

determination to prevent the League succeeding; their triumph will be just as complete without any agreement. Meanwhile their aims are not separated, and lead them to concerted action. At a meeting in Turaru in May, when Bishop Cleary addressed 400 people, the Press reports state that two Unitarians proposed and seconded the resolution of opposition to the League, which was carried unanimously, after hearing his speech. This is not the first occasion on which those who deny the Christian faith have publicly come forward and stood beside Bishop Cleary in his attack upon the League's proposals for the restoration of religious liberty to the children of Christian parents. And even apart from Bishop Cleary's presence, it is not without significance that the Unitarian Church in Wellington on the 21st of May passed a resolution recording its opposition to the proposals of the League, and the determination of Unitarians to do all in their power to defeat the same, as strongly worded a resolution as even Bishop Cleary could desire.

Melanesian Mission.

MOTALAVA.

(By Bishop Wilson.)

A queer case of dealing with spirits came to light whilst we were in Motalava. A "koli" feast had been arranged, and as I had not yet asked the people in the different villages to make an end of such things, I was obliged to allow them to attend it. Simon, the chief of Pun, was giving the feast, and Lucy, his wife, was a "nem-bit," a person, that is, who mysteriously receives money from spirits. The natives say that many years ago a spirit came here from Maewo, and was taken in by a man on the weather side of the island, by whom she had many spirit children. The woman and her children now lived near Pun, and befriended Simon and Lucy, from time to time entering the latter and speaking with four or five different voices out of her. In return for gifts of their favourite food, red yams (which Lucy ate), she received shell money for them, her teeth gritted on money as she ate, the cocoanuts she drank were found to be full of money, if she rubbed her hands or combed her hair it fell from them in all directions. Four years ago I saw Lucy

produce money in this way, and at the time thought it very clever conjuring. The people held that it came from the spirits. Simon certainly thought the same, and from the day I witnessed the money come he refrained from all dealings with the spirits, who he believed had given it. But now the "koli" least had to be made, and on a very large scale. Native money to a ruinous amount had to be distributed to the singers, dancers, and people who attended. As the day of the feast approached, the voices from Lucy became more and more insistent, begging for red food. "Why will you not feed us? We are kind to you. We give you money for your Church offerings, and we want to be baptised." At last Simon gave way, and fed them. The next morning a pile of money was found outside Simon's back door, and at the feast it was distributed, and Lucy danced like one beside herself.

How it was done I cannot say. But the people, without exception, believed that it was the spirits who gave it, as a return for the sacrifice. Simon himself was frightened, and very penitent, vowing that he would have nothing more to do with them, and expecting a death like that of Ananias and Saphira if he did.

The Bishop of Melanesia has appointed Archdeacon Neild to be General Secretary of the Mission for New Zealand. The Archdeacon will open an office in Auckland on July 1st, and all communications should be sent to him there.

Melanesian Boat.

The following subscriptions have been received per Miss Edith Williams, for the Melanesian motor boat:— J.P.T., L.F.W., W.L.W., E.W., each £5; R.B., £1 5s.; C.L.T., R.W., L.M., B., A.R., each £1; smaller sums, 12s. 6d.; total, £26 17s. 6d.

At a meeting in Napier, at which the Bishop of Melanesia gave an address, a pledge was given that £100 would be raised in Hawke's Bay towards the purchase of a motor boat for the Mission. This is in addition to the £100 promised by Havelock. We understand Havelock has practically raised this sum, and also Gisborne another £100. Miss Edith Williams, Napier, will be glad to receive contributions towards the third hundred pledged to be raised.—
Editor.

Missions to the Maoris.

DANNEVIRKE.

In the June number of the "Gazette," the Rev. F. A. Bennett gave a full account of this Mission to its close on May 16.

About 38 persons were definitely helped by the Mission, and the work of the Church among the Maoris living in the district around Dannevirke has never been so encouraging during the past twenty years as it is at present.

Several Mormons, and nominal Roman Catholics, have returned to the Church of their Fathers, and our own people received much blessing and new life.

When the Missioner and his party of helpers left for Porangahau on May 17th, the Superintendent of this Maori District remained behind to arrange details, and to start regular services and classes.

An account was opened at once at the Post Office Savings Bank for the Kaitoke Church Building Fund, and a considerable amount was lodged. This account is in the names of the Superintendent and Mr. Matene Rautahi, one of the leading natives. Subscription lists were made out, with the names of authorised collectors, and canvassing began at once.

Four new Lay readers were appointed for the various centres of population in the district, and it was arranged that on Sundays the Maoris shall all gather together for service at each centre in rotation every month. On week days the Lay readers will be responsible for services in their own centres, but on Wednesday evenings they will all try to meet together at one place for catechism, hymn practice, and prayer.

On Sunday, the 18th, practically all who had attended the Mission services gathered together for morning and evening prayers, dinner being provided for everyone, so that those who came from a distance could remain all day. Four services were held during the day, and they were most hearty throughout, the accommodation available being taxed to the utmost. The object aimed at in the addresses given was the strengthening and building up of those who were making a new start. Twenty-three signified their wish to be prepared for Confirmation. At night a meeting was held for instruction in the Cate-