MELANESIA AND ITS PEOPLE.

Melanesia is the geographical name given to various groups of islands in the Southwest Pacific. These are the nearest of the Pacific Islands to Australia and they lie in a semicircle off the northeast coast of that continent. New Caledonia, the southern end of the arc, is the nearest to Australia, and New Britain and New Ireland, lately acquired by the Australian Expeditionary Forces, form the northern end of the arc. The groups in the arc are five in number, the Bismarck Archipelago and the Solomons in the North, Santa Cruz in the center, the New Hebrides and New Caledonia in the South. The Admiralty Islands are included under the Bismarck Archipelago; the New Hebrides include the subgroups of Banks and Torres, and the Loyalties are associated with New Caledonia. The term Melanesia belongs properly to all of these groups of islands. Certain other groups lie outside the arc, but rank as Melanesian, to wit, Fiji and the islands which lie off the southeast coast of New Guinea, the Trobriands, D'Entrecasteaux, Woodlark, and the Louisiades.

Etymologically, Melanesia ought to mean "black islands," just as Polynesia means "many islands" and Micronesia "small islands," but considering the wonderful verdure and greenness of the Melanesian islands one can only infer that those who named them originally had in their minds the comparatively dark skins of the inhabitants and that this distinguishing feature of the people was used as a means of designating the islands where they dwelt. Doubtless to the eye of any one accustomed to the lighter-skinned peoples of Polynesia these islands of the Southwest Pacific would seem to be "islands of the blacks."

Several external characteristics of the Melanesian peoples serve to distinguish them from the Polynesians: (1) Shortness of stature, the average height of the males being possibly 5 feet 4 inches and of the females 4 feet 10 inches; (2) a chocolate-colored skin; (3) bushy hair, frizzed and tangled and standing erect, owing probably to the incessant teasing of it by the native combs.

The languages spoken in Melanesia vary considerably among themselves, but on examination they are shown to possess common features and to have a very large underlying sameness. The external resemblances, however, between the Melanesian languages are much less than those between the languages of Polynesia; e. g., the external resemblances between Maori and Samoan are far greater than those between Mota and Florida. The witness of language would enable us to decide at once that Fiji belongs to Melanesia, though its proximity to Polynesia has largely affected the customs and habits and probably also the religion of its people. Similarly the peoples of the
islands to the east of New Guinea can be shown to be Melanesian by reason of their languages, and if Melanesia be taken as a starting-point for nomenclature, the Malagasy language of Madagascar might even be classed as Melanesian. The peoples of New Guinea have the same three distinguishing physical characteristics that we have noted above, and the languages of a very considerable proportion of at least the coast peoples there can certainly be classed as Melanesian.

Dr. Codrington has shown in "Melanesian Anthropology" that there is a large general resemblance in the religious beliefs and practices, the customs and ways of life, which prevail in Melanesia proper, and further research on the lines indicated by him will probably reveal the presence of similar beliefs and conditions of life among the Melanesian peoples of New Guinea and the neighboring islands.

A distinguishing social condition of Melanesia is the complete absence of tribes, if the word tribe is to be applied as it is to the Maori people of New Zealand, or as used in Fiji. Descent in nearly every part of Melanesia is counted through the mother and the people are everywhere divided into two classes which are exogamous. This division of the people is the foundation on which the fabric of native society is built up.

THE GOVERNMENT OF MELANESIA.

Previous to 1914 Germany held an important part of Melanesia, viz., the Bismarck Archipelago, which comprises the two large islands known prior to their annexation by Germany as New Britain and New Ireland, with many smaller islands in the group, notably the Duke of York, and also with two large islands in the Solomons, Bougainville and Choiseul, and the small island Buka. France holds New Caledonia and the Loyalties, and a joint British and French protectorate, known as the Condominium, prevails in the case of the New Hebrides, Banks, and Torres groups, with the center of government at Vila, Sandwich Island. The Solomons and Santa Cruz are a British protectorate with a resident commissioner stationed at Tulagi, Florida, Solomon Islands, and under the orders of the governor of Fiji, who is high commissioner for the Pacific.

THE PROGRESS OF THE MELANESIAN MISSION.

The nominal field of work of the Melanesian Mission is all the Melanesian islands from and including the Solomon Islands to the three northern New Hebrides, Raga, Omba, and Maewo, but excluding Fiji. All of the islands in this sphere as far north as Ysabel (with a few exceptions noted below) are more or less occupied by the Mission. The total number in its schools in 1914 was 15,000, of whom 9,000 are baptized. Many of the smaller islands are now completely Christian, but even on islands of moderate size, like Ulawa in the Solomons or
Santa Maria in the Banks, a certain number are still Heathen, while in the large islands practically 85 per cent are still outside the Mission’s influence.

The total population of the islands in the sphere of the Mission numbers anything between 100,000 and 150,000, and the large islands, Malaita, San Cristoval, and Guadalcanar, contain on a moderate estimate 70,000 of the total. It is not surprising that on an island like Malaita, which is 100 miles long and contains a scattered population of 30,000 or 40,000 people, comparatively little progress has been made, but it is especially regrettable that there are still three Heathen villages on a small island like Ulawa, and that tiny places like Sikaiana, Rennell and Bellona, and Santa Anna are still unworked. However, it must be understood that the evangelizing of Melanesia is a peculiarly difficult task, as is shown by the fact that in Tanna in the New Hebrides, where the attack on Heathenism has been incessant and where the Presbyterian missionaries have been in actual residence from the very start of the work, a portion of the island is still Heathen. Nevertheless, better results might have been obtained in our own sphere.

OTHER MISSIONARY AGENCIES IN MELANESIA.

The Melanesian Mission is not the only evangelizing body in its sphere of work. Roman Catholic missionaries settled in the Solomons about 1897 and made their headquarters at a little island called Rua Sura, off the east coast of Guadalcanar and fairly close to the trading station at Aola. A good deal of their work has been done on the west coast of Guadalcanar near Mole. One of their methods of progress has been to adopt children from the Heathen parts and to rear them in Christian surroundings. They made settlements also along the north end of the island, often in the villages belonging to the Melanesian Mission, and have begun work on the southeast coast of San Cristoval and on the west coast of Big Malaita. They have stations also at the south end of Raga, New Hebrides.

The Kanaka labor trade was responsible for the advent of certain missionaries of Protestant bodies into the Solomons. Most of the Melanesians in Queensland who attended school and church were cared for by the Queensland Kanaka Mission, a Protestant body. At Malu, a place at the north end of Big Malaita, some returned Christians who had been converted by the agency of these schools of the Queensland Kanaka Mission and some devoted white missionaries came to the Solomons in a labor vessel and settled at Malu. But the malarial conditions of the place and lack of proper equipment brought about their removal and two of them eventually died of malaria. When the Kanakas were all deported the Queensland Kanaka Mission followed their old pupils and made regular stations on Malaita. Their
mission is now known as the South Sea Evangelical Mission. Its operations are confined mainly to Malaita.

In 1902 the veteran Dr. George Brown visited the western Solomons and made preparation for beginning a mission of the Methodist body in New Georgia. This mission is now well established and has extended its operations in New Georgia and Vella Lavella, and opened a school on Liuaniu (Ongtong Java, Lord Howe Island), an atoll north of Ysabel inhabited by Polynesians.

In the New Hebrides, on Raga and Omba in the sphere of the Melanesian Mission, mission work is being done by missionaries of the Church of Christ.

No delimitation of territory in the case of the various missions has been attempted by the governments concerned, such as has been done in New Guinea, and undoubtedly the clashing of the various interests is not the best thing for the natives. The marking out of a sphere of operations, with possibly a time limit for the effective occupying of them, would be the fairest for all concerned.

SOME PHYSICAL FEATURES OF THE ISLANDS.

All the islands in the sphere of the Mission have a certain similarity of appearance from the sea in that they are all covered with dense forest. Florida and the east coast of Guadalcanar have wide, open spaces covered with high, rank grass and with a few trees, but in all the other islands dense bush covers the face of the country from high-water mark to the tops of the hills miles away in the interior. In the islands in the south giant creepers twine over all the trees and form a perfect network, almost blotting out the tops of the individual trees, and when seen from the sea the huge banyans seem to tower like observation posts above the flattened tops of the forest. In most of the islands the land rises abruptly from the beach and access to the interior is by narrow forest tracks which the frequent heavy rainfalls have converted into deep ruts. Tree roots cover everything and walking is extremely difficult in consequence. The paths are never kept clear and open and the trees that fall across them are allowed to lie there, and a new track is made round or under or over the obstacle.

Dr. Guppy, in his book, "The Solomon Islands," has a graphic description of the experiences of the white man when travelling ashore in Melanesia:

"Bush walking where there is no native track is a very tedious process. In districts of coral limestone such traverses are exceedingly trying to the soles of one's boots and to the measure of one's temper. After being provokingly entangled in a thicket for some minutes, the persevering traveller walks briskly along through a comparatively clear space, when a creeper suddenly trips up his feet and over he goes to the ground. Picking himself up, he no sooner starts again when he finds his face in the middle of a
strong web which some huge-bodied spider has been laboriously constructing. He proceeds on his way when he feels an uncomfortable sensation inside his helmet, in which he finds his friend the spider, with a body as big as a filbert, quite at his ease. Going down a steep slope, he clasps a stout-looking areca palm to prevent himself falling, when down comes the rotten palm, and the long-suffering traveller finds himself once more on the ground. To these inconveniences must be added the oppressive heat of a tropical forest and the continual perspiration in which the skin is bathed."

A Melanesian is always careful to turn his toes in as he walks, and the narrowness of the bush tracks causes him no inconvenience, but the white man is not so careful how he plants his feet and is constantly striking the numerous objects which lie by the side of the track or on its surface. Moreover, a native person keeps his hands by his side as he walks, whereas the white man does not know the necessity for care in the matter and he frequently hits the numerous obstacles with his hands, and some of the leaves on the edge of the track are studded with sharp thorns! Every Melanesian carries a "scrub" knife, and with it he cuts away the limbs that fall over the path, but he cuts them at his own height and in an immediate line with the path; this suits him well, but proves awkward for any person who is taller or less careful about his method of progression.

It can hardly be said that the Melanesian islands as a whole are beautiful, for the prevailing colors of the forest are too somber and dull; brilliant-colored shrubs grow round the houses, but none of the forest trees bear such flowers as one sees on the trees in North Queensland, and the ground is a tangled mass of undergrowth and creepers. Wide, open views, panoramic scenes, outlooks over mountain or glen or sea are impossible to obtain, since the bush closes in everything. But there is something peculiarly exhilarating, both to mind and body, when, after struggling along through the numerous obstructions of the paths and sweltering under the oppressive heat, one suddenly emerges from the trees on the weather coast of an island and feels the invigorating blast of the trade wind, and the eye rests with complete satisfaction on the wonderful blue of the sea and the red of the shore reef, and the creamy whiteness of the breakers as they beat against it.

Certain places in the Solomons, however, may quite easily rank as beauty spots. The Ututha Channel, which divides the two eastern islands in the Floridas; the channel in the Rubiana Lagoon; and the western end of the Mara Masiki Channel, which divides Malaita in two—all have delightful vistas and charm one with their tortuous and sharp windings opening out on here an island, there a cascade; the giant growths of the coral under the boat fascinate one's gaze; beautifully colored fishes of vivid greens and reds dart about in the shallows, while up in the trees, on the side of the steep hills, innumerable cockatoos rend the air with their harsh cries, or the big wood
pigeons boom out their melancholy note, reminding one of a cow lowing for its calf. Often, again, the course of a river (like that at Mwadoa, Ulawa), with its succession of cascades and its deep, clear pools, constrains our admiration.

The islands of the Floridas more especially appeal to the eye. They have more open spaces, the coast line is more indented, and beautiful bays abound; there are more islands lying off the coast, the beaches are more numerous, and the landing on them is easy. The villages in Florida nestle under the shade of innumerable coconut trees just above high-water mark. The beaches are lined with the feathery casuarina and here and there are coral trees (*Erythrina indica*) with their brilliant red flowers, or the gorgeous red leaves of the *salite* (*Catappa terminalis*) light up the whole beach with the glow of their dying splendor. The huge masses of the *vutu* (*Barringtonia speciosa*) spring right out of the salt water and their biretta-shaped fruits may be seen floating on every tide. Going north from Norfolk Island, the sight of a floating fruit of the *vutu* was generally the first sign of our entrance into the tropics. Similarly the mighty limbs of the *dalo* (*Fiji dilo, Calophyllum inophyllum*) are washed by every wave and its small ball-like fruit is found lying on every beach. The smell of the sweet-scented white flowers of the *dalo* reminds one of nothing so much as of an orange grove in flower.

But the real attraction and charm of Melanesia lie in the mystery of the people, their unwritten past, the strangeness of their languages, their views of life, their habits and customs, the strange flora of the country, the birds and butterflies, some of these latter measuring 8 or 9 inches across, the excitement of a landing among the Heathen, the yearnings of soul, the longing to do them good, to lead them out of their darkness into light, to give them something more satisfying than the tobacco or calico or knife which they are clamoring for—these are the things that grip the heart of the missionary and constitute for him at least the charm of Melanesia. One stands on a beach of the great island Malaita, and all the fibers of one's being are stirred by the sight of hill rising upon hill, cape stretching out beyond cape, and by the knowledge that scattered all up and down the land are souls awaiting the enlightenment of the spirit of God.

**THE FOOD-STUFFS OF MELANESIA.**

The Melanesians may be called an agricultural people and a great deal of their time is given up to cultivation. Their two main crops are yams and taro, of both of which there are numerous varieties. The best yams are grown in the southern part of Melanesia; the Solomon Islanders never have enough yams to carry them through the summer months till harvest time in April, all the yams having been used for planting. But in the larger islands there is extensive cultivation of
taro in the districts on the hills, and this food carries the people over the hunger times of the summer months. A yam garden is a sight worth seeing; the ground is kept perfectly clear of weeds (this is the women's share of the work), the yam vines are trained up long poles and then run along strings which are tied from pole to pole. The vines are of various shades of green, and when the leaves are dying they turn red in color and are very beautiful to look on.

Breadfruit grows readily, and the trees have two crops a year, one coming opportunely during the summer. The canarium (almond) bears during the winter months, July and August. The nuts are put into cane baskets and are smoked ready for storing. The coconut is in bearing all the year through. The tree is at its best at the coast and just above high-water mark. The large islands of the eastern Solomons—Malaita, Guadalcanar, San Cristoval, and Ysabel—have comparatively few coconuts, and the only extensive coconut plantation on Malaita is along the coast at Sa’a, at the southeast end of the island. The scarcity of coconuts is largely owing to the fact that the trees thrive best near the sea, but owing to fear of raids the majority of the people on these large islands live away from the coast and so can not grow the trees in any quantity.

Of so-called tropical fruits Melanesia has but few indigenous varieties. Of the common native fruits by far the most important is the coconut, and one is inclined to question whether any more wonderful fruit than the coconut grows on this earth! The fruit is obtainable all the year round; it is nutritious whether eaten in the green stage or when it has begun to sprout and is ready for planting. The ripe nut is generally scraped and strained, and the resultant white juice, the only real coconut milk, is boiled in the half shell and mixed as a paste with grated yams or taro. What is commonly known as coconut milk, the fluid in the dry nut so dear to the hearts of children in European countries, is never drunk by Melanesians, but if opportunity offers is poured into a basin and put by for the animals to drink.

The oil of the coconut is extracted by the old-time process of stone boiling. Needless to say, dried or smoked coconut (copra) is by far the greatest article of export from Melanesia to-day. Ceylon used to be reckoned the planters' paradise so far as growing coconuts was concerned, but coconut plantations in the islands of the Solomons come into bearing quicker than in any other part of the world; the nuts are as good as the big Samoan nuts (indeed seed nuts have been imported from Samoa), the rainfall is abundant, and hurricanes are almost unknown. The oil is extracted from the copra and goes to make some of our best soaps. The shell of the nut is used by the natives to make cups and bottles, and since it contains oil it burns fiercely in the fire. From the outer covering of the nut both ropes and mats are made—the coir of commerce (coir, like copra, is a Singhalese word);
and the natives themselves make sennit and string from it. The dry sheath, the covering of the new bunch of fruit, serves the natives both as tinder and as a torch. The leaves of the tree make the very strongest baskets, and in some islands are used to make the walls of the houses. In the equatorial Pacific toddy is distilled from the growing tree and the topmost shoots form a veritable king’s banquet, but the cutting of them destroys the tree.

Other fruits are the vi-apple \(\text{(Spondias dulcis, commonly known as } \text{uli or uri)}\), the canarium nut \(\text{(ngali), the nut of the salite tree, which is found oftenest growing at the mouths of the streams, the banana, and the breadfruit. Both the banana and breadfruit are always cooked. The indigenous banana needs cooking to make it eatable, but the common varieties, } \text{Musa cavendishii or gros michel, or the sugar banana of Queensland, have been introduced and flourish. Many other tropical and subtropical fruits have also been introduced—oranges, mandarins, lemons, limes, granadilla, soursop, papaya, pineapples, mangoes, cocoa, coffee; most of these need careful cultivation, and with the exception of limes and papayas they all tend to die out if allowed to run wild.}

Animal food is but rarely partaken of by Melanesians. Pigs they all have, but they keep them for great events, for death feasts or for wedding banquets. Opossums \(\text{(cuscus)}\) and the large fruit-eating bats and wood pigeons and the monitor lizard are often eaten as relishes with the vegetable food. The coast people get large quantities of shellfish at the low spring tides, and on an island like Ulawa a great deal of fishing is done both from the rocks and also out of canoes. The people make all their own fishing-lines out of home-made string or out of strong creepers found in the forest, and in old days their hooks were cut out of tortoise-shell or out of black pearl-shell. Even to-day the hooks for the bonito fishing are of native manufacture and the tiny hooks for whiffing sardines are exquisitely made.

Fishing with nets is followed extensively by the Lau-speaking peoples who live on the artificial islets off the northeast coast of Malaita. These peoples and the people of the Reef Islands at Santa Cruz live almost entirely on a fish diet. The flesh of the porpoise is much prized by the peoples of Malaita and regular drives of porpoises are held, the animals being surrounded and forced ashore into muddy creeks, where they are captured. The main value of the porpoise lies in the teeth, which form one of the native currencies. On the lee side of the large islands in the Solomons there is a great deal of fishing with hand nets; men stand in the water at the mouth of the streams, holding a pole to which two bent sticks are attached with a net tied to the four ends of the sticks, and lowered to the bottom. The small fish (sardines and others) are chased inshore by large kingfish, and pass over the net, which is promptly pulled up by the fisherman. The fish are transferred by a deft movement to a bag hanging on the man’s back and suspended from his head.
Bonito and flying-fish are esteemed as the greatest delicacies. The former is coarse, but the latter is indeed a dainty. The bonito is a very sacred fish to the mind of the southern Solomon Islander, and the catching of it was intimately connected with his religion. The bonito is caught from canoes, either by a hook trailed aft, no bait being used, or by a hook played up and down in a jerky fashion and attached to a strong rod and line. The flying-fish are caught on a gorge made of tortoise-shell or of the midrib of the rachis of the sago palm. The best bait is the claw of the robber crab (*Birgus latro*). The hook and line are made fast to a fishing float called *u'o* in Ulawa (Maori *uto* fish-float). Numbers of these are thrown out in places frequented by the flying-fish and the owner stands by in his canoe and watches them.

Sea bream are the most delicate fish in Melanesia. They are caught with hook and line, and live white ants are thrown out as burly. The bait is a worm found in the sand at high-water mark. The white ant used is not the destructive white ant, which is capable of giving a sharp bite, but is of a brownish color. The ignorant bushmen are popularly supposed to use the wrong ant, with the result that the bream will disappear.

**THE HOUSES OF THE MELANESIANS.**

The houses are mainly of one type, one-roomed buildings, to which annexes may easily be added. Some of these houses are large enough to accommodate a chief and his twenty wives, small chambers being built within the main building. The commoners have their own houses, one house to each family, and it is rarely that two families live together. The roof is the first part of the house that is built. Three rows of posts are erected and ridge poles are set on them. The poles may rest in a groove or the tops of the posts may be forked. Bamboo rafters are tied from the center pole to the side, and thatch is laid on them longitudinally. The thatch is made of leaves, sago palm or nipa palm, or the leaves of sugar cane (this latter is only used in the south) sewn on to reeds or laths of bamboos and then tied in position. The people of Florida and of Ysabel put their thatch on in very close layers, and consequently the roof lasts very well, but in the other islands the thatch needs a good deal of repair after the second year. The smoke of the wood fires used in cooking hardens the thatch and tends to preserve it; but schools and churches, buildings where fires are not lighted, need constant repairs to the thatch. The sides are built in with lattice-work of thin bamboo, and a small doorway is left in the front which can be covered by a shutter of leaves. Ornamental ridges are made on the ground and are hoisted up into position, and then made fast with creepers.

The Malaita and San Cristoval houses have a platform in front, where the people sit in the evenings. To get into the house one has
to mount this platform and then drop through the tiny doorway. The Florida house is generally built upon piles and the floor is covered with split bamboos. The bed place may be raised or, as in Malaita, the people may sleep on the earth with no better mattress than one of the huge coconut leaves plaited. For the women and small children a platform is built to serve as a bed. Pillows as such are not much in use except in Santa Cruz, and a log or billet of wood makes an acceptable pillow for the Melanesian.

The men and boys in the Solomons have club-houses, both in the villages and also down at the beach. In the club-house on the beach the canoes for bonito fishing are kept. Strangers are entertained in these club houses; the relics of the dead are kept in them and religious rites are performed in them. Women are excluded from the club houses.

The cooking is all done at a fireplace of earth set inside a ring of stones on the floor. On a stand over the fire are the household cooking utensils, wooden bowls, and stores of smoked almonds. Yams are kept on stages built in the rear part of the house and generally screened off. Every house has its inner chamber that serves as a bedroom if required. Life is lived very much in public, and privacy is a thing not understood or desired. To be allowed to go behind the partition in any house is significant as a mark of close acquaintanceship.

CLOTHING.

Bark cloth (tapa) is made in Melanesia, but it never figured as an article of clothing and its main use was to form a kind of shawl in which the baby was slung when carried from the shoulder. Before the coming of the white man clothing of any sort was very little worn by Melanesians. The people of Santa Cruz, both men and women, were indeed clad sufficiently to satisfy our European notions of decency, and in the southern New Hebrides and in Florida and Ysabel the women wore petticoats made of mats or of grass, but in very many of the islands the women's dress was of the scantiest, and the men wore nothing but a section of a leaf of a large pandanus. In the southeast Solomons the men commonly were quite naked and the women wore but a scanty fringe, while on Big Malaita not even the traditional fig leaf was worn. In Santa Cruz, where all women and girls are swathed in mats and are kept in strict seclusion, there is more immorality, and that of a gross and shocking sort, than in the Lau-speaking districts of Malaita, where the women wear no clothing of any sort whatever. Once the mind gets over the shock experienced at the idea of the unclothed body, it will be obvious to the unprejudiced person that the absence of clothing does not necessarily imply immodesty either of thought or action. A Heathen woman on Malaita knows no shame at the fact that her body is unclothed.
Another point as to which incorrect ideas exist is the question of cannibalism. Doubtless cases of anthropophagy occurred in many of the Melanesian islands, but it was never characteristic of the people as a whole, and the man-eating propensities of the Fijian people could never be predicated of the whole people of any single group in the sphere of the Mission. So local and confined is the practice that, while portions of one island regularly follow it, other portions of the same island hold it in abhorrence, as is the case on Malaita. Joseph Wate, of Sa‘a, a reliable witness, assured me that the Tolo peoples of Malaita were cannibals, but his own peoples were not, nor were the shore peoples of Big Malaita. The latter were fish-eaters, and those who lived on a fish diet did not practice as a regular thing the eating of human flesh. Cannibalism is the regular practice on San Cristoval, but is held in abhorrence on Ulawa. Yet the belief in cannibalism is so firmly fixed that one reads in the reports and books of the Mission that the two Reef Islanders who were held captive at Port Adam in Bishop John Selwyn’s time were being fattened up and kept for eating, whereas in all probability they were regarded as “live heads” (lalamoa mori) and kept for killing, should any necessity arise when a victim would be demanded, as, e.g., at the death of any important person in the place, or they might be sold to anyone looking for a person to kill. The bodies after death would be buried.

THE CLEANLINESS OF NATIVES.

To bathe daily is the common practice of most Melanesians, but the bath is taken in the afternoon and usually after the day’s work in the garden is over. The Melanesian never dreams of having a dip in the morning, as we whites do, and to the unthinking his failure to do so might seem to argue want of proper cleanliness. But, as Dr. Guppy says, these people are far more susceptible to a rise or fall in the temperature than we are, and he quotes Darwin as noticing that the Patagonians when over a fire were streaming with perspiration, whereas the white men with thick clothes on were enjoying the pleasant warmth. So a Melanesian likes to bathe when the day is warm; on days when the south wind is blowing—a strong wind with cloudy days—bathing is not much indulged in.

Since these people wear no clothes and have no seat but the ground and take their rest on mats laid either on or just above the floor, and always with a fire going beside them, their bodies soon show the dirt, but it is a great mistake to imagine that they allow their bodies to go dirty or are slack about bathing. A man or woman with fever will abstain from washing (even in cases of strong fever it never occurs to anyone to sponge the patient) and to bathe is a sign of convalescence. If a person stays about a house and is evidently unwashed, one may take it for granted that he or she is indisposed.
THE CHILDREN.

Great care is expended in bathing small children and shielding them from the rays of the sun. A young mother is excused from all work and she has the best time in all her life when her first baby is born. Her whole time is given up to the child, and it is seldom out of her arms. Owing to the lack of nourishing foods children are suckled till they are quite large. The Melanesian baby seems to have no natural liking for water and one often hears the shrill cries of small children being bathed in the streams or being washed in the houses. In the latter case water is poured from a bamboo into one of the wooden bowls and the child is then washed by hand.

The children at a very early stage of their existence are freed from the authority of their parents. They have no household duties to perform; there is no set time for meals; in the morning they may be given something cold left over from the night before, or the mother may roast a yam on the fire, but as a rule there is no cooking done till the late afternoon, when the women return from their gardens. During the day, if the children are hungry they can get a coconut or a breadfruit, or shell-fish, or they can roast a yam or a taro, and a fire can be made anywhere. The boys can get themselves an opossum or an iguana and in the hill districts they even find grasshoppers to eat. One and all they use large quantities of areca nut and pepper leaf and lime. These seem to be as necessary to the Melanesians of the northern islands as is a pipe to a confirmed smoker.

One would expect that children freed thus early from any dependence on their elders would run riot and learn licentious ways and habits, but such does not seem to be the case. There is but little individuality in Melanesians, and they are not "inventors of evil things." They are bound by traditional customs, by the laws of the elders, by those social restrictions that the people have evolved for themselves as a safeguard against the breaking up of their society, and free agents though the children may be, and lacking parental control from our point of view, yet there is no such thing among them as the organized following or doing of evil, and the ruling moral ideas of the people are found as the guide also of their children.

EVANGELIZATION.

Apart from the duty and privilege which every Christian feels of winning the peoples of the earth for Christ, apart also from the promptings of the Holy Spirit to bring the peoples of Melanesia to a knowledge of the power of Christ, there can be no conceivable reason for holding that Melanesians have no need of the Christian religion or could fail to grasp it when presented to them. In the first place, they certainly lose nothing by renouncing their old Heathen religion, which was the worship of their ancestors. The spirits of these ancestors
provoke fear rather than love, and are invoked from a desire that their influence should be used to stave off any possible evil that might happen rather than because they are conceived of as kindly dispositioned beings who love and want to do good to their worshippers. To a people with such a religion the knowledge of the Great Spirit God as a loving Father comes with the utmost force and power.

Melanesians on the one hand are more or less incapable of individual and separate action; each one is just a copy of his neighbor, and everything is done by concerted agreement among the whole people; on the other hand, they have no means of preserving the welfare of themselves as a whole. They have no tribes, no kingdoms, no laws beyond the unwritten social laws relating to marriage, etc.; life is insecure, accusations of witchcraft are easily made, and death follows as a matter of course; infanticide is a common practice, big families are almost unknown, polygamy is a recognized thing. So Christianity comes to them as a means of insuring both individual and social vigor and only in so far as they become Christian will they be saved from extinction. If only from a humanitarian point of view, it were a charity to enlighten the darkness of these benighted people and to give them something to strive for, to set before them some spiritual end, to give them a higher standard of existence than their present one.

There can, however, be no question of leaving them alone now, whatever may have been the case in past years; civilization, i.e., trade, is coming in fast and the inevitable consequence will be that the white man's view of life will alter the old style of things. Experience has taught us that wherever a people without a settled state and a kingdom and the external power of law is invaded by any of our western peoples, with their vigor and personality, the less-developed people lose all their pristine distinctiveness, all bonds are loosed, and inevitable decay sets in; in other words, the white man destroys the black. Benjamin Kidd shows this most conclusively in his book "Social Evolution." In the case of Melanesia the process may take time, but that the result is certain in the end is proved by the disappearance of the nomad Australian aboriginal, and with a people of a higher culture by the story of the capable Maori people of New Zealand under modern conditions.

Drink and idleness are two of the main factors that have tended to the downfall of both the Maori and the Australian aboriginal; low-class whites have done much to ruin the latter, nor has the Maori been free from their influence. There is no fear of a large influx of whites into Melanesia, and the governments have it in their power to deport any undesirable person, but in the south of Melanesia, e.g., on Omba, unscrupulous traders have done incalculable harm. Under the Condominium of the New Hebrides, drink and firearms can still be obtained by natives, but the Solomon Island government entirely prohibits the sale of both.
In the more settled islands and districts provision can be made quite easily for the due employment of the people at regular and systematic work, so as to guard against the danger of idleness. There is ample land available everywhere for use either in growing the crops of food or for planting in coconuts. Hunger ought to be a thing of the past; the islands hardly know what a drought is; the foodstuffs, both indigenous and introduced, are many and varied, and it needs only sufficient land to be kept under cultivation to insure a plentiful and regular supply of food. This is clear in our experience, for in our own garden at Ulawa, which was under the care of Elwin Dume, a man of Meralava, there was always a supply of food, sweet potatoes, yams, pana, pumpkins, tapioca (cassava), and even taro (which the people of the place said would not grow in Ulawa), bananas, and pineapples. It often was the case that when our garden was bearing well others were searching for food. Elwin used to return home through the village unconcernedly smoking his pipe and with the tip of a yam showing out of his bag. "Oh! look at these white men (mwa haka)," the people would exclaim as he passed, "they have yams while we have to go and scratch in the forest for food!"

The exercise of due control both by the Mission and by government ought to obviate the dangers both of idleness and of hunger. As more and more traders come in, the danger will be that pressure is put on the government to acquire suitable land for planting, and great care will have to be taken that sufficient land is left in the neighborhood of the centers of population for the use of the people. On an island like Ugi in the Solomons very large tracts have been alienated, the original owners are but few, and possession is the more easily acquired. It is recalled that in the case of the sale of one large tract near the original trading station at Selwyn Bay the land was said to have been sold by a man who had only the very flimsiest right to it, since he was not an Ugi man at all but an adopted person.

The cure for the existing evils and the means of staving off the threatened extinction of the people do not lie in their employment on plantations, as some hold. The moral elevation of the people and their advance in civilization used to be held up as valid reasons for their being recruited to work in Queensland, but from internal evidence one would say that the main influence which the labor trade has had on Melanesia is that it has sadly depopulated the islands. There has been no social elevation through the trade; the want of cohesion among the natives, apart from all other considerations, would have been sufficient to prevent it. The thousands of men who, throughout the years the trade was in existence, returned from civilization did nothing to better the conditions of life among their neighbors; they disseminated no knowledge, they started no spiritual movement for the uplifting of their people, they stirred up no divine discontent with
the old-time conditions. They brought back in a measure the outer trappings of civilization, but were ignorant of its power. While their axes lasted they made it easier for someone else to work; their purchases gave them for the time being a certain amount of importance; but once their stock was finished their influence was at an end.

One of the cures for the present state of things in Melanesia is undoubtedly work, but work on plantations for wages is not necessarily an agency that makes either for the setting up of the influences that have made nations great or insures the end which all desire who have the welfare of these child races at heart, viz, the ultimate survival of these peoples.

The comparative scantiness of the population is the real difficulty in the evangelization of Melanesia. There must be an assembling of the scattered units of population in the islands, and since one of the first results of the propagation of Christianity in Melanesia is the gathering together of the people in a community where hitherto they have been living as scattered units all over the face of the land, it seems obvious that the initiative in the program of work will lie with the missions. Once Christianity spreads, and, as a result of its spreading, peace is established, and old feuds die down and murder and bloodshed cease and villages are formed in these large islands with their scattered peoples, then the place of the government is to see that offenses against life and moral law and order are punished in order that the people may be given a chance to grow up and become settled and organized. How else shall it come to pass that "that which is no nation" shall become a nation? There can be no offense felt by the missionaries at the government thus guarding what is won; already cases of witchcraft among the Heathen are cognizable by the government authorities, and they punish breaches of the moral law among Christians when such are brought under their notice. The missions can still exercise their own discipline and the secular authorities will not interfere with the spiritual side of the work. On the other hand, since the missions are the bringers of peace, the government can feel no offense in serving them and following them up and consolidating the results of their work. The missions have the first and best opportunity in the matter; they are thoroughly in touch with the natives and have, or ought to have, an abundance of first-class material ready to their hands for compelling men to come in from the highways and hedges and fill the House of God. Nevertheless the government itself is doing much for the ultimate salvation of the peoples; head hunting has been stopped completely, and wild places like the north end of Malaita are being brought into order by the establishment of government stations. So far as the Melanesian Mission is concerned it would seem obvious that the future demands a large increase of native clergy if the ground is to be won.
Bishop G. A. Selwyn evidently had a very high opinion of the value of the work likely to be done by natives in the propagation of the Gospel in Melanesia, when he referred to them as the “black net,” the white priests at the same time forming the “corks” of the gospel net. The Bishop’s idea has been followed faithfully enough, so far as the mere manning of the Mission with native teachers goes, and the work of these native teachers occupies a very large place in the Melanesian Mission to-day; nor can there be any doubt whatever of their ability, under proper circumstances, to do what the founder of the Mission planned that they should do. Still, it can not be questioned that up to the present time the native Christians, teachers and people alike, fall short in the performance of their part in the casting of the Gospel net. The truth of the matter would seem to be that the native church has not yet risen to a sense of its duty in the work of evangelization; Christianity has seemed to the converts to be more a thing brought from outside and to be accepted along with the rest of the white man’s things than a matter vitally concerning themselves and depending on their cooperation.

If the white teachers were removed from Melanesia to-day the probability is that, though the daily services and daily school would still be held in most of the villages, yet there would be no advance and no enlargement of the work, no widening of the borders, and in such places as were manned by less able teachers it is doubtful whether the past gains of the Mission would be consolidated. The church life of the villages depends almost entirely on the teacher alone; the native church has not been trained in methods of self-government and no legislative machinery exists; there is no village council to advise or strengthen the hands of the teacher, and should he fail the whole work would probably come to an end. Nor is there anything in the way of self-support in the native church. The Mission supplies the teacher’s pay and the people have no duties incumbent on them in connection with the upkeep of religion.

It was thought originally that the withdrawal of the white missionary for four or six months every year would tend to encourage habits of self-reliance among the native teachers and would strengthen their characters and would foster the idea that eventually the native church must stand alone. But it certainly seemed as if the time when one was away was more fruitful in cases of wrong-doing than when one was actually present among the people. The Mission priest on returning to his work in the islands is apt to be faced with a sad account of what has happened “behind his back.” He may notice the absence here and there, from church and school, of certain persons, and inquiry may elicit the information that they were “outside the inclosure,” the
victims of sin, mainly of impurity, and though not formally excommunicated yet self-judged, as their absence proved. Or he would hear of family quarrels, or of the petulancy of the chief and his arbitrary tabu of certain things and of a consequent staying away from church and school. Or a Christian girl or a catechumen may have been given in marriage to a Heathen and so lost to the church, or perchance a Christian man had taken a heathen woman to wife and was living with her unmarried or even had taken a second wife and was living with two women. Or it might be that some promising Christian lad had gone off to live with heathen relatives. Or he might hear of cases of exorcism, of approaches made to the spirits of the dead, or of trials by fire or of adjuration of the spirits of the dead on the part of the Christians. At times he would find a village preparing to go and avenge the cruel murder of some Christian or schoolman wantonly murdered by the heathen. In addition to the moral failures which occurred in his absence, he might find that the school and church required roofing, that the fences were down, and that the village pigs had made a shelter inside the buildings and that his own "prophet’s chamber" was uninhabitable.

What would happen were the white missionaries removed is made plain by the history of what has occurred in places that have had to do without the services of a white man for any length of time. Left to themselves and without the help of a native deacon or priest, the people tend to become very slack in church attendance and in the performance of their Christian duties, and the recent struggle that Bishop Wilson had against the secret societies in the northern Banks Group shows that Christianity there failed to alter fundamentally the original native view of life.

The Banks Islands in particular have lacked for many years past the services of a white priest and with a few notable exceptions it may be said of this particular group that wherever the native teachers have been left to themselves the work has languished. Since Mr. Adams went to Vureas the Banks Islands have seen very little of the presence of a white missionary. Of the work at the Torres Group, once so promising, but little is heard now, and there can be no doubt that the continued absence of a white man or of a native priest has had a deleterious effect on the work there.

Where the people are strong in character and community life is more developed, as in the northern Banks Group, a native teacher alone can not make much headway, but a man in orders exercises a great deal more power and will be listened to. When the white man is present matters that had been wrong right themselves very quickly and there seem to be far fewer cases of wrong-doing. This is doubtless due partly to respect for his presence. The ordinary native teacher does not inspire this respect, and unless he were a man of strong moral fiber
(as some of them are) and with his position well assured he could hardly venture to rebuke an act which he knew to be wrong. The teacher is in most cases a man of the place, and village and home associations and family relationships would prevent him uttering his protest against a meditated wrong.

There is very little that goes on in a native village that is not known to most of the people, and things are very well discussed before any action is taken, and generally the whole village knows the doings and the intentions of every inhabitant. If the teacher did know beforehand the chances are that he could not prevent the wrong. Individual action is rare among Melanesians. A man would hardly dream of interfering if he saw another doing a thing which was inconsistent with his Christian calling and no one thinks of the necessity of setting a standard. Correction or direction or friendly advice is scarcely ever administered by one Melanesian to another. Even parents whose children are disobedient will bring them to a teacher or a missionary for reproof or correction rather than administer the correction themselves. The last thing that a Melanesian thinks of doing is the preventing of harm or interfering in a matter in order to right it.

In the absence of the white missionary, if the knowledge of a meditated wrong came to the teacher’s ears the existence of a village council or of a combined council of all the neighboring villages would avail in all probability to prevent the wrong being done. The nearest thing to such a council is the *Vaukolu* of Florida, a yearly gathering of all the chiefs and head teachers to discuss social, ecclesiastical, and educational matters. But these gatherings have been held very irregularly and their decisions have been of little force since there were no subsidiary councils in the villages to assist the teachers in carrying them out.

The isolation of the peoples in most of the Melanesian islands has in all probability been largely responsible for the lack of concerted action hitherto among the Christians. Social life as such was not known in Melanesia before the advent of Christianity. In their pre-Christian days these natives do not live in villages or hamlets, but in isolated groups with two or three houses or huts in a group. With the exception of certain places in Florida and also of the artificial islets off the northeast coast of Malaita, where hundreds of people live on tiny rookeries of stone just raised above the level of the tide, there was nothing that was worthy of the name of a village in the whole of the Mission’s area in the Solomons. Consultative or joint action in a matter was practically unknown. Each subdistrict had its own petty chief with a following of half a dozen men in some cases. Every man knew who his own chief was and would support him when called upon. Each main district had also its head chief and to him tribute was paid whenever he demanded it. Even these head chiefs had
MELANESIA AND ITS PEOPLE.

no state or surroundings. Thus at Roasi, on Little Malaita, Horohanue was the alaha paine, the main chief, but he had no immediate retinue and lived alone with his two wives, the guardian of his ancestral spirits, ‘akalo, and with the skulls of his dead in the house along with him.

Roasi was composed of two parts, Upper and Lower, Roasi i haho, Roasi i ‘ano. A teacher, Johnson Telegsem, was accepted by the people of Lower Roasi, acting quite independently of Horohanue, as they had every right to do. After two moves they made a final settlement at Salenga just above the bay. Then two years later Horohanue himself also asked for a teacher and gathered his own particular people together and had a school-house built.

The two Christian villages of Roasi were only half a mile apart, with a ravine in between, and yet separate teachers had to be found for them, owing to their unwillingness to move to some one central spot where a permanent church and school could be built. The Mission went so far as to buy a site down on the beach large enough to accommodate both sections of the people, who numbered something over 200, but after Horohanue’s death petty jealousies and squabbles completely prevented any concerted action.

At Sa’a, an important place at the southeast end of Malaita, the titular chief Sinehanue was the direct descendant, twelve generations removed, of the chiefs who had shared in the original migration from the hills of Little Malaita (Codrington, Mel. Anthrop., p. 49). He lived apart from the majority of the people with just his own immediate relatives and dependents around him. Four separate villages, huu i lume, collections of houses, formed what was known to the neighboring peoples as Sa’a, though no one village bore the name as such, and in each of these there was at least one person who was reckoned as alaha chief.

The greatest possible difficulty was experienced in inducing the peoples of these four villages to act in concert and assign one place as the site for the church and school. We had journeys all over the neighborhood looking for a neutral place and houses were begun tentatively in several directions in order to accelerate union.

With very few exceptions the people inhabiting any particular district are always a mere handful. At Sa’a the inhabitants of all the four villages numbered a little over 200, and the population of an average Christian village in any of the large islands of the Solomons when all of the available people had been gathered in would seldom be much over 60. These villages, moreover, are several miles apart, and there is nothing in the nature of roads joining them, so it is plain that there must necessarily be a great deal of unavoidable isolation between the villages, and concerted action and corporate life will not be acquired easily.
CULTIVATION OF RESPONSIBILITY AND INDEPENDENCE IN THE NATIVE CHURCH.

The native church in Melanesia has never really been asked as yet to undertake the support of its own clergy and teachers. Bishop Wood's charge in 1915 was the first official acknowledgment of the need for the Melanesians to look to themselves rather than to the Mission for funds to pay the teachers. In 1914 the amount contributed for the support of the Mission by the native church was £31. This amount certainly seems out of all proportion, since at the same time the island stations cost £1,300 and most of this was for teachers' pay. Nor is it that an excessive wage is paid to the teachers. No native priest receives more than £25 a year, and some of the junior teachers are rated at only £1 a year. In old days these salaries were always paid in kind, with now and then a demand for a little cash, but nowadays a good deal of payment is done in cash, since traders and stores are found in almost every place.

There has never been any attempt made to organize a system of local contributions. If a village wanted to buy timber or iron for the building of its church, copra was made and was sold for the purpose, the Mission ship occasionally carrying the copra to market, or curios were made and were sold abroad. At various times during Bishop Wilson's episcopate several villages gave contributions in curios and these were taken and were sold for the benefit of the Mission. But this never became a regular thing. There seems to be no reason why the support of the native teachers in the well-established Christian villages should not be laid as a duty on the native church, with moreover the certainty of success. Until the time of Bishop Wilson no such thing was thought of, and one looks in vain for any hint of it in the lives of the first two bishops. In their time the making of copra was far from being established as an industry in Melanesia, and with the exception of food and curios there was practically nothing that could serve as a means of raising money. The native money (shell money or the teeth of porpoises or dogs) was valueless, since there was no means of changing it, as no traders would take it as a means of exchange.

THE QUESTION OF MAKING A RETURN FOR SPIRITUAL GIFTS.

In himself the Melanesian knows but little, if anything at all, of gratitude, and he sees nothing incongruous in allowing the Mission to pay his teachers. Bishop Wilson tried to inculcate the idea that it was the duty of the natives to convey their Mission priests about in boats, acting as crews for them and receiving no pay. The missionaries are often at heavy expense in obtaining boats' crews (every man pays his own travelling expenses), and in the Banks Group Mr. Cullwick constantly had a crew of six men with him for three months at a stretch.
The various villages, even if they provide any food at all for the crews (and most of them will do a little to that end), soon tire of feeding strangers, and so the missionary has to buy food for his crew and carry it about with him in addition to paying them.

In Malaita and San Cristoval there never was any difficulty in obtaining crews, nor was there any bargaining about price (but this was before the return of the Kanakas from Queensland and the consequent introduction of a very different set of ideas), whereas in Florida the missionary has had regularly to hire his crew and appoint a fixed rate of wages before leaving. In places other than Florida half a crown a week was reckoned very good pay. A man would gaily leave on a six weeks’ tour with no luggage beyond his pipe, shoulder-bag, and one loin-cloth. On the morning of departure our yard would be thronged with men and a spokesman from among them would approach and ask: "Are many going with you?" "Why?" "Oh, I did not know whether you had enough." Our own experience was that men had to be turned away at such times, and a double crew could always be got. But though they were content with their pay, no one of them would have been willing to go for nothing, while at the same time the home duties of them all were practically nil. They and their people were being benefited very materially by the presence of the missionary, but it was perhaps too much to expect them to give their services free in carrying him about; moreover, they viewed the work as a chance of earning a little, and such chances were rare.

The Melanesian attitude with regard to presents is peculiar. A number of women would come with yams in baskets for sale; one special basket would be reported as "not for sale," its contents (often inferior yams) were a gift—but it would have been the height of foolishness to accept such a gift without making a corresponding return. On being discharged from hospital a man would ask for a present in that he had been cured! Where there is no sense of debt there can be no showing of gratitude, gratitude being a spiritual and not a natural gift, a sense of the need to try to make a return for favors rendered. A Melanesian knows nothing of social duties; his life is lived apart from that of his fellows; he has no social sense, no dependence on his fellows, no common bonds of union such as spring up in community life; he asks nothing from his fellows nor they anything from him; he owes them nothing, and in consequence his circumstances have never been such as would be likely to encourage the growth of gratitude. He has never received anything; he has nothing to return.

The average Melanesian is a person of few worldly possessions; his house furniture consists of a few wooden bowls, a mortar for pounding yams or taro, a supply of vegetables smaller or larger according to his energy, an axe or a cane-knife; also a little stock of native money and perhaps a canoe. Of clothes he has practically none and the mis-
sionary’s simple wardrobe seems to him to be lavish in the extreme; he therefore has no compunction in asking for what he knows the white man to possess. If a person has practically never owned anything at all and if all his fellows are in the same condition too it is almost impossible to get him to understand that he should feel gratitude towards those who give him anything, since from his point of view they have so much in that they have anything at all.

RELATIONS OF NATIVES WITH WHITES.

The question of treachery follows on that of gratitude. It is a matter of common belief amongst Europeans that natives are treacherous. This idea of treachery is generally founded on ignorance of the point of view of the natives. It is generally supposed that one can not trust oneself to them; that their attitude is uncertain and that they are liable to turn and rend one without any provocation. While granting that the native is a person of moods, it is just as possible to foretell what action he is likely to take in a given case as it is with Europeans. In his actions he follows a line of reasoning quite as much as the white man does. Many attacks on and murders of white men have been ascribed to treachery on the part of the natives, but it is only fair to call to remembrance the awful indignities and atrocities perpetrated on them by the whites and to put these in the scale over against the accusations of treachery. The native certainly at times acts wickedly either on the impulse of the moment or for a wicked end, but in most cases of wrong done to whites in Melanesia there has been some antecedent cause, some evil associated with a white person somewhere. The occasion may have been remote and the connection faulty from our point of view, but in the mind of the native the provocation was there. With our notions of direct justice and of the necessity for the punishment of the actual wrong-doer himself we can not understand the point of view of the native, which is that justice is satisfied so long as some one of the same people who did the real or fancied wrong is made to suffer.
The Southern Cross at Santa Cruz.
SOME HISTORICAL NOTES CONCERNING THE MELANESIAN MISSION.

The founding of the Melanesian Mission was due to the vigorous bodily energy and the apostolic fervor of Bishop George Augustus Selwyn. The fact that the founder was a Bishop, and as such possessed the power and authority to insure the success of his plans and ideas, and had in addition a certain assured sum of money at his back, caused the Mission to be stamped from the outset with a definite style and imprinted upon it a traditional method of work. In considering this style and tradition, we must remember that the founder of the Mission was Bishop of New Zealand and was thus debarred from settling in Melanesia and leading the attack on its Heathenism from within. Since his home and his main interests and his more regular sphere of work lay outside Melanesia, and since also the carrying out of the work at all seemed to depend on himself, it is obvious that the only way for him to begin the evangelization of Melanesia was by taking boys from it to some place where he could have them trained with a view to their becoming the future missionaries of Melanesia.

Quite apart, however, from the fact of the foundation of the Mission by a bishop and from its receiving thereby a definite and a fixed character at the outset, and apart also from the difficulty of changing a practice once firmly established, those who know the influence which Bishop Selwyn exercised in the matter of fixing the constitution of the Church of New Zealand would naturally expect to find something of the same rigidity and fixedness in the traditional methods and style of work in the Melanesian Mission. It must also be borne in mind, when reviewing the style and methods of work adopted in the Mission, that its policy herein has not been the result of the deliberations of the missionaries themselves and has not stood in the definite following of the teachings of the experience of the many, with alterations from time to time to suit the varying needs, but has been in effect the regular and one may say almost the mechanical following of the lines laid down by the founder. For all that, the Melanesian diocese was an offshoot of the Church of New Zealand and as such might have been expected to show the same spirit of cooperation in religious matters between clergy and chosen lay representatives consulting together, yet the Mission never had a synod (though every diocese in New Zealand has one), and the conference of whites and natives held in 1911 was the first instance of any attempt made during the whole history of the Mission to gather the workers together and to take deliberative measures for the better carrying on of the work.

Until the time, about 12 years ago, when the missionaries first tended to become permanent residents in the spheres of work in the
islands, practically the only changes made in the original plan of work in the Mission were: (1) the substitution of Mota for English as the language of the central school; (2) the removal of headquarters to Norfolk Island from Auckland. The hand of the founder seemed ever to lie on the Mission which his strong and vigorous nature and powerful personality had called into being and directed along its path of life.

In the Melanesian Mission the bishop theoretically is the Mission; the clergy simply are the bishop's chaplains, and till fairly late in the episcopate of Bishop Wilson no license was issued to them, and so long as it was the tradition that they should return every summer to Norfolk Island it is evident that they could not be instituted to any cure of souls. It is quite plain, moreover, that with only a small staff and with frequent absences or departures or losses entailing a considerable moving round of the men, nothing approaching the conditions necessary for the holding of a synod of the Australasian type is likely to occur, and it does not seem that the Mission is likely to grow quickly into a church which shall be self-governing unless (in order to compensate for the fewness of the white priests) a large number of native priests are ordained.

SUPPORT.

The bishop's chief intention in regard to the support of the Mission seems to have been that it should be a first charge on the Church of New Zealand, and he evidently regarded the Mission in Melanesia as part and parcel of the work of the Church of New Zealand. He also looked forward to the native Maori church as a source whence missionaries to Melanesia would be obtained. With the division of the original diocese of New Zealand into six and the consequent necessity, owing to influx of population, of providing for its own internal needs, the Church of New Zealand rather failed for many years to fulfill its obligations to Melanesia. A resolution of General Synod was passed to the effect that the various dioceses be asked to appoint a missionary Sunday and to give their alms on that day to Melanesia. Four out of the six dioceses have now fallen into line with this resolution by appointing such a Sunday.

The Christian Maoris have not realized as yet the hope that Bishop Selwyn entertained of them, viz, that they should become missionaries to Melanesia and that the Maori church should support its own foreign missionaries; but now, with the coming of the Marsden Centenary, a definite movement has been set on foot to send Maori missionaries to the Polynesian-speaking peoples in Melanesia.

In Australia the Melanesian Mission was accepted through the Board of Missions as one of the activities of the church, yet in 1894 Australia's contribution to Melanesia was only £1,600, whereas in the same year New Zealand gave £2,750 and England £3,800. The revival of th
Australian Board of Missions' interest in Australia six years ago caused a great improvement in the local contributions to the Melanesian Mission, and in 1913 these amounted to £2,928 as against £5,122 from New Zealand.

In England, up till the time of the episcopate of Bishop Wilson, all interest in Melanesia was confined to the Eton Association and to the actual friends of the Mission—i.e., those in close touch with particular missionaries. The Rev. Prebendary Selwyn had discharged all duties connected with the raising of the English income of the Mission, but in 1899 a paid secretary was appointed and an office was taken in the Church House, Westminster. The Rev. L. P. Robin was the first secretary and he was succeeded in 1905 by the Rev. A. E. Corner, who still occupies the position and who acts in an honorary capacity. For the last twelve years the Mission has had a regular lecturer touring in England and in 1913 the English income was £8,800.

THE LOG.

Up till 1895 the Mission had no way of making its needs known and of spreading the knowledge of its work, except by its annual reports or by quarterly papers published by Bishop J. R. Selwyn in England. The first number of the "Southern Cross Log" appeared in 1895, and now for twenty years the "Log" has been published monthly, and an edition is also published in England. Undoubtedly the "Log" has helped greatly in the augmentation of interest in the Mission, and the fact that the Mission has at last emerged into full view and has taken its place as one of the missions of the whole Church is owing largely to services rendered by the "Log." We may now say that whereas the Melanesian Mission started its life as the creation of the apostolic zeal of one man and was practically a private mission for many years, it has become at length the possession of the whole English Church.

Before the episcopate of Bishop Wilson the leaders of the Mission contributed largely to its funds. In the building of the ships a large amount of private money was thus expended and the present Southern Cross is the only one built by public subscriptions. Bishop Wilson saw the necessity of bringing the needs of the Mission to the minds of the people of the Church at large and he greatly extended the already existing policy of apportioning native scholars to various schools and parishes; he also inaugurated the "Island" scheme, whereby a person or parish guarantees the upkeep of a mission school in a certain place; by this means he practically insured regular yearly contributions.

The head office of the Mission is in Auckland. This is owing to old-time associations and also to the presence there of Archdeacon Dudley, who was for so many years the treasurer of the Mission. Latterly the organizing secretary for New Zealand has also had his headquarters in Auckland. Bishop Wilson appointed a committee of business men in
Auckland to advise on monetary matters and to look after the Mission's interest in the matter of repairs to the ship and the ordering of stores for the islands. Doubtless much money was saved by this step.

NORFOLK ISLAND.

It is in the matter of Norfolk Island that the lingai of the Mission—i.e., its adherence to tradition—has been most marked. Bishop G. A. Selwyn was forced at the outset of the work to choose a base of operations outside Melanesia itself. His policy was to keep the work of the Mission under his own eye rather than to call for workers to go and settle in the islands and develop the mission work from within. It was assumed that for the development of the Mission the base of operations must necessarily be elsewhere than in the field to be developed, and while the question of climate has always been supposed popularly to have been the main determining factor in the course which was pursued, yet in all probability the matter was settled by other considerations than those of climate. The climate of Melanesia is bad enough, but when Bishop Selwyn began his work in the islands white missionaries of the London Missionary Society and also Presbyterian missionaries were settled already in the New Hebrides, the French were in New Caledonia, and the Methodists were in New Britain. The climate of the New Hebrides is but little better, if at all, than that of the Banks Islands, where most of the early work of the Mission was done, and New Britain has almost the same climate as the Solomons, so it is evident that missionaries of the Melanesian Mission, or the Northern Mission as it was called at the outset, could have settled in their own sphere of work had the policy allowed.

The report of 1857, written probably by Mr. Patteson, puts the matter very clearly from the standpoint of that time. Speaking of the Melanesians in the school at St. John's, Auckland, he writes:

"They are delicate subjects and require careful handling, morally and physically. The strength of passion and weakness of constitution which belongs to their tropical nature require careful training. But if they can be acclimatized mentally as well as physically, and taught to unite the energy and perseverance of the inhabitants of a temperate region with their own fervor and impetuosity of character, there can be little reason to doubt but that they will prove most efficient teachers and missionaries to their own people, when once the grace of God's spirit shall have shined in their hearts. The pupil will probably, by the mere force of association, have received impressions and experienced a change of character which will prove very beneficial to him and which may induce him, on mixing once more with his own friends, to contrast their customs with ours. He will feel the sense of a want now created in him of something better than his own land supplies; he will desire to return again to New Zealand, and by degrees be borne along from one point to another till, under God's blessing, he emerges from his old dark Heathen state of mind into a state of conscious apprehension and accept-
nce of that religion which has presented itself to him as modifying every part of his life and character, social, moral and spiritual.

"It is useless to suppose that the 78 islands already visited by the Bishop of New Zealand can be permanently supplied with English missionaries. It is indeed beyond the bounds of all probability to suppose that even the twenty-one islands which have already yielded scholars to the Mission can be provided with resident English teachers. While India, China, and Africa are now at length opened to us, and need every help which Christian zeal and love in England may supply, we can not expect any large number of missionaries from home for the work in Melanesia. The only method now open, as we have said, is to avail ourselves of the strange curiosity which induces native men and lads to trust themselves with us, and to hope and believe that out of these some will be led to return again and again to New Zealand to receive direct Christian teaching.

"In every case the attempt would be made to raise up a staff of teachers for each island from among the inhabitants of each island, and the English missionary, or any native teacher qualified for the work who might be associated with him, would not be regarded as permanently attached to the particular island with which they were at any given time brought into relation, but only until such time as the teachers trained up by them in the island during a part of the year, and in New Zealand during the remainder of it, could be taught to carry on the work under the superintendence of the Bishop making his rounds in the mission vessel. If each group of islands should be hereafter placed in charge of an English missionary, whose duty it would be in his small boat to be watching over the native clergy in each part of his district, and the Melanesian Bishop should be for six months visiting the islands, bringing back and taking away teachers and scholars, and for the remaining six superintending the missionary college in New Zealand; some five or six active working men would constitute the whole of the necessary English staff."

It was really Bishop Selwyn's strong personality and his vigor of mind and body that caused this new and hitherto untried method of evangelization to be adopted. The Bishop's method was a new one in the history of modern missions, though in a measure it might be regarded as an adaptation of the method adopted by St. Boniface in founding monasteries and in using them to educate missionaries gathered from the neighborhood. The ordinary way of starting and of carrying on the work to be done in Melanesia, viz., by residential missionaries, was difficult enough at that time owing to (1) the shortage of men, (2) the lack of regular communication other than by the Mission ship, (3) the difficulty of climate, (4) the multiplicity of languages. But it must not be forgotten that the other missions in Melanesia, by their policy of settling residential missionaries from the very inception of their work, have proved that (1) men will offer for the work and (2) climatic conditions can be overcome. Of the other two difficulties, that of communication has already been solved and the language difficulty has not been found to be insuperable.

The native teachers of the Melanesian Mission trained in a fairly cool climate at Norfolk Island and surrounded by the things of civil-
ization, have certainly not proved any more useful as propagandists than the native teachers of other Missionary bodies in the Pacific who were trained in or near their own homes.

It was during the episcopate of Bishop Wilson that those changes began which not only considerably altered the original plan of the Mission, but which also bid fair to change its character altogether. The Rev. H. Welchman was actually the first to make a change in the original plan of the Mission by settling with his wife at Siota, Florida. Dr. Comins bought Siota with the idea of establishing a preparatory school there for teachers, and he and Mr. Welchman had undertaken to conduct it in turn, Mr. Welchman taking the summer months and Dr. Comins returning from Norfolk Island during the southeastern trade season, when Mr. Welchman went back to his own work in Bugotu. Previous to this, however, Mr. Forrest had been living continuously at Santa Cruz all the year through, but the rest of the staff regularly spent the summer months at Norfolk Island. Bishop J. Selwyn, moreover, had long been desirous of doing something to aid the Christian life of the converts, because he recognized the necessity of building them up in their Christianity. He also wished to give them something to do in order to replace the misdirected efforts of the old Heathenism with some form of regular employment. His idea was to furnish a small vessel for trading purposes and to start a trading company, thus providing an outlet for the energies of his people, now that the old avenues of their Heathen life were closed.

FURTHER CHANGES.

During Bishop Wilson's episcopate there were many new developments of work. Preparatory schools were built at Bongana in Florida, at Pamua on San Cristoval, and at Vureas in the Banks Group. The missionaries began to reside permanently among their people and mission houses were built in all the groups. Men took their wives to the islands and women workers were placed in pairs in various places. Still, so long as Norfolk Island remained the Bishop's headquarters it could not reasonably be said that these doings amounted to a radical change of front; they were only what might be expected, owing to the changes in the circumstances of the islands caused by the advent of trade and by the presence of other missionary bodies in the Mission's area. These two factors, viz., trade and opposition, have worked such a change in the Mission's plan that it may be said that practically all the missionaries are residential in the islands, i.e., they no longer return to Norfolk Island during the summer.

The growing importance of the work in the islands so impressed the authorities that when Bishop Wilson resigned it was felt that his successor must be prepared to have his headquarters in the islands. Nor-
folk Island, however, was to continue, but was to take in only senior boys and no girls whatever; its numbers would thus be reduced considerably and special attention could then be given to individuals and special facilities afforded for the training of ordinands. Under these conditions it is obvious that the Bishop would have to intrust the head of the Norfolk Island school with considerable powers. But a precedent might have been found for this in the fact that Bishop Patteson had previously entertained the idea of locating himself in Fiji in order to conduct work among the Melanesian laborers there and of intrusting to others the care of St. Barnabas; Bishop J. R. Selwyn, also, proposed leaving Dr. Codrington in charge at St. Barnabas, so that he himself might be free to build up the lives of the Christians in the islands.

The intention at the beginning of the episcopate of Bishop Wood was to modify the original plan of work by providing that the missionaries and the Bishop look upon the islands as their main field of operations and should definitely make their home in the islands, but that the chief training-school should be away from the islands, i.e., that the original plan should still stand in part. But in the light both of the failure of the situation of the school (in a temperate climate) to affect materially the mental or spiritual vigor of the scholars as was hoped, and also having in consideration the undoubted fact that a school to serve the same purposes could easily be established in these days in the Solomons or in the New Hebrides, one can but think that the Norfolk Island school might well be closed altogether. The Presbyterians have their college on Tangoa in the New Hebrides and the Anglicans in Papua have theirs at Dogura, and both of these colleges can turn out teachers every bit as capable of doing their work as the Melanesian teachers from Norfolk Island are for doing theirs.

Possibly it was thought that to close St. Barnabas altogether would entail the running counter to a vast amount of sentiment, and even if the closing of it could be shown to be likely to effect a saving financially considerations of sentiment seemed likely to rule out the project as impossible or as unwise. One remembers that there was some talk a few years ago of making Sydney the headquarters for the ship, but inasmuch as the doing of this would have involved the changing of the business headquarters also (and these have been in Auckland from the start), it was deemed inadvisable to make any change. Sydney, however, is the metropolis for the Pacific and caters specially for the island trade, and there is no doubt that the trade requirements of the Mission would have been more easily satisfied and a saving in price would also have been effected by dealing in Sydney; but old associations carried the day. The history of the monetary contributions to the mission in New Zealand shows, however, that propinquity to and constant association with the Mission and its work are not the all-important factors in determining the amount of money likely to be subscribed in a place. The Auckland diocese used to be far ahead of all the other dioceses
in New Zealand in its support of the Melanesian Mission, but of late years Christchurch has been a considerable rival to it. Possibly even a change of the headquarters of the ship to Sydney would not have affected New Zealand contributions over much.

It can hardly be said that the Mission has any explicit or definite policy with regard to the requirements of the life of its missionaries in the islands, i.e., in the matter of food, diet, care of the body, medicine, clothing, housing, learning of the local language, treatment of natives, method of propagation of Christianity. In the old days the newcomer did certainly get impregnated with the atmosphere of the Mission by living at Norfolk Island; he learned the *lingai* (a Mota word meaning “use”) of the Mission, but nowadays newcomers go straight to their work in the islands and have to learn the *lingai* of the Mission as best they can. It would seem that there never has been any definite policy with regard to these matters; a man on being put down in the old days in charge of a particular place was left there quite alone and presumably was expected to know how to live his life without warning or direction. When Bishop Wilson at the outset of his work directed attention to the need of a set of directions and instructions for managing a whale-boat the opinion which found favor among the staff was that it was best to let a man learn by experience. And the question of linguistics was treated much in the same way—every man was supposed to pick up the language spoken in his particular district. The learning of Mota was a fairly simple problem, owing to the many books that were translated into it (the Mota dictionary was not published till 1896), but it was quite a different matter when faced with an unknown tongue which one was supposed to learn, while at the same time no help or directions were provided towards enabling one to set about the study of it.

The common use of Mota tended, moreover, to cause a depreciation in the estimate of the value of the other languages of the Mission. Mota was the language and the enlightenment or the importance of a place was measured at times by the ability or otherwise of its people to speak Mota. The unquestioned usefulness and the predominance of Mota tended to put all the other languages into the background and had a prejudicial effect on the study of them. Britishers as a rule are inclined possibly to treat sets of instructions as unnecessary and grandmotherly, and the non-provision of the missionaries of the Melanesian Mission with the best wisdom of the day with regard to the needs of their life was due in the first place to this dislike of being ordered about and of having to live according to rule and of assimilating their ideas to a set of formal conditions, and in the second place was the direct consequence of the old view that the life of the missionaries in the islands was an incidental break in the regular round of duties at Norfolk Island.
A. Recruiting Boat at a Market in Malaita. The Women in the Canoes are waiting to exchange their Fish for Garden Produce.

B. Women Traders, etc., Malaita.
“YACHTING” IN MELANESIA.

It did not need the mistake of a clerk in drawing out the letters patent of Bishop G. A. Selwyn’s commission to act as bishop from lat. 50° S. to 34° N. (i.e., from the Auckland Islands to the Carolines) to direct the Bishop’s attention to the islands of Melanesia. In 1847, when Selwyn first went to Melanesia, Fiji had already been partially Christianized, Tonga and Samoa were practically Christian, the French were beginning to occupy New Caledonia, and the London Missionary Society had Rarotongan teachers in the southern New Hebrides and the Loyalties; John Williams had been murdered in Erromango, and a French Roman Catholic bishop had been killed at Ysabel, Solomon Islands. Selwyn wrote in 1849:

"While I have been sleeping in my bed in New Zealand, these islands, the Isle of Pines, New Caledonia, New Hebrides, New Ireland, New Britain, New Guinea, the Loyalty Islands, the Kingsmills, etc., have been riddled through and through by the whale-fishers and traders of the South Sea. That odious black slug the bêche-de-mer has been dragged out of its hole in every coral reef to make black broth for Chinese mandarins, while I, like a worse black slug as I am, have left the world all its field of mischief to itself. The same daring men have robbed every one of these islands of its sandalwood to furnish incense for the idolatrous worship of the Chinese temples, before I have taught a single islander to offer up his sacrifice of prayer to the true and only God. Even a mere Sydney speculator could induce nearly a hundred men to sail in his ships to Sydney to keep his flocks and herds, before I, to whom the Chief Shepherd has given commandment to seek out His sheep that are scattered over a thousand isles, have sought out or found out so much as one of those which have strayed or are lost."

Selwyn first reached New Zealand in 1842 and five years later his great mind and his godly strength and endurance prompted him to join H. M. S. Dido as acting chaplain on a voyage to Tonga and Samoa and to the southern New Hebrides and the Isle of Pines. It was at this last place that he saw a sandalwood trader, Captain Paddon, living in perfect security among a people credited with every evil passion and with a name for extreme treachery and cunning. Captain Paddon ascribed his safety to just and straight dealing, and the Bishop at once saw the value of this lesson and called Paddon his tutor. Just dealing seldom fails to commend itself to natives, but the Melanesian Mission had sad cause later on to know that disinterested conduct and the best of motives will not avail against outraged feelings or superstitious beliefs or even against the involuntary breaking of a tabu or a going contrary to some established practice of native etiquette.

On August 1, 1849, Selwyn sailed from Auckland in his own college schooner, the Undine, for New Caledonia and the New Hebrides, and
thus began what his detractors in New Zealand called his "yachting cruises." The *Undine* was a fore-and-aft schooner of 21 tons, and a square sail could be hoisted on the foremast when the wind was aft. The Bishop had already made several trips round New Zealand in this little vessel with Champion as master. In his later years Champion lived on Norfolk Island, and during my occupation of the chaplaincy of the island I had many opportunities of converse with the old man. He was naturally full of stories about the Bishop and his prowess. One story was told to his own detriment. On one occasion, when about to leave Auckland for Wellington, the Bishop on coming aboard found his captain drunk. He promptly put him below, shut the hatch, got sails set, and then took the wheel all night and navigated the ship past the many islets into open water. In the morning the Bishop opened the hatch and called out, "Champion, are you sober?" "Yes, my lord!" replied Champion. "Then come up and take the wheel while I sleep."

On Selwyn's first voyage to Melanesia he had, of course, no modern charts to go by; all that he had were some old Russian and Spanish charts, the latter being 300 years old. Champion, at my request, made a model of the *Undine* and presented it to the Mission; it is now in the museum at Norfolk Island. The discomforts of life on a 20-ton schooner in the tropics must have been very great, and in addition the Bishop's cabin was often occupied with sick and ailing natives. The fare on board was doubtless composed mainly of "bully" beef and hard bis-
cuits, but one is inclined to think that the following story, if true, shows hardship run to the death. The Bishop had called in at Norfolk Island and on Sunday a roast turkey appeared on the table. The cook was called and was asked by the Bishop where he got the turkey. "Norfolk Island, my lord," he replied. Then said the Bishop, "Have you got no salt beef on board? Heave that thing over the side."

Perhaps the most marvelous feat of endurance on the part of Bishop Selwyn was the compilation, while at sea in the Undine on the Melanesian trips, of his "Verbal Analysis of the Bible," which was intended to facilitate the translation of the Scriptures into foreign languages. Of this work it may be said that the scope of it is as yet too great for our present standards of scholarship. We are too parochial and confined in our thoughts, our efforts are too small and insignificant, our horizon is always so limited, and our efforts are too puny to allow us to work on such broad and comprehensive lines as the Bishop suggests. The greatness of his ideas fairly makes us stagger, so accustomed are we to puddling along in our own little corners.

The book had a twofold object; it was intended to act as a manuscript note-book to assist in the translations of the Scriptures, and also to provide a complete course of annual instruction on the whole subject-matter of the Bible. All the words of the Bible can be classified under less than 250 heads, and these are arranged alphabetically in the analysis, and provision is made for 60 subheadings in each case. References are given showing where each word occurs, either in the Old or in the New Testament. The book is so arranged as to supply a course of annual lessons on the Bible for every Sunday in the year and two or more of a less strictly religious character for every week. These are to be used for spelling and reading lessons, then with the references as lessons on the words of the Bible, then as the heads of catechetical instruction. The missionary is to write down in one of the columns the native equivalents for the various English words, thus enabling him to gain an accurate knowledge of the language of the people among whom he is working, so that the translations may be idiomatic and accurate, and so that as full and complete a list of words may be compiled as the language affords. With the assistance of others the Bishop hoped to expand the book into a complete polyglot dictionary of all languages and a universal cipher for international communication. And all the manuscript was prepared in the cabin of a 20-ton schooner in the tropics! A veritable triumph of mind and spirit over matter!

Bishop Selwyn's powers of body were equally on as large a scale as those of his mind. His feat of diving and examining the copper sheathing on the bottom of the Undine, after she had been aground on a reef at Nouméa, well merited the generous applause of the British and French men-of-war's men anchored near by.
The mission carpenter at Norfolk Island told me a story illustrating the general opinion held in Auckland as to the Bishop's ability to box. During the time of the Maori war a man-of-war's man and a marine were fighting in Queen Street when the Bishop happened to be passing by. An onlooker said to Kendall, the carpenter, "Do you see those two fellows fighting? Well, there goes someone who could take it out of the two of them with one hand!" Kendall pretended ignorance and asked who was meant, "Why, the Bishop of course," said the other. Champion, of the Undine, used to recount how at Tanna, where the Bishop went first in 1849, a native came off and proceeded to air his knowledge of English, which was mostly of a blasphemous and filthy nature. The Bishop ordered the man to leave the ship and on his refusal bundled him over the side into the water. The man swam ashore and joined a group on the beach, and then the Bishop told Champion to lower the dinghy. "But, my lord," protested Champion, "surely you are not going to venture on shore." "Lower the dinghy" was the order. The Bishop then got into it and sculled himself to shore.

Selwyn's lack of conventionality and his indifference to what is generally regarded as the convenances of his position and his desire to get on with what he had in hand are well exemplified by the story of his carrying ashore from the ship the boxes of his chaplain, who had just arrived from England, and in later years we read of Selwyn himself superintending the recoppering of the mission ship at Kawau.

One result of Bishop Selwyn's first voyage to Melanesia in the Undine was that he obtained five native boys whom he took up to Auckland and thus practically started the Melanesian Mission. In the following year a voyage was made to the same islands again and Tanna also was visited. Some Anaiteum people were returned from Tanna and owing to heavy weather the crossing took two days, and the Undine had 35 people on board all that time.

In 1851 the Undine was replaced by the Border Maid, a schooner of 100 tons and costing £1,200, the money being subscribed in Sydney and Newcastle. The support of the ship was guaranteed in Sydney and by the Eton Association for helping the Melanesian Mission, and ever since then Eton has nobly done its duty by the Mission year after year. The founding of the Australian Board of Missions was another of the results of Selwyn's visit to Sydney that year. The Bishop lamented the passing of the little Undine, which had carried him so well over 24,000 miles of sea.

In company with Bishop Tyrrell of Newcastle, a voyage was made in the Border Maid to the southern New Hebrides, to New Caledonia, to Santa Cruz, and to the Solomons. At Malekula in the New Hebrides the whole ship's company were in serious peril of their lives, Bishop
Selwyn being on shore filling water-casks and Bishop Tyrrell minding the ship. Stones were thrown and arrows were shot, but the calmness of the whole party undoubtedly saved them from being massacred.

The Border Maid was found to be defective in gear and sails and was sold the next year. The natives who had been brought up to Auckland in her were taken to Sydney and were returned to their homes in a chartered brig named Gratitude. A voyage was made in the brig Victoria in 1853 as far as Norfolk Island and the Loyalties, the Bishop being accompanied by the governor of New Zealand, Sir George Gray. Thus Bishop Selwyn completed seven voyages to Melanesia. Anyone who has visited the islands of Melanesia and has had experience with the tropical heat and the wet and muggy atmosphere, would hardly say that he had been on a “yachting cruise”; and when one considers the smallness of the Undine and the confined space in which the Bishop and his passengers lived, and their sensations in being hove-to in the tropics for 48 hours during a hurricane, their food salt beef or pork and biscuits, one marvels at the courage and determination and endurance of this great hero. There were not wanting those who viewed with great disfavor the Bishop’s missionary voyages; he was frequently told that he had plenty to do at home without taking up this new work; but who can dictate to a St. Paul? The fruit of the Bishop’s devoted labor is seen to-day in the great missionary diocese of Melanesia.

When Selwyn visited a strange place his habit was to jump out from his whaleboat when 10 to 20 yards from the shore, and then to wade or swim to the beach; on his shoulders he strapped numerous presents, consisting of tomahawks, fish-hooks, handkerchiefs, prints, red tape. To the people who stood awaiting him on the beach he gave presents; he wrote down any names of people that he could obtain (how did he keep his notebook dry?), and made lists of words for future use. He bought their yams or coconuts and established friendly relations with them. In some places he produced one of the native boys who accompanied him and used him as a tame decoy, hoping to get a lad to accompany him. The Sydney Bulletin pictures to-day of missionaries in top hats and frock coats are at least 50 years behind the times. It was a common report in the Mission and it is an indisputable fact that both Selwyn and Patteson often went ashore in such regimentals, though we of to-day wonder how they managed to endure them. In my missionary play “Darkness and Dawn” I had represented Bishop Patteson as thus attired, but rather than seem to give countenance to the Bulletin idea I changed the dress. Bishop Wilson, on looking up his diary, wrote me that George Sarawia, Bishop Patteson’s deacon, had informed him that he recollected the Bishop so dressed when he first saw him in the islands. The London Missionary Society also
has pictures showing John Williams at Eromanga clad in silk hat and frock coat. The modern missionary’s dress is of a peculiarly non-descript character. One remembers visiting a man-of-war in the Solomons and looking rather like a beachcomber than a mission priest, a battered straw hat, no coat, shirt torn, skin burned as brown as any native’s, white trousers the worse for wear, and no boots on simply because there were none to put on; all were worn out with the rough travelling. We had just returned from a trip round Malaita (240 miles) in a whaleboat.

Some of the most pleasant natives one has known have been professional murderers, men who made their money by killing; they quite appreciate the value of Christian work among their neighbors. Most of the popular ideas as to cannibalism take their origin from descriptions of old Fijian habits or in a measure from the present-day practices of certain African peoples, but cannibalism was never universal in Melanesia; in many of the islands, and even in parts of islands where it is known to be practiced, it is regarded with great abhorrence. Those of them who do eat human flesh eat it as a matter of course, associate it with no superstitious rites or ceremonies, and simply eat it because they learned the practice from their forefathers. The good old idea of the lurking savage going about with his chops watering, seeking whom he may devour, has no foundation in fact, and all writers of fiction have in the main abandoned it now under the light of ethnological research and with a better knowledge of the habits and customs of people. It may safely be said that the natives in Melanesia do not kill men purely for the sake of eating their flesh. Stories of ogres are common enough in the islands, men and women who have developed an inordinate taste for human flesh, but the ordinary native in a cannibalistic district makes no distinction between human flesh and pork; it is simply flesh meat.

The first *Southern Cross* of the Mission was built at Blackwall by Wigram’s. She was a schooner of 65 tons. Miss Yonge had suggested, when Bishop Selwyn visited England in 1853, that funds should be raised for a ship among the readers of “The Heir of Redclyffe,” then just published. Mrs. Keble and some friends raised the required sum and gave it to the Bishop. The *Southern Cross* sailed in 1854 from London on the same day that Selwyn and Patteson left England in the *Duke of Portland*. On arrival in New Zealand the ship was utilized for a trip to the South Island, and in 1856 Patteson made his first voyage to Melanesia in company with the Bishop. After the wreck of this vessel in 1860 on the Hen and Chickens, the schooner *Zillah* was chartered for the Melanesian voyages. She was slow and unsuitable, after the smart and speedy and comfortable (?) *Southern Cross*, and Patteson said that she was guiltless of making 2 miles an hour to windward in a wind.
The year of Bishop Patteson's consecration the Dunedin, a vessel of 60 tons, was chartered. She was characterized as slow but sound. On all these ships the missionaries' practice was to have classes for the natives, and as in Patteson's time these classes were conducted in several languages which he alone knew, his time must have been well occupied. The principle on which he worked was that "to teach Christianity a man must know the language well." Certainly it is easy enough to acquire a few words and phrases, but in order to teach and to drive truths home a good, solid, idiomatic knowledge of a language is required. During this same year Patteson made a voyage to the Solomons in H. M. S. Cordelia and greatly appreciated the comfort of his new surroundings. He made a landing on Ysabel, where he acquired a list of 200 words and phrases. The Bishop's practice ever was to leave his boat's crew and go ashore wading or swimming. Patteson and Selwyn were both good swimmers, and it surely requires some skill to swim with a bundle of hatchets and adzes tied to one's shoulders. We read of Bishop Selwyn swimming out in a surf at Omba and of Patteson spending two days and a night in the Banks Group in an open boat in rain and wind riding to an anchor. If sailors do things of this sort we marvel at their intrepid behavior, but how much greater is it when men delicately reared act thus in the performance of their duty for Christ's sake! We heard also of a mission priest last year in the Solomons who left an island at daybreak and after continuous rowing against wind and tide reached his destination the following night. And what shall we say of Dr. Welchman journeying across from Bugotu to Guadalcanar, 60 miles in an open boat, to visit the sick, and then returning the same way? "The noble love of Jesus impels a man to do great things."

While waiting for the second Southern Cross the schooner Sea Breeze was chartered in 1862, and the following year the new Mission ship arrived under the charge of Captain Tilly, who had been navigating lieutenant on the Cordelia and had volunteered to join Patteson. In later years we remember Captain Tilly as the Mission's secretary in Auckland. The second Southern Cross was a yawl-rigged brigantine of 93 tons and was also built at Wigram's. Her cost was £3,000, a large portion of which was contributed by Mr. Keble. Surely if Keble College realized the part Mr. Keble played in forwarding the work of the Melanesian Mission, some of their men would consider it their duty to volunteer for service in that Mission.

No steward was carried on the Mission ship and the missionaries waited on themselves until some of the native boys volunteered to help. This was ever Patteson's way, and Selwyn's too; they were quite ready to do all the work and rather preferred to stir up and quicken their boys into helpfulness by letting the idea sink into their
minds than to cause them to help through being commanded to do so; but this, of course, presupposes the working of a good deal of spiritual force in the mind of the natives, and one has to remember that a bishop or a person in high authority will often get attention shown him when an ordinary person may easily be passed over. A judicious mingling of the power of example and of the assertion of authority would seem to meet the case. If anything, the Mission, in following the practice of its great leaders, has somewhat failed to exercise the rights of its position, in trusting that the natives would themselves see and realize their duty by their spiritual fathers.

Before Tilly’s time the Bishop used to see to all the provisioning of the ship for the voyages, hired the seamen, kept all the accounts, and frequently was responsible for the navigation. O temporal! O mores! We latter-day missionaries, when clearing from Norfolk Island, so far from attending to navigation, cared little in our agony which way the ship’s head was pointed. What lively times we used to have: a ship full of natives, boys and girls, the decks cumbered with livestock, the hold, the cabins, the natives’ quarters filled with stores and with luggage. There was often no available space for the boys to lie down in; the ’tween decks was littered up with boxes, tables, furniture, packages, all piled one on top of the other. Lucky was the boy who could curl up on the underside of a table stowed upside down. Some people seem to fancy that Melanesians never suffer from the same ailments that Europeans do, are never seasick, never get malaria, etc. There is an equally prevalent belief that natives do not mind the sun’s rays at sea, and also that they have no objection to getting wet with salt water, whereas when a spray comes on board they instinctively try to dodge it; possibly this is owing to their objection to having the salt dry on the bare skin; and also they will always congregate when possible under the shadow of the sail to avoid the sun. In rain natives start shivering and their teeth begin to chatter long before a white man shows any signs of feeling cold.

Between Norfolk Island and the tropic one generally expected to have a bad time on the Southern Cross. The weather was often very rough, with a cross sea running, and then everything started rolling about. The 8-pound tins of meat stored in the lockers in the cabin would often be shot violently from one side to the other; the bookcase door would threaten to break loose from its hinges, tumblers fell off the stand and were broken to pieces, lamps and doors swung wildly about with the rolling of the vessel, an occasional wave would dash into the side cabins, and to shut the doors meant suffocation. The bunks were arranged on both sides of the cabin, and where the ship was over full some luckless wight had to camp on the settee, and his experiences at night in a gale were somewhat exciting. As often as not
one of the bunks was occupied by some boy who was being taken home ill. But the crown of it all was making up the teachers' pay in the store-room, commonly known as "the sweat-box," the temperature between 95° and 100°, no air, a rolling ship, and the smell of the bilge water over all.

The old Southern Cross had no bath and we hailed with delight a chance of standing under the rush of water that came off the deck-house in a shower. Tradition says that Bishop John Selwyn used to get them to turn the salt-water hose on him when they were washing down the decks.

Captain Tilly resigned in 1870 and Captain Jacob succeeded him and was in charge of the ship at the time of the Bishop's murder. The third Southern Cross was built in 1874 and Bongard was her captain from 1875 till she was sold. Bongard was the mate who took in the boat at Nukapu and picked up the Bishop's body. He had previously been mate on Henry Kingsley's yacht. The new ship was built in Auckland, a noted place for building good schooners. She was a three-masted topsail schooner of 180 tons, with a 24 horse-power auxiliary engine; her cost was about £5,000, of which £2,000 came from the Pat­teson Memorial Fund of the Society for the Propagation of the Gospel. After she was sold she was renamed Ysabel and was noted for her fast sailing.

The fourth Southern Cross served from 1891 to 1903. She was built at Wyvenhoe in Essex by a noted yacht-builder, a friend of Bishop Selwyn's. Her cost was £9,000 and Bishop Selwyn and his friends contributed the money. In rig she was a three-masted fore-and-aft schooner with yards on the foremast, and still bearing her old name she is in the timber trade from Hobart to Melbourne and may often be seen in the Yarra just below Queen's Bridge. Her present owner speaks well of her sailing powers, but oh, when on her how one longed to be elsewhere! Her sail area was much reduced after she reached New Zealand, owing to a fear that the hull would not stand the strain, and this reduction in driving force, together with the drag of the propeller, made it very difficult to keep her well up when tacking. In 1901 the Bishop asked me to go to Tikopia in the ship from Mota, a distance of about 100 miles. On a previous voyage we had done the same journey in 17 hours; this second time we left on Monday about noon in a heavy swell; when Tuesday dawned we sighted the island a long way to windward and at noon we were 20 miles to leeward of it, and it was 10 a.m. the next day before we landed. It was always a struggle to get from the Solomons to Santa Cruz, and sometimes it took the better part of a week, but the last stretch of 600 miles from Vila to Norfolk Island was a veritable sea of growls. It was generally a case of making less than 100 miles a day tacking against the south-
east trade-wind, and on one occasion we actually made a minus quantity in the 24 hours' run, so far as actual mileage was concerned, though we were in a better strategic position for getting south. Coming from the hot tropics, we felt the cold; our blood was thin and malaria insistent; supplies were apt to run short and we were perchance but poor exponents of Christian or even of Spartan fortitude. Captain Bongard remained in charge of the ship till 1897, and then he was succeeded by the mate, Mr. Huggett, a very old servant of the Mission, whom Mr. Hammond eventually succeeded.

The present Southern Cross arrived in 1903. Originally she had sail power as well as steam, but the sails were taken off and the masts reduced in number and size. Her tonnage is 500, her speed 12 knots, and she cost £21,000. Captain Sinker commanded her for nearly ten years and wrote a descriptive account of his first voyage to the islands, which is entitled, “By Reef and Shoal.”
A. Sea-going Canoe, Malaita.
B. Model of Canoe used for Bonito Fishing. Ulawa.
C. Matema, Reef Group.