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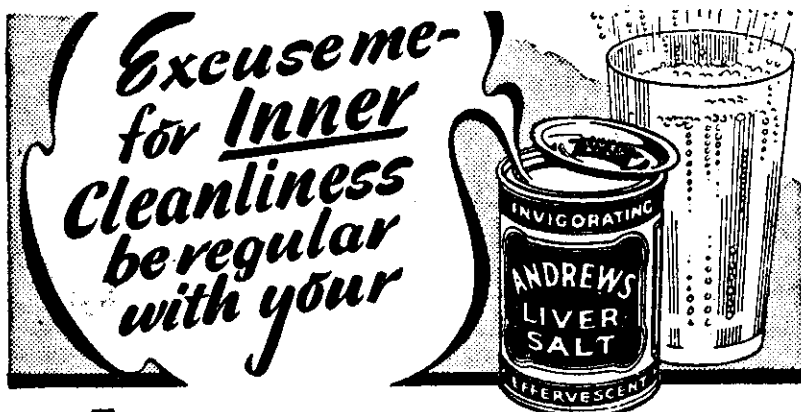


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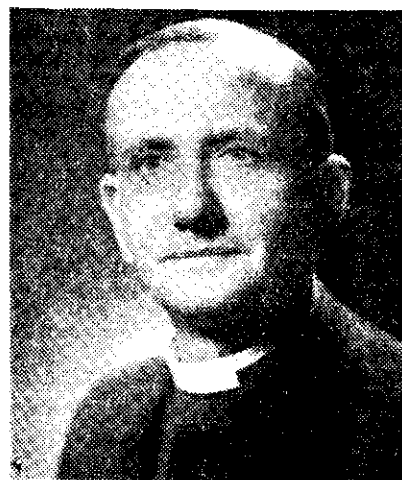
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**The Bishop Of
Melanesia Discusses
War And Missions
In The Solomons**



RT. REV. W. H. BADDELEY
He never sits still for long

LISTENERS to seven National Stations on Monday evening, November 22, will hear a talk by a bishop whose diocese consists of dozens of tropical islands; he ministers to the spiritual welfare of a group of peoples who speak 31 different languages, and whose characters and customs are almost as varied as the islands they live on. He is the Rt. Rev. W. H. Baddeley, Bishop of Melanesia, who is paying one of his occasional visits to New Zealand.

Bishop Baddeley has seen the natives of the Solomon islands develop over recent years under the care of the Christian churches, until three or four thousand out of 92,000 can read and write, and since Japan entered the war he has seen the missionary teachings bear fruit in an unforeseen way when educated natives have brought in valuable intelligence reports.

The Listener had a brief interview with Bishop Baddeley at short notice the other day. There were some questions still unasked at the end of it, but we did get some interesting information from him about the peoples whose quiet ways have been so rudely disturbed by the warfare of other nations.

Two years ago it might have been necessary, in printing an interview with the Bishop of Melanesia, to mention the names of places and islands as if our readers had never heard of them. To-day we can safely say that he has his headquarters near a place called Tulagi and leave it at that.

"How does the Bishop of Melanesia spend his time?" we asked. "How does a week go by at Tulagi, for instance?"

"I'm never at Tulagi for a week," said the Bishop, as if that closed the question.

"You're on the 'Southern Cross' then?"

"No, I have the 'Paterson,' and I'm on the move most of the time, but we have to give notice of all our movements now, because American patrols are on the lookout all the time, and they 'have their instructions,' as they might say. We travel from island to island and land at one point with stores, go inland to mission stations or along the coast, and supplement our stores with pigeon or king mackerel, and then join the vessel somewhere else along the coast. We're never sitting still for very long."

Better Melanesians

In a sermon he gave in Wellington, Bishop Baddeley referred to the advanced schooling of Melanesian natives who have been educated continuously since childhood, and to the possibilities that could arise when they returned to their own people, acquainted with all the customs and superstitions of the past but having educated minds of their own.

"Is it possible," we asked, "to take a young Melanesian and detach his mind from all his custom and taboo so that

he can go back with an objective attitude, as it were, and help his own people in the same way as a white man can help them?"

"No, no, that's not our object at all. We've always avoided running schools that breed something that's neither fish nor fowl. In our central schools, using the English language as a medium, we try to give the Melanesian a wider outlook altogether—not in order to use him as a teacher of religious knowledge, but to enable him to become a good citizen, with more faculties at his command than he had before. We do not try to detach him from his people—we try to make him a better and more useful Melanesian."

"In Fiji to-day there is a native Fijian who has recently been appointed to an important government post, and he is a great man; but he is no less a Fijian than his primitive cousins are."

"There are fifteen of our boys at school in Fiji now. Four are taking courses in agriculture, four in medicine, and four in wireless—the rest are on preparatory studies. We put the small boy to school for two years in his own village, and after about 7 more years at larger schools he can read, and write a letter in English, and work out such problems of arithmetic as are likely to be any use to him—the right price for so many pounds of copra at so much a pound, and so on."

"Who pays for it all then—the education, not the copra?"

Profit and Philanthropy

"Well, there are no Government grants for education; the only income in the Solomons is from the Poll Tax and import and export duties, so after the administration is provided for, there is very little money left for social services, because the system under which the islands are governed demands that the local governments must be self-supporting."

"Do you get any help from the companies that trade with the natives? Or are they not inclined to philanthropy?"

"Yes, there's one company—Livers—with a very high reputation. Their plantations are well run, and their native

(continued on next page)