

we made a call at Bwatnapni, where the brothers—under the leadership of Mama Ben Bane—have their headquarters, as well as Mama Mark Zamali, who is in charge of Central Raga. We then passed to Maewo, where I dedicated a very jolly church at Talise and confirmed folk from neighbouring villages. Merelava was our next port of call—a well-run island full of lively people, well shepherded by Harry Vanva, ably seconded by a very capable and wise wife, Fenny, the most capable native woman I have met. Here we had a confirmation of 44 folk and picked up lads and girls for school. A second call at Merig to drop confirmees (fancy travelling 18 miles of open sea—and what seas sometimes!—in canoes to attend your last weeks of preparation for confirmation), and then to Gaua. Here we were fortunately able to get ashore, cheer up some lads who had eaten poisonous fish and thought they were going to die (and bring one away with us in case he did, but he didn't), hold a confirmation and bring away Mama Stephen Wetelwe for a walk-about as he had missed the conference. Stephen has done good work on Gaua and round in the Lakona district, and with Leonard Wobur (a deacon, trained at Siota) to help him should soon build up a strong and all-inclusive Church on this island.

We then spent parts of three days at Vureas. It was great to see everything at Vureas and Torgil looking so clean and to find everyone so cheery. The only thing to spoil it all was the realisation that we must soon spend a great deal of money (which we haven't got) on both "big" houses or they'll go over in the next blow, Mr. Codd has carried on at Vureas during Mr. Teall's furlough and, in addition, has done much valuable work in the villages on Vanua-lava; we badly need a full-time native priest for this work.

Torgil was saddened at losing Miss Simson, but the school was a joy to see—grounds well cleared, gardens going strong, and 31 happy girls overflowing the available accommodation. As was to be expected, there were confirmations at both schools, as well

as for folk from the neighbouring villages.

We left a priest for two days or so at Ureparapara while we went to the Torres. Here in twelve months Adams Towia has worked wonders. The dirty dispirited people of twelve months ago have disappeared. The villages were clean, the folk "hearty"; numbers for Confirmation and Holy Communion; quite good alms (alms) for the year; and a new church in Adams' village capable of seating the whole, increased (thanks to the Government's stopping of recruiting or efforts to do so) population of the Torres. Adams is a funny old thing. (He won't see this, and he couldn't read English if a copy of the Log—if the editor publishes this letter—chanced to reach the Torres!) He looks at you very seriously when you are talking to him, with wrinkled forehead and set lips. A few minutes later the penny drops (as it were) and he breaks into a wide smile of understanding and then repeats the very opposite to what you have said. But he's doing his job. He's got his teachers keen, his villages clean, his churches alive, and during the year he has been three times round the Torres in a dinghy in which I wouldn't cross from Tulgai to Bunana even in fine weather.

(To be continued)

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