to the incessant beating of the waves. Through the thick foliage the white wall of reef limestone shows in occasional patches, but for the most part the green of the foliage is continuous and the effect one of unusual beauty. Away from

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View from the summit of Malakal Island (above) showing in the nearer middle distance the barrier reef; just beyond is Atakabesan Island; and in the distance, Rakehlan Island (photograph by Bertram J. S. Huxford, U. S. N.).



Officers of the *Bittern* standing with the Assistant Governor of the Pelew Islands. From left to right: Executive Officer Baldwin, the Assistant Governor of the Pelews, Captain Bachmann and Rouswain Hackett.

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this sinuous line of elevated reef, the islands are of volcanic rock, and in passing from the one type to the other the character of the topography changes suddenly as though by magic.

Though the harbor of Malakal is enclosed within the elevated reef, the capital, Goror, is situated upon a neighbouring island of volcanic rock, which to reach it is necessary to pass by boat or launch through a narrow cleft in the elevated reef and across a stretch of lagoon to the Government pier a mile away. From the pier the Government House is reached by a long lane which has a steady ascending grade without a turning. It is therefore proverbially a long lane, and as the double row of shade trees which line it has but recently been planted, the lane is exposed to the direct rays of the tropical sun throughout. As we slowly made our way along it for the official call upon the Governor-General, Captain Bachmann, protected only by the regulation officer's cap, repeatedly declared that the distance was not one mile as charted, but seven, which fiction he repeated with even greater unction when we returned to our launch.

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The Pelew Islands

As everywhere within the mandated territory, the Japanese officials showed us every attention and courtesy, supplied me with canoes with competent native canoe-men, as well as guides for all my excursions. Here in the Pelews, however, the motor-sailer, or navy-launch, of the *Bittern* with a speed of about eight knots was alone suited for my purpose, since the channels through the lagoon were generally long, and to reach my objective each day and return to the ship before the sudden nightfall was a matter of fifty or sixty miles.

Aside from the scientific objects for which they were undertaken, these motor-launch excursions offered some of the most fascinating and novel of experiences, surrounded as we were by scenery which changed with kaleidoscopic suddenness. Where the swift tide swept through the channels, what wonderful coral gardens did we not see! We thought of the visitor to Santa Catalina or Oahu who is transported by the beauties of their well-known sea-gardens, and wondered what terms he would find to describe the life on the bottom of the old channel over

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which in a stupor of fascination we drifted under reduced speed so that we might the longer enjoy the beauty and variety which it offered us of the life and the structures built by these denizens of the coral seas. Nowhere save where the tides sweep in and out of the atoll of Ant in the remote Carolines have I seen such abounding life on the bottom of the sea. — I can not do better than to quote here the language of Professor Brooks when describing such a sea-garden at Nassau in the Bahama islands:

“When illuminated by the vertical sun of the tropics and by the light which is reflected back from the white bottom, the pure transparent water is as clear as air, and the smallest object forty or fifty feet down is distinctly visible. . .

“The general effect is very garden-like, and the beautiful fishes of black and golden yellow and iridescent cobalt blue hover like birds among the thickets of yellow and lilac gorgonias.

“The parrot fishes seem to be cropping the plants like rabbits, but more careful examination shows that they are biting off the tips of the gorgonias and branching madrepores or hunting for small crustacea which hide in the

thicket and that all the apparent plants are really animals.

“The delicate star-like flowers are the vermillion heads of boring annelids or the scarlet tenacles of actinias, and the thicket is made up of pale lavender bushes of branching madrepores, and green and brown and yellow and olive masses of brain coral, of alcyonarians of all shades of yellow and purple, lilac and red, and of black and brown and red sponges. Even the lichens which encrust the rocks are hydroid corals, and the whole sea garden is a dense jungle of animals, where plant life is represented only by a few calcareous algae so strange in shape and texture that they are much less plant-like than the true animals.”

Among the branching madrepores and the massive astreas and porites, fish of many hues and of butterfly designs darted to and fro, sometimes alone, sometimes in schools. Among them were many of great size, and as our boatswain was an enthusiastic fisherman he put out trolling lines whenever the speed of the launch permitted it. As a consequence we had many exciting moments when a big fellow struck and

Cruises Along By-Ways of the Pacific

was hauled aboard after frantic and lively efforts to escape. A fifty-pound Spanish mackerel offered sport to suit the most exacting of fishermen. The Japanese Governor was pleased to join us on one of these excursions and, as raw fish is a Japanese delicacy, our Boat-swain courteously presented the Governor with a big Spanish mackerel which he had just seen hauled in.

The evening before we sailed for the southward, the Japanese Administration tendered to the wardroom officers and myself a banquet which was held at the club house of Goror. On our arrival we found the club house beautifully decorated with flags, with the Japanese and American standards draped together over the entrance, the Stars and Stripes in the place of honor on the right. In the absence of the Governor-General, who was on a special mission in Tokio, his place at the banquet was taken by his Secretary, who delivered a most complimentary address of welcome, as did also the Governor of the Pelews, and these were immediately translated into English by Captain Fujisawa. My reply was likewise translated

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The Pelew Islands

by the Captain of the *Chikuzen Maru* for the benefit of our hosts. The good feeling of the party was apparent, and upon our indicating an interest in the characteristic products of the islands, a little collection was made up and sent aboard the *Bittern* when the Governor came to bid us good-bye the next morning.

In the sea to the southwestward of the Pelews there are a number of isolated small islands concerning which little is known. Their lack of importance commercially and politically is indicated by the fact that they have not even received a group name to characterise them, and their positions upon the chart are only approximate. Their individual names are North and South Sonsorol, Warren Hastings, Current and Lord North islands, with some alternative names given them by different navigators who have sighted them. As they are not charted with accuracy, and as an interesting scientific problem of their origin was unsettled, I had determined to pay them each a visit. So on leaving the harbor of Malakal and skirting the east coast of the southern Pelews until we had passed beyond the outermost island of Angaur,

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we squared away for Sonsoral, the northernmost, and made the landfall early the next morning. In the sailing directions which are supplied to mariners, the inhabitants of these islands are described as wild and fierce and on no account to be trusted on board a vessel short-handed. At least in so far as concerns the two islands of Sonsoral, these instructions must now be accounted as somewhat antiquated; for I had learned at Yap that O'Keefe had brought many of his army of faithful vassals from these islands, and that some of these natives had since returned.

From their position and arrangement I had been led to believe that this group of small islands which I was to visit, represented the very first stage in the formation of a range of mountains upon the floor of a coral sea, and that those which corresponded in position to the ridge of the incipient fold would belong to the rare type of raised coral islands which I had already become acquainted with in Feys of the Caroline group. On the front or outer side of this ridge there should be evidence of depression in sunken reefs wherever the coral islands

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Natives of Sonsoral landing and to the interior



Natives of Sonsoral landing and to the interior

The Pelew Islands

had formed, and the dangerous Helen's Reef with its grim wrecks suggests such an origin. I was gratified to find just these conditions as I visited the islands in succession.

At Sonsoral and Lord North Islands the natives swarmed out to the ship in well-filled canoes prepared to barter their rude fabrics and pagas in exchange for our files, knives, nails, tobacco, old clothing, and what not; and Jack was able to dispose of many a pair of greasy overalls and of numerous old shirts for interesting souvenirs. These natives weave a very fine cloth of native fibres, also excellent mats of palm-leaf, and they make rope and necklaces. Their pagas are carved from rather soft wood in somewhat crude forms and are provided with staring eyes made from mother-of-pearl.

Inasmuch as these natives out-numbered our crew, arms were ordered up on deck and two or three natives only were allowed upon the ship at any one time. They represent a primitive and quite athletic type and are clothed only in the G-string and an occasional old hat obtained from some ship that has passed near the islands. One of these natives who spoke a little

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English told me that he had known O'Keefe. Another handed the Executive Officer a little slip of paper carefully wrapped in a copy of the Saturday Evening Post of the year 1913, on which slip was neatly written these words:

S. S. Marsina
Sydney, N. S. W.

S. S. "Marsina"
Capt. Gazette
May 18, 1921.

He was able to make it understood that this slip had been taken from a bottle washed ashore on the island.

After an hour or two devoted to the natives, we squared away at nine-thirty a. m. for Current Island, which was reached about noon. Like the two islands of Sonsoral, this island is one of the rare elevated type represented by Feys in the western Carolines. Captain Bachmann made its position somewhat to the eastward of that indicated upon the chart. It appears to be higher than Sonsoral, probably not far from

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The Pelew Islands

a hundred feet at its highest point. The man in the lookout aloft called down to say that its top appeared to dish inward like a saucer.

Merir, or Warren Hastings Island is of the type of low atoll, and though apparently uninhabited, it has an especially heavy grove of trees. At Lord North Island, which is also low, no less than fourteen canoes came swarming out to the vessel for barter. While wild looking, these natives appeared to carry no weapons. The charts indicate a reef fifty-nine miles a little to the north of west of Lord North Island, and since this point would be upon the continuation of the raised arc of the Soncorals and Current Island, it seems altogether likely that there has been an island at that point. None the less with exceptional seeing conditions, with all of us scanning the horizon with our binoculars, and with a man aloft similarly equipped, we were able to find no trace of it although we steamed over or very close to its charted position. This makes it extremely probable that an island has existed at this locality and either been later sunk as a result of earth movements or else it was constructed of loose materials

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and has been subsequently washed away by the waves. We have here to do with that puzzling question of the *vigas*, those reefs and islands which have been reported by navigators, but which it has later been impossible to rediscover notwithstanding the fact that the evidence in the first instance has often been most circumstantial and reliable.

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Japanese Mandate over some Pacific islands and the Yap controversy resolved

Sources: Official document of the Council of the League of Nations, Annexes (1922); Treaties and Conventions of the United States (see Bibliography, HM20).

L1. The mandate document, dated Geneva 17 December 1920

ANNEX 1.

Mandate to Japan of the North Pacific Islands.

The Council of the League of Nations:

Whereas, by article 119 of the Treaty of Peace with Germany, signed at Versailles on June 28th, 1919, Germany renounced in favour of the Principal Allied and Associated Powers all her rights over her oversea possessions, including therein the groups of islands in the Pacific Ocean lying North of the Equator, and

Whereas the Principal Allied and Associated Powers agreed that in accordance with article 22, Part I (Covenant of the League of Nations) of the said Treaty a mandate should be conferred upon His Majesty the Emperor of Japan to administer the said islands and have proposed that the mandate should be formulated in the following form; and

Whereas His Majesty the Emperor of Japan has agreed to accept the mandate in respect of the said islands and has undertaken to exercise it on behalf of the League of Nations in accordance with the following provisions; and

Whereas, by the afore mentioned article 22, paragraph 8, it is provided that the degree of authority, control or administration to be exercised by the Mandatory, not having been previously agreed upon by the members of the League, shall be explicitly defined by the Council of the League of Nations;

Confirming the said Mandate, defines its terms as follows:

Article 1.

The islands over which a mandate is conferred upon His Majesty the Emperor of Japan, (hereinafter called the Mandatory) comprise all the former German Islands situated in the Pacific Ocean and lying North of the Equator.

Article 2.

The Mandatory shall have full power of administration and legislation over the territory subject to the present Mandate as an integral portion of the Empire of Japan, and may apply the laws of the Empire of Japan to the territory, subject to such local modifications as circumstances may require.

The mandatory shall promote to the utmost the material and moral well-being and the social progress of the inhabitants of the territory subject to the present Mandate.

Article 3.

The Mandatory shall see that the slave trade is prohibited and that no forced labour is permitted, except for essential public works and services, and then only for adequate remuneration.

The mandatory shall also see that the traffic in arms and ammunition is controlled in accordance with principles analogous to those laid down in the convention relating to the control of the arms traffic, signed on September 10th, 1919, or in any convention amending same.

The supply of intoxicating spirits and beverages to the natives shall be prohibited.

Article 4.

The military training of the natives, otherwise than for purposes of internal police and the local defense of the territory shall be prohibited. Furthermore no military or naval bases shall be established or fortifications erected in the territory.

Article 5.

Subject to the provisions of any local law for the maintenance of public order and public morals, the Mandatory shall ensure in the territory freedom of conscience and the free exercise of all forms of worship and shall allow all missionaries, nationals of any State member of the League of Nations, to enter into, travel and reside in the territory for the purpose of prosecuting their calling.

Article 6.

The Mandatory shall make to the Council of the League of Nations an annual report to the satisfaction of the Council, containing full information with regard to the territory, and indicating the measures taken to carry out the obligations assumed under articles 2, 3, 4 and 5.

Article 7.

The consent of the Council of the League of Nations is required for any modification of the terms of the present mandate.

The Mandatory agrees that, if any dispute whatever should arise between the Mandatory and another Member of the League of Nations relating to the interpretation or

the application of the provisions of the Mandate, such dispute, if it cannot be settled by negotiation shall be submitted to the Permanent Court of International Justice, provided for by article 14 of the Covenant of the League of Nations.

The present declaration shall be deposited in the archives of the League of Nations.

Certified copies of it shall be forwarded by the Secretary-General of the League of Nations to all Powers signatories of the Treaty of Peace with Germany.

Made at Geneva the 17th day of December, 1920.

L2. Treaty between the United States and Japan

ANNEX II.

Treaty between the UNITED STATES and JAPAN¹ regarding the rights of the two governments and their respective nationals in former German islands in the Pacific Ocean North of the Equator, and in particular the island of Yap.

Signed at Washington February 11, 1922.

Ratification advised by the Senate, March 1, 1922.

Ratified by the President, June 2, 1922.

Ratified by Japan, June 23, 1922.

Ratifications exchanged at Washington July 13, 1922.

Proclaimed, July 13, 1922 by the President of the United States of America.

A Proclamation.

Whereas a convention between the United States of America and Japan with regard to the rights of the two governments and their respective nationals in the former German islands in the Pacific Ocean, lying North of the Equator, in particular the island of Yap, was concluded and signed by their respective plenipotentiaries at Washington, on the eleventh of February, one thousand nine hundred and twenty two, the original of which convention is word for word as follows:

The United States of America and Japan.

Considering that by article 119 of the Treaty of Versailles signed on June 28th, 1919, Germany renounced to the Powers described in that treaty as the Principal Allied and Associated Powers, to wit, the United States of America, the British Empire, France, Italy and Japan, all her rights and titles over her overseas possessions:

Considering that the benefits, accounting to the United States under the aforesaid article 119 of the treaty of Versailles were confirmed by the treaty between the United

¹ de Martens, Nouveau Recueil Général, III^e services, vol XII, p. 841.

States and Germany, signed on August 25, 1921, to restore friendly relations between the two nations;

Considering that the said four Powers, to wit, the British Empire, France, Italy and Japan, have agreed to confer upon His Majesty the Emperor of Japan a mandate, pursuant to the treaty of Versailles, to administer the groups of the German islands in the Pacific Ocean, lying north of the Equator, in accordance with the following provisions (follows the text of the mandate).

Considering that the United States did not ratify the treaty of Versailles and did not participate in the agreement respecting the aforesaid mandate;

Desiring to reach a definite understanding with regard to the rights of the two Governments and their respective nationals in the aforesaid islands, and in particular the island of Yap, have resolved to conclude a convention for that purpose and to that end have named as their plenipotentiaries:

The President of the United States of America: Charles Evans Hughes, Secretary of State of the United States, and His Majesty the Emperor of Japan: Baron Kyuro Shidehara, His Majesty's Ambassador Extraordinary and Plenipotentiary at Washington;

Who, after having communicated to each other their respective full powers, found to be in good and due form, have agreed as follows:

Article 1.

Subject to the provisions of the present convention, the United States consents to the administration by Japan, pursuant to the aforesaid mandate, of all the former German Islands in the Pacific Ocean, lying North of the Equator.

Article 2.

The United States and its nationals shall receive all the benefits of the engagements of Japan, defined in articles 3, 4 and 5 of the aforesaid Mandate, notwithstanding the fact that the United States is no member of the League of Nations.

It is further agreed between the High Contracting Parties as follows:

(1) Japan shall ensure in the islands complete freedom of conscience and the free exercise of all forms of worship which are consonant with public order and morality; American missionaries of all such religions shall be free to enter the islands and to travel and reside therein, to acquire and possess property, to erect religious buildings and to open schools throughout the islands; it being understood, however, that Japan shall have the right to exercise such control as may be necessary for maintenance of public order and good government and to take all measures required for such control.

(2) Vested American property rights in the mandated islands shall be respected and in no way impaired;

(3) Existing treaties between the United States and Japan shall be applicable to the mandated Islands;

(4) Japan will address to the United States a duplicate of the annual report on the administration of the Mandate to be made by Japan to the Council of the League of Nations;

(5) Nothing contained in the present convention shall be affected by any modification which may be made in the terms of the mandate as recited in the convention, unless such modification shall have been expressly assented to by the United States.¹

Article 3.

The United States and its nationals shall have free access to the island of Yap on a footing of equality with Japan or any other nation and their respective nationals in all that relates to the landing and operation of the existing Yap-Guam cable or of any cable which may hereafter be laid or operated by the United States or its nationals with the island of Yap.

The rights and privileges embraced by the preceding paragraph shall also be accorded to the Government of the United States and its nationals with respect to radio-telegraphic communication; provided however that so long as the Government of Japan shall maintain on the island of Yap an adequate radio-telegraphic station, cooperating effectively with the cables and with other radio-stations on ships or on shore, without discriminatory exactions or preferences, the exercise of the right to establish radio-telegraphic stations on the island by the United States or its nationals shall be suspended.

Article 4.

In connection with the rights embraced by article 3, specific rights, privileges and exemptions, in so far as they relate to electrical communications, shall be enjoyed in the island of Yap by the United States and its nationals in terms as follows:

(1) Nationals of the United States shall have the unrestricted right to reside in the island and the United States and its nationals shall have the right to acquire and hold on a footing of entire equality with Japan, or any other nation or their respective nationals, all kinds of property and interests both personal and real, including land, buildings, residences, offices, works and appurtenances.

(2) Nationals of the United States shall not be obliged to obtain any permit or licence in order to be entitled to land and operate cables on the island, or to establish radio-telegraphic service, subject to the provisions of article 3, or to enjoy any of the rights and privileges embraced by this article and by article 3.

(3) No censorship or supervision shall be exercised over cable or radio messages or operations.

(4) Nationals of the United States shall have complete freedom of entry and exit in the island for their persons and property.

(5) No taxes, port, harbour or landing charges or exactions of any nature whatsoever, shall be levied either with respect to the operation of cables or radio-stations, or with respect to property, persons or vessels.

(6) No discriminatory police regulations shall be enforced.

¹ Ed. note: Strange to say, a country that is not a member of the League wanting to control its decisions by putting pressure on another country that is a member of it. It was like trying to get the benefits of membership without paying the corresponding dues.

(7) The Government of Japan will exercise its power of expropriation in the island to secure to the United States or its nationals needed property and facilities for the purpose of electrical communications if such property or facilities cannot otherwise be obtained.

It is understood that the location and the area of land so to be expropriated shall be arranged between the two Governments according to the requirements of each case. Property of the United States or of its nationals and facilities for the purpose of electrical communication shall not be subject to expropriation.

Article 5.

The present convention shall be ratified by the High Contracting Parties in accordance with their respective constitutions.

The ratifications of this convention shall be exchanged in Washington as soon as practicable and it shall take effect on the date of the exchange of the ratifications.

In witness whereof, the respective plenipotentiaries have signed this convention and have hereunto affixed their seals.

Done in duplicate at the City of Washington this eleventh day of February, one thousand nine hundred and twenty two.

Charles Evans Hughes (seal)

K. Shidehara (seal)

And whereas the said convention, has been duly ratified on both parts, and the ratifications of the two Governments were exchanged in the city of Washington, on the thirteenth day of July, one thousand nine hundred and twenty two;

Now, therefore, be it known that I, Warren G. Harding, President of the United States of America, have caused the said convention to be made public, to the end that the same and every article and clause thereof may be observed and fulfilled with good faith by the United States and the citizens thereof.

In testimony whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this thirteenth day of July, in the year of our Lord one thousand nine hundred and twenty two, and of the independence of the United States the one hundred and forty-seventh.

Warren G. Harding.

By the President,
Charles Evans Hughes
Secretary of State

L3. ANNEX III.

Japanese Embassy.

Washington, February 11, 1922.

Sir,

In proceeding this day to the signature of the convention between Japan and the United States with respect to the islands under Japan's mandate, situated in the Pacific Ocean and lying north of the Equator, I have the honour to assure you, under authorization of my Government, that the usual comity [sic] will be extended to nationals and vessels of the United States in visiting the harbours and waters of those islands.

Accept, Sir, the renewed assurance of my highest consideration.

K. Shidehara

[To] Honorable Charles E. Hughes
Secretary of State.

Documents 1921M

British Mandate given by the League of Nations over Nauru

Source: Appendices to Report on Nauru, 1928.

M1. Mandate for Nauru

MANDATE FOR NAURU.

The Council of the League of Nations.

Whereas, by Article 119 of the Treaty of Peace with Germany, signed at Versailles on June 28th, 1919, Germany renounced in favour of the Principal Allied and Associated Powers all her rights over her overseas possessions, including therein Nauru; and

Whereas the Principal Allied and Associated Powers agreed that, in accordance with Article 22, Part I. (Covenant of the League of Nations) of the said Treaty, a Mandate should be conferred upon His Britannic Majesty to administer Nauru, and have proposed that the Mandate should be formulated in the following terms; and

Whereas, by the aforementioned Article 22, paragraph 8, it is provided that the degree of authority, control or administration to be exercised by the Mandatory not having been previously agreed upon by the Members of the League, shall be explicitly defined by the Council of the League of Nations:

Confirming the said Mandate, defines its terms as follows:—

Article 1.

The territory over which a Mandate is conferred upon His Britannic Majesty (hereinafter called the Mandatory) is the former German island of Nauru (Pleasant Island, situated in about 167° longitude East and 0°25' latitude South).

Article 2.

The Mandatory shall have full power of administration and legislation over the territory subject to the present Mandate as an integral portion of his territory.

The Mandatory shall promote to the utmost the material and moral well-being and the social progress of the inhabitants of the territory subject to the present Mandate.

Article 3.

The Mandatory shall see that the slave trade is prohibited and that no forced labour is permitted, except for essential public works and services, and then only for adequate remuneration.

The Mandatory shall also see that the traffic in arms and ammunition is controlled in accordance with principles analogous to those laid down in the Convention relating to the control of the arms traffic, signed on September 10th, 1919, or in any convention amending the same.

The supply of intoxicating spirits and beverages to the natives shall be prohibited.

Article 4.

The military training of the natives, otherwise than for purposes of internal police and the local defence of the territory, shall be prohibited. Furthermore, no military or naval bases shall be established or fortifications erected in the territory.

Article 5.

Subject to the provisions of any local law for the maintenance of public order and public morals, the Mandatory shall ensure in the territory freedom of conscience and the free exercise of all forms of worship, and shall allow all missionaries, nationals of any State Member of the League of Nations, to enter into, travel and reside in the territory for the purpose of prosecuting their calling.

Article 6.

The Mandatory shall make to the Council of the League of Nations an annual report to the satisfaction of the Council, containing full information with regard to the territory, and indicating the measures taken to carry out the obligations assumed under Articles 2, 3, 4 and 5.

Article 7.

The consent of the Council of the League of Nations is required for any modification of the terms of the present Mandate.

The Mandatory agrees that, if any dispute whatever should arise between the Mandatory and another Member of the League of Nations relating to the interpretation or the application of the provisions of the Mandate, such dispute, if it cannot be settled by negotiation, shall be submitted to the Permanent Court of International Justice provided for by Articles 14 of the Covenant of the League of Nations.

The present Declaration shall be deposited in the archives of the League of Nations. Certified copies shall be forwarded by the Secretary-General of the League of Nations to all Powers Signatories of the Treaty of Peace with Germany.

Made at Geneva, the 17th day of December, 1920.

Certified true copy,

Eric Drummond, Secretary-General.

M2. Agreement between His Majest's Government in London, His Majesty's Government of the Commonwealth of Australia, and His Majesty's Government of the Dominion of New Zealand.

Whereas a Mandate for the administration of the Island of Nauru has been conferred by the Allied and Associated Powers upon the British Empire, and such Mandate will come into operation on the coming into force of the Treaty of Peace with Germany; and

Whereas it is necessary to make provision for the exercise of the said Mandate and for the mining of the phosphate deposits on the said Island;

Now, therefore, His Majesty's Government in London, His Majesty's Government of the Commonwealth of Australia, and His Majesty's Government of the Dominion of New Zealand, do hereby agree as follows:—

Article 1.

The Administration of the Island shall be vested in an Administrator.

The first Administrator shall be appointed for a term of five years by the Australian Government; and thereafter the Administrator shall be appointed in such manner as the three Governments decide.

The Administrator shall have power to make Ordinances for the peace, order, and good government of the Island, subject to the terms of this agreement, and particularly (but so as not to limit the generality of the foregoing provisions of this Article) to provide for the education of children on the Island, to establish and maintain the necessary police force, and to establish and appoint courts and magistrates with civil and criminal jurisdiction.

Article 2.

All the expenses of the administration (including the remuneration of the Administrator and of the Commissioners so far as they are not met by other revenue, shall be defrayed out of the proceeds of the sales of the phosphates.

Article 3.

There shall be a Board of Commissioners, comprising three members, one to be appointed by each of the Governments who are parties to this Agreement.

Article 4.

Each of the Commissioners shall hold office during the pleasure of the Government by which he is appointed.

Article 5.

The three Government, or if they are unable to agree a majority of them shall fix the remuneration of the Commissioners.

Article 6.

The title to the phosphate deposits on the Island of Nauru, and to all land, buildings, plant and equipment on the Island used in connexion with the working of the deposits, shall be vested in the Commissioners.

Article 7.

Any right, title, or interest which the Pacific Phosphate Company or any person may have in the said deposits, land, buildings, plant and equipment (so far as such right, title and interest is not dealt with by the Treaty of Peace) shall be converted into a claim for compensation at a fair valuation.

Article 8.

The amount of the said compensation shall be contributed by the Governments of the United Kingdom, the Commonwealth of Australia, and the Dominion of New Zealand in proportions to be mutually agreed upon, or in the event of their failing to agree within three months of this Agreement coming into force, then in the same proportions as the first allotment of phosphates under Article 14 of this Agreement. Any other capital necessary for working expenses shall be contributed by the three Governments in the same proportions.

Article 9.

The deposits shall be worked and sold under the direction, management, and control of the Commissioners, subject to the terms of this Agreement.

It shall be the duty of the Commissioners to dispose of the phosphates for the purpose of the agricultural requirements of the United Kingdom, Australia and New Zealand, so far as those requirements extend.

Article 10.

The Commonwealth shall not, except with the unanimous consent of the three Commissioners, sell or supply any phosphates to, or for shipment to, any country or place other than the United Kingdom, Australia or New Zealand.

Article 11.

Phosphates shall be supplied to the United Kingdom, Australia and New Zealand at the same f.o.b. price, to be fixed by the Commissioners on a basis which will cover working expenses, cost of management, contribution to administrative expenses, interest on capital, a sinking fund for the redemption of capital and for other purposes unanimously agreed on by the Commissioners and other charges.

Any phosphates not required by the three Governments may be sold by the Commissioners at the best price obtainable.

Article 12.

All expenses, costs, and charges shall be debited against receipts; and if by reason of sales to countries other than the United Kingdom, Australia or New Zealand, or by other means or circumstances, any surplus funds are accumulated, they shall be credited by the Commissioners to the three Governments in the proportion in which the three Governments have contributed under Article 8 of this Agreement, and held by the Commissioners in trust for the three Governments to such uses as those Governments may direct, or if so directed by the Government for which they are held shall be paid over to that Government.

Article 13.

There shall be no interference by any of the three Governments with the direction, management, or control of the business of working, shipping, or selling the phosphates, and each of the three Governments binds itself not to do or to permit any act or thing contrary to or inconsistent with the terms and purposes of this Agreement.

Article 14.

Until the re-adjustment hereinafter mentioned, each of the three Governments shall be entitled to an allotment of the following proportions of the phosphates produced or estimated to be produced in each year, namely:

United Kingdom ... 42 per cent.

Australia 42 per cent.

New Zealand 16 per cent.

Provided that such allotment shall be for home consumption for agricultural purposes in the country of allotment, and not for export.

At the expiration of the period of five years from the coming into force of this Agreement, and every five years thereafter, the basis of allotment shall be re-adjusted in accordance with the actual requirements of each country.

If in any year any of the three Governments does not require any portion of its allotment, the other Governments shall be entitled, so far as their requirements for home consumption extend, to have that portion allotted among themselves in the proportions of the percentages to which they are entitled as above.

Where any proportion of the allotment of one of the Governments is not taken up by that Government, that Government shall, when the phosphates are sold, be credited with the amount of the cost price as fixed by the Commissioners under the first paragraph of Article 11; but if such phosphates are sold to a purchaser other than one of the Governments, any profit above the said cost price shall be carried to the surplus fund mentioned in Article 12.

Article 15.

The Agreement shall come into force on its ratification by the Parliaments of the three countries.

Dated this second day of July, in the year of our Lord One thousand nine hundred and nineteen.

Signed by the Right Honorable David Lloyd George for and on behalf of his Majesty's Government in London in the presence of— Ernest Evans.

D. LLOYD GEORGE.

Signed by the Right Honorable William Morris Hughes for and on behalf of the Government of the Commonwealth of Australia, in the presence of— R. R. Garran.

W. M. HUGHES.

Signed by the Right Honorable William Ferguson Massey for and on behalf of the Government of the Dominion of New Zealand, in the presence of— R. R. Garran.

W. F. MASSEY.

**M3. Supplementary agreement concerning Nauru dated
30th May, 1923**

**Agreement between His Majesty's Government in London, His
Majesty's Government of the Commonwealth of Australia and His
Majesty's Government of the Dominion of New Zealand.**

WHEREAS a Mandate for the administration of the Island of Nauru has been conferred upon His Majesty:

AND WHEREAS by an agreement dated the second day of July, 1919, between His Majesty's Government in London, the Government of the Commonwealth of Australia and the Government of the Dominion of New Zealand (hereinafter called the "Contracting Governments") it is among other things provided that—

"ARTICLE 1.

The Administration of the Island shall be vested in an Administrator.

The first Administrator shall be appointed for a term of five years by the Australian Government, and thereafter the Administrator shall be appointed in such a manner as the three Governments decide.

The Administrator shall have power to make Ordinances for the peace, order and good government of the Island subject to the terms of this Agreement and particular-

ly (but so as not to limit the generality of the foregoing provisions of this Article) to provide for the education of children on the island, to establish and maintain the necessary police force and to establish and appoint courts and magistrates with civil and criminal jurisdiction.

AND WHEREAS the Government of the Commonwealth of Australia have appointed Brigadier-General Thomas Griffiths, C.M.G., C.B.E., D.S.O., to be the first Administrator:

AND WHEREAS it is expedient to make further provision for the good government of the Island under the terms of the Mandate and of the Treaty of Peace with Germany subject to the terms of the Agreement aforesaid:

IT IS HEREBY FURTHER AGREED between the three Governments as follows:—

1. All Ordinances made by the Administrator shall be subject to confirmation or disallowance in the name of His Majesty, whose pleasure in respect of such confirmation or disallowance shall be signified by one of His Majesty's Principal Secretaries of State, or by the Governor-General of the Commonwealth of Australia acting on the advice of the Federal Executive Council of the Commonwealth, or by the Governor-General of the Dominion of New Zealand acting on the advice of the Executive Council of the Dominion, according as the Administrator shall have been appointed by His Majesty's Government in London, or by the Government of the Commonwealth of Australia, or by the Government of the Dominion of New Zealand, as the case may be.

2. The Administrator shall conform to such instructions as he shall from time to time receive from the Contracting Government by which he has been appointed.

3. Copies of all Ordinances, proclamations and regulations made by the Administrator shall be forwarded by him to the Contracting Government by which he has been appointed, for confirmation or disallowance, and to the two other Contracting Governments for their information; and the Administrator shall supply through the Contracting Government by which he has been appointed such other information regarding the administration of the Island as other of the other Contracting Governments shall require.

4. All such reports as are required to be rendered to the Council of the League of Nations in virtue of Article 22 of the aforesaid Treaty of Peace or otherwise shall be transmitted by the Administrator through the Contracting Government by which he has been appointed to His Majesty's Government in London for presentation to the Council on behalf of the British Empire as Mandatory.

Dated this 30th day of May in the year of Our Lord One thousand nine hundred and twenty-three.

Signed by His Grace the Duke of Devonshire for and on behalf of His Majesty's Government in London, in the presence of— W. C. Hankinson.

DEVONSHIRE

Signed by the Right Honorable Sir Joseph Cook for and on behalf of the Government of the Commonwealth of Australia, in the presence of— O. C. W. Fureman.

JOSEPH COOK.

Signed by Colonel the Honorable Sir James Allen for and on behalf of the Government of the Dominion of New Zealand, in the presence of— C. Knowles.

JAMES ALLEN.

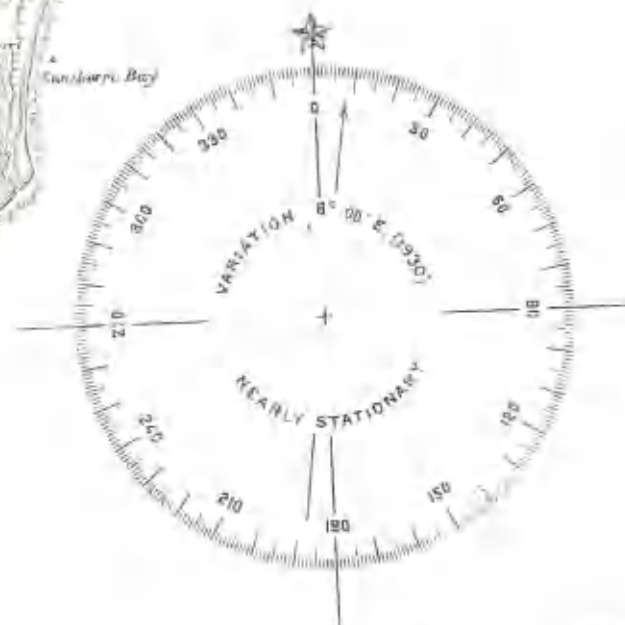
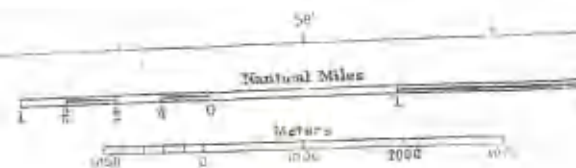
NAURU ISLAND

From an Australian plan, 1921

Radio Station, Lat. $0^{\circ}32'00''$ S. Long. $167^{\circ}55'00''$ E. (approx.)

H. W. K. & C. 2 h. 30 m. Rise of tide $\frac{1}{2}$ ft.

Natural Scale 1 : 50,000



Document 1922A

**Report on the administration of Nauru for the
year 1922**

Source: 1923 (Second Session). The Parliament of the Commonwealth of Australia, Department of Territories. Prepared by the Administrator for submission to the League of Nations. Printed by Albert J. Mullett, Government Printer for the State of Victoria, July 1923.

[Attached]

REPORT ON THE ADMINISTRATION OF NAURU DURING THE YEAR 1922.

DESCRIPTION.

Nauru is a circular atoll of approximately 12 miles in circumference, surrounded by a reef, bare at low water. On the seaward side the reef dips abruptly into deep water. There is no anchorage adjacent to the Island. On the landward side of the reef there is a sandy beach interspersed here and there by coral pinnacles. From this sandy beach the ground rises gradually to about 10 feet above sea-level to a coral cliff which extends round the Island and rises more or less abruptly to a height of from 40 feet to 60 feet. At the top of this cliff is an extensive plateau bearing phosphate of a high grade, the mining rights of which are vested in the British Phosphate Commission.

It is chiefly on the fertile section of land between the sandy beach and the coral cliff that the natives have established themselves, and from which they obtain the necessary food for themselves and their families.

With the exception of a small fringe round a shallow lagoon about a mile inland, the plateau which contains the phosphate deposits contains very few food trees, and no inhabitants.

A map is attached which will show clearly—

- (a) the phosphate bearing land—uninhabited, and practically non-food producing;
- (b) the non-phosphate bearing land—inhabited and food producing; and
- (c) the area of phosphate bearing land—already worked and now being worked.

There is ample room on (b) for a much larger population and for the extension of food bearing trees to support a much larger population.

(1) The approximate total area of the Island is	5396.3 acres
(2) Approximate total area of phosphate bearing lands	4216.5 acres
(3) Phosphate lands held by British Phosphate Commission under mining leases	147.93 acres
(4) Phosphate lands held by British Phosphate Commission worked or partly worked, included in (3)	89.06 acres

The Island is situated in longitude 166 degrees east and is 26 miles south of the Equator.

HISTORY.

On the 1st October, 1888, the German warship *Eber* arrived at the Island, and the following day formally hoisted the German flag and proclaimed the Island as German Territory. Subsequently, for administrative purposes, it was treated as if it formed one of the Marshall Islands Group (German), and remained under the control of that administration until its surrender to the Australian Forces in 1914.

The Island was included in the Cession of Colonies made by Germany in 1919 to the Allied and Associated Powers, whose representatives agreed that a Mandate over it should be given to His Majesty the King of Great Britain.

On the 2nd July, 1919, the British, Australian, and New Zealand Governments agreed that the administration of the Island should be vested in an Administrator, and that the first Administrator should be appointed for a term of five years by the Australian Government, and thereafter the Administrator was to be appointed in such manner as the three Governments decided.

The first Administrator was appointed by the Australian Government and assumed duty in June, 1921.

Perhaps the only claim of the Island to importance is the phosphate deposits which were discovered in 1900; and it may be as well to relate, briefly, the history of the working of these deposits.

In 1888 the Imperial German Government granted to the Jaluit Gesellschaft (a German company) the exclusive right to exploit the guano (phosphate) deposits existing in the Marshall Island Protectorate. This agreement was confirmed in 1905 and continued for a period of 94 years from the 1st April, 1906. Nauru formed a part of the Marshall Island Protectorate, and in 1905 the Jaluit Gesellschaft, with the approval of the Imperial German Government, transferred

REPORT ON NAURU, 1922.

the exercise of their right to exploit the phosphate deposits of Nauru to the Pacific Phosphate Company, a company registered in Great Britain. Under this agreement, the Pacific Phosphate Company in 1906 commenced to work the phosphate deposits of Nauru. In addition to the Nauru deposits, the company had obtained also a concession to work the deposits on Ocean Island, an adjacent island belonging to Great Britain. The interests of the company in the phosphate deposits of these two islands were in 1919 purchased by the British, Australian, and New Zealand Governments. These Governments, in turn, vested their interests in the deposits in three Commissioners. The functions of the Commissioners, so far as Nauru is concerned, are limited to the business connected with the phosphate deposits. The Administrator alone is charged with the responsibility for all matters pertaining to the government, moral and social welfare, labour conditions, &c., of all on the Island—the British Phosphate Commission being treated, from a Government point of view, as if it were a private company.

The Administrator has all the powers of government, administrative, legislative, and judicial, in the Island, and all expenses of administration are met from local revenue.

When the German New Guinea Possessions were surrendered to the Australian Forces, it was agreed that local laws and customs should be continued, as far as practicable, and it was not until the 23rd September, 1922, that these were repealed in Nauru and new laws substituted (see Ordinances Nos. 8 to 15 of 1922, pp. 22-28 below).

After the foregoing introduction it is proposed, for easy reference, to deal with all further matters in the order in which they are shown in the Questionnaire* for "C" Mandates dated Geneva, 12th October, 1921.

I. Slavery.

- (a) 1. *What measures are being taken with a view to insuring the suppression of the slave trade?*
2. *What results have been obtained?*
- (b) 1. *Is slavery recognised legally?*
2. *Does domestic or other slavery still exist? Give statistics.*
3. *What are the principal causes of slavery (gambling, drink, &c.)?*
4. *Is the pledging of a person recognised legally?*
5. *Under what conditions can a slave get his freedom?*
6. *What measures have been taken, or are being taken, to provide for the emancipation of slaves and to put an end to all slavery, domestic or otherwise?*
7. *Is there any time limit fixed for the emancipation of slaves?*
If in the affirmative—how long is the period?

(a) 1.—Slavery does not exist on the Island. There is, therefore, no necessity to take any steps to insure its suppression.

(b) 1-7.—Slavery is not recognised legally.

II. Labour.

- (a) 1. *Have measures been taken to insure, in accordance with Part XIII. of the Treaty of Versailles, the taking into consideration of conventions or recommendations of International Labour Conferences?*
2. *Are these conventions or recommendations being carried into effect?*
3. *By what other provisions is free labour protected?*
- (b) 1. *What are the measures intended to insure the prohibition of forced labour for purposes other than essential public works and services and what are the effective results of these measures?*
2. *For what public works and services is forced native labour required? How is this regulated?*
3. *Are there any other forms of forced labour, such as labour in lieu of taxation, maintenance of highways, &c.? If in the affirmative, how are these regulated?*
- (c) 1. *How is the recruiting of labour required by private enterprise organized and regulated? Does the Administration participate in this recruiting?*

REPORT ON NAURU, 1922.

2. Does the Administration allow recruiting in the mandated area of labour for another territory? If so, under what conditions?
3. Is there any system of indentured (Chinese or other) labour in the Territory? If so, what are the conditions of indenture, and what steps are being taken to provide for the moral and material well-being of the natives of the Territory, vis-à-vis the indentured labourers?
4. What compulsory and disciplinary measures are authorized with respect to native labour?
5. What powers has the Administration for controlling labour contracts in order to insure their loyal fulfilment both on the part of employer and employed, and what powers does it possess to prevent any abuses in this respect?

(a) 1-3. The development of the Island natives is in its infancy, and in consequence the time is not yet ripe for adopting *in toto* the conventions and recommendations of the International Labour Conferences, which are generally intended to apply to more highly civilized communities. The recommendations, however, will be carefully considered, as they are from time to time received, with a view to adopting those parts which can reasonably be applied.

(b) 1-2.—No particular legislation has been made to insure the prohibition of forced labour, but forced labour for any purpose, even public works and services, is not permitted—all labour for such work is voluntary, and paid for at usual market rates—all persons, however, are required to maintain their lands and houses in a clean and sanitary condition, and owners of land through which a road passes are required to keep such road in a reasonably efficient condition.

(b) 3.—There is no form of forced labour in lieu of taxation.

(c) 1.—The recruiting of Nauruan native labour is not practised; generally speaking, the men are employed by the day, week, or month, as the case may be—if any written agreement or contract is entered into it is subject to the approval of the Administration.

(c) 2.—Recruiting in Nauru for another territory is not permitted.

(c) 3.—The principal industry in Nauru is the raising and export of phosphate rock. The Nauruan natives, generally speaking, do not care for this or any other kind of sustained work, although some few of them are, from time to time, casually employed in work connected with the shipping of phosphates.

The labour, other than European, from other countries at present employed on the Island, is:—

Chinese	578
Kanakas (natives of South Sea Islands, other than Nauru)	253*

The number of indentured labourers who came to the island during the year was 356 (of whom 288 were Chinese); the number who left the island was 391 (of whom 216 were Chinese).

All labourers are employed under agreement voluntarily entered into on the Island, the maximum period of which is limited to 3 years; the agreement, rates of pay, hours of work, conditions of labour, and living, are subject to the approval of the Administrator, who is responsible that the conditions are fair and reasonable to the labourer (see *Chinese and Native Labour Ordinance 1922*, pp. 30-32 below)† and who from time to time makes inspections to insure that the conditions are complied with. Chinese and Kanakas have been employed on the Island in comparatively large numbers for many years; there has never been any trouble between them and the Nauruan natives; on the contrary, the Nauruans welcome them, as they constitute a market to whom they (the Nauruans) can dispose of their surplus pigs, fish, coconuts, fowls, &c., at remunerative prices. The Chinese are well-behaved, clean, and industrious. During the year £9,213, savings from wages, was remitted to China on their behalf.

The intercourse between the imported labourers and local natives is very limited. After 9 o'clock each evening and before 5 o'clock each morning, the movements of imported labourers and Nauruans are restricted to the districts in which they respectively reside (*Movements of Natives Ordinance 1921*); at other times there is no restriction.

The death rate among the Chinese labourers during the year was at the rate of about five per 1,000.

* Includes 141 natives of New Guinea.

† Until the making of this Ordinance the former German law regulating these matters remained in force, and the Administrator exercised control from time to time over the terms of the contracts proposed to be entered into by labourers and over the conditions of their employment.

REPORT ON NAURU, 1922.

(c) 4.—A labourer who has entered into a contract of service, and who neglects, without reasonable cause, to perform any work which, under the contract, it is his duty to perform, may be fined by the competent Court a sum not exceeding Twenty pounds, or in default of payment may be sentenced to imprisonment not exceeding three months. (*Chinese and Native Labour Ordinance 1922*, ss. 8, 49).

Natives employed under contract or written agreement for a specified period who are habitually idle or absent themselves or desert from work without reasonable cause, or feign disease with the object of shirking work, are liable to be fined by the competent Court a sum not exceeding £5 or imprisoned for a term not exceeding six months.—(*Native Regulations 1922*, s. 1, p. 29 below).

Native labourers, in common with other natives, are subject to the restriction as to being abroad at night contained in the *Movements of Natives Ordinance 1921*.

(c) 5.—The *Chinese and Native Labour Ordinance 1922* (see pp. 30-32) contains many provisions for controlling labour contracts and for preventing abuses. These powers have been found, hitherto, to be sufficient. If they are found to be inadequate, additional powers will be taken by Ordinance.

III. Arms Traffic.

1. What measures are being adopted to control the traffic in arms and ammunition? What are the statistics relating to imports of arms and ammunition of different categories?

1.—It is an offence punishable by a fine of £200, or imprisonment for two years, for any person to supply any native, either directly or indirectly, with any firearm or ammunition, and it is also an offence for a native to have in his possession any firearm or ammunition (*Arms, Liquor and Opium Prohibition Ordinance 1921*, ss. 4, 5). The importation of arms and ammunition, except by the special approval of the Administrator, is prohibited (*Customs Tariff Amendment Ordinance 1922*, p. 19 below).

All persons are required to obtain a permit (licence), renewable on the 1st January of each year, to keep firearms (*Licences Ordinance 1922*, s. 12, p. 26 below). No permits have been issued to natives.

The number of firearms licensed for the year 1922 was 25, and the importation of ammunition for the year was nil.

IV. Trade and Manufacture of Alcohol and Drugs.

1. What steps are being taken to assure the prohibition of abuses of the liquor traffic?
2. How is the campaign against alcoholism organized?
3. What are the effects of these measures (statistics relative to the import and to the local manufacture of alcoholic liquors, &c.)?
4. What are the countries of origin of alcoholic liquor, other than wine and beer, imported into the Territory?
5. What measures have been taken to assure the prohibition or regulation of the importation, production, and consumption of dangerous drugs?

1.—It is an offence, punishable by a fine of £200, or imprisonment for two years, for any person to supply a native with intoxicating liquor of any kind.

It is also an offence for a native to have in his possession intoxicating liquor of any kind.

2.—No special campaign against alcoholism has been organized other than the publication and rigid enforcement of the order prohibiting the supply of intoxicants to natives.

During the year now under review, two natives were convicted of drunkenness, but in this case the intoxicant was coconut toddy (the fermented juice of the coconut tree).

3 and 4.—Statistics—Relative to imports of alcoholic liquors during the year ended 31st December, 1922:—

Imports of Intoxicating Liquors twelve months ending 31st December, 1922.

			Country of Origin.
Beer ..	..	41,952 bottles (qts.)	Australia
Stout ..	..	336 " "	Australia
Whisky ..	..	204 " "	Great Britain
Gin ..	..	24 " "	Great Britain
Liqueur ..	..	12 " "	France
Wines ..	..	1,224 " "	Australia
Cider ..	..	576 " "	Australia

REPORT ON NAURU, 1922.

There is no local manufacture of alcoholic liquors.

No permits have been granted to natives to be in possession of alcoholic liquor.

5.—The importation is prohibited of:—

opium, morphine, cocaine and heroin;

salts of morphine;

salts of cocaine;

salts and preparations of heroin which contain more than 0.1 per cent. of heroin;

of all preparations (official and non-official, including remedies which are advertised as anti-opium remedies) which contain more than 0.2 per cent. of morphine, or more than 0.1 per cent. of cocaine; and of all new derivatives of morphine or of cocaine, or their respective salts, and every other alkaloid of which opium may be shown by scientific research generally recognised to be liable to similar abuse and productive of like ill-effects, unless imported by persons licensed by the Administrator. (*Importation of Opium, Morphine, Cocaine and Heroin Ordinance 1922*, pp. 32-33 below).

Licences are issued only to registered medical practitioners, and provided the goods are imported for medicinal purposes only. Only one such licence has been issued.

Records of how the drugs are disposed of are required to be kept, and these records are subject to inspection from time to time by Administration officials.

V. Liberty of Conscience.

1. What measures are being taken to guarantee liberty of conscience and religion?

2. What restrictions have been laid down for the maintenance of public order and morality?

3. Is there free exercise of religious worship and instruction?

4. If not, what restrictions are there to limit such exercises?

5. What are the results of such restrictions?

1.—No measures have been taken to guarantee liberty of conscience and religion—the fact is so undisputed that any special legislation in this direction seems unnecessary—and there are no restrictions whatever on the liberty of conscience and religion of the Nauruans and other residents of the Island.

2.—No restrictions with regard to liberty of conscience and religion have been found necessary for the maintenance of public order and morality.

3, 4, and 5.—It has not been found necessary to place any restriction on the free exercise of religious worship and instruction.

General.—The Missions on the Island are:—

(a) The London Missionary Society (Protestant), whose staff consists of one native pastor (a Nauruan native).

(b) The Sacred Heart Mission (Catholic), whose staff consists of one European missionary (a French citizen), who has been on the Island for many years, and has a thorough knowledge of the Nauruan character and language.

The following shows the number of adherents (Nauruans) of both Missions on 31st December, 1922:—

			Men.		Women.		Children.		Total.
Catholic Church	..	..	78	..	85	..	160	..	323
Protestant Church	..	..	233	..	241	..	292	..	766
			—		—		—		—
Total	..	..	311	..	326	..	452	..	1,089

Figures are those given by the head of the Church in each instance.

VI. Military Clauses.

1. Are there any fortresses or military or naval bases?

2. What are the forms of native military organization and instruction?

3. Are there any police forces independent of the military charged with the defence of the Territory? What is the respective importance of these two forces and the amount spent on each?

4. In what respect is the military organization of the Mandated Territory different from that in force in the neighbouring possessions of the Mandatory Power?

REPORT ON NAURU, 1922.

- 1.—There are no fortresses or military or naval bases on, or in connexion with, the Island.
- 2.—There is no form of military organization on the Island.
- 3.—There is a police force of 36 natives, armed with Martini-Enfield single-loading rifles, for the preservation of order on the Island; the cost of the force for 1922 was £1,941 18s. 4d.
- 4.—There is no military organization on the Island.

VII. Economic Equality.

1. What derogations are there to the principle of economic equality as regards—

- (a) Concessions?
- (b) Land tenure?
- (c) Mining rights (in particular, prospecting)?
- (d) Fiscal régime (direct and indirect taxation)?
- (e) Customs regulations (imports, exports, transit)?

2. What immigration laws are there?

1. (a)—*Concessions*.—The Governments of Great Britain, the Commonwealth and New Zealand own, by purchase from the Pacific Phosphate Company, the exclusive right to work the phosphate deposits in the Island.

(b)—*Land Tenure*.—Companies not incorporated in the British Dominions or in Nauru cannot hold land in Nauru, but any company incorporated in the British Dominions or in Nauru, whatever the nationality of its shareholders, can hold land.

(c)—*Mining Rights*. } There are no derogations to the principle of economic equality
(d)—*Fiscal Régime* } in respect of these matters.

2.—The *Immigration Act 1901-1920* of the Commonwealth has been adopted as a law of the Territory, but no steps have yet been taken to put it into force.

VIII. Education.

1. What steps are being taken for the elementary education of the natives of the Territory (organization and statistics)? Is this education free to all natives, and, if not, in what cases is it free?
2. What steps are being taken to provide for higher education of the natives, such as medical, veterinary, and technical?
3. In what languages is instruction given in the different categories of schools?
4. Are Mission schools compelled to submit to certain conditions? If so, what?

1.—Particular attention has been paid by the Administration to the question of education on the Island.

The *Compulsory Education Ordinance 1921* makes it obligatory for children up to the age of sixteen years to attend school regularly.

A school for the children of Europeans has been established, and, to provide for the time being for the education of the natives, the Mission schools already existing have been granted an annual subsidy not exceeding £250, based on (a) attendance, and (b) educational results.

The number of children attending school at the date of this report was:—

European (attending the Administration school)	17
Native (attending Mission schools)	213

The average attendance is practically 100 per cent. of the children available.

An experienced teacher has been obtained on loan from the Victorian Education Department who acts as Master of the European school, and Supervisor of the Mission native schools. He also holds classes to train the native teachers to teach.

In addition, arrangements have been made with the British Phosphate Commission to take a certain number of boys each year as apprentices to different trades, the Administration paying a premium repaid as wages to the boys.

In the present stage of development, nothing much further can be done; but a proposal is now under consideration for the sending of a few selected youths to Australia to be trained as teachers.

Education is free to all—natives and others.

REPORT ON NAURU, 1922.

2.—We have not yet reached the stage of development which would make it possible to provide for the higher education of the natives, but when the time arrives arrangements will be made for selected promising students to continue their education at higher schools and the Universities of Australia.

3.—At the present time instruction in the native schools is given in the Nauruan language; arrangements, however, are in hand for instruction (except to the junior classes) to be given in the English language.

4.—No special conditions are imposed on Mission schools. All schools are required to conform to a general teaching programme, and to teach English as an obligatory subject.

IX. Public Health.

1. *What steps are being taken in the Territory to provide for public health, sanitation, and to combat endemic and epidemic diseases?*
2. *What provisions are made for medical assistance?*
3. *What is the actual situation as regards prostitution, and what steps are being taken in this matter?*

Public Health—Supplementary Questions.

1. *What public health organization for the investigation of prevention, control, and treatment of diseases exists in the Territory? State any noteworthy results of the work of this organization during this year.*
2. *What endemic or epidemic diseases are responsible for the greatest morbidity and mortality in the Territory? Please supply as complete statistics as possible regarding the morbidity and mortality attributable to such diseases, where possible by months and age and sex.*
3. *Please indicate the birth rate, the death rate from all causes, and the infant mortality rate for those portions of the Territory, if any, for which such information may be available.*
4. *Describe the measures in force for the collection of vital statistics in the Territory.*
5. *Please supply such other information of epidemiological interest concerning the Territory as may be available, with special reference to the incidence of such serious diseases as sleeping sickness, &c., where this information does not come within the scope of question (2) above.*

1.—Hospitals are maintained by the British Phosphate Commission for its employees, and by the Administration for Nauruans. The Medical Officer employed by the British Phosphate Commission also acts as Government Medical Officer, the Administration paying part of his salary. It is, however, proposed to appoint a full time Government Medical Officer at an early date.

The Medical Officer visits each district at least once each month, examines each person, and gives simple instructions on hygiene and sanitation to the natives.

A copy of the Medical Officer's report for 1922 is attached (Appendix A).

2.—Medical assistance is given free.

3.—There is little or no prostitution.

Supplementary Question 1.—The island and population are so small that no special health organization, apart from the Medical Officer and Sanitary Inspector, have been considered necessary.

The services of a Bacteriologist were obtained during the year from the Australian Government to confirm the diagnosis of the Medical Officer with regard to the leprosy outbreak, and negotiations are now in course to obtain the services of an expert to study the mode of transmission of the disease.

REPORT ON NAURU, 1922.

Supplementary Question 2.—Statistics of morbidity and mortality by months, ages, and sex, will be kept, and submitted in future Reports.

There were during the year a total of 32 deaths, details of which are given hereunder:—

	Adults.	Children.
Tuberculosis	6	1
Dysentery	4	1
Beri-beri	1*	..
Pneumonia	3	2
Malaria	1	..
Meningitis	1	1
Gastro-Enteritis	..	3
Inflammation of Intestines	1	..
Peritonitis	1	..
Cerebral Hemorrhage	1	..
Other Causes	1	4
	20	12

Supplementary Question 3.—Birth rate, death rate. See under Demographic Statistics (p. 15).

Supplementary Question 4.—All births and deaths are required to be reported to the Administrator. The statistics in this Report are complete.

General.—A pure water supply has been one of the wants most felt by the native population. During the year the Administration has provided four 5,000 gallon cement cisterns, and has cemented and covered a number of wells for the use of the natives throughout the Island. These will be added to, as found necessary, each year, as labour and funds are available.

A marked improvement has been made in the sanitary condition of the Island generally.

X. Land Tenure.

1. *What systems of land tenure and forest law exist? How are they legally recognised? What lands are considered as belonging to the State and what are regarded as communally owned?*
2. *What measures are being adopted for the registration of landed property?*
3. *What are the regulations for the alienation of land in which natives or native communities exercise rights by virtue of heredity or use?*
4. *What other measures are being taken to protect the rights and interests of natives and native communities in respect to land (usury, forced sale, &c.)?*

1.—The system of land tenure is governed by old custom, and with the exception of small allotments held by the Government and Missions, the whole of the land is owned by individual natives.

A survey of the Island has been commenced, and a small Lands Commission formed to define ownership and land boundaries. It is expected that the survey will be completed in three years from the date of this report.

The only lands belonging to the State are the Government Station and the area reserved for wireless purposes—approximately 100 acres. No lands were acquired by the Administration from the natives during the year.

No lands are communally owned.

2.—Under the German régime, there was a system of registration of landed property of portions of the Island. It was, however, very incomplete, and the Survey and Lands Commission referred to in (1) are for the purpose of properly allocating each block to individual owners, and properly recording same.

* Died while in quarantine on arrival from China.

REPORT ON NAURU, 1922.

3.—The alienation of land in which natives exercise rights by virtue of heredity or use is governed by local native custom.

4.—The natives are simple-minded people, not versed in land values; therefore, to protect their interests, the *Lands Ordinance* 1921 was passed to make it illegal for any sale, lease contract, or agreement with regard to land to be concluded unless the consent of the Administration has been first obtained. General guiding rules as to the rates to be paid and duration of leases were also published at the same time. In July, 1922, a notice was published (p. 34 below) that the rates of payment for phosphate-bearing land specified in the Ordinance (p. 4 of Report for 1921) would apply for a period of six years from 1st July, 1922, and would then be subject to review.

XI. Moral, Social, and Material Welfare.

What are, generally speaking, the measures adopted to insure the moral, social, and material welfare of the natives? (Measures to maintain the interests, rights, and customs of the natives, their participation in public service, native tribunals, &c.)

With regard to measures to maintain the interests, rights, and customs of the natives, the policy of the Administration has been to encourage the preservation of native rights and customs.

The Island is divided into fourteen districts, each district being under a chief, the fourteen chiefs being in turn controlled by a head chief.

The chiefs are charged with the duty of maintenance of order in their districts, and have been granted powers to deal with minor offences, the accused in all cases having the right to appeal to the Administrator.

In addition, the chiefs are called together each month, and afforded an opportunity of bringing matters under the notice of the Administrator. Opportunity is also taken of this meeting to obtain the views of the chiefs on native administrative matters generally.

The Nauruan natives, like all other South Sea Island natives, are improvident, and, to encourage them in habits of thrift, a branch of the Commonwealth Savings Bank was established on the Island at the end of 1921.

On the 31st December, 1922, the deposits held by the Bank on account of Nauruan native depositors amounted to £2,133 9s. 11d.—very satisfactory figures considering the short time the Bank has been open.

To encourage the natives to improve their material welfare, the Administration has arranged annual competitions for native industries, for the best and most suitable house constructed of native materials, and for the cleanest and best-kept district. The natives take very keen interest in these competitions.

XII. Public Finances.

The general schedule of receipts from, and expenditure on, the Territory, budget system, indication of the nature and assessment of taxes.

All expenditure is met from local revenue.

Briefly—

	£	s.	d.
On the 1st January, 1922, the Administration had a credit balance of ..	14,462	1	1
Revenue from all sources during 1922 as per statement below ..	11,181	14	5
Total	25,643	15	6
Total expenditure during 1922 as per statement below ..	11,423	10	1
Credit Balance on 31st December, 1922	14,220	5	5

REPORT ON NAUBU, 1922.

Revenue for the twelve months ending 31st December, 1922.

	£	s.	d.
Customs	2,648	11	11
Licences, Registration Fees, and Harbour Dues ..	1,771	13	4
Court Fees, Fines and Shipping Fees	413	18	3
Royalty on Phosphate Shipped	3,879	17	6
Contributions on Account of Police	1,000	0	0
Post Office	233	8	1
Miscellaneous	134	8	7
Wireless Receipts	651	1	9
Interest on Fixed Deposits	448	15	0
	<u>11,181</u>	<u>14</u>	<u>5</u>

Expenditure for the twelve months ending 31st December, 1922.

	£	s.	d.
Administrator's Department	2,843	10	9
Police and Prisons	1,941	18	4
Medical	1,060	14	11
Post Office	117	2	5
Miscellaneous	747	16	11
Public Works—Recurring	775	3	1
Public Works—Non-recurring	669	12	11
Wireless Station—Running Expenses	1,878	5	3
Wireless Works—Non-recurring	841	4	11
Schools	482	17	7
Island Survey	75	4	0
	<u>11,423</u>	<u>10</u>	<u>1</u>

STATEMENT OF ASSETS AND LIABILITIES AT 31st DECEMBER, 1922.

	<i>Assets.</i>			<i>Liabilities.</i>		
	£	s.	d.	£	s.	d.
Cash in hand at bank	2,416	15	11			
Investments (Fixed Deposits)	12,000	0	0			
Advance Account	10	10	0			
Suspense Account	388	6	6			
Trust Account				710	4	5
Police Canteen, Advance Account	114	17	5			
Excess of Assets over Liabilities				14,220	5	5
	<u>14,930</u>	<u>9</u>	<u>10</u>	<u>14,930</u>	<u>9</u>	<u>10</u>

IMPORTS FOR THE TWELVE MONTHS ENDING 31st DECEMBER, 1922.

	£	s.	d.
Beer and Stout	1,281	4	6
Cigars and Cigarettes	1,135	10	5
Cordials and Mineral Waters	355	9	2
Cutlery and Crockery	228	6	3
Drapery, Boots, &c.	4,049	7	8
Fancy Goods, Perfumes	309	16	11
Hardware and Machinery	31,456	12	0
Oils	4,916	11	5
Medicines and Drugs	861	4	1
Provisions	18,918	0	9
Stationery	504	13	9
Sundries	1,928	12	11
Timber	3,670	11	7
Tobacco	1,743	12	0
Wines, Spirits and Liqueurs	304	16	10
Coal and Coke	6,655	18	1
	<u>78,320</u>	<u>1</u>	<u>11</u>

Almost the whole of the imports came from Australia.

REPORT ON NAURU, 1922.

EXPORTS FOR THE TWELVE MONTHS ENDING 31st DECEMBER, 1922.

Phosphate-Guano	182,170 tons
Copra	93 tons

The tonnage of phosphate exported to various countries was:—To Australia, 143,920 tons; to New Zealand, 38,250 tons. The copra was exported to Australia.

NATURE AND ASSESSMENT OF TAXES.

Customs.—See *Customs Tariff Amendment Ordinance 1922*, pp. 19-20 below.

Licences.—See *Licences Ordinance 1922*, pp. 25-26 below.

Capitation Tax.—Each male person between 16 and 60 is required to pay—

	£	s.	d.	
Europeans	2	0	0	per annum
Chinese	1	0	0	„
All others, including Nauruans (<i>Capitation Tax Ordinance 1922</i> , p. 27 below)	0	15	0	„

FINANCES OF BRITISH PHOSPHATE COMMISSION.

The Report and Accounts of the British Phosphate Commission for the year ended 30th June, 1921, are printed in Appendix B., pp. 38-40. The report for the year ended 30th June, 1922, has not yet been received.

XIII. Demographic Statistics.

Births, marriages (polygamy), deaths, emigration, immigration.

APPROXIMATE POPULATION ON 31st DECEMBER, 1922.

	Men.	Women.	Children.	Total.
Europeans	68	27	33	128
Chinese	578	1	3	582
Kanakas	253	22	15	290
Nauruans	324	342	420	1,156
Total	1,223	392	541	2,156

BIRTHS DURING 1922.

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Taking the Nauruan native population only, the birth rate for the year was—
53.0 per 1,000 of mean population.

This is the highest birth rate on record for Nauru.

MARRIAGES DURING 1922.

Europeans	Nil
Chinese	Nil
Kanakas	7
Nauruans	30

Polygamy is not practised or permitted.

DEATHS DURING 1922.

Europeans	Nil
Chinese	3
Kanakas (including 2 women and 3 children)	13
Nauruans (including 1 woman and 9 children)	16
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Taking the Nauruan population only, the death rate for the year was—
14.27 per 1,000 of mean population.

The death rate of infants under one year was at the rate of—
101.7 per 1,000 births.

These are the lowest death rates on record for Nauru.

REPORT ON NAURU, 1922.

IMMIGRATION AND EMIGRATION DURING 1922.

	Arrivals.	Departures.
Europeans	70	62
Chinese	288	216
Kanakas	68	175
Nauruans	1	6

The Permanent Mandates Commission would be grateful to the Mandatory Powers if they would be good enough to add to the annual reports the text of all the legislative and administrative decisions taken with regard to each mandated Territory in the course of the past year.

The text of Ordinances and Regulations made during the year will be found in Appendix C, pp. 19-34 below.

T. GRIFFITHS,
Administrator.

Nauru,
23rd April, 1923.



Document 1922B

**Land-travel and Seafaring—A frivolous record
of 20 years' wanderings, by H. R. McClure**

Note: Herbert McClure was Resident Commissioner of the Gilbert and Ellice Colony from 1921 to 1926.

[Attached]

**LAND-TRAVEL
AND
SEAFARING**

**A Frivolous Record of Twenty
Years' Wanderings**

By

H. R. McCLURE

Resident Commissioner, Gilbert and Ellice Islands Colony

CHAPTER X

TRAMP STEAMERS

OCEAN Island, upon which are situated the headquarters of the Gilbert and Ellice Islands Colony Government, lies some 2,400 miles to the north-eastward of Sydney. Remote from trade routes, no line of passenger steamers condescends to acknowledge its existence. If, then, one's avocation lies upon this lonely island, the sole means of communication is by the humble medium of the common "tramp."

When I was apprised of this dreadful fact my heart died within me. But I was assured that the vessel, in which the ten days' passage was to be made, was quite exceptional of her class. Somewhat comforted, all the preparations for our departure were made. On arriving at the wharf, the gentleman who acted as our cicerone observed, in prideful accents, "There she lies." "Where?" said I, gazing enquiringly round the harbour. "Why, here," said he, pointing downwards. And there she certainly was, nestling inconspicuously against the wharf.

Now, rightly or wrongly, I esteem myself a tactful man, with ability to rise to the occasion. But all my stock of self-control was needed to restrain the words, "What! THIS!" which trembled upon my lips.

Tramp Steamers

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She was small ; she looked excessively unclean ; and her forecastle was crammed with livestock which might reasonably be expected to be smelly.

To my jaundiced eye she seemed to have not one redeeming feature. With heavy hearts we boarded her and sought our cabin. In point of fact, the first shock of her appearance was misleading and, except for minor and unavoidable drawbacks, the accommodation and general comfort far exceeded expectation.

It has been my fate, since this first voyage, to become only too distressingly familiar with the interior economy of cargo steamers. Often and often have I regretted the comparative comfort of the little ship which I held in such despite.



CHAPTER XI

OCEAN ISLAND

A REFERENCE to official publications will disclose the fact that a British Protectorate was proclaimed over the Gilbert Islands (sometimes called the Kingsmill Group) by the Commanding Officer of H.M.S. *Royalist* on behalf of H.M. Queen Victoria, at Abemama, on May 27, 1892. The Ellice Islands were declared a Protectorate in the same year.

These two groups were annexed to and formed part of His Majesty's Dominions by an Order in Council of November 10, 1915, and in 1916 became known as the Gilbert and Ellice Islands Colony.

Later in that year Ocean, Fanning, and Washington Islands were included in the boundaries of the Colony. The jurisdiction of the Resident Commissioner had actually been extended to Ocean Island by the hoisting of the Flag thereon on September 28, 1901.

The island is not what might be called extensive. Its area, indeed, does not exceed 1,500 acres. On the best of maps it appears only as a minute spot, while the inferior productions do not represent it at all, a constant source of mortification to me.

Although its latitude is 0° 52' S. the climate is

Ocean Island

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pleasant and by no means unbearably hot. In this respect it compares more than favourably with the coast towns of Eastern Equatorial Africa ; the sun's rays, too, have not the power of the African sun. Whereas at Mombasa or Zanzibar it would be considered criminal folly to venture out by day unprotected by a sun helmet, here the customary narrow-brimmed felt hat is thought to be, and undoubtedly proves, sufficient protection. Many are content to go about bare-headed without any apparent ill effect.

Why these conditions should obtain so close to the Equator is beyond me ; the presence of so much sea as compared to land may possibly have some minimising effect on the force of the actinic rays. Suffice it that the European residents are no madder than they are anywhere else in the tropics. $\approx UV$

Ocean Island is what is known as a " high " island in contradistinction to the low-lying coral atoll whose highest point rarely exceeds a dizzy elevation of ten feet above sea-level. Here we are positively mountainous, achieving a height of no less than 250 feet. The only industry, and a very profitable one, is the raising of phosphate. When I use the word " raising " it should not be interpreted in the American sense ; that is to say the phosphate is not grown. It lives in the ground and one digs, or employs some active and unsuspecting person to dig it for one. Though lucrative, it is a dull and singularly unromantic trade.

I will not weary the reader with scientific theories as to the origin of the fertiliser nor with an elaborate description of the processes through which it passes subsequent to its exhumation. To be perfectly honest, I could do neither even if I would. Besides, there are

several excellent scientific publications with whose circulation I might conceivably interfere were I to trench on their prerogative. Suffice it that the stuff is shipped in bulk and carried to Australia, New Zealand, Japan or Europe, as the case may be, where, after passing through more mysterious processes, it eventually causes seven cabbages to grow with ease where but one made a feeble attempt to exist before. Nothing then remains, should you be fortunate enough to hold shares in the concern, but to collect your dividends. That, at least, would have been the case a few years ago. Now, on the other hand, the business is under Government control and, therefore, no individual benefits accrue except to the agriculturist who, or so we are informed, weeps tears of joy at finding the indispensable commodity well within his means, whereas formerly its expense caused him many a troubled night.

A community of some four hundred souls called the Banabans owns the island. They are the flotsam—as it were—of a Gilbertese migration which took place many years ago. A quiet, pleasant people, they are chiefly remarkable as being probably the richest natives in the world by reason of the valuable product of which their island is principally composed. The community derives considerable benefit from the establishment of the phosphate industry both by the lease of lands, at the not inconsiderable figure of £60 per acre, and the payment of a Royalty of sixpence for every ton of phosphate exported.

As the annual export is in the neighbourhood of 200,000 tons, a simple calculation will serve to show that the Banabans enjoy a very comfortable income.

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Moreover, their financial future is assured, for the supply of phosphate is almost inexhaustible. *

Whether the character of the people has remained unaffected by this comparative wealth, is open to question. Oddly enough they have remained fairly industrious. But their sense of cupidity has, not unnaturally, been stimulated. This, in itself, is an unpleasant trait enough, and is apt to lead to suspicion of the motives of those entrusted with the care of a native and not over intelligent race.

The sums payable to the Banabans are invested in British securities and the income derived is utilised for the benefit of the community as a whole, in the construction of cisterns and the like, or the pecuniary relief of the old and feeble.

But it is a matter of some difficulty to explain satisfactorily to the untutored mind the cause of depreciation in securities throughout the world. And when suspicion is added to ignorance of the mysteries of finance, the task is so much the more difficult.

The Banabans have one other claim to notoriety, but one speaks of it with bated breath. Many years ago they produced the one and only *cannibal* known in these parts! *

Curiously enough, his loathly occupation only appears to have been discovered after his death, and the series of mysterious disappearances which occurred during his lifetime were not attributed to his agency. To all outward appearances he was a normal, respectable member of society. Had there been a church in those days, I feel sure he would have been a pillar of it!

It was this man's custom to lurk in various eyries

from which he watched for victims. His favourite post was in a miniature natural fortress which formed part of a coral pinnacle, and from a loophole in which he overlooked a narrow tortuous path which led through bush and rock to the sea.

Here he would wait for a solitary and palatable-looking traveller. When such appeared, the evil fellow would emerge from his fastness and, creeping stealthily after his unsuspecting victim, would strike him down within convenient distance of the sea.

There was method in this, for water was necessary to complete the gruesome task of preparing the body for the table. This accomplished, the prey was dragged back to the cannibal lair, cooked—one can see the marks of fire on the rocky wall to this day—and eaten in luxurious solitude.

One assumes that when the loathsome feast was complete, the slayer returned to the bosom of his family, accounted plausibly to his wife for his temporary absence, patted his children on the head, and resumed his Jekyll and Hyde existence until such time as the lust for human flesh again became uncontrollable.

Prior to my arrival at Ocean Island, certain evilly disposed persons had led me to believe that the smell from the phosphate would be found to be extremely nauseating. Happily, they had become confused between it and the odour of guano which, I understand, is of a most compelling character. In point of fact, there is positively no evil smell but there is, I am bound to admit, an all enveloping dust which arises in dense clouds during the process of drying and which is apt to be extremely unpleasant to the unfortunates who live within its range.

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But except for this and the noise of violent explosions made by those whose duty it is to blast a way through the coral rock in which the phosphate lies embedded, there is little to inconvenience the most meticulous.

Even the latter operation is not attended by such risk to the inhabitants of houses not far removed from the scene of action as was represented by some. Dark tales were told of immense masses of rock descending with great force and velocity on the tennis court in the middle of an exciting set.

Even the Resident Commissioner, it was said, was all but slain on the threshold of his mansion by the same means.

Happily, no such untoward incident has occurred since our arrival.

Between the months of November and March the wind is apt, in these latitudes, to veer to the westward bringing much rain and lamentation in its train. For there is no harbour at Ocean Island ; it is an open roadstead and, with the wind in the west, the shipping finds itself on a dangerous lee shore. So hazardous is the position in these circumstances that vessels are obliged to slip their moorings and proceed to sea.

When safely out of danger, they drift and await better weather before taking up their respective berths again. I am told that, in a bad " westerly " season, ships have been known to drift in this way for weeks at a time.

The same conditions obtain to an even greater extent at the neighbouring island of Nauru where the phosphate industry also reigns. It follows that, with the shipping all at sea, loading operations are,

temporarily, at a standstill, a cause of much tribulation in managerial circles. Ordinary life ashore is, too, not without its drawbacks, for the reason that one's house is open to the ravages of a westerly wind accompanied, as it usually is, by torrential rain.

One hears that, in a bad season, if the householder does not hastily remove his furniture from the front verandah, the wind will obligingly do it for him just as effectively but with infinitely greater violence.

It is fortunate that bad "westerlys" appear to be rather the exception than the rule. The years 1913 and 1914 provided, I believe, the last occasion of really seasonable weather. I am told that for two whole years, to all intents and purposes, the wind remained in the west. The work of keeping one's front verandah tidy became, from all accounts, one of supererogation. No sooner were mats unrolled and chairs placed in position than they had hastily to be retrieved and put in a place of safety again.

A ship was known to tie up and be obliged to proceed to sea again on three separate occasions in one day, so capricious was the weather. For no less than sixty days nine ships lay on and off the two islands unable to load. Life must have been a dismal business.

Suddenly the wind will veer and will remain in the south-east for months and even years at a time, which is a satisfactory direction both for man and shipping. One assumes that the meteorological expert would find not a little difficulty in composing his daily forecasts under such conditions, though it is possible to some extent to hazard a prophecy of sudden change from the atmospherical conditions experienced at the wireless station.

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But far worse than any "westerly" are the droughts which sometimes afflict the island. The greatest of these, in recent times, began in the middle of 1915 and did not break until the end of 1918. By that time every coconut palm was dead or in the last processes of dissolution; there was not a green thing to be seen, not a leaf on any tree. A few pandanus palms alone maintained a precarious existence.

Happily there was no actual want of water by reason of the existence of the condensing plant which the forethought of the Pacific Phosphate Company, as it then was, had caused to be constructed. But both Europeans and natives suffered discomfort in this respect. One drank the fluid sparingly and washed scantily. Of native foodstuffs there was a real shortage and rice and coconuts were imported from abroad. Scurvy developed but was conquered by means of lime juice and such fresh vegetables as would stand the journey from Australia.

Picture to yourself the plight of the unfortunate natives of this island when they were afflicted in a similar manner some forty years ago when no kindly government and wealthy industry existed to minister to their wants. Things were very different then. For fresh water the people were dependent upon what are locally known as "bangabangas." These are long winding caves with sides of solid rock having the appearance of shining black ice. In many cases stalactytes hang from the roof. At the end of the caves are holes containing rain water which has arrived there by some method of percolation. Some of these holes are reputed to be bottomless. But this reputation can hardly be founded on fact for, if such were indeed the

case, a practically unlimited source of supply would be available. In point of fact, after fifteen months of this great drought, hardly any fresh water remained upon the island. The supply of coconuts had also become practically exhausted. Thirst and famine scourged the land.

To relieve the former, those whose strength was least affected by want, launched their canoes nightly and waged a warfare of necessity against the flying fish, for in these alone lay hope of salvation. And this did not rest in the flesh but in the eyes of this fish. These were carefully removed and as cautiously opened. The liquid contained—the “vitreous humour”—gave temporary relief to parched throats. The body of the eye was used to chew and, in some measure, allayed their raging thirst.

So far as food was concerned, the people eked out a scanty and unhealthy existence on a diet of fish. The absence of any green food brought on scurvy and other ills. Many died of mal-nutrition, the female children were killed for economy's sake. Those adults that survived were so weak as to be unable to bury the corpses of the dead. At the best, a few handfuls of earth were all that concealed the decomposing bodies of the unfortunate victims.

The effect upon the general health of a people already in the last straits, may best be left to the imagination. Eventually, of course, the drought broke, leaving in its path a rock bare of vegetation and a people decimated by starvation and disease. Happily, such a general holocaust cannot occur again. The resources which, in these days, are available, will prevent that. But even as I write, some anxiety is felt about the

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weather. For six months there has been no rain. The palms and trees are beginning to wear a wilted appearance. There is a discomfiting absence of green about the grass. Each day is one of brazen sky and glaring sun. But the temperature, curiously enough, is comparatively low. It is, in fact, most delightfully cool. The pessimists aver that this is a condition which invariably accompanies or precedes a drought. It is due, I suppose, to an absence of damp in the air and to cool breezes from the south-east.

Every evening one suffers the tortures of Tantalus. Great banks of nice, fat, black clouds roll up from seaward. The breeze fades away as before a storm. The palms and trees maintain an attitude of hushed expectancy. They are thirsty, poor things. As the clouds—welcome guests—roll ever nearer, one shares the anxiety of the parched vegetation and mentally registers a vow to fill the bath to the brim on the morrow.

And then, quite suddenly, comes a tiny rift in the gloomy mass. It appears in the north-east and ever widening, speedily brings our hopes to nought. Soon the great bank is split in two, of which each portion passes to spill its welcome contents into the sea which, in all conscience, is damp enough already!

The wiseacres say that this regular and intensely irritating experience is due to the great heat given off by the island. Particularly so is this the case in respect of the bare, denuded areas from which the phosphate has been extracted. These desolate wastes give off from their coral pinnacled depths great blasts of furnace heat which, ascending, cause the intrusive clouds to break and spend themselves elsewhere.

One can but hope that, one day, a cloud with more

strength of character than the ordinary, will prove the victor and drench the beastly place.

In the meantime, the water in the matutinal bath must be reduced by another inch, lest, in the future, one go altogether unwashed. To the housewife, life on Ocean Island is not a bed of roses. Add phosphate in its prepared state to the soil and you reap, as I have said, an hundredfold, but where there is no soil, but only phosphate and coral rock, the very contrary is the case; it is only with the greatest difficulty that a very meagre variety of European vegetables can be induced to grow upon the island. For fresh meat one is dependent on the frozen kind from Australia, which is two thousand miles away, and the supply of this is contingent on an irregular shipping service. Eggs, too, are by no means plentiful. So it will be seen that the entertainment of one's friends at a meal presents a certain difficulty, and when the lady of the house is inclined to be somewhat meticulous in her arrangements, her toil is so much the greater.

Have you ever noticed that whereas, when you are by yourselves at meals, everything proceeds on greased wheels, the contrary is the case when there are a few friends present whom you are doing your best to honour?

It is one of those little things sent to try us, I suppose. The plates, so hot on the previous night as to scorch the fingers, appear to have come straight from the refrigerator, while the ice, on the other hand, has obviously been in close contact with the oven. Last night, when error might have been pardonable, it was of the consistency of granite.

The waits between courses become longer and



Banaban dancers, Ocean Island.

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longer and conversation languishes proportionately. At the best of times it is not nearly so sparkling as the champagne, which reminds me of an incident which once occurred to a friend of mine at a dinner party.

He was seated next a lady of rather ample proportions as to the bust. She was of severe mien and my poor friend's bright sallies had met with such a cold reception that he had relapsed into silence. This had become of such a lengthy duration that it was more than he could bear, so, seeking a topic of conversation and seeing, as he thought, a glittering jewel on the lady's breast, he nerved himself to say, "My dear Lady Blank, what a magnificent cairngorm that is you are wearing." She gave him one dreadful look and removed the quivering "jewel" with a dessert spoon; it was a portion of the apple jelly which had, inadvertently, taken lodgment on her ample bosom!

But this unhappy incident did not take place on Ocean Island, to which I must return.

▷ We are great dancers on the island but we mostly affect the dances of a bygone age. For instance, the barn-dance is still very popular. Yes, it may sound incredible but I am perfectly serious. I mean the one where you prance three or four times and then elevate the right leg gracefully in the air. Moreover, a proper decorum must be observed and should you give way to excessive abandon a rosetted M.C. will probably take you severely to task. Next in favour comes the "Valeta" closely followed by the "schottische." *

* Written in 1922. In this year of grace 1924 we perform the fox-trot with the best but the "blues" have yet to arrive.

The Gilberts

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CHAPTER XII**THE GILBERTS**

THE first essential was, obviously enough, a craft of some sort or another in which to travel. For reasons of economy the Colony had been, for some years, without a vessel, and efficient administration had suffered materially owing to lack of communications.

The Pacific is redolent of the spirit of Stevenson and, on two islands in the Gilberts, he had once made his temporary home. One's thoughts flew to "Treasure Island," a book which, at the mature age of forty, I find I can enjoy with even greater gusto than I could at twelve years of age.

I had a great longing then to acquire a schooner, which I proposed to name the *Hispaniola* and, with a "Jim Hawkins," "Long John Silver," and apple barrel complete, go sailing these romantic seas. The schooner and the apple barrel presented no great difficulty; a suitable "Jim Hawkins" might be found, but the engagement of a one-legged sea cook of evil character complete with parrot was another matter!

Advertisement for such an one in the *Sydney Morning Herald* might, conceivably, lead to misconception, and I doubted if Mr. Arthur Bouchier would find time to accept the post!

The problem was solved and my hopes dashed to the ground by the decision of higher authority to provide the Colony with a steam yacht. Romance had, therefore, to be sacrificed to efficiency and, in due time, we became the proud possessors of a somewhat notorious craft called the *Ranadi*.

She came to us with a most evil reputation which, I am bound to admit, she has on occasion amply sustained. It was said of her, so great were her powers of rolling, that she had been known to take in seas by way of the funnel and thereby extinguish her fires. I took this to be, as indeed it proved, but a vulgar "canard."

It would be difficult to deny that she does, in fact, roll with marvellous consistency and an enthusiasm worthy of a better cause. Her captain loyally makes light of it and is apt to compare the stability of his vessel with that of the *Oceanic*, with the balance in the former's favour. But I am inclined to think that he is carried away by a commendable pride in the virtues of his command. The infernal craft pitches, too, and practises a most disconcerting wriggle of her stern which gives the effect of a rapid and involuntary descent in one of those American non-stop lifts. Built for the rather cooler climate of the North Sea, the cabins were in the bowels of the ship, and, being entirely devoid both of light and air, provided an excellent imitation of a series of black holes of Calcutta.

In the saloon, as a protection against the freezing blast of the Equator, there was an enormous fireplace. Bathroom there was none unless one of the blacker of the black holes was intended to fill that need.

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With the aid, however, of a few simple structural alterations the yacht was made comparatively *luxurious*, and I am never tired of impressing on my wife, when she is more than usually prostrate from *mal de mer*, that rich people spend thousands of pounds in doing precisely what a benign Government is actually paying us to do. My simple attempts at solace are a failure for I am generally told, in no uncertain manner, to stop being more than usually tactless and to remove myself and leave her to her misery.

We wear very smart uniforms in the *Ranadi* and approximate, as closely as possible, to those worn by the Royal Navy. Indeed, on first boarding the vessel, I almost committed the fatal error of saluting the captain, under the mistaken impression that he was an admiral who had somehow strayed into our latitudes. The wireless operator, too, was an imposing figure, but his chief distinction lay in the vastness of his girth.

As he strolled from side to side of the ship a gentle oscillation was distinctly noticeable. I was told, in this connection, that when it became necessary to lower the motor launch from its position on the starboard side, it was imperative that this officer should confine his movements to that side of the vessel in order to counteract the inevitable list to port which followed when the weight of the launch had been removed. Had he failed in his duty and, inadvertently, strolled across to the opposite or port side of the ship, I shudder to think of the possible catastrophe which might have followed.

I have now travelled some thousands of miles in the *Ranadi* and have not yet fallen a victim to her

ill-intentioned efforts. But I have fully appreciated the discomforts of a voyage in her in a rough sea. It chanced, on one occasion, that we had been presented at a certain island with a gift of about one hundred eggs. These precious things were carefully packed in a basket filled with sand which, by mistake, was placed in our sleeping cabin. In the night the wind rose and with it a heavy sea to which the *Ranadi* made her customary bobs and curtseys. The inevitable happened; basket, sand, and eggs soon parted company, and the deck of the cabin began to assume the appearance of an ill-constructed omelette. My wife bade me arise and rectify matters. I obeyed, and, wading on hands and knees through the disgusting mess, I did my best to retrieve the eggs which were still intact. It was quite impossible to keep one's balance and, hurled from side to side, I rather increased than modified the awful destruction. Clutching a couple of refugees which, with infinite care and pain, I had retrieved from beneath the bed, I was thrown violently against the bulkhead with results that may be better imagined than described. It was a dreadful night; I felt that I positively loathed the life of a millionaire yacht owner; the very sight of scrambled eggs has ever since been abhorrent to me.

Sometimes, though the occasion seems remarkably rare, the Pacific tries to justify its singularly ill-chosen title, and then life is very pleasant and a voyage from island to island becomes a thing of joy.

All coral atolls are precisely similar in appearance, and it is generally said that when you have landed and inspected one you have seen the lot. That may be the case with those of little imagination, but to the

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initiated there are a thousand little varieties which are charming.

In shape they are, for the most part, roughly semi-circular with a lagoon enclosed within the semi-circle ; the chord of the arc is the deadly reef through which there are passages suitable for ships or boats as the case may be. A few islands have no lagoon but these are in the minority.

In length they vary from twenty to as much as sixty miles but, at their widest part, they are rarely more than half a mile in width ; very often it is a case of but a few hundred yards. In elevation a really mountainous island is, at its highest point, not more than ten feet above sea level ; the average is from six to eight feet. Should the reader be anxious to make a scientific study of the formation of coral atolls, I would refer him to Darwin's theory on the subject and Professor David's admirable book thereon.

If he suffers from insomnia he will find a perusal of these volumes infinitely more efficacious than the laborious business of counting sheep going through a gate.

Long before the actual shores of any land have been sighted from the sea, the feathery tips of the coconut palms appear above the horizon. From end to end each island is a serried mass of these with their fronds ever whispering in the trade wind. They are the very life of the inhabitants for they provide not only food and drink, but, in the dried state, the wherewithal to trade. The soul of the South Sea Islander lusteth after such exotic products as scent and hair oil—both of a distressingly pungent character—tobacco, tinned meats, and, curiously enough, tinned

salmon. None of these desires can he satisfy unless he produces "copra" from his coconuts. No effort is made to increase production by planting on any scientific plan; fertilising is unknown, if one excepts the rough and ready method of introducing iron into the tree with the idea of stimulating its powers of bearing.

Of secondary value to the coconut is the pandanus palm, which provides food, timber for building and thatch for the roof. An island without the pandanus signifies tribulation for the house builder, for no local timber is so suitable for his craft; and, for thatching, its leaves are unsurpassed both from the point of view of protection from the weather and of neatness, those of the coconut being but a poor substitute. But the leaves have one disadvantage; they are very prickly to the touch.

So much so is this the case that the ladies of a certain island, in whose province the task of thatching lies, becoming cross at the continued excoriation of their dainty hands, struck. They did more. Summoning their men-folk, they bade them cut down every pandanus tree in the island and, forthwith, cast them into the sea. This the weaker vessels incontinently did, a foolish course which they have not ceased to lament ever since.

It sometimes happens that valuable timber is floated ashore by the variable currents of the Pacific which, though a constant source of anxiety to ship captains by reason of their excessive mutability, thus

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shew their good intention. In this way logs of Oregon pine are brought all the way from the western coasts of North America, to come to rest on the shores of an island in the South Seas.

The flagstaff at Ocean Island, said to be the tallest in the Central Pacific, was obtained in this manner. The same may be said of all the flagstaffs in the Colony. Not a little of this useful driftwood is also to be found in many island buildings.

There is food for romance in the thought of the thousands of miles of ocean travelled by these logs before they come to rest and fulfil their destiny.

The lagoon plays an important part in island life. Here the fishermen ply their trade and one calls on one's more distant neighbours by canoe.

The riot of colour on a calm day is indescribably beautiful and, literally, includes every colour of the rainbow from pearly white to a deep shade of orange when the sun is low. Tourmaline and sapphire shift and change and merge into deeper tones of either colour. The effect is enchanting and an abler pen than mine is needed to do it justice.

One cannot speak of the lagoon without thinking of the canoes that sail thereon. A really first-class Gilbertese canoe has all the appearance of a Thames-built racing craft and can attain a very high speed under sail. Generally speaking, they vary in length from twenty to as much as fifty feet, and are fitted with an outrigger and one large lateen sail. They are carvel built and do not contain a single nail, the planks being secured, the one to the other, by lashings of sennet passed through eyelet holes, and so neatly is this done as to be almost imperceptible. I know of no more pleasurable thrill

than a sail in one of these canoes with a stiff breeze. A clever steersman is indispensable, as these craft require a deal of management and, even under the best auspices, the sensation of thrill is not untinged with alarm as the outrigger rises higher and higher out of the water until you think the boat *must* capsize. This they not infrequently do, but one is assured by the experts that, in this event, the most famished and audacious shark will not approach while the sail lies on the water.

Be that as it may, it is not, I confess, an experience I have any wish to court. I have heard too many horrible tales of overturned canoes surrounded by those evil-looking triangular fins, to have the slightest desire to test the brutes' alleged fear of a sail lying on the water. The position would cause, I conceive, a too distressing tingling of the toes. Besides, the experts might prove to have been incorrectly informed.

A good racing canoe will, I am told, attain a speed of as much as eighteen knots and I can well believe it. I have certainly sailed as fast as fifteen.

As important as the canoe is to the islander at sea so is the "maneaba" or meeting-house ashore. The "maneaba" is the centre of the life of the community. Each village possesses one and there is generally, at some central spot, a meeting-house common to the entire island. This is a vast building, open at the sides which are supported at intervals by blocks of stone some five feet in height, of monolithic appearance and esoteric meaning.

Otherwise the building is of timber and the roof is thatched. The height and general dimensions of some of these "maneaba" are most impressive.



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There is one in particular on the island of Tarawa which is the finest building of native construction which I have ever seen. It was built to a scale model prepared by the local District Officer, an expert in such matters, and, in its vastness and pleasant gloom, it is reminiscent of a great cathedral. Three thousand people can easily find seating room therein and, when strongly lit at night, at some great dance or other, the general effect is most impressive. So delighted were the islanders with their property that on its completion they lost no time in destroying the model lest some other island should profit by its continued existence!

In the "maneaba" the ancients of the villages meet and talk and doze and talk again. It is the local "Palais de dance," for here, by law, all terpsichorean effort must take place lest, away from its bright lights, the morals of young men and maidens may, perchance, become perverted.

During the time of communal labour, when the islanders come from far and wide to build some public work or execute repairs of benefit to the community as a whole, the "maneaba" becomes a sort of common restaurant or doss-house.

It is at these times that every type of Gilbert Islander can be closely observed. They are fine, upstanding fellows with no superfluous fat. In colour they are a shade or two darker than their neighbours of the Ellice Islands, who are pure Polynesians. There is, on the other hand, a Melanesian strain in the blood of the Gilbertese. This is made manifest in some types by the presence of crinkly, as apart from straight, hair. There is also a tendency towards a flattening of

the nose and a thickening of the lips. It is not uncommon, indeed, to come across an almost purely negroid type, but these are comparatively rare. Generally speaking, the Gilbert Islander has pleasant, aquiline features, and is as far removed from the kinky-haired native of say, Papua or Fiji, as is an Arab from a West African negro.

Cannibalism, for instance, is, and always has been, unknown amongst them.

In dress, the men content themselves, as often as not, with a kilt made of leaves of the coconut palm which hangs, not ungracefully, from waist to knee; from the waist upward they go naked. The more "dressy" affect a coat or shirt with a kilt of white duck, called a "lava lava." In olden days it was the custom for the women to go as naked as the men and for them to go about their daily avocations unhampered except for the sensible and attractive coconut leaf kilt.

But the advance of European influence has changed all that and has introduced, unwisely as I think, both from the point of view of morality and hygiene, a hideous garment known as a "Mother Hubbard." This offence to the æsthetic sense consist of a sort of voluminous cotton nightdress, reaching from neck to heels. On Sundays, the horrid appearance of the wearers (already sufficiently unattractive) is increased by the addition of a hat, an atrocity of all the primary colours and of the type so dear to the coster girl. It seems deplorable that the spiritual and material progress of a native must necessarily be followed by a hideous alteration in his outward appearance and, not infrequently, by the destruction of his health itself.

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From the point of view of morality, I am convinced that nothing is to be gained by excessive covering of either sex, where comparative nakedness has been customary and therefore inoffensive. In many years' contact with natives it has invariably been my experience that their morality varies in inverse ratio with the amount of clothing they assume, provided always that in their natural state they were accustomed to go lightly clad.

From a health point of view the encouragement of natives to wear European clothing is little short of criminal. Most native tribes are subject to pulmonary complaints, South Sea islanders as much, if not more, than others. Wearing only a kilt of leaves and with the upper part of the body bare, and protected by a liberal application of coconut oil, they are admirably prepared for the tropical downpours incident to their climate. If wet, there was no need for a change of clothing. Old habits remain, and soaked to the skin both men and women nowadays do not remove their soaking cotton garments but allow them to dry upon their bodies. Nothing more unhygienic could well be imagined, and I confess that I would welcome sumptuary laws restricting the excessive clothing of natives.

One of the most remarkable characteristics of the natives of the Colony, be they Gilbertese or Ellice

islanders, is their amazing loyalty to the person of H.M. the King.

In using the word "amazing," I hope I shall not be misunderstood. But, bearing in mind the remoteness and isolation of the Colony, it is difficult to think of a more appropriate adjective. For instance, no native meeting-house, in any island, would be considered to be complete without portraits of Their Majesties.

The Administration, very wisely and in marked contrast to the Governments of some of the African colonies which I have in mind, have fostered this remarkable spirit of loyalty and have been most meticulous in displaying Royal portraits.

It was a constant source of irritation to me, while serving in East Africa, to find that, to the best of my recollection, in no single Government Office was there a portrait of the King, whereas, across the border in what was then German territory, the walls were plastered with representations of the ex-Kaiser.

It seems to me to be a most important part of administration that natives, particularly in remote portions of the Empire, should be made familiar with the appearance of their Sovereign and, to that end, it would seem high time that definite instructions were issued on the subject.

Happily, in these parts, there is no need, for the islanders have been educated into taking a real interest in the person of the King. No gathering, at which an Officer of the Government were present, would dream of dispersing without, of its own accord, singing the National Anthem. Frequently the singers embark on the third verse with the greatest confidence, a voyage



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full of peril to the average Englishman of unquestioned loyalty!

The Flag has, also, a tremendous significance. It is the Union Jack which is universally flown at all the islands. Strictly speaking this is not correct; the Colony Blue Ensign would be more in order. But I was told that any attempt at change would cause great dissatisfaction. It was the Union Jack which was hoisted when the islands became part of the British Empire in 1892 and no other will serve.

The Gilbert islander by no means fulfils the popular conception of the lotus-eating Polynesian. He is not the merry child of nature, full of high spirits and *joie de vivre* as, for instance, the Samoan is reputed to be. Even in his pleasures he is austere. The dance, which is his only mode of communal expression and recreation, is conducted with such a nicety of diction and of action as to reduce the spectator, if unacquainted with its esoteric significance, to the last extremity of boredom.

There is nothing wild or fantastic or exhilarating about a Gilbertese dance, and a laugh would be almost as out of place as at a funeral. It is, in fact, rather a dismal affair.

The performers squat on their haunches and the principals accompany the words of a song with appropriate gestures of their arms, a sinuous movement of the body, and a trembling of the fingers. Their actions are watched with intense gravity by the spectators, ready to detect the slightest departure from accepted fashion.

The words of the songs are said to be extremely poetic, but the high nasal whine in which they are sung is not pleasant to the European ear. Assiduous practice is necessary before the aspirant to public

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favour can hope to be successful in the matter of the movement of his arms and hands, and the finished result is certainly most graceful, but the variety is so minute as to be imperceptible except to the initiated, and a feeling of tedium is the result.

It takes years to know a native and I am not, therefore, qualified to be dogmatic on the subject of the Gilbertese. My impression of the people, after a comparatively short acquaintance, is that they are rather "gauche," rather dour, and remarkably lacking in good manners and spontaneity. And the further south one travels in the group, the more apparent are these characteristics. I imagine that the climate is largely responsible, for in the central and southern islands Nature is not too kind.

In these unfavoured parts, droughts, sometimes extending over a period of months or even years, are a common experience. At the best of times, the more favourable climatic conditions of the northern-islands and of the Ellice Group to the south are never enjoyed. When life is a constant struggle against inimical conditions, it follows that the temperament of the sufferers must be affected; courage, consistency of purpose and endurance are created at the expense of the softer qualities.

This is most marked in the contrast between the Gilbertese and their neighbours, the Ellice islanders. The latter, though living but a few hundred miles distant, speak a different language, have different customs and, in temperament, are as the poles apart. Their islands, enjoying a plentiful rainfall, are fertile, and the people in consequence are care-free and laughter-loving with charming manners.

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Although possessed of a dialect of their own they commonly use the Samoan language, a soft and liquid tongue delightful to the ear.

The speech of the Gilbertese, on the other hand, is harsh and guttural. It is, moreover, very difficult for the European to acquire. To learn a sort of "kitchen" variety of the language, chiefly remarkable for limited vocabulary and ill-constructed sentences, is simple enough. But to become fluent and to attain real proficiency is another matter.

In official matters, therefore, one is dependent upon the services of an interpreter who may or may not correctly convey the speaker's meaning to his audience and vice versa. More often than not it is a garbled version which is presented on either hand. Native interpreters are almost a race apart. In the countries where they flourish they are almost invariably objects of deep suspicion both to their employers and to the race whose language they speak. Their occupation and official position obviously afford plenty of opportunities for putting something by against the evil day of dismissal or retirement. I fear me that a great many of the profession are rascals. Their temptations, however, are manifold, and, to do them no more than justice, they are, for the most part, amusing scoundrels.

The exploits of one such, whose reputation was of the most brittle kind, are almost legendary in these islands. He had the manners of a prince and the cunning of a monkey. On one occasion the Resident Commissioner of the time was addressing a large company of his subjects, the faithful Friday, for so he was called, ever present at his elbow. For some obscure reason it is the custom, amongst the

natives, to refer to the head of the government as "Te-uni-mane," which literally means "the old man." The title is one of great respect; at the same time its use is sometimes a little hurtful to one's vanity!

On the occasion to which I refer, the designation was being employed with customary freedom—"The old man" says this; the "old man" says that.

The "old man," indeed, was inclined to be a trifle prolix, or so at least thought Friday, whose princely manner hardly concealed a look of incipient boredom. At last the speaker reached his peroration. It was of some length and dealt principally with administrative experiences in South Africa where the Commissioner had previously served. These reminiscences were probably of great interest, but the interpreter, with a deep knowledge of human nature, thought otherwise. He thought, in fact, that the audience, whose attention had obviously begun to wander, had reached its limit of endurance. Most reprehensibly, therefore, he translated his master's words as follows:

"The 'old man,' says," he interpreted, "that he is very pleased with me and that he wishes you to bring a dozen bottles of 'sour toddy'" (a most pernicious, intoxicating and utterly prohibited drink) "to my house to-night, that I may have a little refreshment. Those are his words."

In this manner the meeting concluded in an atmosphere of universal satisfaction. The Commissioner felt he had made an impression. The audience was spared a recital of experiences which would have interested it but little. Friday could look forward with reasonable certainty to a convivial evening!

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While in no way condoning such a glaring example of misinterpretation, it is sometimes a relief when one's interpreter "cuts the cackle and comes to the 'osses" with as much rapidity as may be.

I was once welcomed at a certain island with a complimentary address which seemed to be interminable. When at last it came to an end, I settled myself to listen to a lengthy translation from my interpreter. The sensible fellow, however, expressed himself as follows: "The magistrate says the people are very glad to see you, and may God bless you and—er—*many more words to that effect.*"

That is what I consider to be a terse but extremely intelligent interpretation.

On another occasion, in which the same interpreter was concerned, I was engaged in discussing some matter of administrative interest with a large gathering of natives.

The proceedings were somewhat disturbed by the continuous interjections and interruptions of an aged but very agile heckler. Each successive remark of this old gentleman's was more futile and irrelevant than the one which had gone before. At length, thoroughly exasperated, I turned to the interpreter and said:

"Who is this old fool, anyway?"

"Sir," he replied, "I regret to say that it is my father, a celebrated local agitator. Take no notice of him, I beg."

His pained expression as he made this embarrassing confession tried my gravity to the utmost.

Still more upsetting was the reply once received from a native official at Ocean Island upon being interrogated

as to the cause of a large and painful-looking bruise above his right eye.

"Sir," he said, with tears in his eyes, "I regret to inform you that I have sinned, *and my wife caught me!*"

One of the best stories I ever heard of the humours of interpretation comes from East Africa. An Indian was suing in the Courts for divorce from a wife of immature age on the grounds that she had failed to present him with a child. A fluent stream of Hindustani was coming from the witness-box but without any interruption by the interpreter.

"What does he say?" said the magistrate turning to that official.

"He says, sir," replied the latter brightly, "that his wife is *of an inconceivable age!*"

But this is an unpardonable digression.

The Gilbertese are a warlike race and have been great fighters in their day; the Ellice islanders are the reverse and, no doubt, though the latter are found more charming by the casual visitor, the former possess the greater strength of character. But, in both races, phenomenal courage and endurance is to be found. There is a notorious instance of this which is worth relating; it savours of romance but I can vouch for the authenticity of the tale.

Two labourers, a Gilbertese and an Ellice islander, had been loading a schooner in the lagoon of an island called Tarawa. It was evening, and their whaleboat tied up to the wharf, they waited for the launch to come and tow them to the ship. While so waiting, both fell asleep. Unknown to them the boat's painter parted, and early next morning they awoke to find that they had drifted out of the lagoon. Their frantic

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signals to attract attention failed and the *current* steadily carried them out to sea.

There was neither food nor water in the boat ; there was not even a sail. Two oars (useless against the strong current), a knife, and a little tobacco were all they had and matches there were none. And yet those two natives drifted in that boat for ninety days, covering, during that period, a distance of 1,300 miles and eventually arriving at an island in the Carolines, emaciated but alive. Conceive the pluck and endurance needed for the achievement of such a feat !

For the first few days the two castaways had neither food nor drink. Welcome rain fell and their thirst was quenched. Happily these conditions continued and they were spared further anxiety on that score. For food, they relied on the capture of stray sea-birds which came to rest on the boat at night. But these were few and far between ; during the whole of their awful voyage they caught but six. With remarkable forethought and self-restraint, they cut up the flesh into small pieces and, drying these in the sun, eked out a scanty existence on a daily ration.

Once, with the aid of the boat's painter, a small shark was snared. So great, however, was their weakness that they were unable to pull it into the boat and so, while one held on tight, the other killed it with the knife and cut out a piece of the flesh. But their sorely-tried stomachs revolting at this fare they were obliged to throw it away.

In spite of this and of a prospect that might well have caused the boldest heart to fail, they never gave up hope and set themselves resolutely to exist on their meagre fare of dried birds' flesh. Their endurance

was rewarded, for early one morning they were aroused from sleep by the grounding of the boat, and the two weary travellers beheld the blessed land before them.

Emaciated, with eyes sunken in their heads, they stumbled ashore. The natives, alarmed at their dreadful appearance, ran from them in fear; nor could these understand their dialect. Eventually, in that remote corner of the world, English and no other was the language in which their wants were made known. The natives were kindly and succoured the poor fellows, and, in due time, a passing ship brought them to their homes little the worse for their epical adventure.

As an example of patience, self-restraint and almost incredible courage and endurance, the voyage of these two ranks, I think, with some of the most wonderful of human exploits.

On the very day, almost at the very hour, that the foregoing was written, by most tragic coincidence a similar drama was being enacted within a mile or two of the writer's house at Ocean Island, though nothing was known of it until late on the same evening.

It appears that two Europeans, one of whom was a promising young doctor with a future before him, set out accompanied by a native in a small canoe with the intention of sailing round the island.

They embarked, clad only in bathing suits, between ten and eleven of the forenoon. Neither, unhappily, was very proficient in the handling of one of these frail craft and, by a still greater misfortune, the native whom they took with them was not noteable as a boatman. But the morning was fair, and, although a considerable element of risk is ever present in these



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latitudes both by reason of currents unexampled in their treachery and the variable winds of the time of year, no thought of possible danger appears to have occurred to them. So brief must have been their intended outing that they carried neither food nor drink.

There is a saying that what is everybody's business is nobody's business, and the truth of this platitude was never better exemplified than on this occasion. Though many on the island knew that the canoe with its occupants was at sea, none, and it is natural enough, took particular interest in its movements.

Towards noon the part owner of the craft observed it manœuvring towards the tiny bay which is the only shelter off the rugged coasts of the island. It appeared to be on the homeward tack and making for the jetty. The reason for this seemed obvious, for this observer, gazing towards the west, saw a heavy squall approaching rapidly. Seeing the canoe within reasonable distance of the land he thought no more of the matter and went home to his midday meal. There is a fatality in these things, for this man, tired from his work, spent the rest of the day in his house, a most unusual course for him to take, and it was not, therefore, until after dark that he learned that the canoe, in fact, had never returned. Apprised of this he gave the alarm.

He was, in all probability, the last person to see the canoe, for, after the squall had passed, there is no reliable evidence that it was ever seen again. One assumes that it was caught by the squall, was overturned, and foundered almost in sight of the very houses in which the occupants dwelt, none being the wiser.

This may sound incredible but, when one remembers the force of a westerly squall and the torrential rain which accompanies it, it is not difficult to imagine the speed with which people get indoors and the lack of interest they shew in what may be taking place outside when they are there.

It was not until after sunset that the first alarm was given, and night falls quickly in the tropics. Even then there was no positive evidence available, and it was necessary first to ascertain that the two men were not safely in one of the pleasure camps on the east side of the island. This took some time, and it was not until after nine o'clock that a ship lying off the island was sent in search. For four days the search by ship and launch continued but without avail. What actually occurred can only be surmised; nothing definite will ever be known. It is but another mystery of that beautiful, cruel thing, the sea.

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CHAPTER XIV

THE GILBERTS (*continued*)

BUTARITARI, the most northern of the Gilbert group, is, I think, one of its most interesting islands. Nowadays, with its church and convent, it is quiet and peaceful and a stronghold of Roman Catholicism. But it was not always so. Even when one Robert Louis Stevenson came there in September of the year 1889, the place was neither peaceful nor respectable. But of the great novelist's adventures you may read in the volume called, "In the South Seas," which was the literary result of his voyage.

Fifteen years before his advent, Butaritari was an uproarious, piratical spot and human life was a thing but lightly regarded.

A gentleman called "Bully Hayes" was not unknown there. From all one hears the pseudonym aptly described the man.

It was a favourite resort of American whalers, which came there to careen and to give their crews a little quiet relaxation ashore. This, apparently, took the form of a series of pitched battles which were waged up and down the island. To this day, the ancients of

the island will delight in pointing out the resting-places of those who met their fate owing to some regrettable misunderstanding or other.

The foreshore in those days boasted two "hotels" and a few lesser "saloons" which vied with each other to capture the overflow of trade from the more important hostelries. These bore the high-sounding titles of "Sans Souci" and "Dulce Domum" respectively. There is something attractive in the palatial appeal of the former and the homely touch of the latter. Both, I conceive, dispensed equally inferior liquor. But the passage of years has changed all that and Butaritari now is dull but decorous.

On my first official landing at the island I was met by the King, for we boast of Royalty here. His Majesty shook me warmly but hastily by the hand and then leaped, as well as his enormous bulk would allow, to invest himself in the serpentine coils of a full-sized trombone into which, as a member of the local band, he blew with commendable enthusiasm.

This band, consisting entirely of instruments of the wind variety, contains no less than forty-six performers who, as may be supposed, make a considerable noise. Happily, the result is not altogether lacking in harmony. Their selection of airs is, however, a trifle embarrassing to the naturally modest for, when I had become accustomed to the immense volume of sound, I recognised, to my infinite dismay, the familiar strains of "See the Conquering Hero Comes." I flatter myself that I responded nobly to this unexpected and graceful tribute, but the dignity and importance of my demeanour were somewhat marred by the audible chuckles of a ribald suite.

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An American officer, on being asked how the bands of the United States Army compared with those of the British, is reputed to have replied that though the proficiency of his country's musicians was not remarkable on what he indelicately alluded to as "guts," yet they were, at the same time, "Hell on wind."

That is a racy description which most aptly fits the efforts of the musical Butaritarians.

The saying that familiarity breeds contempt is never so true as when the relations between white and coloured are concerned. The natives of Butaritari have been much in contact with whites of a certain class who fraternise freely with them and teach them much that is little to their advantage. Both old associations and the fact that the islanders are more accustomed to meet the white crews of visitingschooners on terms of equality than is the case elsewhere in the Gilberts have had a marked effect on their manners towards the European. If they pick up any English it is the language of the Sydney bar-room, which is far from pure and not particularly edifying.

But even that is preferable to the hideous jargon which serves as a sort of lingua franca in New Guinea and the Solomons from which we are mercifully spared in this Colony. There is something not entirely unattractive in the "pidgin" English in use in China but, for some illogical reason, the Pacific variety with such phrases as "What name you fella boy no stop?" drives me nearly to madness. I must reluctantly admit, however, that as a description of a lady exponent at a pianoforte recital, "She hit 'em tooth belong big fella box, you fight 'em he cry"—is not entirely without a certain merit!

Curiously enough the Polynesian, unlike the African, seems to be entirely incapable of discriminating between the various types of white man with whom he comes in contact.

The rudest, most untutored savage in Africa will, in a surprisingly short time, classify and mentally label the Europeans of his acquaintance. Only to those whom he deems worthy will he shew marked deference and respect ; to the remainder he will be civil but unresponsive. The Polynesian, on the other hand, is far more democratic and appears to place all Europeans on the same plane, and that, I fear, is not a particularly high one.

At the same time he answers to good and sympathetic administration every bit as well as his prototype in Africa. To gain the respect and affection of any native is not a very difficult matter, though it is practically impossible to lay down a hard and fast rule on the subject. I should say that a natural liking for native races, sympathy with their ideals, and particularly with their superstitions (no matter how absurd these may appear to European ideas), and, above all, a well-developed sense of humour, will gain the affection and trust of most natives.

A knowledge of their language and customs is, of course, of great value, but these alone, unaccompanied by the qualities which I have outlined above, are insufficient in themselves. I have known natives emphatically to deny any proficiency in either their dialect or habits to a noted expert in both merely because they disliked him. Whereas the same tribe credited an administrator whom they loved with a remarkable facility in their speech and a vast

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knowledge of their customs, although, in point of fact, he knew less than nothing of either.

The fact that this admirable officer never uttered a word in their own tongue they attributed not to ignorance but to guile and to a preconceived intention not to give himself away!

At the same time it is perfectly possible for a stern and unbending man, provided that he is fair and impartial, to gain the respect if not the affection of natives and to remain long in their memories, even though he may actually dislike those committed to his charge and show little, if any, sympathy with them.

But blessed above all is the administrator who knows when to be stern and when to laugh either with or at his subjects. His feeblest joke will have a far greater success than the brightest sallies of a professional wit. Polynesian children are, on the whole, remarkably intelligent and respond readily to education, acquiring in a surprisingly short space of time a working knowledge of the English language. If, as is the case in the Government schools, they are painstakingly and carefully taught their pronunciation is delightfully pure and the articulation distinct. But tremendous pains and unlimited patience are needed if the irritating nasal whine and indistinct utterance, so often heard elsewhere, are to be eradicated. The native schoolboy is literally a whale for learning, and detention after school hours is no punishment whatever. The longer he remains at his desk, the better he is pleased; and to keep him there has precisely the same effect as ejecting an unruly English boy on a bright and sunny afternoon.

The Polynesians of these parts seem to me to have

three remarkable qualities. They are fine seamen, born cricketers, and shew a remarkable aptitude for self-government.

To see them playing cricket is a revelation, and it is rare indeed for the visiting ships of H.M. Navy to experience anything but discomfiture at the hands of the local exponents of the game.

And in the art of successful government they excel in a really notable manner, shewing a capacity far beyond anything to be found in Eastern Africa. The Colony is divided into districts, each of which is in the care of an administrative officer. These districts consist of groups of islands widely scattered and separated, the one from the other, by many miles of ocean over which there is little regular communication. It therefore falls on the native Government of each island to administer its little territory with but little personal help and guidance from the European officer at headquarters. In this the magistrates, assisted by the village headmen, prove themselves eminently successful and, despite the fact that the scope of their penal powers is remarkably wide, it is seldom that one hears of its abuse.

Serious crime is very rare, and the offence which serves to keep the jails well populated is one which, in more civilised countries, is regarded more in the light of an entertaining peccadillo than as a grave misdemeanour. I mean adultery, the commission of which, in these remote islands, is looked upon with grave disfavour by the judiciary. Whereas in other parts of the world the theft of another man's wife is merely followed by proceedings for divorce, accompanied by monetary compensation to the injured party,

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and if the social position of the protagonists admits, much entertaining journalese; here the native law decrees that the erring parties shall suffer durance for six months on the first occasion of their infraction of the seventh commandment, which is increased to a full year for the second and every subsequent offence.

Single girls who may succumb to the importunities of a married admirer are consigned to a similar fate, so that the jail for females is seldom empty.

Nor has the potential Lothario, bent on midnight amatory adventure, much chance of evading the minions of the Law, for nightly, on the stroke of nine o'clock, comes the beating of the village drum, which signifies that none may leave the house after that hour without a written permit. The drastic nature of these laws is due to the imperative necessity of preventing the fatal quarrels which often followed infractions of the seventh commandment by reason of the fact that the jealousy of the Gilbertese, when thoroughly aroused, is of a most passionate description.

Judging from the number of guilty parties in the jails the law would not seem to have provided a deterrent to the indulgence in what might almost be described as a popular pastime. It is conceivable, however, that if the same practice were enforced in England the sanctity of the marriage tie would be very efficiently protected. Potential pursuers of an illicit passion would, one assumes, think twice before gratifying their desires if a term of hard labour were the inevitable and painful consequence.

Here, as I have said, the drastic penalty imposed has failed to eradicate the covetous desire for something belonging to somebody else, common to the human race.

But it has served another purpose in separating an infuriated husband from his erring wife and from the destroyer of his marital happiness until savage passion, seldom of protracted duration, has had time to cool.

From the fact that sixty per cent of the men incarcerated in prison owe their captivity to the imperative charms of frail ladies one would assume that the native women are notably beautiful. Curiously enough, this is far from being the case, at least to European eyes. Up to the age of sixteen or so the girls are, generally speaking, not lacking in good looks ; some are, indeed, extremely pretty. But after that age they deteriorate very rapidly, particularly as to the figure, which soon assumes a shapeless outline, an effect which is accentuated by the hideous " Mother Hubbard " garment to which I have alluded before.

The women of Tahiti and Samoa are reputed to be beautiful, and may be so for all I know to the contrary ; but, as far as this part of the Pacific is concerned, the lissom, nut-brown maidens with their liquid eyes and dainty ways would seem to owe their reputation to the figment of the novelist's imagination.

The theory of female daintiness will be exploded by a visit to any native village. It is a common sight to see two women squatting on the ground, one of whom will be busily engaged in the search and capture of animalcules—I shudder to express myself more plainly—which thrive in her companion's ebony tresses. When the hunt is successful, the captor, with every appearance of satisfaction, pops the captive into her mouth and resumes the search with added zest. When observing ladies so engaged it is considered the thing to

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enquire politely after the morning's "catch," a query which will be met with the required information accompanied by coy looks and explosive giggling.

I am told that a blank day is excessively rare!

Seventy miles to the south of Butaritari lies the island of Abiang, and within sight of it is Tarawa, which ranks next to Ocean Island in importance.

Abiang is chiefly remarkable for its Catholic Church, a stone building with a tall tower very conspicuous from the sea. It represents no less than eighteen years' unceasing labour on the part of the priest responsible for its construction; even now it is the shell only which is complete, the interior has still to be finished—a remarkable monument to human perseverance.

The bells which have come all the way from the fair land of France to chime their sweet message to the faithful in the South Seas are fascinating. Each is named and bears a charming inscription such as "Je m'appelle Marie Joséphine; je sonne à Abiang dans les isles des Gilberts." Could anything be more romantic and altogether delightful?

At Tarawa lies the Government Station at which, some years ago, the headquarters of the colony was situate. Even now it remains of some importance for it is the centre of the copra trade and the port of entry for the shipping engaged therein.

For a stay of a few weeks I know of no more delightful place than Tarawa provided that the visitor can sufficiently amuse himself either in or upon the sea which lies conveniently at his very door. But the awful isolation of the little European community and the lack of communication with the outer world is not conducive to the choice of the island as a permanent home.

Land-Travel and Seafaring

The schooners which lie anchored in the lagoon are, with few exceptions, engaged in an inter-island traffic and do not ply abroad, so that as links with civilisation they are of no value.

Conceive that it is not uncommon for a period of no less than six months to elapse between mails and all that these mean to the exiled Briton. It may well be that a letter despatched from England in, say, January is not received at Tarawa until the following September. A near relative may die, one may become a millionaire, or more probably a pauper, and for months remain none the wiser.

For the debtor pursued by duns Tarawa would indeed be "Paradise enow." But, for those more fortunate ones whose mail brings only delight and contains no terrors, the island life has its drawbacks.

Our ignorance of the doings of the outer world is prevented from being entirely abysmal by the occasional visits of a steamer belonging to a Chinese firm with its headquarters at the island of Butaritari. This vessel is, most fortunately, fitted with wireless and piratically intercepts the news floating about the upper ether.

Her appearance has little to commend it; the cockroaches which inhabit her are of unparalleled magnitude and ferocity; even the kindly master cannot convert his command into anything approaching a floating palace. But, despite her obvious disadvantages to the traveller, the sudden appearance of the *Olympic* herself in Tarawa lagoon would scarcely cause a greater commotion than does the cry of "Sail Ho," which heralds the approach of this humble link with the outer world, to a community hungry for news.

The question of supplies is also a difficult one,

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depending as it does on irregular communication with Sydney. Sometimes for months such essentials as potatoes and onions are unknown, flour is scarce, and the smoker has difficulty in finding the wherewithal to gratify his desire. Matters are even worse further south in the Ellice Islands. Quite recently the District Officer there existed for nine long months on a diet which consisted principally of fish and coco-nuts and without a mail or news of the outer world. At no time is fresh meat obtainable in any of the islands in the group, be they Gilbert or Ellice; one must rely entirely on chicken and the canned variety of meat. It is not surprising that, after a prolonged diet of the former, the very sight of roast fowl becomes an abomination!

Medical attention is, fortunately, available, but should one suffer the torture of an aching tooth, the pain must be endured in comparative silence, for our only dentist is gone from us.

He was a Japanese, very skilled in his trade, and, incidentally, the only member of his abominable craft for whom I have been able to conceive a liking. A professional interview with this gentleman was as near a thing of joy, to the humorously-minded, as it is possible for an unpleasant association to be.

He came to you; you did not go to him; and so the awful preliminary of the gloomy waiting-room, replete with ancient and uninteresting periodicals, was, happily, dispensed with.

The actual operation was conducted with all the dignity and ceremonial of a Court function and was somewhat protracted by reason of the positive orgy of apologies and genuflexions which occurred should the patient chance to flinch.

Like the majority of his race, Mr. Kiyoshi Homa was of no great stature, and his assistant, a lad of tender years, was so tiny as to be almost invisible. This latter operated one of those devilish engines of torture without which no dentist's parlour would be complete. It was of ancient type and the motive power was produced by means of a foot treadle. This the lad worked with great energy but, possessed of a youthful and roving eye, some exterior happening would, not infrequently, divert his attention with a consequent diminution of effort on his part. Appalled by the strange oaths and baleful glare which this lack of concentration drew from his master, the wretched boy would make up for lost time by pedalling with both feet, as it were, a misplaced show of energy which never failed to draw howls of agony from the unfortunate victim, followed by an interval of ten minutes of suitable grovelling by the courteous practitioner.

The little English community at Tarawa, consisting, for the most part, of Government Officials and their wives, bears its manifold trials in a remarkably uncomplaining and cheerful manner and, I venture to think, deserves the greatest credit for the way in which it shoulders the burden of Empire in these remote outposts of the King's Dominions. Of the women in particular one cannot speak too highly.

Housekeeping under island conditions is a constant toil and worry. Separated often from their children and without news of them for months at a time, and divorced from the sight of shops and the opportunities for bargains so dear to the feminine heart, it is surprising how cheerfully they exist, for "living" it can hardly be called.

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Now that the Colony has its own vessel matters will improve, but this craft had recently the bad taste to burst her one and only boiler with the result that for some months her services have been lost to us.

In the years just prior to the War, communications were much more satisfactory than they are now, for in those days the high price of copra justified the running of a regular steamship service from Australia.

Thirty years ago, even, these islands were, curiously enough, more in touch with the outer world. Those were the bad old days of the "blackbirder" and his nefarious trade and of the solitary adventurers who made their way to the Gilberts from all manner of distant countries and in all manner of curious craft.

"Blackbirding" either for the plantations of Tahiti, N. Queensland or the Central States of South America is well within the recollection of natives of middle age. These were, of course, enterprises of European origin, but the more virile Tongans appear themselves to have preyed on their less combative brethren in the neighbouring Ellice Islands. It was the practice of these latter marauders to attack any island which took their fancy and to carry off into slavery the entire able-bodied male population, and it was their invariable custom to include amongst their captives two or three small boys of from seven to ten years of age. On arrival in Tonga, these boys were carefully looked after and well treated, for their intended purpose was that of a sort of human barometer. As they grew to man's state they served to indicate to their captors the suitable moment for another and profitable raid on the males of their native island.

The horrors of this brutal traffic make one shudder

even now. Either decoyed by stratagem or forcibly abducted and removed on board the slaver, the unfortunate victims were thrown into the holds and the hatches battened down, nor were these removed until the ship had arrived at her destination. Food and water were flung to them at intervals and the imagination boggles at the awful scene that must have greeted the periodical advent of their rations in that noisome place.

Confined in utter darkness, suffering the pangs of thirst and hunger, their bodies wallowing in indescribable filth, this wretched human cargo of the living, the dying, and the dead was conveyed to the place of captivity of those who survived the awful voyage.

It would have been idle to expect humanity from the captors, but one would have thought that, purely as a matter of business, some effort might have been made to conserve life in such a comparatively valuable freight unless, as one must assume, the high price paid for the few survivors and the infinitesimal cost of transport amply compensated the captain of the slaver for his losses.

How the officers of a man-o'-war must have rejoiced when chance brought them the capture of one of these floating hells and how irksome must have seemed the Law which forbade a short shrift and a long rope for the class of European which lent itself to this abominable trade. In the manner described above, 280 men were, very many years ago, abducted from the island of Maiana and taken to Tahiti. Of this number, *eight* arrived alive at their destination, and of these three lived to see their island home again.

It is not difficult to imagine that the inhabitants of

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this particular island were unlikely, in the circumstances, to extend a very cordial welcome to the personnel of the next schooner which should happen to pay them a visit.

In due course a ship arrived in the lagoon. She was an Italian barque⁴ and, as bad luck would have it, an innocent trader having no connection with the horrible traffic. But the natives were, not unnaturally, deeply suspicious of the motives of any white man, nor, in any case, were they likely to discriminate between good and evil intentions. Outwardly their charming manner to the visitors left nothing to be desired but, privily, they had already completed their dispositions for a welcome the very reverse of friendly.

The white men wanted copra? Very well, they should have all that they desired, but the island was a large one and the supply scattered and difficult of collection. If all the crew of the ship would come ashore and help, then matters would be greatly simplified and mutual satisfaction assured.

The natives' manner was so pleasant and friendly that the master of the barque had no reason for suspicion, and, as their request seemed reasonable enough, he gave the necessary orders and all save the mate and the ship's cook landed.

There were about a dozen of them, and explaining that the copra lay in various parts of the island, these were divided into three parties of four which, all unsuspecting, accompanied their intending murderers in different directions. All were rapidly slain and dispositions immediately made for the capture of the ship.

The mate, observing the approach of many canoes crammed with natives, wisely suspected danger, slipped

his cable and, aided by a favourable breeze, made good his escape.

He and the cook, single-handed, sailed that craft for two thousand miles and, by most unfortunate chance, foundered in a storm within sight of Sydney Heads. It is gratifying to be able to record that both were saved.

It is difficult to blame the natives very severely for their part in this tragedy, but one could have wished that genuine "blackbirders" had been the victims and not the innocent Italian traders.

From the deeds of slavers and their occasional consequences it is a relief to turn to the comic side of life, although the story I am going to tell might well have had a tragic ending.

It chanced that the crew of a certain schooner indulged unwisely in the contents of some canned variety of fish which had lost its pristine freshness. All were very ill but the effects of a bad attack of ptomaine poisoning were fatal in the case of the Chinese cook alone, whom all efforts failed to rouse. Now there is a superstition amongst sailormen that the bodies of mariners should on no account be consigned to the deep if opportunity offers of burying them ashore. The schooner was lying in one of the island lagoons so no time was lost in knocking together a rough coffin in which the body of their unfortunate shipmate was placed. This accomplished, four of the crew rowed their burden ashore. It was long after nightfall and the strong waters which they had consumed in order to mitigate the severity of their internal pains had clouded their intelligence and affected their gait.

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Singing a music-hall ditty to the tune of a mournful dirge, they pursued an erratic course towards the native village, where they believed the cemetery to lie. It was very dark, the way was long, and more than once the bearers stumbled and the rude coffin came crashing to the ground. A frequent repetition of these accidents led to its eventual disintegration, so, abandoning it, and taking the body by the head and the heels, they struggled onwards.

At length the funeral cortège, very weary, and only too eager to rid itself of its burden at the first opportunity, arrived outside a building which bore the appearance of a church. There was no chance, at that late hour, of discovering the cemetery and a church seemed to the tired men a most suitable resting-place for the body of their shipmate. The building was locked but search revealed an open window, and through this, with many an encouraging expression of a nautical character (for the cook was a heavy man), they hove the body.

Tired, but with the satisfactory feeling of a good deed well done, they sought the village meeting-house and slept.

Early the next morning the weary sailors were aroused by sounds of strife, and emerging from their resting-place they perceived an enormous crowd of natives who appeared to be intently engaged in watching some commotion taking place in their midst. Shouldering their way through the press they were amazed to observe the ship's cook, whom they believed to be most thoroughly dead, locked in mortal combat with the native pastor, who, it subsequently transpired, had taken violent exception to the discovery of a strange and unaccountable Chinaman in the sacred

edifice. The "corpse," no doubt, was equally astonished, and one assumes that explanations of an acrimonious character ensued between himself and his colleagues before he resumed his culinary duties with any degree of confidence.

As may be imagined, the Gilbert islander is as competent in, as he is upon, his natural element, and some of the historical exploits of individual achievements in long-distance swimming cause Leander's famous effort to pale into a very second-rate affair.

Two examples of endurance of this nature are, I think, worthy of relating—one was of good, the other of evil, intent.

Many years ago, the King of South Tarawa was at feud with his royal neighbour of the north. Like another historical personage before him, he let it be known that much honour and wealth would accrue to the individual who would quietly and expeditiously rid him of his turbulent enemy. A young man named Toñanibeia heard of this and resolved to do the deed. Now the island of Tarawa is broken into a succession of islets and it is impossible to walk for any great distance overland; to use a canoe for the whole distance was out of the question, for it might be seen and attacked, so a long swim provided the only alternative.

Having sailed as far as he dared, the intending assassin, at dead of night, dropped quietly into the lagoon and, his dagger in his teeth, set out to swim ten miles. He landed safely at his destination, crept into the village, identified the King's house, entered and stabbed the sleeping man to death and made good his escape, none being the wiser.

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He then swam the whole way home, a distance of about fifteen miles. His employer was as good as his word and Toñanibeia died only a year or two ago leaving his family rich in ill-gotten affluence.

The second exploit was purely heroic, with the saving of two lives as its object, and as a test of endurance is even more remarkable.

Two Government officials had set out on a pleasure cruise in a small sailing-boat and took with them as assistant a native convict who was undergoing a long term of imprisonment. They unwisely sailed outside the lagoon, when the wind suddenly rose and with it a rough sea, and the boat capsized. The white men were helpless and so the convict, whose name was Teriakai, left them clinging to the overturned boat and imploring them not to give up hope, set out to swim ashore and bring assistance. The sea was very rough and sharks by no means rare, but the brave fellow never faltered, and succeeded in swimming the eight miles to the shore. Landing, though exhausted and bleeding from contact with coral rock, he had sufficient stamina to run three miles to the nearest point where a boat might be obtained. In this, with others, he embarked and completed his work of rescue.

It is gratifying to be able to record that his act of heroism earned him the remission of the remainder of his sentence, and the medal of the Humane Society, which he now wears as a police constable at Ocean Island.

Both Gilbert and Ellice islanders are splendid boatmen, but there is no comparison between the well-built, graceful craft of the former and the rough dug-out canoes of the latter ; and whereas the Gilbertese rarely

travel except under sail, the Ellice people are masters of the paddle only. Their islands, save in one instance, lack the beauty and the convenience of a lagoon and are therefore ill-adapted to the employment of sailing craft. They are open to the sea and the surf thunders on their entire circumference which causes a landing on any one of them to be accompanied by a considerable element of risk.

It follows that the delicate, carvel-built canoe of the Gilberts would never survive the rough usage to which the clumsy but more solid dug-out is well adapted if piloted by skilled and experienced hands. Riding the surf certainly has its thrills and is probably not quite so hazardous as it appears to the neophyte. For moments that seem ages, the paddlers, by backing water, keep their craft poised on the very edge of a miniature Niagara which is spending itself on the jagged and generally unpleasant-looking coral rocks some eight or ten feet below. Glancing continually over their shoulders they are on the alert for what seems to be the psychological moment for tremendous effort. What they precisely wait for I cannot say, but the exact moment comes surely enough and with it a perfect frenzy of dipping paddles and an exhilarating rush high and dry upon the sandy beach.

But the slightest error of judgment means the swamping and up-ending of the canoe, followed by a most unenviable situation for the passengers in the boiling cauldron of surf. If Europeans are being carried, it is rare for an accident to happen, but in really bad weather it becomes impossible, even with the greatest care and skill, to avoid an upset.

From swimming and boating to fishing is not a far



Gilbertese fishermen.

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cry and I propose to inflict on the reader but one example of native proficiency in the gentle art. It is their manner of catching the octopus, the flesh of which is held to be a great delicacy by the islanders. The way of it is this. The octopus, being of a shy and retiring nature, delights to lurk in crannies in the reef and from his lair projects but two or three of his powerful tentacles, alert to seize the prey which may come his way. The fishermen hunt in couples and, walking along the reef at low tide, their trained eyes soon reveal to them the waving tentacles below. As soon as an octopus is thus located, one man sinks feet first into the sea and deliberately allows himself to drop straight into the arms of the hideous brute. He then by struggling and, as it were, fighting the thing encourages it to exert all its strength and bring into play the remaining tentacles which have hitherto been idle.

When his companion, who has been watching from above, sees that his colleague is completely enveloped and that the octopus is fully occupied, he, in his turn, drops into the sea, and seizing the body of the thing which is now pressed against that of his friend, turns it outward and deliberately bites through the cartilage between its eyes.

This has the effect of either killing or completely paralysing the monster and is followed immediately by an automatic release of the tentacles, whereupon the successful fishermen rise to the surface with their prey. The entire operation, of course, occupies far less time than it takes to describe.

To me it seems a horrid and hazardous pastime, dependent on so many details which might conceivably

go wrong, but the natives regard it as a safe and simple method. At the same time, to anyone of homicidal tendencies, it would appear to provide a highly original and effective means of ridding oneself of a friend against whom one bore a grudge!

In common with most native races, the Gilbertese have an abiding fear of the supernatural. Indeed, their lively belief in the existence of all manner of spooks would endear them to the secretary of the Society of Psychical Research.

In the native estimation, to go abroad after night-fall is to court instant destruction at the hands of some malign inhabitant of the spirit world. Burglary, therefore, is little practised.

Haunted houses are not unknown. The old Residency upon the island of Tarawa is such an one. The ghost of a departed Scandinavian sailorman, complete with flaxen beard, was wont to pace its passages and moan most horribly in the tropic night. Why he chose the Residency for his nocturnal rambles is not clear but his appearances are said to have been regular.

For some unknown reason this ghostly visitor confined his perambulations to the upper storey of the house. When this, for safety's sake, was removed some years ago, the shock to his nervous system was too great. He left the house, refusing utterly to be content to haunt a single-storied building.

I do not quarrel with the spook's decision for I am myself of a nervous nature and like to sleep quietly at night.

Natives believe implicitly that the jail upon the island of Tabiteuea is haunted. In this case the ghost

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takes the form of a tall native with a damaged left eye. His visit is thought to portend death.

Upon one occasion, the District Officer was reading in his house late at night when, at about eleven o'clock, one of the jail guard came running to him in a state of panic. The man stammered out the news that he had just seen the ghost ascend the steps of the prison and pass into the building through the closed door. Such was the fellow's deplorable condition that the recipient of these disquieting tidings was moved to accompany him back to his post. The keys were produced and the heavy door of the prison unlocked. The District Officer entered and flashed his lamp about the interior which disclosed nothing more alarming than a row of sleeping convicts. Satisfied that all seemed well, he returned to his quarters.

Next morning a prisoner was found dead, his features contorted into an expression of awful fear!

Here is a curious case of suspended animation which is believed to be authentic.

There died, about thirty years ago upon the island of Butaritari, a man named Na Bura. He was married but childless. According to the unhygienic local usage, his relatives prepared to keep the body for nine days above ground before the funeral. Four days of tropic conditions saw the corpse in a highly unpleasant state of inflation and the wailing mourners at the very top of their form. The sister of the deceased was in the act of clasping the beloved, though now somewhat obliterate, features to her own, when a loud grunt in her ear complicated her emotions. With a loud shriek she hurled herself backwards and pointed at the dead. Before the startled eyes of the assembled

company, the tumid and reeking body rose to a sitting posture. There was a general *sauve qui peut* and the village emptied itself very swiftly of all inhabitants.

Next morning the family timidly ventured back, to discover the late departed slightly less dead. Slowly he recovered the use of his limbs; his appetite was ravenous; and though his speech burred painfully until his tongue resumed its normal size, he eventually became, according to his wife, as painfully fluent as ever before!

Except that his fingers remained always crooked, the normal functions of his body returned to him. He lived for another quarter of a century, married four wives, begat five children, and saw their mothers under the sod.

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CHAPTER XV**THE GILBERTS** (*continued*)

As the brutal "blackbirder" has given way to the recruiting ship pursuing its daily avocations under the supervision of an eagle-eyed local Government, so has the respectable white trader replaced the ne'er-do-well beachcomber.

Many of these gentlemen have spent long years in these remote islands. One in particular has lived for half a century amongst the Gilbertese. It is hardly necessary to add that he is a Scot and a credit to that adventurous nation. Modest and unassuming, I am afraid there is but a remote chance of his ever giving his experiences to the world. The world will be the loser, for difficult as it is to induce him even to allude to them, his adventures in the early days would provide sufficient matter for the most thrilling of epics.

Throughout this gentleman's long residence in these islands, suffering an isolation which could not well be more complete, he has, both as Government Official and trader, maintained the dignity of his nationality and caste. That is no small thing in the South Seas. The daily life of a white man amongst a people to whom fighting was a popular pastime must have been as full of hazard as the most adventurous could wish.

The Gilbertese have well been called the Irishmen of the Pacific in their positive passion for trailing the tails of their coats. To this day the inhabitants of the island of Tabiteuea are remarkable for their Celtic temperament. Two small children will dispute the ownership of a succulent coconut. In a moment their respective parents have joined battle. On the principle that a good opportunity should never be lost, the entire village will be locked in mortal combat within ten minutes of the commencement of hostilities. Peace and concord follow with equal rapidity, and nursing their wounds the erstwhile combatants fill the air with uproarious mirth. So reminiscent is the affair of a trifling misunderstanding in Bally-somewhere, that one looks with amaze at the coconut palms about one, and at the dusky features of the protagonists.

Matters were more serious and feuds more deadly in the early part of the nineteenth century.

Until the coming of firearms (of which more hereafter), the natives relied on villainous-looking swords and spears of local manufacture. These were of wood set with sharks' teeth and must have been capable of inflicting dreadful wounds. A favourite device took the form of a small finger dagger, similar to, but much more deadly than a knuckleduster. This little weapon was set with from one to three sharks' teeth and was secreted in the palm of the left hand. It then became a simple matter to shake one's enemy warmly by the right hand while excoriating his features with the left.

As a defence against these primitive but none the less effective weapons a complete suit of armour was worn. This was made of sinnet and covered the wearer



A Gilbertese warrior in full war-paint.

man ngala

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from top to toe, and included a shield of peculiar shape which projected above the shoulders and protected the back of the neck. The head was encased in a helmet made of the skin of some fish covered with prickly spines. *

The approach of two contending parties thus armed and equipped must have been a sight well worth seeing.

The coming of firearms rapidly displaced the national weapons, and a warrior race was no less eager to obtain a powerful means of discomfiting its neighbours than were enterprising gun runners anxious to supply these blessings of civilisation at considerable profit to themselves.

The employment of these death-dealing instruments did not become general until about 1870, but the advent of the first gun and incidentally the first ship to the Gilbert Islands can, in rather a curious manner, be established as having occurred in the year 1838.

The way of it was this. The Island of Tarawa was in the throes of one of its periodical conflicts arising out of the internecine warfare between the inhabitants of the north and those of the south. A party of Northerners, some hundreds strong, were approaching the southern village of Betio in their large war canoes when they perceived a strange and unfamiliar object entering the lagoon. The novelty of the sight was too much for them, and, abandoning their original purpose of putting their enemies to the sword, they paddled with all speed towards this new and interesting thing. As they approached what they afterwards described as a "floating house," a very strange thing happened. There was a puff of smoke, a noise, and a

man dropped dead in one of the leading canoes. The same surprising thing occurred again with precisely the same result. With one accord the canoes turned tail and sped for the fancied security of their northern homes as fast as paddles could carry them.

In parenthesis it is remarkable that when relating this legend the native historians lay great stress on the fact that the puff of smoke preceded the noise of the gun by an appreciable extent. There are, of course, none alive now who figured in this episode, and this recollection of the peculiarity of the action of firearms has been handed down from father to son.

The apparently hostile canoes having vanished so precipitately, the ship—it was a ketch—approached the shore. From it there emerged a solitary white man who, embarking in a dingy, rowed himself ashore and landed close to the village of Betio.

He was little and his beard was red. Of his personal bravery there can be no doubt in thus landing amongst natives whose hostility might well be taken for granted. History says nothing of an accordion or a cigar, otherwise one might assume that this was none other than the original of Mr. Cutcliffe Hyne's famous hero!

Be that as it may, his reception by these Southerners who had joyfully witnessed the discomfiture of their traditional enemies was more than friendly. It was enthusiastic.

By signs they intimated the tactical advantage of following up a beaten enemy, and vigorously enlisted the assistance of this unexpected ally together with his queer and noisy weapon which had struck terror into the hearts of the Northern warriors. Together they embarked in the ketch and sailing and poling across the

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shallow waters of the lagoon, they chased the retreating canoes.

In the bows of the craft sat the little red-bearded man, cross-legged and at his ease, clutching the musket which had made him a king among men. As they came within range he picked off the fugitives with great ease and accuracy. So hot indeed was his fire that the enemy were unable to make a landing and paddled desperately for the island of Abiang which lay a few miles to the north.

The chase continued, red beard firing slowly but with precision, and the now thoroughly demoralised marauders were eventually driven ashore upon the refuge which they had been forced to seek.

The visitors landed, slew the survivors of the party which had set forth that morning with very different ends in view, attacked the islanders themselves, and won the day. They claimed and held the lands which they had thus acquired by conquest and which constituted the primary objective of all inter-island warfare.

To this day there are villagers in Betio who own land in Abiang, theirs only by reason of the purely fortuitous arrival of one little red-bearded white man with a gun.

There is no record of the name of this maker of local history. He lived and traded awhile on the island and then vanished in his ketch. But, curiously enough, we can establish the date of his arrival. It is recorded that when he had attained some skill in the vernacular he told his native friends that, the year previously, a little girl had been crowned Queen of England!

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theories on the subject of honest dealing somewhat vague. A trifling mistake had been made, said he, and he raised the price. Such was the desire of the natives to acquire the priceless thing that they did not hesitate to meet this increased demand. "*Quem deus vult perdere prius dementat.*" *

For the dishonest mariner, whose cupidity was now thoroughly aroused, conceived that he might continue to bargain in this manner almost indefinitely at great profit to himself, so once more the price was raised and once more his extortionate demand was met. But at a further rise the natives lost patience, and, communing privily amongst themselves, they decided that one last alternative remained to them whereby they might satisfy desire on the most economical lines. So, engaging the ship's company in friendly conversation, they gently but firmly despatched them all, thus showing, in a somewhat drastic manner, their appreciation of an ancient copy-book maxim concerning the merits of honesty.

A sole survivor remained—the cabin boy. This lad they took ashore and handed over to the king of the island whose slave he became. Some years later the castaway, who had acquired some influence in local politics, escaped by inducing his masters to allow him to board a visiting vessel on the excuse of obtaining better terms for their produce.

This story, less the name of the survivor of the massacre which was unknown, was told to me when I chanced to visit Nauru.

A month later I received a letter from my father containing his version of this very incident which he had obtained many years ago from the boatswain's

It was not until many years later that the use of firearms became universal. These were as diverse in character as the politics of their owners.

There were cannon, which now ornament the plinths of island flagstaffs, of such remote ancestry that they might well have sailed with Quiros or La Perouse. In point of fact these came from America and were relics of the war of secession. The small arms were of a wide variety and ranged from tower muskets and ancient horse pistols to Winchesters of more modern make. Many of the latter were inlaid with silver and some even with gold.

In the years following the Franco-German War of 1870 there was an influx of *chasse pots* which no doubt had played an honourable part at Gravelotte and at the final disaster of Sedan. French influence is very marked in the types of swords and bayonets which found their way to these remote islands, but it is a little surprising to find rapiers of the eighteenth century and curious cross-handled short swords for all the world like those carried by a legionary of ancient Rome. There is a curious story in connection with an ancient cannon which is preserved on the island of Nauru. It appears that some time in the sixties of the last century an American schooner arrived and lay off the island. The natives boarded her, and, during the inspection of her wonders, observed a cannon for which they conceived a great desire.

They approached the captain with a view to purchase. The latter was willing enough and indicated the weapon's price in coconuts. These were readily supplied and the purchasers prepared to remove their property. But the captain was a thrifty man and his

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To the principal business of conquest, then, were added the subsidiary motives of revenge and recovery of lost property. Finally the warlike propensity and the lust for battle which is part of the Gilbertese temperament contributed in no small degree to these military adventures.

It is, perhaps, fortunate that sectarian antipathy has little place in the native mind. Were this not the case, there would have been ample scope in recent years for wars of religion such as plunged Uganda into the throes of bitter warfare in the 'nineties.

Although the motive for the Gilbertese wars was, as I have said, patent enough, the actual *casus belli* which led to the opening of hostilities was generally of the most illogical kind. It was not only typically Gilbertese, it was almost Gilbertian. Take, for instance, the case of the war of Kamatiné, which, beginning in 1857, sowed the seeds of inter-island disputes which even now react upon local politics.

There lived, so the story goes, upon the island of Abiang, a chief of terrible size and strength called Téwaki. He appears to have been of a mildly idiotic temperament, with a somewhat distorted sense of humour and a liking for practical jokes of the ruder sort. It was the habit of this playful giant to delight in exhibiting his enormous strength by crawling at night under the houses of his kin. He would then heave them on to his back and walk away with them, in the manner of a snail, until they tottered and fell upon the ground in ruins about their unhappy occupants.

Either irritated by the lack of sleep caused by the midnight gambols of this humorist or disturbed by the fear felt by a supremely normal people in the presence

mate of an American man-o'-war named Haynes who claimed to be the identical hero of the affair !

It may be imagined that the universal possession of firearms in nearly all the islands of the Gilberts added appreciably to the hazard of existence in so far as the white traders were concerned.

My Scotch friend, of whom I have already spoken, once found himself in a most unenviable position, his store being situated in the very centre of the island of Tarawa and mid-way between two contending parties striving for the ascendancy. So great was the danger from flying bullets coming from a variety of directions that the trader took the precaution of placing his wife, who was near her time, in a four hundred gallon iron tank. In this refuge the poor lady spent several days and there she gave birth to their first child. Surely no more extraordinary birthplace can well be conceived.

The primary motive of this constant internecine warfare is not far to seek. It was a motive not entirely unknown to European nations. I mean land-hunger.

Just as any over-populated country seeks relief by means of the emigration of its people, so the Gilbertese sought to acquire by slaughter and conquest an outlet for their surplus population. But being by their geographical position prevented from casting acquisitive eyes upon some foreign country, the islanders were compelled to war amongst themselves. The situation, in fact, bore a certain similarity to the condition known as "taking in one another's washing." One grabbed one's neighbour's laundry, held it against counter attack, and attempted recapture if it became lost to one.

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Alas, for Gilbertese chivalry, this is what only too frequently occurred !

In some cases, and as a result of being worsted in warfare, a fixity of purpose and deliberate concentration upon one idea developed in a race not remarkable for these qualities.

In the early days of the nineteenth century a long succession of wars left a feeling of unprecedented bitterness. Chiefs were left landless whose antecedents for nearly a century had grown accustomed to conquest and riches. Some bowed to the inevitable and accepted the bounty of their victorious relatives, with the prospect of living thereafter as dependents at best, and at worst as slaves to their benefactors. But a numerous band refused to suffer a local humiliation.

Taking ship to Honolulu they hired themselves out as labourers and for a space of twelve years hoarded their earnings to a single end.

Returning in 1881, they brought with them a great store of powder and firearms which they had purchased with their savings. These munitions of war they secreted until they had worked up a certain cohesion in their party. In 1882, all being prepared, they rose against their conquerors. Alas ! their resolution did not bear the fruit which it certainly merited.

Tem Matang, a very notable figure in Gilbertese history and the leader of the opposing legions, had not been idle. Keeping himself informed of the secrets of his opponents, he too had laid in store of ammunition and guns and was quite ready for the conflict.

Marching to the land called Baretangaina, in the north end of the island of Tarawa, he gave battle among the coconut palms to his enemies. By pretending to

of the superhuman, a great cry arose to heaven. The burden of this slogan was that "Téwaki must go." Nothing loth, the high chief of the island, one Te Kaiea, formally declared war upon him and his branch. In the battle which followed, Téwaki was defeated and slain, a victim to an exaggerated sense of the comical.

Another war, that of Makorean, had for its origin the fate of a dog!

A drunken chieftain, whose name is unnecessary to the narrative, had for his pleasure disembowelled the pet of a neighbour. The latter retaliated by braining the drunkard as he slept. A sanguinary battle followed as a natural corollary.

The event was not of great historical importance, but involved a native land usage worthy of mention. In cases of murder it was the custom for the nearest male relative of the victim to sally forth to a piece of land belonging to the family of the slayer. There he would remain shouting invitations to the owner to drive him away by force, but if none came to join issue with him the land became his for all time and the murder was atoned for.

It is a notable fact that it was not necessarily the murderer's *own* land which became forfeit in this manner. Indeed, it was the humorous Gilbert custom to choose for the purposes of this ritual a piece of land owned by a lone, ill-favoured, and unpopular female dependent of the murderer's family. Unless the actual criminal was possessed of chivalrous and conscientious instincts above the ordinary, he might generally be relied upon to allow his unfortunate relative to suffer for his sin.

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with heavy hearts upon the ocean beach, some warrior spied a thin fillet of smoke above the southern horizon. Soon the ship itself was visible, and, even as it grew larger to their anxious eyes, the manœuvres of a great company of men were simultaneously observed from the direction of the hostile stronghold. The ship entered the lagoon. It was H.M.S. *Royalist* come to proclaim Her Majesty's Protectorate over the Gilberts.

In this opportune manner, the last of all the Tarawa wars was interrupted and a faction saved by the coming of the Flag. Although Tarawa might almost claim the title of the cockpit of the Gilberts, the southern islands were not without their wars and faction fights and personages of historical importance.

One such was Tem Binoka, the King of Abemama. He is, or was, for he is long since dead, one of the most remarkable personalities of Gilbertese history. And, as is the case with most historical personages, there is a vast diversity of opinion on the subject of his character. Robert Louis Stevenson, who lived for some months under his protection, was his friend and represents him as a kindly, rather melancholy, Napoleonic figure living in advance of his age. He makes of him a sort of Saïd Barghasha of the South Seas, progressive in his ideas and anxious for the advancement of his people. I take it that the cunning old gentleman took care to shew only his best side to the great novelist and conducted himself accordingly.

For he was a very evil old man ; of that there can be no possible doubt. Shrewd and clever he certainly shewed himself, and of an intelligence far surpassing that of his entourage. He was a warrior, a conqueror, and not entirely without certain statesmanlike qualities.

retreat in the centre while the wings of his host stood firm, he enticed the insurgents into a salient where, at last completely surrounded, their hopes ended in utter defeat.

Close to this battlefield may still be seen the tree, riddled with bullets, behind which Tem Matang on another occasion himself sat with eleven guns of various calibres by his side inviting his enemies to single combat. Seven duels he is said to have fought that day and is reputed to have killed his man on each occasion with a bullet in the middle of the forehead!

The armies on that occasion were well matched and casualties heavy on both sides. When night fell, Tem Matang decided to withdraw his men to a point further south. Precisely the same tactics were adopted by the enemy, and day dawned upon a battlefield empty of warriors.

The incident is reminiscent of a similar occurrence in the Low Countries when the expressions "filer a l'anglaise" and "taking French leave" were coined in a single day by the opposing forces!

In 1892, Tem Matang, full of years and honour, was murdered by a treacherous emissary of the opposing faction. His followers, bereft of his influence and counsel, became disorganised and panic-stricken. Two hundred of these actually fled together with their arms on the day of his death. One hundred and forty of the stouter hearted remained with seventy rifles between them. They expected any moment that the murder of their chieftain would be followed by an attack in force by the enemy.

For two days they waited thus, with the certainty of defeat and death. On the third day, as they walked

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one day, that he¹had¹himself rowed out to the schooner which he owned and which was entering the lagoon on its return from some trading venture. He boarded the vessel and, according to custom, a pilot was sent aloft to the crosstrees to con the ship. It happened that, amongst the cargo, there was a new rifle for the King. A trial of this new toy was a thing not to be resisted by His dusky Majesty, who, incidentally, was a very fine marksman. But a suitable mark was absent until, by a most unfortunate effort of memory, Tem Binoka recollected the pilot in his lofty station. Him the King very skilfully brought tumbling to the deck and, smiling complacently at the obsequious congratulations of his suite, ordered to be cast over the side.

One who knew this gross and cruel old man as few others knew him tells me that though he had little regard for human life, yet his remorse after the gratification of his desire to inflict suffering was very terrible. It appears that the brutal old tyrant would weep bitterly for days at his own misdeeds. I confess that I am not impressed by this tale of tears which are too reminiscent of those generally attributed to the gentle crocodile to carry conviction. I think that, for once, Stevenson's estimate of human character was at fault. Tem Binoka, from all I can gather, was a thoroughly evil monarch of whom the Gilbert Islands were well rid. It seems almost a pity that he died in comparative comfort in his bed.

To Europeans the autocrat was consistently amiable. His intelligence told him that their knowledge and experience was of value, so he lost no opportunity of establishing and maintaining amicable relations with such foreigners as came his way. He even went

But the advancement of his people was a policy quite foreign to his ideas of government. Progress and resultant wealth was the prerogative of the King alone.

He was a feudalist in every sense of the term and the people were his slaves. His was the justice of the high, the middle, and the low. Nor did he omit to enforce and take full advantage of the personal gratification arising from the *jus primæ noctis*. *

Tem Binoka was an epicure in vice, and in his sensuality, his cruelty, his constant fear of assassination, his character is remarkably reminiscent of that of the Zulu tyrant, Tshaka.

Like the latter he possessed a well-developed dramatic sense and knew well how to put it to the best advantage. He surrounded himself with an atmosphere of mystery; access to him was difficult; he seldom raised his voice above a whisper.

His subjects crawled into his presence and grovelled at an angry word. They loathed and feared him. His vices are indescribable in their bestiality, and in cruelty he approached very nearly to his Zulu prototype. Death was the penalty for the most venial of offences. For instance, on one occasion a young and favourite concubine of the King's was forbidden by him to attend a certain dance. Relying on the meagre lighting of the great dance house and hoping to escape observation, she disregarded the royal order. But, by some ill chance, Tem Binoka saw her. He sent an attendant for his gun, a Winchester rifle very splendidly inlaid with gold. Without a word the gross fat man waddled across the hall and blew out the unfortunate girl's brains. Resuming his seat, he bade the dance proceed.

Sometimes he killed men for a whim. It chanced,

to the extent of appointing a white man as his confidential *homme d'affaires*. This one controlled the royal trading ventures and acted as an intermediary between the King and any foreign visitors.

It chanced one day that a schooner went ashore at a point on the island some distance away from Tem Binoka's dwelling. The occurrence was reported to him by the white man whom I have mentioned. The old King, considerate as always where Europeans were concerned, expressed a hope that everything possible was being done for the comfort of the white members of the crew. He was told that the ship was well provisioned with the important exception of the cellarette, whose liquid contents had become seriously depleted.

Rum was urgently desired, if possible, in large quantities. This serious deficiency, it appeared, had already been made good.

"Ah," said Tem Binoka, "and where did you get the rum?"

It was explained that the necessary supply had been drawn from a large cask which had long remained untouched in a room near the royal bedchamber.

"You don't say so," replied the King, with a fat chuckle; "why, that is the very cask in which I had my late brother's head in pickle!"

History does not relate the effect of this news upon the thirsty mariners!

CHAPTER XVII

THE ISLAND OF PERU

ABOUT 260 miles to the north of Nanoméa, which is the most northerly of the Ellice group, lies the Gilbert island of Peru. Peru, or Beru, as it is sometimes called, is, unlike its greater namesake in South America, a country of conquerors and not of the conquered. For from here, some 275 years ago, set forth a host which successfully invaded and reduced every island in the Gilberts save only that of Butaritari.

The history of this conquest is a mixture of mythology and fact and many of its details are purely legendary as will presently appear. Gilbertese historians give the credit of this great adventure to two leaders named Kaitu and Uākeia—the first a warrior, the second a wizard.

Kaitu is reputed to have been of such immense stature that he commonly went into battle carrying a man on each shoulder. These fought from their perches as from a fighting top, and when their gigantic supporter became weary they held open his eyes so that he could fight on.

Uākeia was a diviner. His divination set was

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composed of folded coco-nut and pandanus leaves, and he was able to forecast, by the way the leaves unfolded, the psychological moment at which to attack, a most useful accomplishment for any Chief of Staff.

His parentage savoured of the unusual. It is said that he owed his birth to a temporary indiscretion committed by his mother with *forty young men* one tropic night in the "maneaba."

And as these latter were all consummate diviners the collective wisdom inherited by the result of this union was quite remarkable. Uākeia had a dog named "Te-buti-n-nang" (the movement of the clouds) to which he was devotedly attached. This animal was inordinately fond of fish. So his master invariably took as his share of the spoils on a conquered island the part that provided the richest fishing-grounds.

These places are well known and to this day offerings are made to the spirit of Uākeia by fishermen who wish to be lucky in their craft. On the island of Tabiteuea there is a row of pillars built up of large stones, stretching from the shore out into the lagoon. They are said to indicate the spot where the Peruan warriors landed and are reputed to have been built in a single night by these active fellows. The unfortunate Tabiteueans, awaking one fine morning and seeing, as they thought, what appeared to be a line of immense warriors standing in the lagoon were stricken with terror.

When they further perceived a fleet of war canoes lying screened by these giants and ready to advance their terror became panic and, with their bowels as water within them, they allowed themselves to be slaughtered without resistance.

So much for legend. What is true is that the Peruan host swept the Gilberts from the southernmost island of Arorae to Marakei in the north.

In an ocean notorious for the treacherous nature of its currents the navigation of the great war canoes from island to island, often separated by considerable distances, was alone a feat of some magnitude. Even now every genealogy in the group south of Butaritari leads back to one of the Peruan chieftains established on the various islands by this conquest of two centuries and more ago.

As each island in turn accepted the dominance of the victors, their leader, Kaitu, established thereon a governor to rule on his behalf. At Tabiteuea are preserved to this day what are reputed to be the skull and bones of one Korabi who filled this position on this particular island. These relics are kept in a large turtle shell suspended from the roof of one of the village "maneabas." At certain intervals they are lowered and taken, with great ceremony, to the sea-side to be washed and returned later to their lofty position. On most islands there are still rough cairns of stone said to have been built by the invaders as monuments of victory.

Butaritari alone shews no sign of Peruan influence. In the days of the great invasion there lived on this island a chief called Mangkia, who was hated for his cruelty and oppression. When the news of the conquest of the neighbouring island of Marakei came to Butaritari, the people, driven to desperation by the tyranny of their overlord, were about to suppress him. But they revised their decision and determined to send him instead to parley with the

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Peruans and attempt to secure immunity for their island.

Mangkia was a huge man of ferocious appearance and, to accompany him on his diplomatic mission, he wisely chose a score of the biggest men on the island. Scorning to use a sail, he and his companions paddled the sixty miles to Marakei. There he was told that the Peruan leaders, Kaitu and Uakeia, were at Tarawa, so he paddled another forty miles to that island and landed. The invaders, seeing this formidable figure and his retinue of gigantic warriors, grew slightly alarmed.

"Are all Butaritari men as big as you?" they ingenuously asked the envoy.

"Rather bigger, if anything," replied that wily gentleman with becoming hauteur.

It was enough for the Peruans; their appetite for further conquest languished and Butaritari was spared.

This little legend furnishes a very apt example of the power of diplomacy when it is supported by real or apparent military prestige. Peru, even in these modern times, is not entirely without romance. In the month of August 1921 there was received at Ocean Island a letter from a lady living in England which contained the following remarkable story.

It appears that in the year 1883 this lady's father received a cutting from an American newspaper which purported to record the death of the latter's brother of whom the family had been without news for very many years. This gentleman, whom we will call Captain X, was reported to have died three years previously at "his residence, Callao, Peru."

The text of the newspaper cutting credited the deceased gentleman with vast wealth and even referred to his testamentary dispositions in which his English relatives were said to share.

Exhaustive enquiries were naturally set on foot in South America only to disclose the fact that Captain X had not been in that part of the world since 1856.

Neither wealth nor any trace of a will were ever discovered. For years these enquiries were pursued all over South America without any results being obtained.

One day, purely by chance, Captain X's niece learned of the existence of the little Gilbert island of Peru. It was known that her uncle had, at one time, followed the sea and that he had sailed in the South Seas. What more likely than a confusion, either purposely or inadvertently, between the two places of the same name? So she got into communication with us and invoked our assistance. The evidence at our disposal could hardly have been more slender and the specific mention of the Peruvian city of Callao seemed to offer a further complication. It was suggested, however, that this might be the name of a ship in which Captain X had sailed and had become confused with the town of the same name.

For months our enquiries were abortive but at length, through the medium of the London Missionary Society (whose headquarters are situated at Peru) it was definitely established that an unknown European had died off the island about the year 1880 and had been buried there.

It must be remembered that at this date the evangelisation of the Gilberts had not yet commenced and

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no records of the time existed save in the memories of the older natives.

In June 1922 I chanced to visit the island and took the opportunity of making further investigations on the spot.

Some ancient villagers were discovered who recollected the arrival of an unknown schooner off the island and the death and burial of one whom they took to be the captain. His name, they remembered, was "Kaben (Captain) Arta." This was an important piece of evidence, for Captain X's Christian name was "Arthur."

They professed, further, to be able to indicate the site of the grave.

In the hope of discovering papers of identification, which might have been buried with the body, arrangements for the exhumation were made.

At about three feet below the surface on the spot indicated by the old men we came, sure enough, on some scattered remains, but there was no sign of anything which might have once been a coffin nor any trace of a receptacle in which papers might have been placed. It seemed, however, sufficiently obvious that these were the relics of which we were in search.

As it subsequently proved we were mistaken, for this unwonted activity in a sleepy hamlet had stimulated the memories of the elders. Presently an ancient was discovered who loudly affirmed that our efforts had been in vain and that we had disinterred the wrong remains.

He recollected perfectly, he said, that the deceased Captain had been a big man, whereas the bones we had recovered were obviously those of one small in stature. Moreover, he continued, the grave, as he remembered it,

had been dug to a depth of at least eight feet, while the one which had been found was very shallow.

Pressed for further reminiscences he added some interesting and instructive details on the subject of the actual burial. It appears that the deceased "Kaben Arta" had been brought ashore at dead of night by four other Europeans. The body was enclosed in a large coffin. On landing, the European bearers repaired to the house of the native pastor, a Samoan. With him they left their burden and the following instructions. He was to bury the coffin at some suitable spot but on no account was any stone or cairn to be erected to mark the grave; more than that, even the earth was to be carefully flattened out so as to leave no trace of its disturbance.

Next day the schooner sailed.

These peculiar instructions did not appear to me to be consistent with honesty of purpose and I became very sceptical on the subject of the recovery of papers of any value should we be so fortunate as to locate the grave.

In point of fact, the remains of what I believe to have been Captain X were disinterred a few days later. The rotting portions of a coffin were found containing the skeleton of a big man in a good state of preservation. But there were no papers and no sign of a receptacle in which such might have been placed.

So the fortune and its ultimate disposal remains a mystery and will, I fear, continue to do so. My belief is that Captain X died and was, in fact, buried at Peru about the year 1880.

Why and by whom was the misleading newspaper cutting, locating his death in South America (where

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he had not been since 1836) sent to his relatives in England?

And if this was done with intent deliberately to mislead, why was any mention made of the supposed vast fortune? It is a queer story, and should provide good material for a weaver of romances.

Document 1922C

**Canoes of the Gilbert islands,
by Arthur Grimble**

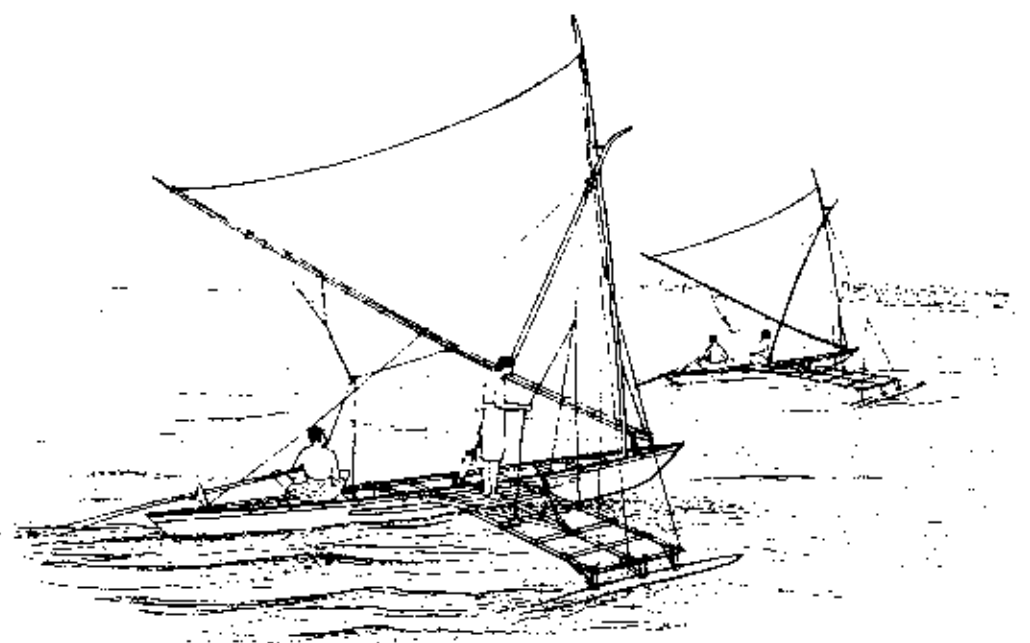
Sources: Originally published in the Journal of the Royal Anthropological Institute (1924); reprinted as Chapter VII of a book entitled: Migrations, Myth and Magic from the Gilbert Islands (London, 1970s).

Note: Grimble spent a total of 22 years in the Gilbert Islands, serving two terms. He wrote two books about his experiences: A Pattern of Islands, and Return to the Islands, published by John Murray in 1952 and 1957 respectively.

[Chap. VII, attached]

Chapter seven

Canoes of the Gilbert Islands



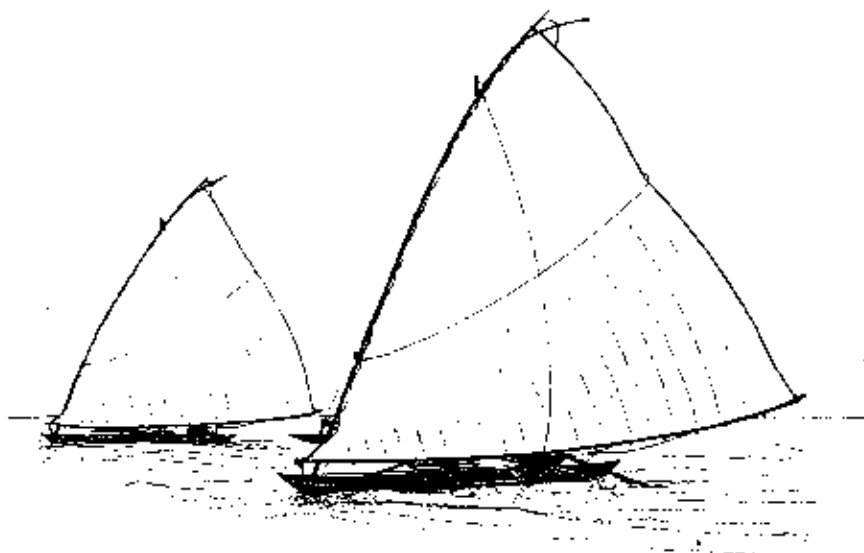
The love of his canoe still amounts to a passion with the Gilbert Islander. It ranks second only to the feeling he has for his paternal lands. How highly a canoe was prized in the old days may be estimated by the single fact that it might sometimes be accepted as a forfeit in full settlement of a blood-feud. On the island of Abaiang there is an historic case on record, in which the timely gift of one of these craft prevented a sanguinary war; and again, on that atoll, it was a practice of the chieftains to give liberty and land to slaves who were expert in building and handling their racing craft. For the shipwright's and the yachtman's arts were gifts of the gods, entitling a man to freedom and a competence.

No doubt a great deal of this prestige that the canoe enjoyed emanated from its vital usefulness to people who wrung a good half of their living from the sea. But there was more in it than that. The canoe emotion was, psychologically speaking, a complex whose components were not all utilitarian. The Gilbertese bosom fostered, and still fosters, a genuine love of canoes for their own sake—for their slim strength, their sweetness in handling, their lean and raking lines, and for the superb sport they afford a man. I have seen an old man sit for hours beside his craft—not a particularly fine one, but his own—watching it with the

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eyes of a lover, and drinking in every point of beauty that it showed. With exactly the same expression in his eyes, I have seen an Englishman gazing at his newly-acquired car. This love of swift things, that have moods, that require deft handling, that seem to know a master-touch, is one of the most widely-shared emotions of the human race.

Notice the loving care with which a Gilbertese canoe-man chooses a name for his boat; were it a son he could not show more solicitude. He walks alone on the beach, he abstains from women, he eats neither fish nor any cooked food while his mind is bent upon the christening. No fear of an unlucky naming, no dread of unpropitious magic, impels him to such care and abnegation; he is simply governed by the desire of the *môt juste*, the well-found epithet, the name which will cap and consummate the work of his hand. And he generally finds it. Gilbertese canoe names abound in aptness, in grace, and in real poetic feeling; they have the authentic ring. 'Movement-of-clouds', 'Tongue-of-lightning', 'Wing-of-dragon-fly', 'Dawn-red', 'Frigate-bird', 'Light', 'Seen-and-gone-again', 'Child-of-the-Tide-race', these are some few remembered at random; they are more than beautiful to us, for they are psychologically interesting, in that they show a deliberate aesthetic sense in the islander, who consciously attempts to express the airy grace of his craft in epigrammatic fashion.



This passage was taken from an article contributed to the *Journal of the Royal Anthropological Institute* in 1924. During the next ten years my father learned a great deal more about the Gilbertese and often spoke afterwards of their almost mystical attachment to their canoes. It was as though some age-old racial instinct

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were at work, a feeling which made the Gilbertese different from other men—just as the Norsemen were different, and in much the same way.

There were indeed many points of similarity between the two races—their innate courtesy; their questing adventurous natures; their ancestor worship and belief in a hierarchy of Gods; their hardihood, pride and self-reliance; their rigid self-control which could turn suddenly to berserk fury in battle; all these were qualities to be found among Norse as well as Gilbertese peoples. And both, at different times and in different oceans, made the greatest voyages of discovery against the greatest odds that men have ever faced—in boats which, for grace and speed and pure sophistication of design were a thousand years or more ahead of their times.

The only fundamental difference between the two peoples may in fact have been that from the common birthplace of all mankind in Western Asia, the forefathers of the Norsemen wandered west along the edge of the receding ice-cap, while Polynesian and Micronesian ancestors, whoever they were, turned south and east towards warmer regions and the rising sun.

Somewhere along their route they became sun worshippers, and thereafter their migration eastwards turned into a pilgrimage. Throughout his writings my father returns again and again to this theme, which evidently interested and appealed to him. It could, for example, have been this which gave to Polynesian wanderings the pattern and purpose they later showed, turning them from a chance dispersal of random family groups straggling through Asia, impelled by hostile environments and the search for food, into a purposeful and continuing advance across twelve thousand miles of open sea and half way round the world.

It is easy to suggest, as many do, that primitive man only went where he was driven or carried—driven by hunger or cold or superior force, carried by currents and the wind. But was this always so? Is it not possible that one ancient race and maybe two, the Polynesians and the Norsemen, set out deliberately—one east, one west—to fight their way across an ocean in face of anything that wind and sea could bring against them? And that each in their different ways devised boats which alone could have achieved these aims?

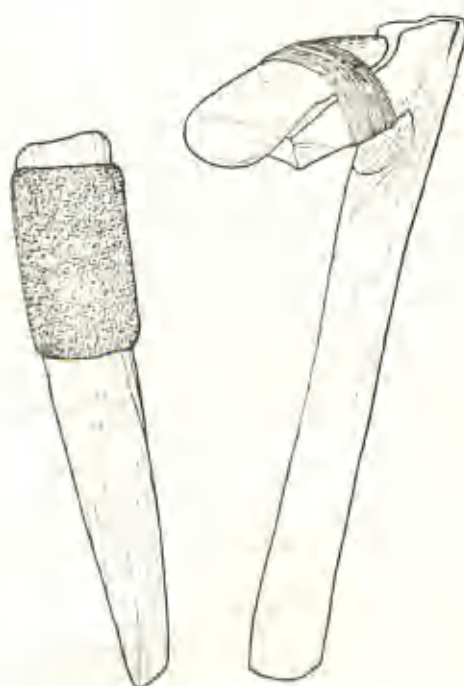
The Viking long-boat and the Gilbertese outrigger canoe were so specialized and so meticulously designed for their respective tasks, that neither could have replaced the other. The Vikings, steering westwards across the North Atlantic in summer, when days were long and winds mainly from east between the Faroes and Iceland, found that a square sail, a fine-lined hull and good oarsmen were all they needed. They faced storms and arctic cold at night, but the current was favourable across the Denmark strait to Greenland, and when the wind turned westerly they hove-to, making bulwarks of their shields against the breaking seas. The Polynesians did something different, in fact it was a fundamental difference between the two races and the challenges they faced; because although among the islands of Indonesia, and even further east in the Caroline, Marshall and Gilbert Islands, periodic westerlies and east-going currents may have helped them, once

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they reached the open Pacific both wind and current were contrary all the year round.

As they followed the curve of the Micronesian archipelagoes down to Tonga, Samoa and eastwards from there, it was the same: the wind was always in their faces—seldom too strong and never too cold, but always against them day and night. It ruled their lives, their way of living and their attitudes to life; it helped to develop a racial character; above all it governed the type and capabilities of the boats they had to build.

For these were craft such as had never been seen before, with fore-and-aft sails and hull forms that would travel fast across the wind; and they appeared in Oceania long before anyone else had thought of such a need. These people must have been the first to exhibit as a race what Joseph Needham has called '... the desire of man to release himself from natural servitude by sailing, not only with favourable following breezes, but directly into the eye of the wind.'¹ And it was more than this, more than a desire for release from servitude. There is a quality about the human personality which may at times be overlooked in theories about migrations: the instinct of men to keep to windward, to go uphill first, to oppose for the sake of opposing. It was this, I think, which led to the development of windward-sailing boats in a region where prevailing winds were easterly—this and the everlasting search for the kingdom of Au, the sun god.



¹ *Science and Civilization in China*, p. 588.

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On Abemama atoll my father first learned about canoe building at close quarters—from an old man who had been instructed in the art by his grandfather. My father used to watch him at work and later gave a detailed account of the whole process from beginning to end.

The first thing to do was to find a place where the canoe should be built. On an island whose whole surface consists of level sand this would not seem difficult, but the old man who acted as master-builder thought otherwise. First, it must be *mauri* (blessed or lucky), and secondly it must be quite near his sleeping quarters, so that no stranger might creep by night to pry into the methods of construction secret to his family. In the old days, the craftsman would have lived and slept by his work to guard against trespassers, but in these days of Government control he must retire at curfew to his lawful sleeping place. So my old friend (a Church-member, by the way, but of the rather common Christo-Pagan species) took counsel with his ancestral gods through the medium of divination. His divining outfit consisted of an old coconut-shell half full of small, smooth coral stones. Taking this in his hand he went with it at point of dawn to a secluded spot and, facing east, recited the following spell:

Na Areau e Katiri, ma Na Areau e Katarā! E taeae, ngo-ngo, ba Auriaria.	<i>Na Areau looks on, Na Areau looks on! He speaks, murmurs, for Auriaria (invokes him)</i>
Na Areau e Katiri, ma Na Areau e Katarā! E taeae, ngo-ngo, ba Tituabine.	<i>Na Areau looks on, Na Areau looks on! He speaks, murmurs, for Tituabine</i>
Na Areau e Katiri, ma Na Areau e Katarā! E taeae, ngo-ngo, ba te aomata;	<i>Na Areau looks on, Na Areau looks on! He speaks, murmurs, for a man</i>
Bu . . . Baa . . . Ke-e-e . . . te aomata!	<i>Bu . . . Baa . . . Ke-e-e . . . a man!</i>

This invocation he repeated three times, facing east, and then at once proceeded with his divination. Emptying the coral pebbles (*te kirikiri*) in a heap from the coconut shell, he took a handful of them at random, at the same time thinking of one of the places he favoured for the building of his canoe. Then he counted out the stones in his hand by threes, and if the number he happened to hold was a multiple of three, it was a very lucky sign. If that test failed him, however, he did not give in at once, but counted the pebbles out again in pairs, his hope being to find an even number—the next best thing to a multiple of three. Supposing him to have had that moderate amount of good fortune, we are not to imagine him deciding in haste. He first tested the 'luck' of the other building-places in his mind, by a repetition of the counting-out process, and if he chanced upon a multiple of three he would take it as a sure sign that the place indicated was the one and only spot for his work. My veteran friend, who told me all these things at a later date and gave me his divination-outfit (now in

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the British Museum!, informed me with some amount of staid pleasure that the working place he had chosen was twice blessed, having been indicated by a number that was a multiple of three and two in one handful—eighteen, to be precise. It was certainly a very convenient spot, not more than fifteen yards from his sleeping-house, with the extra advantage of being near the cooking-fire, whence his grandson brought him his food.

The ground having been nicely levelled, a rough thatch of coconut leaves, a dozen yards long by four wide, was raised in the midst; its eaves stood some four feet high. This roof was the shield of work and workers from the elements, while a screen of coconut leaves under the eaves prevented prying eyes.

Then they went out to collect timber for the craft. Under the old man's instructions, these were the woods they sought: For keel and stems, *te itai* (*Calophyllum inophyllum*) or *te kanawa* (*Cordia subcordata*),¹ for the ribs, *te uri* (sp. *fragraea*) or *te buka* (*Hernandia peltata*). For planks, preferably *uri*, but any of the other woods mentioned was allowed as a substitute. For outrigger booms, only the hardest seasoned coconut timber is ever used by craftsmen. My old man owned three pieces in a half-dressed condition, which his long deceased father had slung to the roof of his dwelling, and these had been preserved against rot by occasional rubbings with coconut oil. They were as hard as steel and very stiff. My friend produced them with a sedate chuckle, remarking '*Kai, e na botoa rama-u iai*' (lit. 'Ah, it will ride-buoyantly my-outrigger-float to-this').

The timber for the various parts took four men a couple of weeks to cut and bring home, but a good deal of this time was spent in half-dressing the heavier pieces where they lay felled, for ease of transport. I arrived at the workshop when the last load came in, and was amazed at the enormous pile of material that was accumulated. The answer to my query was very terse and expressive: 'One tree, one plank.' The timbers used are not straight in the grain and cannot be split into slabs by driving wedges; nor has the Gilbert Islander, to the best of my knowledge, ever discovered the use of the wedge. For every plank he needs he must, therefore, dub a whole tree-bole into shape using an adze; and in the old days this would have been an adze made from *Tridacna* shell honed to a fine edge with pumice stone.

Working moderately hard for about eight hours a day, the four able-bodied workers of my friend dubbed out fifteen planks of about 12 ft. x 8 in. x 1 in. in one month with metal adzes. These were then laid aside to season, while the keel and stems were made. For the keel a beautiful straight piece of calophyllum timber 18 ft. long was chosen. A side was roughly flattened and two parallel lines about 3 in. apart drawn along the surface; these lines were made by soaking two lengths of sinnet in a mixture of soot and water, stretching them

1 A timber of medium weight and hardness, which becomes almost everlasting when soaked in salt water. It has an unpleasant smell when fresh-cut, but on seasoning acquires a sweet, aromatic scent. Cut along the grain, it shows beautiful marking of old ivory and chocolate in broad bands.

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at the required distance apart along the timber, and pressing them hard enough to imprint their stain on the white surface. The marks thus made were taken as guides and the timber shaped into what might have been taken for a 3×4 in. rafter. This, again, was very elegantly trimmed to a triangular shape, its cross-section being an isosceles triangle on a base of 3 in. (Fig. 1(a)).

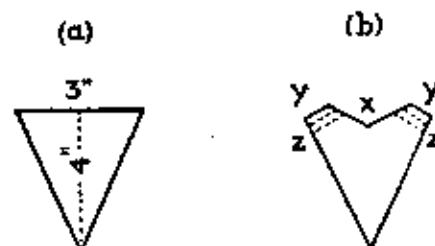


Figure 1

(a) Section of keel in preparation

(b) Section of finished keel

x = bilge groove,

xy = bevels for accommodating edges of garboard strakes,

xz = holes pierced to take sinnet lashings for securing garboard strakes

A groove 2 in. wide and $\frac{1}{2}$ in. deep was then chipped along the middle of the 3 in. surface from end to end of the timber. This was to be the bilge of the canoe; its containing edges, which were destined to take the garboard strakes, were bevelled away outwards at an angle of about 25° . Figure 1(b) is a cross-section of the finished keel.

The stems were next dealt with. Two knees of *calophyllum* approximately the same in curvature had been chosen for these parts. They were first roughly trimmed down to a triangular section, so that they looked more or less like sharply-curved knife blades with cutting edges outward; during this process they were constantly laid one on the other to compare their general contours, until at last they were very well matched in shape. At this stage they were a good deal thicker than the finished keel. They were then taken individually by the master builder himself, and with infinite care were brought to the shape portrayed in the following figure (Fig. 2). The only tools used were an adze and a wood rasp, made from the cured hide of a stingray mounted on wooden handles. (See illustration on p. 155.)

As the purposes of this finished product are not quite obvious at first sight, I shall here explain its mechanics by reference to the diagram:

X is the proximal end of the stem, i.e. that which joins the keel:

the proximal arm XZ is to be regarded as a linear continuation of the keel proper, the curve at Z being the foot or cutwater, and the distal arm ZY the prow of the vessel;

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a is a continuation of the bilge-groove noted in describing the keel;
b, b is a continuation of the bevel of the keel, whereon the edge of the garboard stake of the hull will sit;

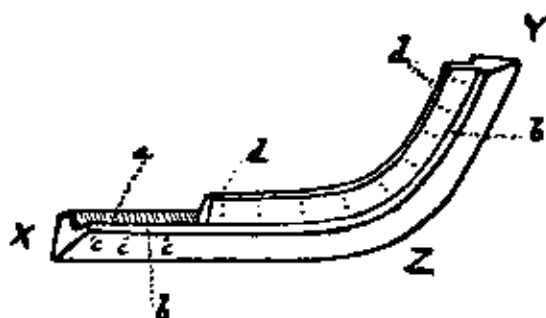


Figure 2 Finished stem

c, c, c are holes to take the sinnet lashings, which will hold the garboard stake in position; these holes continue up the proximal arm of the stem only so far as the bilge-groove is carried. By the foot and prow a different method of lashing is used for the sake of extra strength.

d, d is a tongue of solid timber running between the bevels on either side of the stem. When the garboard stakes sit on the bevels, this tongue forms a very solid backing; it is pierced with holes in pairs, as shown, from side to side. The planks of the hull are correspondingly pierced, and lashed in place with sinnet.

It may be added that there is no hard-and-fast rule governing the precise curvature or length overall of the stems. The former depends very much on the shape of the best knees available as they grow on the hardwood trees of the island, the latter on the length of the keel obtainable. The ambition of my old friend was to avoid building up his keel of several short pieces, as sometimes had to be done in these islands of small and twisted trees. And his crowning desire was to have the keel so long that in a four-fathom canoe it should constitute three-quarters of the total length. This was the ideal inherited from his grand-sires. His working-formula, therefore, seems to have been that the stems should not carry more than one-eighth each of the vessel's total length. But he informed me that he would have been prepared to lengthen them by three hands each along the proximal arms, if the keel had been shorter than it was.

The measurements used in all this work were taken from parts of the human body, as usual among Pacific races. But it is worth noting that for consistency's sake they were taken from the body of a single man—the grey-beard himself, whose title, *te tia-baire* (the measurer) indicated his functions. The standards were as follows:

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Te ari-ni-bai: 'The quick of the nail', i.e. the breadth of the 'half-moon' on the old man's digital nail, from side to side.

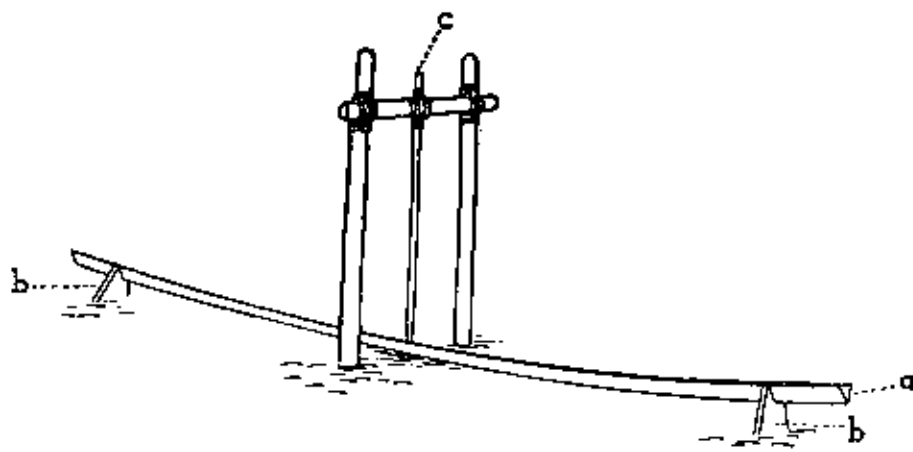


Figure 3 --Keel in position

- a* = Keel,
b = chairs with V shaped nicks, in which keel sits,
c = pin by which middle of keel is depressed

Te uki-ni-bai: 'The finger-nail' or the breadth of the finger-end.

Te tabo-ni-bai: 'The finger's length' (middle finger).

Te rau-rau-ni-bai: 'The hand's length' from tip of middle finger to crease at join of palm and wrist.

Te manoku: 'The crook': length from tip of middle finger to crook of elbow inside.

Te anga-anga: 'The shoulder': finger-tip to shoulder.

Te bwenana-te-aomata: 'The division of a man': from middle finger tip to depression between breasts.

Te anga-anga-uoua: 'The two shoulders': from finger tip to opposite shoulder.

Te manoku-uoua: 'The two crooks': from finger-tip to crook of opposite elbow.

> *Te nga*: 'The fathom': a man's full stretch with arms extended.

The keel and stems being finished, they had now to be set up before any further work on the canoe could be done. Two stakes were first driven into the ground under the ridge-pole of the workshop at a distance of 'two fathoms and half a man' (i.e. about 15 ft.) apart, until they protruded about 9 in. from the floor. In their tops were then cut deep V-shaped notches, so that the keel could sit comfortably in and across them with its sharp lower edge 5 or 6 in. clear of the ground. When in this position, it projected about 18 in. at either end from its

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in the laying of the keel, by bending it laterally and pinning it down somewhat out of the true centre line, as I have described. The third diagram on page 161 illustrates the neutralization effected.

By native standards, a well-built canoe should travel perfectly straight when given a push with its float awash; if it does this, it will answer to the lightest touch of the steering oar when the outrigger and float lift to a full sail.

It is this lateral curvature of the keel which gives all Gilbertese canoes a 'top-sided' appearance, for of course it profoundly affects the shape of the hull. While the side away from the outrigger (i.e. always the lee side) is nearly flat, and comparable to the string of a bow between the outward-turning stems, the outrigger (or windward) side is rather more fully curved than the keel itself.

The master-builder took three full days to adjust that lateral curve, and to talk about it. So then they began to fit the stems to the keel. Fig. 4 shows the stool and the upright stake with which each was provided to keep it in place. The end-to-end join *d* was a slow affair. First the extremities to be brought together were rasped down until they fitted pretty closely. Then the end of the keel was finished off with rasp and 'emery-paper' of fish-skin until it almost acquired a polish. After this it was blackened with soot and the clean butt of the stem was clapped against it. Wherever the soot stuck to the white wood a rugosity was indicated; this was rasped away and the trial by soot again made—and so on, the black transfer becoming larger and larger as contact grew more perfect, until at last the union of the two faces left an unbroken coating of soot on the stem's butt. This done, the stem and keel were pierced, each in two places, from side to side and at about $\frac{1}{2}$ in. from the intended joint. By two lashings of three-ply sinnet through the holes thus provided the stem was made fast to the keel and supported as shown in the diagram. A caulking was used at the joint in the shape of sun-dried pandanus-leaf, which was first chewed until

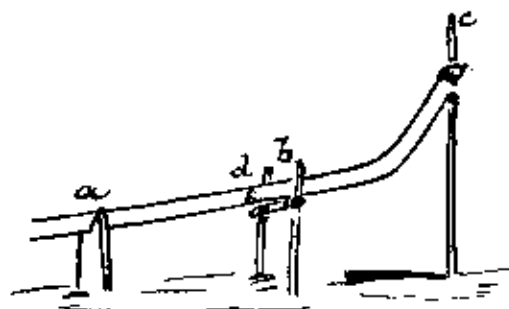


Figure 4—Stem in position

- a* = stool of keel,
- b* = crossbar supporting stem where it joins keel,
- c* = stake holding stem in vertical position,
- d* = end-to-end joint of keel and stem secured by sinnet lashings

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quite soft and then steeped in coconut oil. The beds of the lashings, which held together the component parts, were very carefully countersunk in the timber so that the sinnet might lie safely protected from all abrasion; this device was used later in every joint that was made in the hull, not only because protruding sinnet would have been liable to damage, but also because it would have been considered to impair the speed of the craft.

Figure 5 illustrates the appearance of keel and stems when fully set up. For the purpose of comparing the relative heights of the stems when lashed in place, a length of sinnet was drawn tightly between their tips, as shown in the figure, and adjustments were made by eye. The stretched string was allowed to remain as a guide to the gunwale line of the craft.

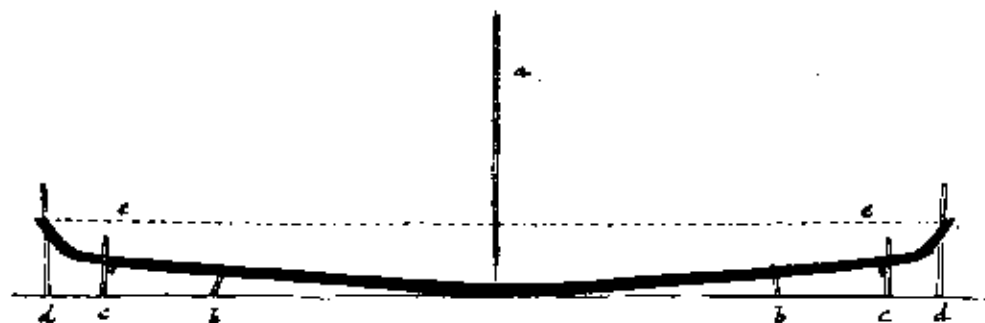


Figure 5

- a* = central pin holding keel in position,
- bb* = chairs supporting ends of keel,
- cc* = stools supporting stems at junction with keel.
- ee* = string stretched from tip to tip, to gauge relative heights and represent gunwale line

The hull was now to be built up on keel and stems. 'Planks first, ribs after' was the rule followed, which is precisely contrary to the methods of European shipbuilding.

One of the now seasoned planks was cut into two six-foot lengths, and these were dressed down to a thickness of about $\frac{3}{4}$ in. These were destined for the *buaka*, i.e. that part of the garboard strake which lies in the very middle of the keel. Work proceeded now on both sides of the vessel at once. Figure 6 shows more clearly than many words how the strakes were coaxed to sit on their levels.

Particularly to be noted in this figure is the cross piece *d* which is used to regulate the splay of the hull's sides. More of this crosspiece projects on the outrigger side than to leeward. This results in giving a sharper outward lean to the windward strake than to the leeward one and carries into the hull of the craft that asymmetry which has been noticed in the keel.

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To secure the strakes to the keel, they were pierced along their lower edges at intervals of about a foot, and lashed with sinnet to the bevels which had been bored as shown in Fig. 1(b). A caulking of chewed and oiled pandanus-leaf was used at this seam, as at all others in the hull.

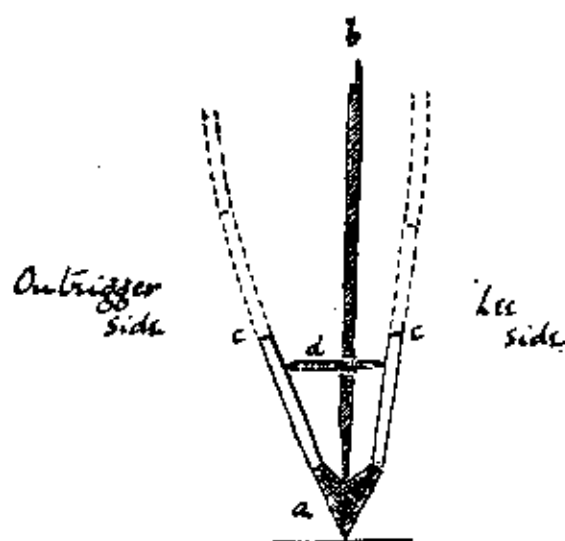


Figure 6

- a* = section of keel,
- b* = pin holding centre of keel to ground,
- cc* = garboard strakes in position,
- d* = crosspiece acting as a stop to regulate the splay of the strakes

The second and third planks laid were those on either side of the middle. The end-to-end joins were made with exceeding care, though they were not necessarily vertical (see Fig. 7). Several of them were reinforced later by backing them with small slabs of wood 'sewn on' right through the hull. Figure 7 shows how the garboard strake was built up of small pieces which followed the curve of the stems right up to the gunwale line.



Figure 7—Hull in process of construction. Note how tiers of planks follow curve of the stem. The dotted line is gunwale level

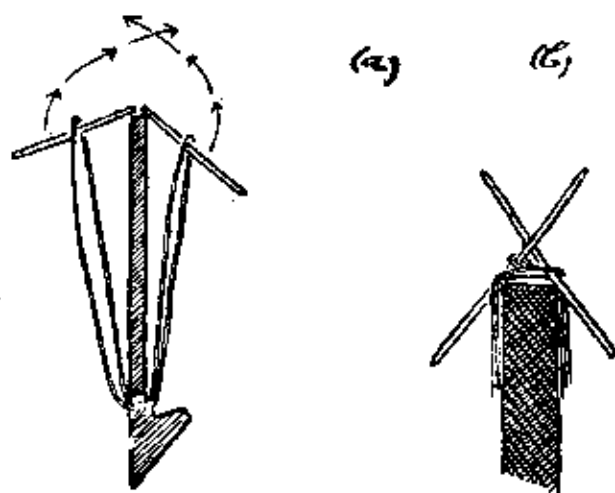
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So, tier by tier, the planks were laid on until the hull was complete.¹ When the gunwale line was reached, the edges were trimmed straight, on a level with the string which was stretched between the stems.

At this stage the cheeks of the craft were quite flexible, consisting of mere patches of wood sewn together on the framework of stems and keel. Before the ribs were put in, it was necessary to give the hull something like its final shape. This was done, at the old man's directions, by pushing out the cheeks where necessary and wedging them in position by short crosspieces inside the hull; or by pushing in the sides at other places and lashing them in place across the hull through holes bored for the purpose. When the hull was thus rendered symmetrical, the ribs were shaped (Fig. 8) and put in (Fig. 9) at intervals of about 20 in. along each side, being secured by lashing through the planks of the hull. The several steps which followed the adjustment of the ribs are also illustrated in Fig. 9, *a, a* being a pair of ribs; *b, b* is a thwart lashed beside them. Such thwarts are fixed at the side of every pair of ribs in the craft, being countersunk in the hull so that their top surfaces are flush with the gunwale line.

It will be noticed that the ribs *a, a* project slightly above the edge of the hull. Outboard and inboard of these projections, and made fast to them by lashing, are wands or poles of tough wood from end to end of the canoe. These are seen in section at *c, c, c, c*, and form the gunwale. Sometimes the thwarts are lengthened outboard on the lee side, so that they will accommodate several of these

1 On Heru and Abemama I have seen the device shown in the two accompanying diagrams used to keep a plank of the hull in position while it is being lashed to that below it. Through one of the holes bored in the edge upon which it is to sit a loop is passed, and two short sticks are used to lever the ends of the loop over the

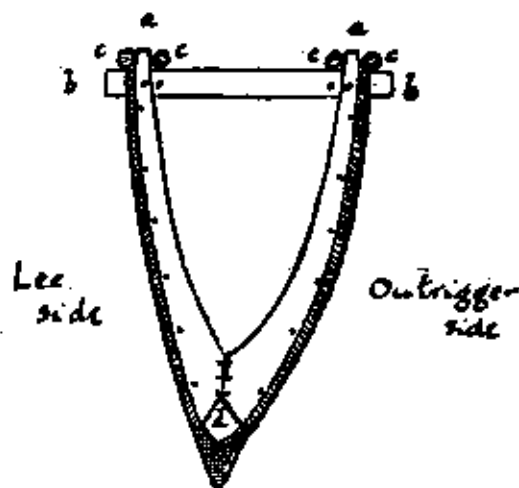


edges of the plank, as shown in (a). The sticks are then crossed as in (b) to prevent their slipping back. With two or three of these improvised clamps a plank sits quite firm, leaving both hands of a worker free for lashing.

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Figure 8—A canoe rib

Figure 9—Ribs, *aa*, in position. See text for further explanation

poles side by side, which thus form a sort of dashboard when the vessel heels. Note at *d* in the figure the triangular space left at the base of the united ribs to allow the passage of bilge-water.

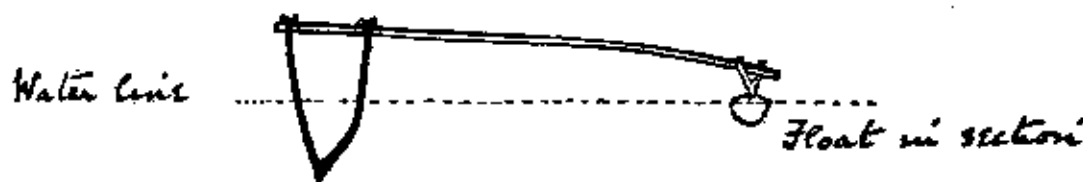


Figure 10—This diagram shows the curvature of the outrigger upwards from the float.

When the thwarts had been lashed in place the hull had gone as far as it might until the outrigger booms were fixed. There were three of these. Their proximal ends took the place of thwarts amidships, up against the three middle pairs of ribs. In form they were not quite straight, having been curved gently in the trimming so that their distal (i.e. outboard) ends drooped downwards, as shown in Fig. 10. If thus arched, the booms are less likely to foul the crests of waves by the float in choppy seas. Fig. 10 is also intended to illustrate the slight list of the hull to windward when the float rides in the water. The vessel is only on an even keel when, on a smart breeze, she lifts the float out of the sea; her ideal sailing angle is with the float about 2 ft. clear of the water.

As set in the hull, the outrigger booms were parallel to each other, but their

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distal ends were afterwards pulled together so that they converged towards the float (see Fig. 11 at *a, a, a*). By reference to Fig. 11 we may now follow the processes by which the outrigger was finished and braced up to the hull.

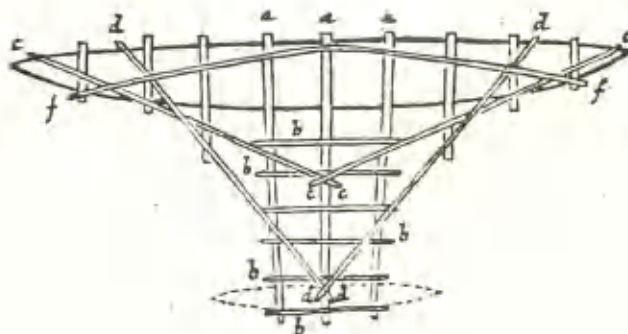


Figure 11

Across the three booms, ladderwise, were first lashed six transverse battens, at intervals of about 18 in., from gunwale to distal end (*b, b, b, b* on figure). From the ends of the hull to the middle of the central boom were then laid two braces, *cc, cc*. Wherever these traversed another timber they were made fast with sinnet lashings: note particularly how the thwarts of the vessel had been extended outboard to answer this purpose. Next in order came the second pair of braces, *dd, dd*, which met at the extreme end of the central boom, while their proximal extremities were made fast at the lee gunwale, some 2 ft. down from the stems.

When this system of braces was complete it enormously stiffened both hull and outrigger, making any lateral play of the booms almost impossible. The interlacing triangles formed at the stems, where the braces traversed the hull, were pointed out as essential features by the old master-builder; and, as a final stiffener to the hull, he added the curved brace, *ff*, which by crossing and re-crossing the thwarts from windward to lee side, all along the hull, and by being lashed wherever it passed over another timber, made a very rigid affair of the little craft. In a secondary sense, this criss-cross of timbers was a useful adjunct to the vessel, for it formed a deck easily gripped by bare feet during the manoeuvres of navigation.

Now came the important business of preparing the outrigger float. None of the local timbers are buoyant enough to support the weight of the heavy booms, and so before the various woods of the civilized world were imported it was a difficult thing to procure a good log. The east and south-east Trades do, however, bring over from the American littoral, thousands of miles away, occasional jetsam of cedar and pine, and the westerly gales cast up casual treasures from Melanesia and the Caroline Islands. These were eagerly sought upon the fore-shore, and a lucky finder would cherish a log for years against the day when he

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might need a new float. My old friend had a piece of cedar which he had inherited from his father, and which had been preserved from white ant by oiling and smoking. The heart of this log was quite sound, and out of it was made a more or less cigar-shaped float, as pictured in Fig. 12, having a length of

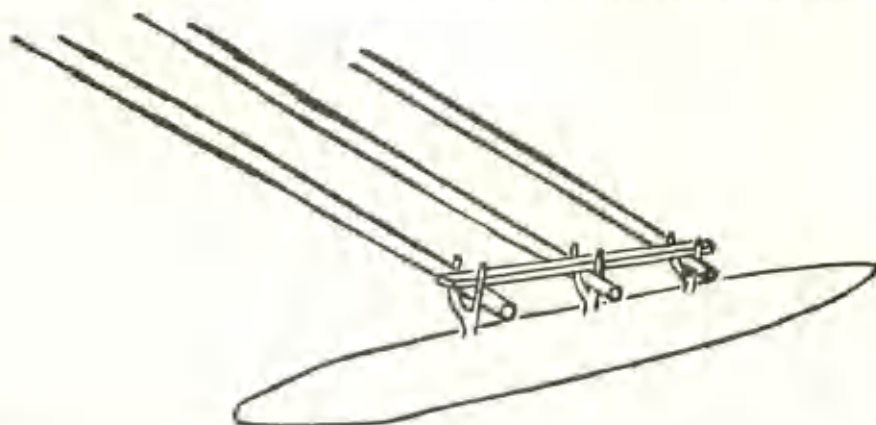


Figure 12—Attachment of float to outrigger. For the sake of clearness, lashings have been omitted

10 ft. 7 in. and a circumference at the middle of 23 in. The under surface of the float at either end was given a rather sharper tilt towards the point than the overside, and was also flattened for about 18 in., so that it might rise quickly when submerged.

Attachment of float to outrigger was made with Y-shaped natural prongs of *te engea* (*Pemphis acidulae*), an exceedingly hard timber (see Fig. 12). The prongs were trimmed so as to have a good broad base, from which they tapered to the waist. Shallow seats in which the bases might sit were countersunk (not more than $\frac{1}{4}$ in. deep) in the overside of the float, and the prongs were lashed



Figure 13—Method of securing outrigger attachment to float. The arrows indicate lashing

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secure, as shown in Fig. 13. The taper of their butts from base to waist prevented the lashing from slipping.

Had work on the craft now ceased, it would have been in a fit state, after a complete anointment of the hull with coconut oil, for launching and for use as a paddling canoe. Figure 14, though it does not show gunwale poles or all the braces described above, gives a fair general idea of its appearance at this stage.



Figure 14—General appearance of paddling canoe, certain details omitted

The following are the specifications of the vessel:

Length overall, 24 ft. 2 in.

Beam amidships, 21 in.

Depth amidships, 2 ft. 7 in.

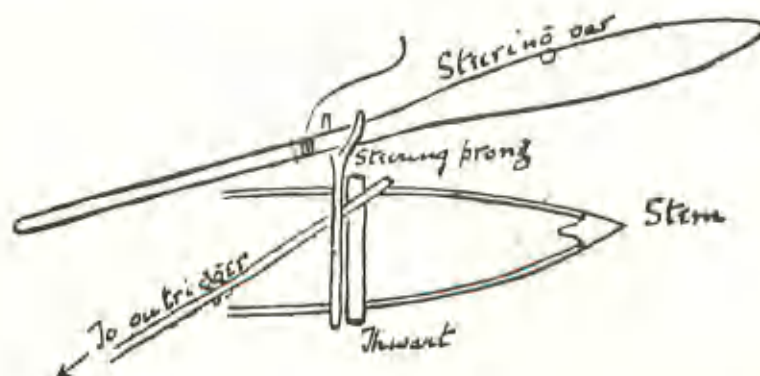
Length of outrigger booms (outboard), 10 ft. 2 in.

Length of outrigger float, 10 ft. 7 in.

Circumference of float at middle, 23 in.

But, as the canoe was destined for sailing, several other parts now had to be added. These were: purchases, at either end, for the steering oar; steps, at either end, for the gaff or sprit of the three-cornered sail; and a step amidships for the mast.

The purchases for the steering oar were Y-shaped prongs of *fragrea* timber lashed athwartships, at about 20 in. down from either stem, thus:



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When the vessel is under sail the steering oar is firmly lashed between the prongs, and it generally has a piece of fibre rope attached to it for the purpose.

The mast-step was a slab of wood about 40 in. long and 6 in. wide, set inboard right up against the windward gunwale and supported by the three outrigger booms. In this plank were countersunk five round, shallow sockets, of which the middle one was directly over the central boom. The butt of the mast might rest in any one of these sockets, as desired (Fig. 15).

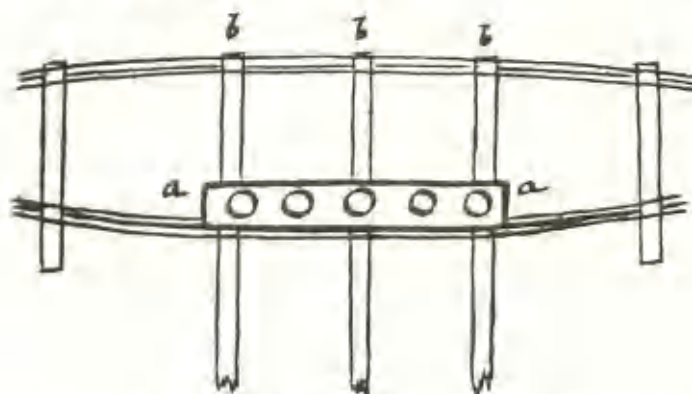
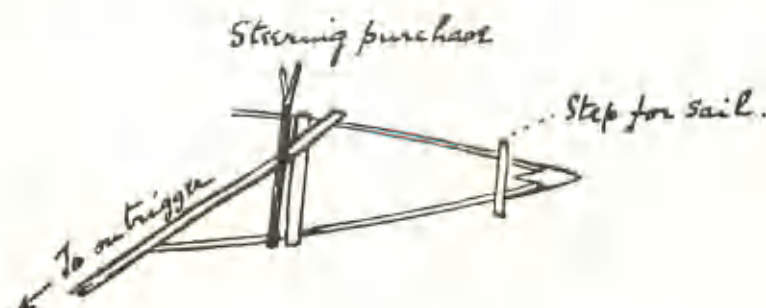


Figure 15—Position of mast-step over outrigger booms up against windward gunwale

aa = mast-step

bbb = outrigger booms

The steps for the sail, at either end of the hull, were simply thick pencils of wood lashed athwart the bows, thus:



Astraddle of these steps sat the butt end of the gaff or sprit, in which a V-shaped notch had been nicked for the purpose. Figure 16 illustrates the uses of the steps above described.¹

¹ When a large racing sail is being made, the canoe-master sometimes fears that the great length of boom carrying the canvas right away aft will make her hard

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It will be seen from the figure that to elevate or depress the peak of the sail when set, it is only necessary to step the mast in a forward socket or an after one, as the case may be.

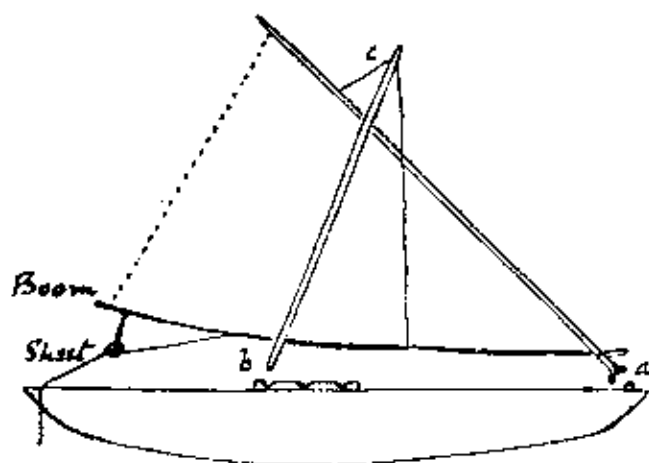
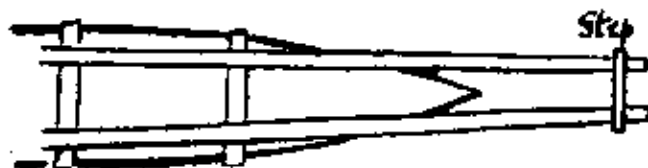


Figure 16 Side elevation of hull and spars

- a* = notched or pronged end of sprit about to sit on step,
b = tapered end of mast about to sit in after step,
c = peak halyard for raising sail, served through a hole pierced in mast.
 The butts of the spars are provided with lashings, for making fast

The hull was now finished. It remained to make the spars and sail. Figure 16 shows how these were set, but the size of sail indicated therein would be considered so small as to be only suitable for fishing. The proportions observed by the sail-maker in fitting a canoe with a racing suit are as follows:

- The boom should be by one fathom longer than the hull;
- the sprit should be equal in length with the hull;
- The mast should be equal to three-quarters of the hull's length;
- The leach of the sail should be equal in length to the luff.



on the tiller. He therefore manages to step the sail further forward by throwing out a sort of bowsprit on which it may rest. Thus the press of the sail abaft the outrigger is reduced. The above diagram illustrates the construction of such a bowsprit.

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The ideal sail is therefore an isosceles triangle, or, rather, would be such, were it not for the outward curve that is given to its edges in the cutting.

The spars are generally made of seasoned coconut timber, trimmed square, and as thin as possible; but I have seen other native woods used. When it is impossible to obtain a single piece long enough for its purpose, two or even three lengths are spliced together with the joint depicted below. I have seen Gilbertese boatbuilders make such joints in a few minutes with an adze, without any preliminary measurement whatever.



In the old days, of course, the sail had to be made of native material, which consisted of pandanus leaf. The leaf was first bleached by alternately soaking it in sea-water and drying it in the sun, for about a week altogether. It was then pounded with heavy pestles against a smooth convex wooden surface, until it became soft and flexible. In this condition its outer surfaces were easily peeled away from each other. These were scraped and trimmed into strips some 30 in. long by 5 in. broad, and the strips were sewn together, edge to edge and end to end, until the required area of sail was achieved. The thread for sewing was made of the fibrous portion of the pandanus-root; the stitch used, the ordinary tacking stitch; edges were bound with doubled leaf, and sometimes sinnet was whipped on for extra strength. Such sails were beautifully light, and very durable if kept well rubbed with coconut oil; being oiled, they had the great advantage of drying out quickly if the canoe happened to capsize. But such was the labour entailed in their making, that for the larger craft ordinary matting was often used instead.

When mast, sprit, boom, and sail were done, the rigging and tackle were soon supplied; these were:

- (a) A fore and aft stay for the mast, made fast to the endmost thwarts of the vessel;
- (b) Two stout stays from masthead to outrigger (Fig. 17);
- (c) A halyard for the sail, rove through the masthead (Fig. 16);
- (d) A single sheet for the sail.

The sheet was not bent direct to the boom, but to a thimble of hardwood which was threaded on a loop from the boom (Fig. 16). Sometimes the peak halyard and the fore and aft mast-stays are also rove through such thimbles, which answer the purpose of blocks. Last of all, a pronged stick was provided as a support for the mast, as depicted in Fig. 17 at *a*.

This brace to the mast is not always considered necessary, as the mast has no tendency to fall towards the outrigger (i.e. windward) side when the sail is set, while the stay from its head to the float prevents it from collapsing to leeward.

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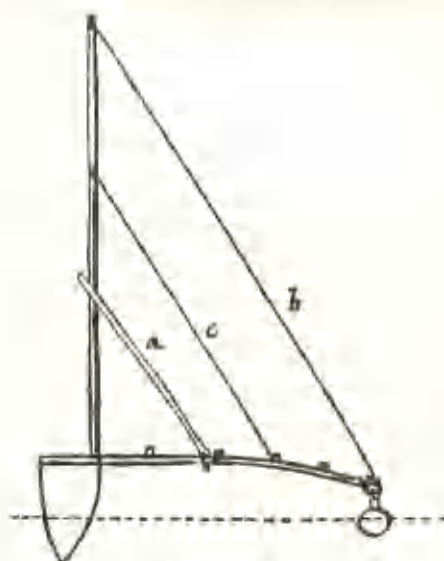


Figure 17

- a* = pronged stick bracing mast,
b = one of a pair of stays from outrigger to masthead,
c = auxiliary stay sometimes used.

The canoe was now rigged. The accessories provided were two paddles, a steering-oar, an anchor and a bailer as pictured in Fig. 18, and also a 12 ft. pole

Anchor stone pierced by "palm" of wood, slung in place across gunwale

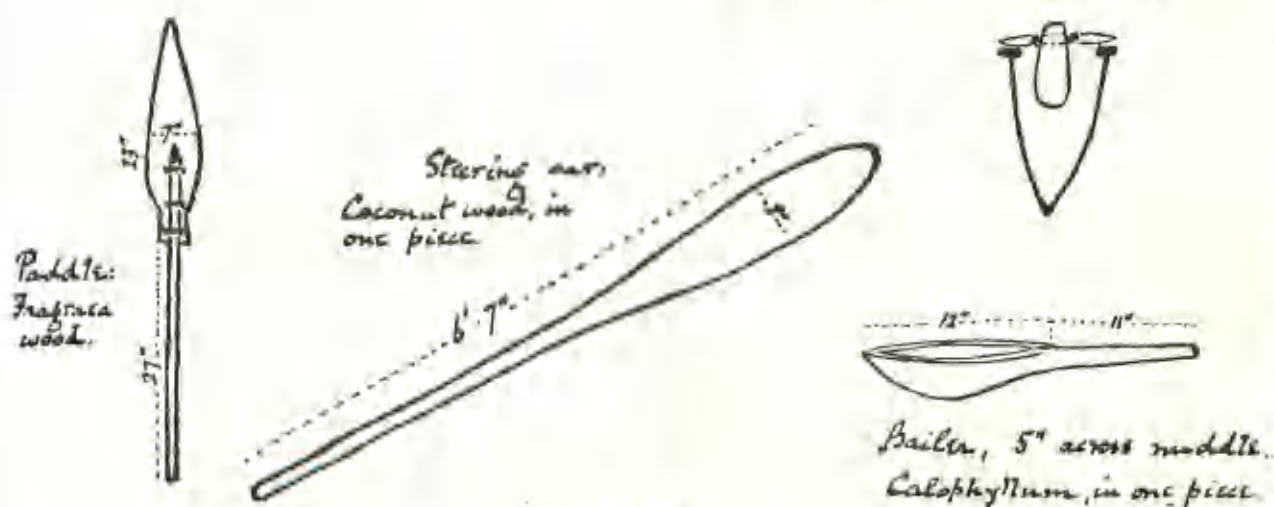


Figure 18

Canoes of the Gilbert Islands

to punt her when the sail was furled. This 'quantiing-pole' was slung, when not in use, along the windward gunwale, outboard and under the outrigger.¹

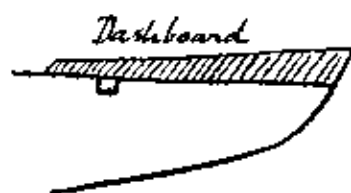
So at last, after four months' steady work, the craft was ready for launching. To help preserve her timbers she was given several coats of boiled coconut oil, well rubbed in, before she was moved from her stocks. The actual launching was a matter of some anxiety for the old man, for he said that, as his craft was intended for fishing, it was necessary to keep its maiden trip secret from the fish. According to Gilbertese belief, the fish have a watchful agent ashore in the person of *naturu* the sea-louse: this small creature spies on the movements of fishermen, and swims out to warn his friends whenever a canoe is carried to the water's edge (where he lives) for launching. But if the vessel is launched at night, when he is asleep, and then left moored a little offshore, the fish will get no warning.

The origin of the belief that the sea-louse is the fish's ally lies, I think, in the fact that it is often found in the mouth of a catch. I have seen it several times in the mouths of living fish.

The canoe was therefore not launched until night had fallen. When the time approached, the old man, with his four sons, stood in a row alongside the lee gunwale of the craft, and waited there for a few minutes in silence. They were pausing thus in the darkness until the master-builder should mutter the final spell by which the canoe should be prepared for its busy career. Presently he broke into the following incantation, his voice rising scarcely above a mutter:

Aikou-a-a-i-o mangarai, mangarai,	<i>Do not interfere, interfere,</i>
Nkoc ane Na Bakoa nako-in!	<i>Thou, Sir Shark,² with me!</i>
Wa-u n akawa aio-e-e-ie!	<i>My canoe for fishing this!</i>
Ko taraia, ao ko noria-e-o!	<i>Thou watchest it, and thou seest it.</i>
Ko taraia, ao ko noria.	<i>Thou watchest it, and thou seest it.</i>
E koro i nano-ni bareaka-na,	<i>It is ashore inside its shed,</i>
Ko taraia, ao ko noria.	<i>Thou watchest it, and thou seest it.</i>

- 1 The canoe which I have described was perfectly flush along the gunwale line from stem to stern; in technical terms, it had no sheering. But in many Gilbertese canoes the stems are seen to be appreciably higher than the deck amidships. This sheering is achieved either by giving the planks of the hull itself at gunwale line a downward curve back from the stern, or (more often) by adding *karetaba* (or dashboards) fore and aft, thus:



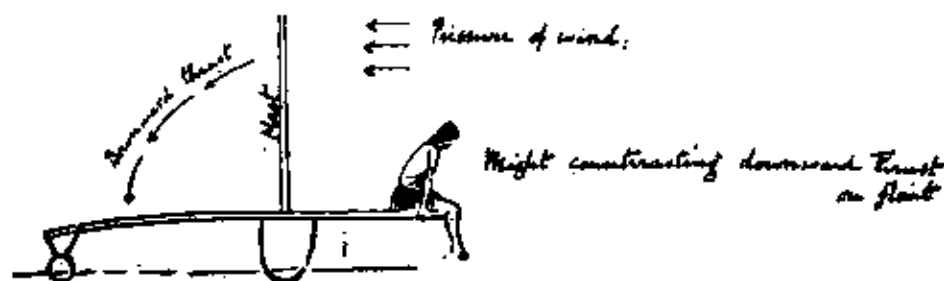
- 2 *Bakoa* = shark, but it is a generic name for all dangerous fish. It is probably used here in its wider sense.

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When this was said three times, the old man took three green coconuts and placed them in the hull, one at either end and one in the middle. These were to remain aboard all night, to provide food for any predatory spirits who, if left hungry, might eat the strength out of the canoe.

Then, out of the darkness of the shed and under the star-glimmer, the five men carried the vessel very silently to the water's edge. They put her down in the shallows just offshore and left her anchored until the morning.¹

It stands to reason that a sailing craft of the type I am describing must keep the single outrigger always on the weather side, for if this were kept to leeward it would at once submerge under the press of the large sail; at this, the vessel would first lose way and then slowly capsize. I have, indeed, seen references to single outrigger craft in Indonesia, which are alleged to sail with the outrigger down wind. If this be true (which I doubt), I can only conceive that the timber used for the float in these canoes is buoyant enough to resist the pressure of the sail; or that the extension of the proximal ends of the outrigger booms outboard over the side opposite the float, which is common in Indonesia, is intended to give purchase to a weight (probably some member of the crew) counteracting the downward pressure on the float. This becomes clear in the diagram:



Of course, in the double-outrigger canoes of Indonesia, one of the floats must necessarily be kept to leeward, and in this case I conceive that the counteracting weight above pictured is then applied to the weather outrigger.

1 On Abiang atoll, after one day afloat a new canoe is carried ashore and set down by the lagoon side pointing east and west. A large fire is then built nearby, while it is burning, coconuts and food are placed inside the canoe at both ends and amid ships. The food is to placate and the fire to scare away unfriendly spirits that inhabit the hull. *Tania-ni Kabi* (Frequentur of the Keel) and other such names are attributed to these spirits, the idea being that the canoe is, as it were, 'born in sin'. She is the natural home of evil spirits and must be purged of these by fire before she can be used.

While the fire is burning a feast begins, and next morning at sunrise the canoe is once more carried down to the water. Her mast is stripped to one charm, her sail hoisted to another, her steering oar shipped to a third, her mast stays set up to a fourth, and so on. She is then considered in all respects ready for sea.

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In a Gilbertese canoe the weight of the outrigger to windward stiffens her against the breeze in an admirable manner. The object of the sailor is so to manage his sheet that the canoe will heel enough to lift the float clear of the seas. When relieved of the very considerable drag of the float, the craft at once gathers speed, and on a good breeze seems to hurl her lean blade of a body through the water. She travels, under racing canvas, at an astonishing speed: I have myself covered 18 sea-miles on a 12-metre canoe in five minutes over the hour. (65 min.)

If the vessel heels too far, however, the long boom will dip into the sea on the lee side, and nothing will then prevent her from capsizing. Clean over in a semi-circle swings the outrigger and probably snaps a spar or two when it falls on the other side. To prevent such a mishap, one of the crew is set especially to watch the elevation of the float. When it rises he darts out upon the outrigger until it begins to fall under his extra weight, and then he darts back. If he and the man at the sheet are skilful yachtsmen, they will between them keep the float swinging for miles at a stretch, never more than three feet and never less than a foot clear of the seas. Under their management the slim vessel with her frail spars and raking wings looks from afar like some enormous dragon-fly poising and swooping over the lagoon. That is, given one of those heavenly south-east breezes, which the season of Trades so prodigally lavishes on the Line Islands; but on a gusty day things are rather different. Sometimes, then, the outrigger hand has to fling himself like a cat to the very end of the booms, there to clutch a stay and lean out over the water: then, of a sudden dies the gust; crash falls the float back into the sea, and if our friend is not very quick he will be swept off the outrigger in a second.

As the outrigger must be kept to windward, the canoe cannot go about from one tack to another as European sailing craft may do. If it is necessary to go on another tack the sail must be taken over to the other end. To anyone interested in sailing, the accompanying diagrams will explain the nature of the manoeuvre 'about ship'.

With a heavy sail flapping in a smart breeze and a frail undecked canoe underfoot in a lumpy sea, it can well be imagined how strong and skilful he must be who would venture to carry over the sprit.

Such an evolution as the above naturally reverses the ends of the craft—that which was the bow now becomes the stern and vice versa. Hence, the double-ended construction of the Gilbertese canoe.

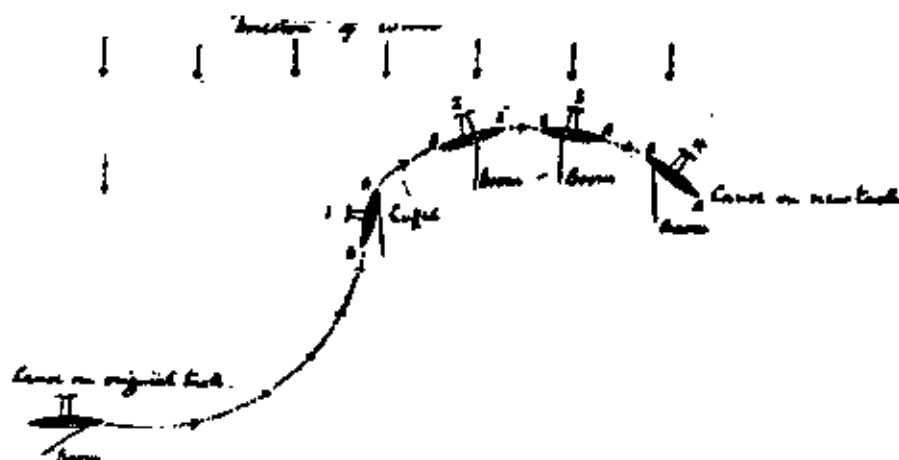
When there is a pretty stiff wind, the stays from outrigger to masthead are shortened so as to give the mast a lean to windward. By thus throwing the top weight of mast, spars and sail over the windward side the craft is made a good deal stiffer, and will not heel so dangerously in the sharp gusts. When there is very little breeze, the mast is given a cant over to leeward, where the weight thus thrown outboard counterbalances outrigger and float, which then ride lightly and easily.

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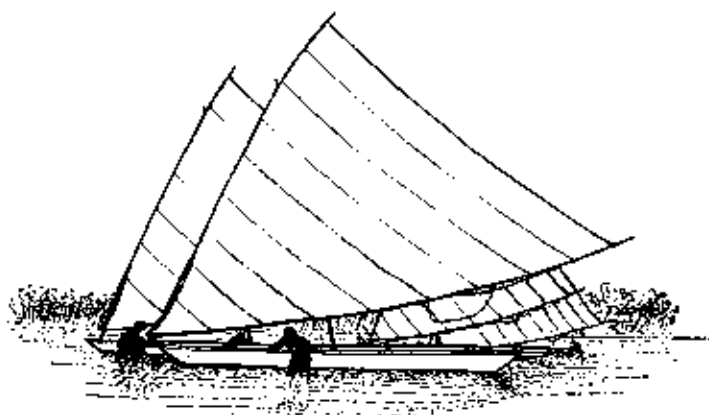


Series of diagrams showing how the sail is carried from End A to End B of the canoe, by lifting the sprit over. In No. 4 the dotted line indicates the resultant position of the mast, while the continuous line shows how it is stepped aft before the canoe proceeds on the new tack.

Same manoeuvre viewed from above showing how boom is swung as sail goes over.



On all but the larger canoes, the sheet and steering oar are managed by one man.



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Racing

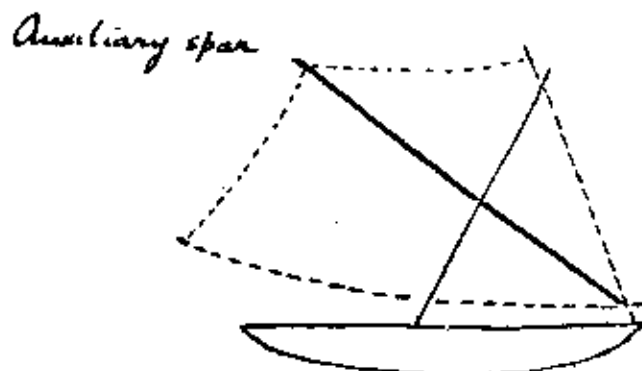
No sooner was a canoe built in the old days than its owner sent out challenges to race. Or, if no one would take up his gage, he fared forth in his craft to sail back and forth in the offing of some village, there to yell insults at the clustering houses until some knight, for very shame, should come out to give him battle. Often the villages were but waiting for this; purposely they suffered the challenger to hurl his contumely at their beaches for many days together, so that his defeat might in the end seem the more crushing. Unanswered he would be allowed to pursue his boastful course, until several craft were ready to meet him. Then, out they would all sail together to cram his insults down his brazen throat. No course was set, no signal given for a start. They simply manoeuvred into line abreast and then hauled in their sheets; so, oft they scudded with hoots and howlings, and stayed not until one was so far ahead that he was obviously the winner. But one race never decided the issue. Back they sailed to land, and there the beaten owners would readjust their hulls, shave down their spars, and alter their sails for a second trial. They might also use a right of 'accusing' the canoe of the winner; that is to say, they might approach his craft with others of their family and accuse him of plagiarizing a trick of construction that belonged to them alone. Such a charge, if proved, would at once disqualify him from further racing unless he consented to remove the offending part from his hull, for by common consent each clan must stand or fall by its own peculiar inventions and none other. So, in the struggle for existence, did society as a whole endeavour to clear the ground for free competition between individual clans, and so, incidentally, by discouraging the free interchange of ideas, did it conspire to retard all communal progress.

Sometimes these informal regattas which I am describing lasted for many days at a stretch before it was definitely concluded that any particular canoe was a winner. Then if it happened that the challenger was victorious, he would proceed to some other village and repeat his mannerless tactics, until he had either beaten every comer in that island or found someone to give him a salutary drubbing.

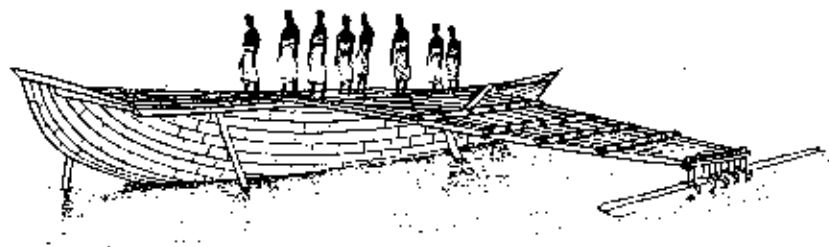
I am afraid that these Gilbertese canoemen, splendid yachtsmen though they were, were not altogether sportsmen in our sense of the word. They found it hard to take a beating. To avoid imputation of a definite defeat they would often, in the course of an obviously hopeless race, cunningly smash some essential part of their craft - a stay, a brace or a spar - and then pull out of the running with a tale of how they were just on the point of overhauling their man, when snap went the stay, or bang went the boom, or pop went the punting pole, or other such purple perjury. Nobody ever believed them, and they knew it, but in some strange way the father and mother of lies ministered to their souls' comfort, and they were able to regard themselves and their craft as victims of truly hard luck.

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Sometimes a chief would hold a more or less formal regatta, in which case there would be less chance of evading outright defeat, for he would give judgment on the races and designate the winners. In fact, these regattas were much more ceremonious affairs. There was indeed no starting point, and no winning



base, but certain rules had to be observed. Canoes were often classed for racing, according to length. But much more usually, length of hull was disregarded and height of sail taken as a standard. Word would be sent out that on a certain day all canoes having a sprit of so many fathoms long might race for mastery with the craft of such-and-such a chief. No other restrictions were imposed; it lay then with the ingenuity of competitors to lengthen their booms, or to devise new methods of getting a greater sail area, while all alike had the same length of sprit. Very often the device was to add an auxiliary spar, as shown in the sketch above, which really amounted to a sprit properly so-called, and by which the leach of the sail was indefinitely heightened.



Foyaging

The drawing above shows the only Gilbertese baurua still in existence in 1924. This was the deep water craft used for inter-island traffic and the vessel in which, we are to suppose, the Gilbertese forefathers migrated from Samoa into

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the group. In form and type it may be regarded as a mere enlargement of the smaller canoes used for fishing, racing and lagoon or coastal traffic, with a few constructional modifications rendered necessary by its greater size. For example, it has five outrigger booms while the ordinary fishing or sailing canoe, 5 to 12 m. in length, would have only two or three; and on account of the rough seas it may meet, it has a more pronounced sheer than its smaller sister.

Like all Gilbertese craft the baurua's hull was built up of small slabs of timber lashed end to end and edge to edge with sinnet. Its dimensions were approximately as follows: Length overall, 60 ft.; beam amidships, 7 ft.; height from keel to gunwale (interior measurement) 5 ft. 10 in.; length of outrigger booms (outboard), 20 ft.; length of float, 18 ft.; breadth of float at middle, 10 in.; depth of float at middle, 9 in.

An interesting commentary on baurua came to me recently in a letter from Captain E. V. Ward, of R.C.S. *Ninikoria* at Tarawa.

In 1946, when I arrived in the Gilberts, he writes, there were the remains of two baurua at North Tabiteuea. One was about 90 and the other about 120 ft. long. Alfred Sadd, the L.M.S. missionary, had provided the timber for these, and prevailed upon some of the old men to build them. They largely went out as a result of the introduction of European whaleboats, although there is one building now at Aranuka Atoll about 80 ft. long. The outriggers were either giant logs, or built hulls, and it is said that passengers of a large baurua could sling their hammocks under the 'kairo' or outrigger platforms.

The canoes were built of the hard rind of the coconut palm or of *kai mai maeao* (wood from the west)—huge logs that drift from the Solomons or New Hebrides in the westerlies. These logs were so valuable that a fisherman finding one would moor to it for days, until it drifted ashore. If it did not land on his own beach, he would have to fight to the death for it. On getting it home to his own land, he would have the arduous job of splitting it up with clam-shell wedges to fashion planks, which were then sewn together with sinnet made from coconut fibre and his wife's hair.

The larger baurua carried two or three sails and the *bueta* (steering oar) was carried on the weather and not the lee side as in smaller canoes. It would thus appear that they trimmed sail to carry slight lee-helm, or none at all . . . Our bosun tells me that with two-hulled craft, the sailing one was always the larger, and that the steering oar was mounted between them.

I have never sailed in a baurua myself, but I believe that in the open sea they will lie closer than six points to the wind and make very little leeway . . . I would say that a loaded baurua, sailing full-

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and-by in a force 4 wind and accompanying sea would be comfortable at 10 knots and could be pushed to say 12 knots.

. . . in lagoon waters the smaller canoes could sail rings round a baurua. I was a spectator when Tutu took Prince Philip for a sail in Tarawa lagoon, and left Britannia's launches away behind, and they can do 14 knots . . . More recently Ten Matang, an old, and our best canoe builder and sailor, brought over his own canoe from Bikenibeu for a demonstration. This is the fastest canoe in the Northern Gilberts and probably the fastest sailing craft in the world. She sailed past our ship at anchor, doing about 12 knots in a light breeze, without a ripple on the water. A beautiful sight to see.

Canoe crests of the Gilbert Islanders¹

	Name of crest	Name of clan	Family totem (<i>atua</i>)	Ancestral god (<i>anti</i>)
No. 1	Te Nimita-wawa	Benuaa-kura	Te Nimita-wawa (a marine worm)	Te Ibi-aro
No. 2	Te-kai-ni-kamata	Aba-bou	Nakuanmai (a fish-leather jacket)	Tituaabine; Tangaroa; Tuai (the Sun)
No. 3	Te Mataaia	Buataia	Buataia (a small sting-ray)	Buataia, Tituaabine
No. 4	Te Kika-n-ang	Ba-karawa	Kika-n-ang (a star fish)	Moaaine (lit. trans. First woman)
No. 5	Mani-n-taiki	Ka-tan-rake	Stone representing	Nei Te-maiti
No. 6	Tara-tara-rerei-na	Ka-burara	Baikui (a large sting-ray)	Tituaabine
No. 7	Te Maro-tahu-ariki	Te-Bakoa	Bakoa (a shark)	Tabu-ariki
No. 8	Te Bou-uma	Ka-rongo-a	Kanawa tree (<i>Cordia subcordata</i>)	Te-uribaba

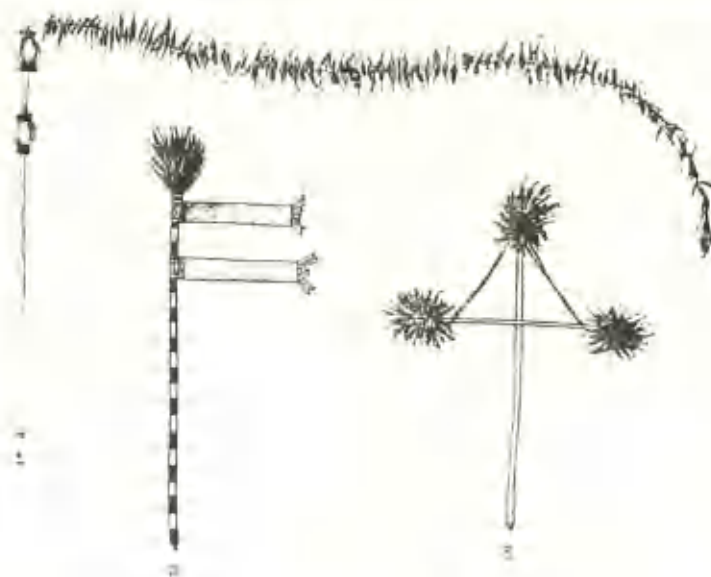
All the above were sported at the peak of the sail, except No. 6, which was lashed in an upright position on the outrigger float. There was a close connection between the crests and the totems of the various families, but by no means every Gilbertese family had a crest, these heraldic designs being usually confined to the so-called 'navigating clans'. In former days the crests were much used by the island families, and to some of them are attached traditions still indicative of a great antiquity, though time has obliterated much of their detail.

No. 1 (*Te Nimita-wawa*) derives from a tale concerning the man Tangata and the woman Rarobu, who lived in the land of Nabanaba, which is in the west. They lay together: their first child was Aro-Matang, the man-eating bird whose feathers were red; and their second child was Te-ibi-aro, a man.

When Te-ibi-aro was born, he was thrown away with the afterbirth by his mother, and he floated away from Nabanaba to the land of Roro. He stranded

¹ Adapted from an article in *Man*, June 1921. (R.G.)

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upon the shore of that land, and was found by an inhabitant, and brought up. When he was grown up, he married a woman of Roro named Nei Aro-ta'ing. They had a son, Komwenga, and a daughter, Nei Aro-tiurenga.

Komwenga grew up, and he desired to visit Nabanaba, the land of his father; so a great canoe was built for him, and he mounted upon it, he and his sister Aro-tiurenga. They voyaged eastwards, but when they were in mid-ocean the fish whose name was Te-ika-tineaba came up from Mone and followed them; and behold! it snatched Nei Aro-tiurenga from the canoe and carried her down to Mone.

When Nei Aro-tiurenga was lost, her brother Komwenga sailed over the sea in all directions seeking her, but he could not find her. Then he steered south and came to Samoa. There he stayed; but after a time, he arose and sailed to Nabanaba to find a wife. When he came there, his brother Aro-Matang, the man-eating bird, arose to beat him away; but he fought with that bird and slew it. Then he took a wife from Nabanaba, and returned with her to Samoa. When he left, he took the feathers of the bird, and its head, and made of them a crest for his canoe; and it is the crest of his descendants of Benuaa-kura to this day.

No. 2 (*Te kai-ni-kamata*) is the crest of a family called Aba-bou, whose ancestor was Bue, the famous culture-hero of the race. The adventures of this personage in Gilbertese story¹ are remarkably like those of Maau'i in Maori-Karotongan tradition. Bue, for example, caught the Sun, his ancestor, in a noose after a marvellous voyage to the eastern edge of the world. He learned many enchantments and much knowledge from his ancestor; and when he was ready to go the Sun gave him a white stick ringed with black, saying; 'Take this staff

¹ Given in full in Chapter 6 (B.G.)

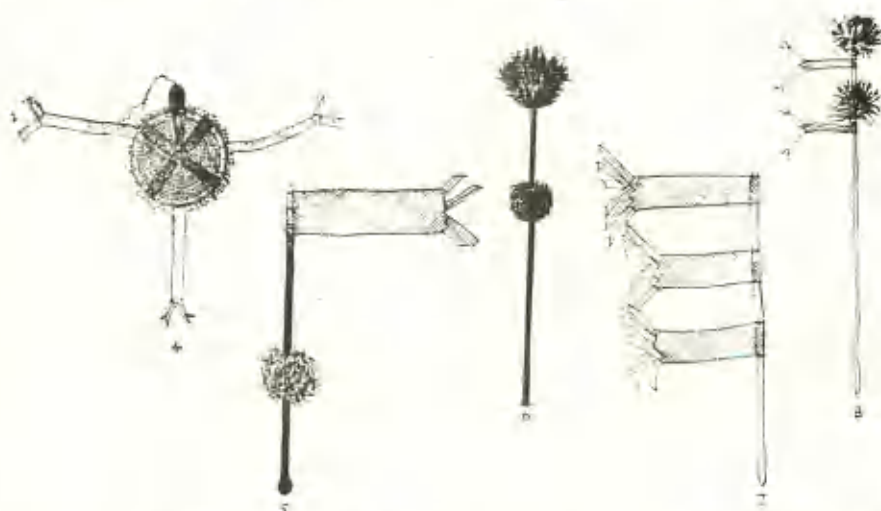
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with thee. Wear it upon thy canoe; it shall be thy safeguard at sea.' So Bue took the staff . . . and it remains the emblem of his children to this day; it is *Te kai-ni-kamata*, the crest of the clan of *Aba-bou*, who are the children of Bue.

The crest is thus a graphic reminder of Bue's exploit; its tuft of feathers represents the Sun; the two strips of matting are Bue and, according to some, his twin brother *Ri-rongo*, but according to others, his sister *Te-raa-iti*.¹ It seems possible that the name *Kai-ni-kamata* is a corrupt form of *Kai-ni-kamaka*, which, literally translated, would signify 'Stick to make burn'—that is, 'Fire-stick'. If this is so, Bue would seem to have been a Polynesian Prometheus, whose real object in visiting the Sun was to wrest from him the secret of fire. In the traditions of the *Kai-ni-kamata*, the land of *Roro*, home of the westerly winds and rains, is often mentioned as one of Bue's ancestral places.

Less significant of geographical origins, but very interesting, is the story connected with No. 5 (*Te Mataana*). This crest belongs to one of the families claiming descent from the fair-skinned and fair-haired goddess *Tituaa-bine*, whose chosen creatures at sea were the giant ray and the sting-ray. The crest is a conventional representation of the ray, the tuft of feathers at the peak being the mouth; those on the cross-piece are the eyes, while the vertical pole is the spine of the fish. In other words, the whole device is a picture of the family totem.

Traditions relating to the other crests are rather too garbled to be used as



evidence of origins. The tales are, no doubt, very ancient, but in true Gilbertese fashion have tended to become localized, i.e. their geographical milieux have been shifted to the present home of the race. Also, the wonderful has almost obliterated the actual, and even the merely absurd has sometimes lived at the

¹ *Te-raa-iti*. Possibly the syllable *raa* is to be identified with *Ra*, the name of the ancient Sun-god of Polynesia; *iti* is Gilbertese for lightning, but this may be an accidental similarity.

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expense of fact. For example, No. 1 (*Te Kika-n-ang*) has a history related as a funny story, which is all the more laughable to the Gilbert Islander because it is supposed to be true:

'In the old days, there lived on Beru an old woman, our ancestress, named Moa-aine (First woman), who had three idiot sons. There came a day of public sport; a pool of clear water was prepared by the sea-shore, wherein the trained fishes of the chieftains might fight one another for a prize.¹

'So the three idiot sons of Moa-aine desired greatly to distinguish themselves in the *batua* contest, and went to prepare their fish, but because they were foolish, they knew no difference between the star-fish (*kika-n-ang*) on the reef and the *batua*. So each went and took a star-fish as his champion. And when they tried before all the people to make their star-fish fight, everyone was convulsed with laughter; and forever after that, the foolishness of the three idiots was remembered, for they were given a canoe crest in which the body of the star-fish is seen, and the three idiots close by.'

The star-fish is the dark cross in the circle of matting; the matting itself represents the pool of water, while the three pennants of pandanus leaf are the three idiot brothers watching at the helm. Venturing upon a conjecture, I think that the above story is possibly a mutilated account of how three heroes, whose totem was the star-fish, attempted some bold feat of arms against a clan whose totem was the *batua*, and were beaten.

No. 5 is known as *Mani-n-taiki*—the crest of Taiki. No tradition of its origin is available, save that it came from the land of Taiki. This is probably the ancestral Tawhiti of the Maoris and Rarotongans rather than the Polynesian island of Tahiti.

No. 6 called *Tara-tara-veni-na*, is a crest of one of the Tituaabine or Sting-ray families. While all the other crests are worn aloft, on mast or peak (generally the latter), this one stands on the outrigger float; hence its name, which means 'Watch the wake of it'. It is also occasionally called 'the crest that never sleeps' because, while all other pavilions are furled when sail and mast are lowered, this remains always in its upright position on the outrigger. In its watchfulness, it is emblematic of a deified hero of Tituaa-bine's line, whose name, Mata-n-tara-tara, means 'Sleepless-eyed', and who was reputed to have the power of seeing, awake or asleep, all things that happened afar.

No. 7 is called *Te Maro-tabu-ariki*—the Girdle of Tabu-ariki. Tabu-ariki was the greatest god, as Tituaa-bine was the greatest goddess of the race. The meaning of his name is clearly 'Holy Chief' or more precisely 'Holy Royal Priest'. There is good ground for an inference, from data in my possession, that Tabu-ariki was either Tane, one of the sun-gods of the Polynesians, or else a deified priest of Tane.

¹ Fish-fighting was a favourite sport in the old days, as well as cock-fighting. The name of the fish used was *batua*; its training was supervised by a special official known as *Te Tia kauni-batua* (lit. the enrager of *batua*).

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The crest belonged to one of the families of Tabu-ariki. Only the so-called 'head-piece' is shown in the illustration; this was attached to the peak of the sail, but it was supplemented on gala occasions, with a dressing of mat pennants on the fore and aft mast stays, and on the stay from outrigger to mast-head. A canoe thus decked out with scores of fluttering flags was a truly pretty sight.

No. 8 is the *Bou-uoua*—the Two-tufted—and was sported by certain families of the clan of Karongoa. There were two other variants of the same crest: the first tipped with a single tuft of coconut leaf and two pennants, the second bearing but one pennant and a tuft. They were known generically as *Bou-ni-Karongoa*—tufts of Ka-rongo-a. Their individual names were:

Te Bou-uoua—The two-tufted (two pennants)

Te Bou-teuana—The single-tufted (two pennants)

Tim-tim-te-rara—Drip-drip-the-blood (one tuft, one pennant).

The tradition connected with the crests explains that the tufts represent human heads, which were the favourite food of the clan-god, Te-uribaba. From another tradition of the Gilbert Islands we learn that the heads were taken from the first-born children of certain districts in Samoa. The confinement of choice to a class of victims so narrow and so peculiarly marked out by tradition as the first-born, seems to show a religious or sacrificial intent in the feeding of the god.

The appellation Te-uribaba, like those of all the greater Gilbertese gods, is a mere title, probably used in deference to a tabu on the name proper; it means 'surface root', and refers to the god's place or position on the Banyan tree (*Kiri-ana*), from which all the mightiest ancestral beings were supposed to have sprung. Te-uribaba was probably Polynesian Rongo, the war god, to whom human sacrifices were made; or else he was a priest of that deity.

The originals of all these crests are to be seen in the British Museum.¹ There are many more, and most of them are probably as old as the gods of the race; for the gods are deified ancestors, and the crests tell in graphic form the reasons why they were deified. However, some are of more recent origin; for example, R. L. Stevenson's friend, Tem Binoka, High Chief of Abemama, as late as the eighteen eighties, designed himself a new crest of black cloth, to be worn in the middle of the sail, which signalized his 'difference from all other inhabitants of Abemama'. In his choice of materials he was certainly modern; in his motive and method he was but repeating the usage of his ancestors.

¹ In the Ethnographical Department as part of the Arthur Grimble collection.
(R.G.)

Documents 1924A

Guam news for 1924

A1. Mariana Maru again in port.

Source: Article in The Guam Recorder, May 1934.

The Mariana Maru, an auxiliary schooner of 75 tons owned by Mr. J. K. Shimizu which has been for some time past plying between Yokohama and Guam carrying freight for Mr. Shimizu's several business places in Guam has again arrived at this port at 8:48 a.m., on Friday, 4 April 1924.

The **Mariana Maru** was one of about 40 schooners that was tied up at Yokohama at the time of the earthquake disaster last September, and was one of seven that escaped destruction by fire. The vessel was on fire several times and her spars and rigging were damaged, but having on board some 50 refugees they managed to save the vessel. She was later used as a shelter for refugees for a number of days.

The **Mariana Maru** left Apra Harbor at 6:30 p.m., on Tuesday, 10 April 1924, bound for Yokohama, Japan, via the Island of Saipan.

The vessel was loaded to her capacity with copra which will be sold at Japan.

All of the 25 passengers for the Island of Saipan, except Mr. Hans G. Hornbostel, were natives or residents of the Island returning home after a short visit to Guam. Mr. Hornbostel is a member of the staff of the Bishop Museum of Honolulu and goes to Saipan for research work. He expects to visit some of the Islands of the Mariana Group prior to returning to Guam. He will be gone for several months.

A2. Typhoon and flood strike Guam

Source: Article in The Guam Recorder, November 1924.

Much damage caused by heaviest rainfall ever recorded on the island.

One death, several injuries, destruction of fifty buildings, and a loss amounting to hundreds of thousands of dollars were caused by a typhoon and flood which devasted Guam on October 1st. The death was of Mr. Pedro Castro Ojeda, age 41, of Togae, who was drowned in a torrent above Agana Spring. Mr. Ojeda was returning

from his ranch, and attempted to cross a flooded stream on his carabao. He was swept away and drowned. His body was recovered October 3rd, after the waters had partially subsided.

The typhoon, which had a moderate wind velocity (the highest instantaneous velocity being 80 miles per hour) passed to the south of Guam. A terrific downpour of rain accompanied the storm and caused practically all the damage. Rain gauges showed that the downfall amounted to 19 inches in 15 hours, 28.25 inches in 30 hours, and 33.09 inches in 48 hours. This is the heaviest rain known in the weather records of Guam, and certainly approaches the heaviest rain known anywhere.

The greatest damage occurred in the San Antonio district of Agana, where the overflow from the Agana River swept through the district and cut a new channel to the sea. Many houses and buildings in the thickly populated section were swept away, and others were seriously damaged. Streets, water lines, sewer lines, etc. suffered much damage, while severe loss of household equipment, stock in the stores, poultry, etc. occurred. The San Antonio chapel was among the buildings destroyed, and graves in the adjacent old cemetery were opened and the contents washed away. **The flood followed the course of the old Agana River channel, which was closed by the Spanish when the new channel was dug about the year 1800.**

The Agana Navy Yard suffered considerably by the washout of roads, water lines and sewers, undermining of shop buildings, damage to equipment, and the filling up of the coal dock slip and channel. Sections of the Agana-Piti-Sumay road were practically washed out and some of the bridges weakened. Some of the piles of the Ylig River bridge were destroyed, leaving the structure in a precarious condition. The water supply of Agana also suffered, the lines being broken in a number of places. One bridge supporting the Fonte water line below the dam was destroyed and another injured. Due to the lack of damage to the Agana Spring line and pumps, the city only suffered for a few hours from a shortage of water. A number of telephone and electric light poles were knocked over and the wires considerably tangled.

The heaviest damage in other parts of the island occurred in the south where a bridge immediately north of Inarajan on the Talofoto trail was destroyed, and a large section of the Merizo-Inarajan road rendered impassable. Some loss was suffered in Sumay, Agat, Umatac and other places, mainly to live-stock, crops, and poultry and damage to roofs, water lines, etc.

The homeless have been cared for principally in the homes of relatives and friends. Energetic steps are being taken by the authorities to repair the ravages of the storm, although considerable time must elapse before it can be entirely completed. The Bureau of Yards and Docks of the Navy Department immediately upon receipt of a report of the storm allotted by radio \$25,000 for the more urgent repairs, and it is hoped that more money will be received later. The American Red Cross was asked for \$12,000, and responded by cable with \$2,500. Other aid is being given by charitable organizations and individuals of Guam.

An idea of the magnitude of the rainfall can be secured by the following figures. On the basis of 29 inches of rain in 32 hours falling over the entire area of the Island, 245 square miles, this amounted to 18,687,449,088,000 cubic inches of rain, or 80,898,148,000 gallons. This would amount to 323,592,192 tons, an almost inconceivable amount of rain.

Eleven States in the United States, Arizona, California, Colorado, Idaho, Montana, Nevada, North Dakota, New Mexico, South Dakota, Utah, and Wyoming have less rainfall in one year than Guam had in a little over one day, while several other States have about the same amount.

One of the matters of the utmost necessity after such a disaster is the requirement of cleanliness. We urge on everyone to clean up all debris around their homes and stores and keep clean. If house refuse is indiscriminately dumped into washed out places, or disposed of by any but the authorized means, an outbreak of disease may result. The authorities will do all in their power to assist in cleaning up and repairing the damage, but must rely on the hearty cooperation of the citizens.

Documents 1924B

Captain Robert Dollar and his shipping line

B1. Guam Chamber of Commerce wants steamer service to Island

Source: Article in The Guam Recorder, October(?) 1924.

The Guam Chamber of Commerce has cabled to the San Francisco Chamber of Commerce that the existing transport service is going to be discontinued and that it will mean that the island will have no direct service to San Francisco. It was declared by the Guam people that the discontinuance of the transport service threatened all San Francisco-Guam trade and they asked the San Francisco Chamber of Commerce to make possible the establishment of a new steamship service between this city and the island.

The San Francisco Chamber acted promptly in the matter and Vice President Robert Newton Lynch sent this telegram to Secretary of the Navy Curtis D. Wilber: "We understand negotiations are under way between the Navy Department and the Dollar Steamship Co. by which the Dollar Line will establish a new service to Pearl Harbor, Guam and the Philippines, which matter will be decided by your department very soon. The San Francisco Chamber of Commerce in behalf of California and shippers and representing this business community is anxious to see the Navy Department close an agreement with the Dollar Co. as soon as possible to insure this new enterprise, since withdrawal of the Navy transport service leaves the island without a service and it seems clear there is not sufficient private cargo to insure line without full co-operation of your department. However, with guarantee of the Government and naval support, this company has indicated willingness to put on a vessel. The American colony in Guam is urging this Dollar service. Your favorable action will not only aid California and Guam commerce but assist in building up the American merchant marine."

B2. Robert Dollar again pioneer

Source: Article in The Guam Recorder, November 1924.

Captain Robert Dollar, founder of the famous Dollar Line of steamships again pushes his way into new fields in the Pacific. With the sailing of the **Stuart Dollar** from San Francisco on Dec. 10, 1924, the Dollar Company will inaugurate a service between

San Francisco, Pearl Harbor, Guam, and Manila, as a result of the discontinuance of the Naval Transport service.

When it was first learned that the Navy contemplated taking its transports off of this run the local import and export firms, through their respective offices in the United States, made representations to the various American commercial steamship lines and endeavored to interest them in the trade, particularly the establishment of a regular service for the Island of Guam. This resulted in a joint conference, in San Francisco, of Army, Navy and Commercial steamship representatives, which was in session at the time of the great Japanese disaster. The demand for bottoms to carry relief supplies to Japan brought this conference to an abrupt close, and nothing further of a definite nature was heard of what progress had been made in this direction, until the Guam Chamber of Commerce urged, by Cable, the acceptance by the Secretary of the Navy, of any reliable commercial proposition to relieve the unsatisfactory shipping conditions existing at this time. The Chamber not only appealed to the Secretary of the Navy in this matter but also requested by cable the support and cooperation of the United States Chamber of Commerce in Washington, and the San Francisco Chamber of Commerce in bringing this about.

It is now indicated that an 80-day westbound service only will be established between the ports above mentioned. Information is lacking as to what method will best be employed in connection with the export of copra. If abnormal freight rates are charged by virtue of the additional haul of copra from Guam to Manila, and thence back across the Pacific, it will mean a material reduction in the price the Guam merchants can pay for the Island's only raw product. San Francisco offers the last market for this commodity from Guam for obvious reasons, and it is hoped that some satisfactory solution to this question can be arrived at when the time comes to ship by other than Navy transports.

Apparently the only difficulty now to enable us to hold and have this regular commercial service maintained is the speed with which these vessels can be discharged in this port. It is gratifying to report that all parties concerned in this matter are not only willing, but most anxious to render every possible assistance in making a good showing in the discharge of vessels, thereby warranting the continuance of this commercial service.

Captain Robert Dollar was the first to launch a round-the-world passenger and freight service over an uncharted path. He had faith in his new adventure despite the many obstacles that confronted him. He had the courage to open up the Yangtse-Kiang River trade beyond a point which other foreigners had [not] dared to touch, until today he has pushed his smaller river steamers, flying the American flag up to Chung-Kiang, 1,215 miles above Shanghai, with both passengers and cargo.

The pioneering feat involved battles with native bandits and guerilla Militia. Today he is forcing his way nearer the South Seas and will shortly be invading our peace-loving island, and we hope he is coming to stay. Whether this hope will be realized or not, depends entirely upon the attitude we take and the assistance we render. We particu-

larly appeal to the public spirit of all the inhabitants of Guam, and more especially to the farmers to produce more export commodities, especially copra, coffee and fruits; and to the laborers to offer their services when a call is sent out for men to discharge these vessels.

Guam is capable of producing many times the quantity of copra that is being made today. Copra means money, and prosperity. If we could give a steamer, say 1,000 tons of copra every 90 days, it would be sufficient to warrant an immediate eastbound service. Guam produced less than 1,000 tons in the year ended June 30, 1923, and only a few hundred tons more in the year ended June 30, 1924. Let us get busy!

B3. Dollar Line establishes service to Guam

Source: Article in The Guam Recorder, January 1925.

The arrival of the **Stuart Dollar** on January 24 marks an epoch in the history of Guam. For the first time a regular established steamship service is assured. Regular arrivals of commercial ships has always been one of the crying needs of the Island, and those who have lived and had business here can realize its great importance to all citizens and merchants. Expensive and troublesome delays have been the rule in the past due to the irregularities of the Naval Transport Service whose sailings necessarily had to conform to Naval needs.

To Mr. Robert Dollar must be given credit for establishing a steamer routing which will give an impetus to the business of Guam, and will undoubtedly help advance its commercial possibilities. The subject had been under discussion many times in the past but without result. Finally energetic action on the part of Mr. Dollar, the Guam Chamber of Commerce, and local merchants, pushed the matter through, and now Guam has a regular, reliable service of first class ships at 50-day intervals. What this means can be seen from past experience. It had been customary for local merchants to keep at least three months ahead on their stock because of the uncertainty of merchandise delivery; this necessitated standing orders in the United States for shipments on each Naval vessel sailing for Guam. In June 1923 one ship arrived with three months' supply for many business firms, and early in July another ship arrived with another three months' supply. A tremendous burden of carrying charges was placed on the merchants' shoulders, and in many cases they were only able to meet their bills by sacrifice selling. And then another ship with freight did not arrive until November. Guam and its people were thus placed under a serious handicap which necessarily led to higher costs to cover carrying charges such as interest on tied-up goods.

Today Guam can look forward to regularity in the receipt of goods. In return for the benefits received from the Dollar Line, Guam must fulfil its obligations. These are two-fold rapid and economical cargo unloading, and large return cargoes. Mr. Dollar has stated that he will be satisfied with an even break financially, on the first one or two ships in order to get the service going, but he cannot be expected to continue with no

return. The shipping company is desirous of helping Guam and its people, but it cannot do so at a loss.

The cargo must be unloaded rapidly. Each day in Guam puts the company to over \$500.00 expense hence a difference of a few days may mean the difference between profit and loss. The Government is doing all in its power to speed unloading by keeping all harbor equipment going at top speed, merchants are clearing away their consignments as they arrive. But it must go faster with each successive ship. The difficulty in securing labor must be overcome by some such means as the use of the unemployed of Agaña. And every man must put his heart and soul into his work to make a go of the venture. Slipshod, dawdling methods would probably mean a return to the old and commercially unsatisfactory system of shipment by Naval vessels, whereas energy and will power will enable the island to retain a service absolutely essential to its progress.

Return cargoes must be secured as no ship can afford to travel with empty holds. Our one export product is copra. The annual production is only 700 or 800 tons at the present time, but this must be increased. The immediate goal is 3,000 tons annually with a vision of even more in the future, and the goal must be reached if the Island wishes to prosper. The trees are here, the men are here, and the output can be increased. It means hard work and constant effort but the result is success and prosperity. Three thousand tons of copra must be produced or Guam cannot attract shipping. The slogan is Copra, More Copra and Still More Copra.

The Dollar Line is doing its share, it is offering us a great boon, and the arrival of the **Stuart Dollar** was one of the most important events in the history of Guam. But the Island must also do its share; it must speed the ships out with full holds, as only by this manner can we secure and keep the most important factor of modern life—transportation. To the **Stuart Dollar** we say: "Welcome! We need you," and to the people of Guam: "Work and fight to keep the key to prosperity."

Documents 1924C

History of the U.S.S. Gold Star, Station Ship of Guam

C1. Early history of this ship, 1922-1930

Source: Article in the Guam Recorder, October 1930.

Note: The Gold Star served Guam from 1924 to 1941.

The **U.S.S. Gold Star** was commissioned as the **U.S.S. Arcturus** at the Navy Yard Philadelphia, Pa., February 1, 1922, with Lieutenant W. H. Sheetz, U.S.N.R.F. commanding.¹ One week later, February 6, the name of the vessel was changed to the **U.S.S. Gold Star**, and on the 29th of the same month, Lieut.-Comdr, Julius C. P. Katterfield, U.S.N.R.F. assumed command. The crew of the **U.S.S. Saturn** (just decommissioned) was transferred to the **Gold Star** on the 17 March, and the following day the ship sailed for Hampton Roads, Va. on her first voyage under the new name. The next port of call was Balboa, Canal Zone, then passing up the west coast calls were made at Corinto, Nicaragua, San Diego, San Pedro and Mare Island, California. The **Gold Star** was then ordered north and did duty in Alaskan waters during the following year, returning to Mare Island in August 1923. The vessel was ordered to the East coast where a few months were spent in visiting various Navy Yards and Naval Bases before again returning to the Alaskan stations. In September 1924 the ship was fitted for a Station Ship at Guam and sailed from Mare Island, October 4, 1924, with Commander Willis W. Bradley Jr., U.S. Navy (now Governor of the Island) in command, arriving at this port on the 3rd. November 1924. Since that time, almost six years, the vessel has cruised 428,048 miles.

The following is the itinerary of the **U.S.S. Gold Star** for the past eight years, giving ports of call, dates of departure and arrival, and mileage since arriving at Guam.

¹ Ed. note: But she was built in Wilmington, Delaware, by the Bethlehem Shipbuilding Corporation (Harlan Plant), and launched in July 1920 says the Recorder in a follow-up story in January 1926. In the same story, it is said that she was re-named Gold Star after the Gold Star Mothers, an organization of mothers who had lost sons in the World War.

Log—From 17 November 1924 to 1 January 1930
Since Arrival at Guam

Port	Arrival	Departure	Distance	[Dates M/D/Y]
Guam, M.I.	14-3-24	11-17-24		
Honolulu, T.H.	12-7-24	12-10-24	3337 [miles]	
Guam, M.I.	12-23-24	4-23-25	3337	
Cavite, P.I.	1-29-25	1-30-25	4501	
Manila, P.I.	1-30-25	2-7-25	6	
Hong Kong, China	2-10-25	2-21-25	634	
San Fernando, P.I.	2-23-25	2-27-25	215	
Cavite, P.I.	2-27-25	3-1-25	6	
Guam, M.I.	3-11-25	1-20-25	1501	
Manila, P.I.	4-20-25	4-27-25	1501	
Cavite, P.I.	4-27-25	5-2-25	6	
Manila, P.I.	4-29-25	5-2-25	6	
Miike, Japan	5-7-25	5-12-25	1350	
Guam, P.I.	5-18-25	6-26-25	1490	
Cavite, P.I.	7-4-25	8-1-25	1501	
Olongapo, P.I.	8-2-25	8-5-25	64	
Cavite, P.I.	8-5-25	8-6-25	64	
Manila, P.I.	8-6-25	8-7-25	6	
Hong Kong, China	8-10-25	8-14-25	634	
Swatow, China	8-12-25	8-14-25	183	
Chefoo, China	8-17-25	8-22-25	1074	
Miike, Japan	8-24-25	8-27-25	623	
Cavite, P.I.	9-2-25	9-8-26	1350	
Guam, M.I.	9-14-25	11-2-25	1501	
Miike, Japan	11-8-25	11-17-25	1490	
Cavite, P.I.	11-22-25	11-25-25	1350	
Manila, P.I.	11-25-25	12-2-25	6	
Guam, M.I.	12-9-25	2-5-26	1501	
Miike, Japan	2-11-26	2-20-26	1490	
Cavite, P.I.	2-26-26	3-2-26	1350	
Manila, P.I.	3-2-26	3-7-26	6	
Guam, M.I.	3-14-26	4-8-26	1501	
Cavite, P.I.	4-13-26	4-15-25	1501	
Manila, P.I.	4-15-26	4-16-26	6	
Hong Kong, China	4-19-26	4-21-26	631	
Swatow, China	4-22-26	4-22-26	183	
Woosung, China	4-25-26	4-29-26	690	
Shanghai, China	4-29-26	5-5-26	15	

Tsingtao, China	5-7-26	5-10-26	420
Chefoo, China	5-11-26	5-12-26	230
Chinwangtao, China	5-13-26	5-15-26	180
Chefoo, China	5-16-26	5-19-26	180
Taku Bar, China	5-20-26	5-21-26	200
Chefoo, China	5-22-26	5-23-26	200
Miike, Japan	5-25-26	5-31-26	625
Cavite, P.I.	6-6-26	6-9-26	1350
Manila, P.I.	6-0-26	6-11-26	6
Guam, P.I.	6-18-26	6-18-26	1501
Mariveles, P.I.	6-24-26	6-26-26	1473
Manila, P.I.	6-26-26	6-28-26	28
Cavite, P.I.	6-28-26	6-28-26	6
Manila, P.I.	6-28-26	7-7-26	6
Guam, M.I.	7-13-26	7-21-26	1501
Cavite, P.I.	7-27-26	8-29-26	1501

...
[Many similar trips to the Philippines, China and Japan between 1926 and 1930, including one trip to the leper colony of Culion, P.I.]

...
September 17, 1926, Lieut. W. P. Rodman, U.S.N., Executive Officer, relieved Comdr. W. W. Bradley, Jr. U.S.N. and assumed temporary command during the illness of Comdr. B. R. Ware, U.S.N.

September 23, 1926, Comdr. B. R. Ware, U.S.N., assumed command.

July 31, 1928, Comdr. R. F. Bernard, U.S.N., assumed command.

Cruises of the Gold Star

By Lieut. F. J. Manley, (SC), U.S.N.

During the administration of Governor Shapley, which began on the 8th of April 1926, the Station Ship at Guam has traveled 42,980 miles, during which period the following ports have been visited:

Manila, P.I.	Tsingtao, China
Cavite, P.I.	Chefoo, China
Olongapo, P.I.	Taku Bar (Tientsin), China
Mariveles, P.I.	Chinwangtao (Peking), China
Hong Kong, China	Shan Hai Kwan (The Great Wall), China
Swatow, China	Miike, Japan
Shanghai, China	Nagasaki, Japan

It is of interest to note the time spent in the above ports or vicinity. The ship has been in Manila (Cavite) longer than in Guam.

Guam 138 days	Chefoo 7 days
Manila 183 days	Peking-Tientsin 26 days

Shanghai 30 days	Miike 21 days
Hong Kong 5 days	Swatow 1 day
Tsingtao 3 days	Nagasaki 1 day

During the above period the **Gold Star** has been at sea one hundred and twenty days.

C2. Short history of this ship, 1930-1941

Source: Article in The Guam Recorder, August 1941.

In recent years the **Gold Star** has distinguished herself by being present, about two years ago [1939], at the eruption of a submarine volcano near a Japanese island and, during the period from 18 August to 27 October 1937, by serving under the Commander-in-Chief, U.S. Asiatic Fleet, to carry mail and urgently-needed supplies to American forces in China and to evacuate American citizens from China. An account of this last "Emergency Cruise" was given in the December 1937 and January 1938 *Recorder*.

Documents 1924D

Rota, Tinian and Saipan—Hornbostel and the Japanese

Sources: Articles in The Guam Recorder, in 1925.

Note: Sergeant Hans G. Hornbostel, who became interested in Chamorro artifacts while serving as a marine in Guam, got a contract from the Bishop Museum in Honolulu in 1924 to act as a collector of Chamorro artifacts, after retiring from the service.

D1. The house of Taga, by H. G. Hornbostel

Editor's note: It seems that Hornbostel made official the name of Taga as applied to the main latte stones in Tinian, which were probably built by Chief Caiza originally, circa 1700. However, Arago, in 1819, was the first to adopt the fictitious name of Taga.

The vast region starting from Egypt and extending in an easterly direction through India, Indonesia, and the islands of the Pacific to America will become a most important region in the study of early civilization.

It may seem very probable that the archaic civilization in the above mentioned area flourished until years before the time that most scholars believed it did.

It probably started its eastward urge from Egypt until it reached India, and there meeting a Mongolian civilization, swerved to the southward through the Pacific and thence to America.

The remains of this civilization stand in the untrod jungles of Asia and on many a lonely island in the vast Pacific. There are structures that even arouse the wonders of the modern globe-trotter as he gazes upon these vast monolithic structures standing forgotten in the wilderness, far from the bright lights of modern cultural centers.

Among these mysterious erections is the one shown in the cut,¹ namely the so-called "House of Taga," on the island of Tinian about 75 miles north of Ritidian Point, the most northern point of Guam. The dimensions of this structure have already been mentioned in a previous article.

1 Ed. note: The photo is of too bad a quality to be reproduced here.

A2. "Ancient stone ruins surpassing Stonehenge found on Pacific island"

Collector for Bishop Museum makes startling report on investigation at Rota, little-known Japanese possession near Guam: evidence of cannibalism is frequently met.—By Lorin Tarr Gill.

Source: Article in The Guam Recorder, February 1925, reprinted from the Honolulu Advertiser.

Making a flying trip to Honolulu on the U.S. Naval Transport **Gold Star**,¹ Hans G. Hornbostel, collector on the staff of the Bishop Museum, brought a number of curiosities and prehistoric artifacts from the northern Marianas and the Carolines last week, returning to Guam on Wednesday noon.

There are hand-made sea shell and tortoise shell ornaments from the latter archipelago, ancient poi pounders of limestone, canoe models and a number of cast net centers and quantities of polished slingstones as well as an adze made from the shell of the giant clam, hafted, and ready for use.

Forty-five skirts of hibiscus bark and of coconut and banana fiber vie with each other in delicacy of coloring and intricacy of pattern. Some have been dyed with the "old reliable" Diamond dyes, others bear their delicate tints because of a primitive process known only to the natives. One skirt of hibiscus, washable and woven fine as silk, is a marvel of workmanship. A skirt on a loom, shown in the process of weaving, is especially interesting.

From the northern Marianas are over 3000 specimens of stone implements and weapons, including several new types. A fine necklace made of beads cut by hand from shells and of human, Caucasian, eye-teeth had been handed down from father to son for many years.

The Heart of Wilderness

Hornbostel brought with him a report on his recent visit to Rota, Aguigan, Tinian, and Saipan, the four islands north of Guam which are under Japanese mandate and which with Guam bear the relics of a civilization which antedated that found there at the time of the earliest recorded voyages.

On Rota, 35 miles north of Guam, is an old stone ruin consisting of 25 circular columns which are four feet in diameter and from 4 to 16 feet high and which form a colonnade at least 830 feet across.

"It stands in a neglected wilderness," Hornbostel said, "and, as I was able to investigate it only during the few days that the little Japanese trading schooner stopped at the island, collections from that section will be my first task on returning home [i.e. Guam]. The ruins are larger than those famous ones of Stonehenge, in Salisbury Plain,

1 Ed. note: This ship left Guam on 17 November 1924, arrived at Honolulu on 6 December, left again three days later and was back at Guam on 23 December (see Doc. 1924C).

Wiltshire, England, and, when their origin is determined, should add much to the history of Pacific migrations."

"In Tinian the structures are remarkable, though they are not to be compared with the structures on Rota."

"In a style of grandeur," says the account of Lord George Anson's expedition around the world which he made as commander-in-chief of a squadron of His Majesty's ships in the year 1740, "passing anything which has been seen in the dwellings of the more eastern islands of the South Sea."

A3. From notes on Saipan, by H. Hornbostel

Source: Article in The Guam Recorder, June 1925.

By surface indications and by excavations undertaken, one must come to the conclusion that the ancient population of Saipan was far greater in number than that of Guam. Considering that the Island is smaller and not as productive as Guam, it is hard at first to understand why this should be. Not only is Saipan not as fertile, but the island has no streams with the exception of two very small ones, which dry up during the months December to May. With an approximate area of 75 square miles, the modern population of 8,000 is hard put for water. Rain water is caught in large concrete cisterns from the roofs of all houses roofed with corrugated iron, and the Japanese Government is about to build concrete spillways on hill sides to insure an adequate supply.

What then is to account for the teeming ancient population on an island not seemingly as favorable to support it as the larger, seemingly more favorable, less densely populated island a few miles south? Very probably the answer is that Saipan is much nearer geologically than Guam, that the great reef which fringes the whole western shore of Saipan is still growing, and therefore the lagoon lying between the fringing reef and the strand is deeper than any similar lagoon in Guam, thereby affording excellent in-shore fishing. Fish in Saipan today are plentiful; you can purchase a one-pound fish for 5 cents whereas the same fish costs 25 cents in Guam.

Although no data is available to state the case correctly, the water beyond the fringing reef is more shallow than it is in Guam, affording better feeding ground for fish. Along the coast of Guam, with the exceptions noted later, the land slopes abruptly under water, and the fringing reefs are only a few yards from the strand. Where the land slopes gradually under the water (Agana, Tumon, Merizo lagoons), the fringing reef extends further from the land; in the case of the Merizo lagoon the reef is a mile from the land. Many small islands contain farms.

But these large lagoons are old and have grown, in many cases, to their maximum height. This means that at low water the coral fronds are exposed, and, as a feeding ground for fish, they have ceased to be of value. The oldest dead reef, (one where coral no longer grows between the fringing reef and the strand), is found on the East coast between the mouth of the Togcha River on the North and the mouth of the Talofoto River on the South.

The greater supply of fish in Saipan due to the different ages of its reefs, as compared with Guam, caused the difference in the density of their respective populations. In this connection it would be of great interest to study what influences coral formations had on the populations of the islands of the entire Pacific, a problem, so far as I know, not yet studied.

Let us state it in this way, taking the Mariana group as an example.

The northern Mariana Islands still have active volcanic cones. (one cone having burst through as late as 1914), supporting little life, the soil not having reached that state necessary to support a great deal of vegetation, and the coral has not built up sufficiently to form reefs as lagoons on the steep volcanic sides of the islands. The land slopes sharply to deep water affording no feeding ground for fish.

The islands further south (Saipan and Tinian) have had their volcanic sides thoroughly corroded, good soil has formed and vegetation become luxurious. Coral reefs have formed along their sides but are still young, still growing, so that even at low water they are many feet under water, affording very favorable fishing grounds.

Still further south we have Guam, far older than the rest of this group, its volcanic hills more or less rounded, resulting in fertile valleys; with old, ancient coral reefs thrown upward to 500 feet or more (north of Agaña), and the fringing reefs so old as to have grown too shallow for fish. Here we have the three distinct geological stages:

- The first unfavorable to animal existence, as in the case of the northern islands;
- The second highly favorable to human life, as in the central islands;
- The third less favorable than the second, as in Guam.

These factors, of course, have been altered by modern cultural conditions, and Guam comes to the fore.

The most favorable geological stage of a volcanic island in this latitude, is one where the volcanic action has sufficiently ceased, where the coral growth has not reached its maximum development, i.e. where the fringing reefs are still in more or less deep water, and the coral lagoons are still deep enough to provide good feeding and breeding grounds for fish, and, in consequence, food for the primitive people who lack animal food due to the island being purely insular without large or numerous animals.

The evidence of a teeming population is clear in Saipan. The whole island is a vast graveyard. Pottery fragments are scattered practically all over the island; ancient wells (now dry) abound. Latte ruins are found everywhere. The Germans collected thousands of stone implements and weapons. The Japanese are doing likewise. In the building of railroads, great masses of human remains were found. It is a curious fact that when the Japanese railroad builders first dug into the ancient Latte sites they thought they had excavated the remains of the forefathers of the present inhabitants, so they notified the natives, asking them what disposal to make of the remains. The Chamorros replied that these were the bones of *Taotaomona*, [i.e. ghosts of the "people of beforetime"] and that they did not care to have them thrust upon themselves for burial elsewhere, as to do so would cause dire sickness and what not. But the Japanese thought differently. All bones are now carefully collected by them, incident to construction work, and given a

ceremonial Buddhist burial, and proper concrete headstones mark the final resting place. The inscriptions on the stones read, "O Buddha, have mercy on the souls of these the venerable ancient inhabitants of this island."

To the Japanese this procedure is right and proper. It does not matter to them that these ancients were not Buddhists: they deserve stones imploring Buddha's mercy. We, on the other hand, will neither leave King Tut alone nor give him a Christian burial. Such is the difference between us.

Documents 1925A

The Island of Saipan in 1925

Source: Article in The Guam Recorder, April 1925.

Many of our readers will undoubtedly be interested in learning of the size, population, industries, etc. of one of our neighbors—Saipan. The information has been received from a recent visitor.¹

Saipan is about half the size of Guam, being 18 miles long. It has a total population of about 10,000 of whom 6,000 are Japanese or Formosans, 2,000 Chamorros, and 2,000 Kanakas.

The copra industry has been almost completely destroyed. Eighty per cent of the coconut trees are ruined by *Aspidiotus Destructor*, and most of the remainder are infected. Efforts to stop the ravages of the pest have been of no avail. However, some new coconut plantations are being set out. Before the blight reached Saipan, the annual copra output was around 700 tons, but last year only 1-1/2 tons were produced, and this year there will be about 4 tons, all used for soap making.

Most of the island is planted in sugar. Timber is cleared and sold to the sugar mill for fuel, and the land well cleared. The Japanese Government has been advancing 60 yen per hectare to land owners for clearing and planting. This amount is later received by the Government in export fees which are charged at the rate of 5 yen per sack (60 kilos) of sugar. The cane is ready to harvest nine months after planting, and four annual crops are received from one planting.

One hectare of good land produces from 100 to 120 tons of cane, for which the planter receives 2 yen per ton of cane delivered alongside the railroad track. The labor cost of clearing and planting is about 169 yen per hectare. About 2000 hectares are under cultivation. The large sugar mill occupies about a hectare of land and produces 800 sacks of sugar per day.

A network of narrow-gauge track covers the island, the property of the sugar mill company. On it run eleven locomotives and about 300 cars.

¹ Ed. note: Probably Hornbostel, who feared to be confirmed a spy by the Japanese, should this innocuous information be published with his name attached to it.

Water is scarce on Saipan as there are practically no flowing streams during the dry season; as a result water is caught during the rainy season and stored in large concrete reservoirs, and doled out carefully. No wastage of water occurs in Saipan as in Guam.

Japanese steamers stop at Saipan twice monthly on regular trips from Japan to the Marianne and Caroline Islands. There are also occasional trading vessels.

Saipan is ruled by a Civil Governor appointed by the Japanese Government. There is no military force on the island.

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