

THROUGH TROPIC SEAS

FRANK BURNETT







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*Frontispiece.*

# Through Tropic Seas

By

FRANK BURNETT

With an Introduction by BRAM THOMPSON, M.A.

ILLUSTRATED

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B93<sup>1</sup>/<sub>2</sub>

To my Wife,  
Who accompanied me in my many wanderings.

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LAGOON AT FANNING ISLAND.



## PREFACE

ONE of the real pleasures of my life has been the reading of the manuscript of the story presented to the public in the following pages.

An additional interest in the tales, the legends, and the romances of the South Sea Islands, as the combined South Pacific Groups are designated, is afforded by the graphic description of their inhabitants now given us by Mr. Burnett, who sees with the eye of an Ethnologist, Antiquarian, and Artist, hears with the ear of a Student, talks with the tongue, and writes with the pen of a Philosopher. He reproduces what he has observed, in a somewhat extended tour, by the portrayal of the natives in their various aspects and conditions of life ; and his picture is vitalized and vivid.

There is no attempt to impart a false glow or gloss to the narrative, or to obscure, for reasons of prudish sacrosanctity traits of the habits of the people ; while the *nuda veritas* of their sartorial customs is stated in the text, and illustrated by the pictures, in a manner which defies the onslaught of those who would expurgate the sacred writings because of their contravention of some modern conceptions of diurnal decorum.

The inhabitants of the various groups of island lying in the South Pacific Ocean, are a marvel to mankind, and a study worthy of every investigator of the origin and destiny of the human race.

Whence came these people, from what race they sprang, and when fate cast them upon what were, some centuries ago, barren reefs, and desolate specks in the midst of the ocean, are subjects of profound interest; but profounder still is the conundrum propounded by the author—whence came and whither have gone, the still more civilized races that undoubtedly inhabited these islands before the advent of their present possessors? A race of giants, the author suggests they must have been, imbued with vast conceptions, and leaving behind them huge memorials of their existence and greatness—the ruins of massive architecture out of all proportion to the magnitude of the tiny island specks on which they now stand; and colossal statuary cut in the cup of extinct volcanoes, and left, some of them, partly finished as if the workers were overthrown by some sudden catastrophe which swept them from the scene of their operations, never to return.

Can it be that such of these islands as are not coral formation, are really the apexes of the mountains of a once existent, now a submerged, continent; and was this submergence part of the universal deluge so familiar to us in the life of Noah, and preserved with many variations in the traditions and legends of nearly every tribe of the inhabited Globe?

The inhabitants of the South Sea Islands are not a homogeneous people, but of three wholly different races of mankind; and they preserve their primeval characteristics to this day.

Under the beneficent and benign influence of the Government of Great Britain, Mr. Burnett believes

that all of them will make advances to more civilized conditions ; but he does not think that the transformation can be wholly the work of Governmental institutions, or of forcibly imposed dogmas and theories on dress or religion, or on any other attribute characteristic of our own habits and environments.

The progress must be internal with each individual native ; and from the interior of the communities themselves must radiate the light that will lead them onward.

Mr. Burnett has some pungent criticisms on the Missionary cult of the present day—a cult that has replaced the valiant and heroic souls who went as Missionaries of Peace and Good-will to these islands in bygone years, imbued with no idea but that of ameliorating their condition and leading them to Life and Hope ; and a cult that not only has defamed and debased the religion which its members profess and do not practice, but also has constructed stumbling blocks to the cause of civilization itself which a century of the most valiant efforts by individual men, and of beneficial government by the British Empire can do little more than remove ; for the Polynesian has a memory tenacious of acts of perfidy and *mala fides* dealt out to him in the name of religion ; and in a marked degree he identifies the Government with that Religion.

Thus both Government and Religion are sullied and weakened by the malign acts of a cult of mercenaries who designate themselves Missionaries.

This book written in a plain, terse style, descriptive of the things the author saw, and of the impressions made and convictions formed by his own observations,

is at once a storehouse of knowledge which fascinates the mind, and a true "unvarnished tale" which stimulates the heart to undertake the extermination of the wrongdoer, and to remove the shadow of his impious deeds from the name of the illustrious dead who devoted their lives to a glorious cause.

Pathetic, soul-stirring and ennobling is the entire narrative of the South Sea Islands, and the temporary residence among its people which Mr. Burnett presents to the public, and I doubt not, that his work will receive the warm welcome which it deserves.

BRAM THOMPSON.

VANCOUVER, B. C.,  
January, 1910.





ISLAND BEAUTIES.

# THROUGH TROPIC SEAS

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## CHAPTER I

VOYAGE TO HAWAIIAN ISLANDS—UNDER SEIZURE—  
HONOLULU.

THE inhabitants of the South Sea Islands are among the strangest and most interesting of the present inhabitants of this globe. There is a people living within the zone of civilization and Christianized influence, upon islands composed of almost magic formation, scattered in strange and tiny groups in the midst of an ocean whose waters are continually being traversed by the ships of every commercial nation; withal, a people, who, though presenting most of the characteristics of their remote ancestors—they are semi-savage, superstitious, crude and primitive,—yet have such a legendary and traditional conception of, and belief in, their own advancement and development, that one is forced to reflect anew upon the theory of evolution, and the pristine state of the first created being, who was their, and our, common ancestor.

Such reflection must, however, be postponed until the readers of this narrative have accompanied the

author upon voyage in and through these groups of islands, and upon many interesting excursions amongst this strange people, who, though externally forming one brand of the human race, are *inter se* as diversified in their traits, habits of life, and modes of thought, as are the inhabitants of the various sub-divisions of either Europe or Asia.

It was some five years ago that the author, then on a trip through the Samoan, Fijian, and Tongan groups, realized that, to see the South Sea Islander in his native habits and primitive state, islands out of the ordinary course of excursion, holiday, or commercial traffic must be visited. The fascination which the glimpses of the people had created, developed into an insatiable craving for more intimate knowledge. Upon returning, therefore, to his home at Vancouver, in British Columbia, he at once made preparations for a year's cruise through the least travelled portions of the South Pacific.

A suitable vessel could not be chartered; but *fortes fortuna juvat*; and when the tight little schooner, "Laurel," 85 tons burthen, fore and aft rigged, with the lines of a yacht, and having a poop extending as far forward as the main mast, arrived from Nome in Alaska, seeking a purchaser, it was not long before the author had secured her, hauled down her ensign, and hoisted the British flag. She was examined and declared by competent authorities to be well fitted for the contemplated cruise; then thoroughly overhauled and repainted, while various other necessary transmogrifications were made, so as to give ample accommodation to all living aft.

Her crew consisted of a captain, mate, four men before the mast, and a Chinese cook. The yachting party comprised the author, his wife, daughter, nephew, and two friends. After being well provisioned for a year's trip, she was towed out, on the 21st day of January, to Cape Flattery at the entrance to the Straits of San Juan de Fuca, en route to Honolulu. For the first four days very favorable weather was experienced, so that every one on board anticipated a quick passage over the bleak and lonely wastes of the North Pacific. This idea, however, was soon dissipated. The barometer commenced to fall rapidly, and other signs betokened an ominous change. On the fifth day out, the blast struck the vessel as suddenly as a wolf springs upon the fold ; and from that date until she reached Honolulu, a succession of gales, hurricanes, and mountainous seas measuring over thirty feet in height, was the experience of the "Laurel," necessitating, on one occasion, her being "hove to" for three days, with oil bags hanging from the bows. But yet the trim, trig, and tight little craft scarcely ever had her deck wet ; so that the crew were enthusiastic in their admiration of her seaworthy qualities. Still one can easily appreciate the feelings of relief to all on board when Diamond Head, off the harbor of Honolulu, was sighted at the end of thirty-eight and a half, instead of twenty-one, days, the time originally estimated for this part of the cruise.

Troubles, however, did not cease with our entry into the quiet waters of the harbor. Some two years previously, another boat called the "Laura" had earned for herself a most unenviable reputation as an

opium smuggler; and as the "Laurel," besides somewhat resembling her in more respects than the name, was an unexpected visitor at Honolulu, she was at once suspected of being engaged in the illegal traffic, and, in consequence, everything on board, even to the stores, was placed under seizure, and sealed up. However, through the kind offices of some old friends, the customs' authorities were eventually satisfied as to the innocence of the "Laurel's" mission, and she was released.

But trouble begets trouble. The captain, on account of these recited trials and tribulations, came to the conclusion that, "the green fields of Manitoba" were preferable to "the dusky maid under the palm tree shade of the Pacific," and consequently packed his grip, and left for Vancouver on the "Aorangi." The "Laurel" was therefore tied up, without a captain, in the Hawaiian harbor, a port where it was absolutely impossible to secure a man with a British Master's Certificate. Eventually, however, the Consul, realizing the impossibility of compliance with the shipping regulations under the circumstances, kindly gave his permission to ship a captain with an American Certificate; and thus removed what seemed to be an insuperable obstacle to the continuance of the cruise.

A great change has come over the Hawaiian group, particularly in Honolulu, since annexation to the United States. The American element is there in full force, and, with its characteristic push and energy, has changed completely the appearance of the city. In place of the low, old-fashioned buildings, with their iron shutters, such as were common in the older portions





DIAMOND HEAD, HONOLULU HARBOR.



GOING SURFING HONOLULU.



RICE FIELDS, HONOLULU.



WOMEN NATIVE RIDERS, HONOLULU.



FISHING, HONOLULU.

of Canada—for instance in Montreal and Quebec, some thirty odd years ago—there have been, and are still being, erected the modern “sky scrapers,” with all their external adornment and internal conveniences. One of these, in particular, a mammoth hotel, cost, it is said, over three million dollars; all the stone required in its construction having been imported from California.

The British company which had been operating a two-mile tramway for some years, was requisitioned by the New Territorial Government, to substitute for that, the slowest kind of street car service, an up-to-date electric system. This the stolid company refused to do, deeming their charter to be a practical monopoly. The Government authorities, besides wanting a chance for a coup, knew the *ex terræ* better. A new franchise was therefore granted to an American Syndicate, who at once constructed a rival line; and an electric car service is now provided equal to that of any city on the neighboring continent. The antiquated mule conveyance could not even attempt competition with it; so that in a very short time it became a thing of the past; and the English shareholder found himself minus his invested capital. The cause of the loss needs no comment; but its significance is deserving of reflection in these days of up-to-dateism.

Pacific Heights on the upper slopes of the “Punch Bowl,” the extinct volcano at the foot of which Honolulu is built, now form a residential suburb of the city with which it is connected by an Electric Railway; and Waikiki, which, independent of its ancient dynastic associations, was one of the most

attractive and beautiful spots in this Paradise of the Pacific, has now, with its modern residences, built regardless of expense, and in many instances of taste, become in all essentials a suburban district of a typical American city.

The Hawaiian himself, the finest and most interesting specimen of the Polynesian Race, is rapidly passing away. Dispossessed of his lands, he drifts into the city, where he is thrown into contact with civilization and its accompanying vices. *Facilis descensus* then becomes true of him. He cannot withstand the alluring temptations to which he soon succumbs; and it can be only a matter of a few years before his island home will know him no more, and he will form a part of antiquarian lore, and rank among the extinct races of mankind.

## CHAPTER II

LEAVE HONOLULU—LOST ON THE OCEAN—SHARKS—  
ARRIVE FANNING ISLAND.

FOR many reasons, white sailors are objectionable on board a vessel cruising among the Pacific Isles. It was therefore decided to discharge the crew, shipped in Vancouver, and replace them with "Kanakas." But sailors, white, brown, or black, are unfortunately the same all the world over: like the proverbial flea, one is never sure of them. When ready to sail from Honolulu, only two of the new hands materialized, and one of these was accompanied by his "wahine" and child. The American captain, being well versed in the ways of womenkind, as regards their aptitude for getting the lords of creation at sixes and sevens with each other, refused to have the "wahine" on the vessel; and as the man, no less than the woman, strongly objected to be parted, the former was, without any more ado, fired ashore, and given that day to raise and refund his advance money; the skipper in the meantime detaining the woman, child, and baggage as security. This manœuvre proved a very speedy and effectual "mandamus"; and the pledge was duly redeemed, though what would have been done if the money had not been produced was, and is, a conundrum.

However, after settling this little difficulty, with the help of the boatswain, a herculean Funafuti-man, an ex-soldier, under the late king Kalakau, a first-class sailor, and a man of many parts—two of the vacancies, were soon filled. The last man was found in the shape of a New Hebridean, the watchman on a hulk close by, who decided to come along at a moment's notice. He took French leave after dark in a most unceremonious manner, and without notification to his employer. He was facilitated in this by the absence of impedimenta, his whole kit consisting of a straw hat and a considerable piece of canvas.

On account of these incidents, it was March 22nd before the little vessel was able to clear for Fanning Island with her cosmopolitan assemblage on board, consisting of the captain, a German; an Isle of Man mate; the doctor, and the purser, English; the owner, a Scotsman; the wife, daughter, and nephew of the owner, Canadians; a Funafuti Island-man for boatswain; and the crew from Samoa, the Gilbert Islands, and New Hebrides; and last, but certainly not least, Sim, the cook, a Chinaman. The latter deserves more than a passing notice. He was the philosopher, and character of the yacht; and, like Mark Tapley, always pleasant and cheerful under the most trying circumstances. If the vessel took a more than ordinary roll, and sent the whole of the dinner, cooked with the greatest difficulty, off the range on to the galley floor, Sim simply stopped to remark, "Oh, y-e-e-s, too muchee rollee,"—and to have seen him navigating the deck from the galley to the cabin in rough weather, with a beaming smile upon his face,

a pot of soup in one hand, and a lot of dishes in the other, while the vessel stood almost on end one moment, and almost on her beam the next, was really to witness a feat of acrobatic dexterity. Sublime, moreover, was his resignation at the delay in reaching "Toronto," to which city he was perfectly satisfied that the "Laurel" was slowly but surely voyaging.

After getting clear of Honolulu, a fine strong north-east wind was encountered, and consequently everyone on board was looking forward to a speedy passage to Fanning Island, some 1,200 miles distant. But, it gradually died away, and with it the hopes of the party. For a whole week the vessel simply drifted, the sport of an Irishman's hurricane, which, in sailor's parlance, means that the wind blows up and then down. The monotony of that week is not pleasant to recall, and it was only once broken by a visit from a couple of sharks. The first of them came alongside one evening in the gloaming, looking for all the world like a huge ghostly lizard, rather than a fish, not a fin moving, accompanied by the ever-faithful pilot fish swimming always in the same relative position, just abaft the mouth of his protector. The shark hook was soon baited with a piece of pork, and about as quickly his sharkship was hard and fast. The moment the hook touched the water, he came up, turned half on his side, and took the whole bait into his capacious maw, notwithstanding the fact that the hook was quite apparent, being made of three-quarter-inch steel, nine inches long, attached to a chain. All hands were requisitioned to get his "lordship" on board, and then the fun began; for his tail made a clean sweep of

everything within reach, until the captain stunned him by a well directed blow with the butt end of an axe. Oil for the masts being required, he was opened, and emptied of the liver and other contents in less time than it takes to tell it ; but our astonishment may be imagined when, as soon as he came out of his swoon, the dreadful tail was just as lively and dangerous as before the body was deprived of its supposed essentials to life. Consequently that part also of his anatomy had to be cut off before he could be reconsigned to his natural element. The other shark, no doubt profiting by the treatment he had seen accorded to his mate, could not be inveigled to touch the baited hook ; and only left, in an apparently very disgusted frame of mind, after getting a couple of revolver bullets into his back.

In most tales and narratives of ocean travel the shark is invariably pictured as a most ferocious monster of the deep, imbued at all times with an inordinate desire to attack and devour every living thing that crosses its path. We are told also that its voraciousness is such that, when one of its own kind is wounded, the others will at once pounce upon and rend it to pieces, as would a pack of wolves in the northern wilderness, when driven to desperation by the pangs of hunger. In direct contradiction to these generally accepted ideas it may be stated that our experience with sharks of the most dangerous varieties, during the whole of the cruise, was such as to compel the conclusion that this fish has been much maligned, that the aspersions cast upon him constitute a popular delusion, and are, in fact, travellers' " fairy tales." Indeed, on

several occasions, the shark was found to possess a very fastidious taste ; so much so, that he very often absolutely refused, after investigation, to touch a hook baited with common, every-day, salt pork ; but, as soon as a piece of attractive, smoked, Chicago, breakfast bacon was substituted, his sharkship proved himself to be an epicure by immediately taking the latter into his maw. It was our custom to hoist the captive on deck, and, after having opened the body in order to examine the contents—if any—of the stomach, and to extract the liver, to consign him again to the ocean. In not a single instance did the others, swimming close by the vessel's wake, go near the carcass, though some of them must have been almost famished. This was proved later, because some of these others being in their turn "landed" an examination of their organs of digestion disclosed nothing in the way of food of any description. Moreover, the sharks in question belonged in every case either to the much-dreaded blue, or to the shovel-nosed species. The truth probably is, that this fish has acquired its character for voracity from the experience sailors have had with its brethren in much frequented harbors, where its natural food is scarce, and where, therefore, it has been constrained, as a means of self-preservation, to become a general scavenger of the sea.

That a hungry shark, even of the dangerous class, will not by any means invariably attack a man was proved conclusively by the following incident which happened while the yacht was lying at anchor off the village of Omoko, in the lagoon at Tongareva. A young

pig had been brought as a present by one of the chiefs, and, while dinner was being partaken of on deck, the animal jumped overboard, and headed for the shore. A small native boy, who accompanied the chief, was at once ordered by the latter to bring it back. Without any hesitation he proceeded to obey by springing into the water, though the lagoon is infested with sharks ; and, in a few minutes, the animal was returned to the vessel ; but again it made a break for liberty, off the side of the schooner opposite to the shore. This time, however, it was unobserved until a considerable period had elapsed, and then it had attained quite a distance seawards. The boy once more went after it, and almost immediately, to the horror of the yachting party, a shark was seen also proceeding in the same direction, though from a different quarter. The native spectators of the race became excited, though not, as might have been supposed, from any concern about the youth's safety, but rather on account of the uncertainty as to which of the competitors would be the winner in the novel contest. The boy could easily see the fin of the shark projecting out of the water, but this did not deter him in the least, until he eventually realized that, so far as he was concerned, the game was up, in respect to "out speeding" the fish. Then he coolly turned round, and in a deliberate manner swam back to the schooner, while in a few minutes the pig disappeared with a most heart-rending squeal. At no time during the contest did the boy or the natives show any signs of anxiety, proving conclusively, as was manifested on other occasions, that they do not as a rule fear the shark in the lagoon



COLONEL NAGLE'S FAMILY.

[Facing page 12.]



waters. Of course, there have been instances of men having been devoured by sharks, but nothing like as many as must have been the case if the shark were of so ferocious a character as has been portrayed by most writers on the subject ; and in this connection it must be taken into consideration that the natives continually use the waters of the lagoon for swimming and bathing purposes. In fact the few casualties that were related to the author by the natives had invariably happened outside the reef of the lagoon, in waters which the very large shark specimens frequent. One of this species that must have measured, at the least, over twenty-five feet, was passed when approaching the island of Nukunau in the Gilberts, and while at Nonouti a pair of jaws was obtained through which the body of an average sized man could easily be drawn. Such monsters as these would no doubt be dangerous to any one exposed to their tender mercies.

Following the calm came a fair, fine, trade wind ; and after being fourteen days out, the position was reached where, according to calculations, Fanning Island should have been situated ; but, as no land was visible, the very disquieting conclusion was forced upon the captain that the chronometer had gone wrong. This was afterwards discovered to be a fact ; and then began a long and weary quest for the island over the vast Pacific, lasting for five days.

“ The voyage was far on the trackless tide,  
The watch was long and the seas were wide.”

Just as it was about decided to give up the search and make for the Phoenix Group, some 1,100 miles distant, a flock of boobies appearing high up, flying

due west, showed without doubt that land must be in that direction, and comparatively near. This piece of good fortune decided the captain to continue the quest for one more day, with the result that his perseverance was rewarded by sighting land next morning at daybreak. This proved to be Fanning Island; and it may be appreciated how delighted we all were to see the island looming up some ten miles away right ahead, looking, even at that distance, refreshingly green and inviting, with its clumps of green cocoanut palms. At the entrance of the lagoon a boat came out with Mr. Greig, the owner of the island, whose services as pilot we gladly availed ourselves of, the channel being very narrow, about 50 yards wide, with a tidal current of over five miles an hour. When about half-way through, a sudden change of wind drove the vessel out of her course, with the result that she came to a full stop on a coral reef. All thought this was the end of the "Laurel," but the spirits of the party revived upon one of Mr. Greig's Gilbert Islanders diving under her bottom, and reporting that the rock was flat, also that she would float at high water, which she did that evening; and on Sunday morning, April 12th, the schooner was snugly moored at the little jetty just inside of the mouth of the lagoon, protected from the rollers of the Pacific by a natural breakwater of coral thrown up by the ocean swell.

Fanning Island (the then proposed first landing place of the Canadian-Australian cable), is a fair specimen of a coral atoll, discovered by Captain Fanning, of the whaler, "Betsy," in 1798. It is nine and a half miles long by four wide, the land being in

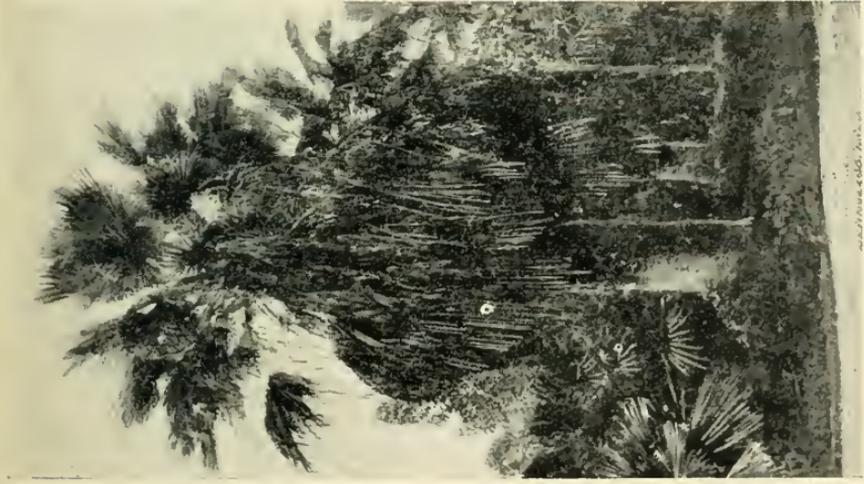
no one place more than half a mile across, surrounding an extensive lagoon, which, with a little expenditure of money in the way of removing the " coral heads " scattered through it, could be made a fine harbor. The island is a British possession, having been annexed in 1888. Though rich in pearl shells, that industry has never been exploited systematically, the Messrs. Greig having given the whole of their attention in former years to exporting guano, and latterly to raising copra. The land portion is consequently covered with a dense forest of cocoanut palms, interspersed with the pandanus. No lovelier sight could be conceived than that afforded by one of these tropical coral atolls. The waters of the lagoon, reflecting every colour of the rainbow, surrounded by a dazzling white coral strand, with little islets showing just above the level of the water, and having for a background a fringe of waving dark green palms, gives a picture, the beauties of which are beyond description, and which, if attempted upon canvas, in all its varied hues, would be considered an exaggeration.

The island was taken possession of by the late William Greig, an Ayrshire Scotsman, in 1857, and is now managed in the interests of the family, by Mr. George Greig, the eldest son. He is popularly known throughout the South Seas as King Greig—a title he well deserves, if all visitors to his island home receive from him and from his lady the same kingly and hospitable welcome that was extended to the " Laurel " party.

The population, consisting of the Greig family, and some thirty Gilbert Island men and women

laborers, all live in the village, situated within the passage of the entrance to the lagoon. During the week it is practically a village of women, the men being scattered over the island gathering cocoanuts, 1,000 of which each man has to furnish weekly. These are handed over to the women, whose business it is to cut the meat from the shell in narrow strips and expose it to the sun to dry. This is the copra of commerce, worth at the present time about \$65 a ton. The coconut palm and pandamus, or screw pine, are the only indigenous fruit-bearing trees on this atoll. Mr. Greig has consequently had to import the banana, breadfruit, fig, and pineapple for his own use. One other native product should, however, be mentioned, namely, arrowroot, which grows wild and is of the finest quality. These two (cocoanuts and arrowroot), combined with fish, constitute the food of the native laborers.

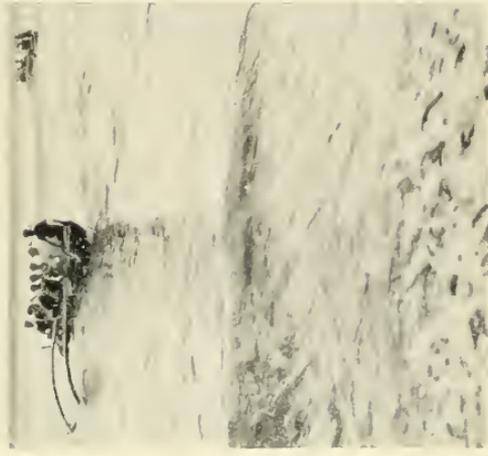
There are no indigenous animals ; but the common rat has been introduced by ships calling, and has increased to such an extent that he, and the land crab, are the chief pests to be contended against. This shows how the former animal can accommodate itself to any circumstances, since the only food available was the coconut, and as it is more palatable in its immature state, the rat had perforce to become arboreal ; so that, instead of leading an ordinary civilised rat-life underground, he is to be found conformed to his new environment amongst the leaves of the palm tree, making therein a home safe for himself and his numerous progeny, and causing with impunity such immense damage to the young cocoanuts that



KAPIOLANI PARK, HONOLULU.



PAPAYA TREE, HONOLULU.



SURFING, HONOLULU.



he offers one of the problems Mr. Greig has to solve.

Land birds are scarce, as might be expected on an island so far distant from any continent, or group of islands. The chief varieties are a very small, brightly colored paraquette, a small grey, insect-eating bird, curlews, and snipe. How the two first-named reached such an out of the way place is a mystery. Mr. Greig thinks they were probably brought by the ancient inhabitants, traces of whom, in the shape of stone forts, he has frequently found. Ornithologists will be surprised and interested to learn that several northern species of duck regularly make the island their winter home, migrating to their breeding places in the spring. On their arrival from the north they are simply skin and bone, which is not to be wondered at when we remember that their flight must extend over 4,000 miles, and is in all probability performed without food. How they ever find this lone speck of land upon the ocean is one of the marvels of bird life.

The curlews and snipe are numerous, and, of course, also a great variety of sea birds, principally boobies, frigate birds, and a pretty, white sea pigeon, whose curiosity exceeds even that of our gentler sex. When walking along the beach, the sea pigeons will come in flocks, circling round so closely that one might easily knock them down with a stick. As soon as a stop is made they perch upon a tree, watching every movement the while, and emitting a low, querulous cry. But they present another peculiarity, perhaps the strangest phenomenon in the bird world. They do not take the trouble to build a nest, but content themselves with

a suitable crotch of a tree upon which they lay one dark grey, mottled egg, from which is produced a little, fluffy, owl-eyed youngster, so precocious that it is able, as soon as it is hatched, to perch quite securely upon this precarious foothold.

The boobies, among the sea birds, are *par excellence* the workers and fishers. They fly out in flocks some 40 or 50 miles from land, and return in the evening gorged with flying fish, which curiously enough, they have also the power to disgorge, voluntarily, or on compulsion. In fact, this is the booby's method of conveying food to its young. It does not follow, however, that his return homeward full, and glutted with food, will always ensure him against going to roost on the cocoanut palm hungry; for between him and his desired haven, suspended motionless in the sky at an immense altitude, are certain black spots—the frigate birds. These pirates of the Pacific, who have never been known to catch a fish, yet live upon the fat of the sea, simply by waiting for the boobies upon their homeward flight, and falling with unerring instinct upon the fattest quarry. Down come the frigates upon the victim like a mighty rushing wind, knocking the breath and probably the flying fish clean out of him; or, if the booby still retains his day's bag, badgering and pecking with the large hooked bill until the poor bird is glad to get home with as little in his anatomy as when he left in the morning. Very often, too, he emerges from the conflict minus his tail and a considerable portion of his plumage. For pure unadulterated impudence, lack of principle, and of all virtue, the frigate bird certainly takes the palm.

These creatures must be endowed with prodigious powers of flight. They are often seen hundreds of miles distant from any land, appearing as mere specks against the azure sky. After hovering, almost motionless, for a considerable time, they take flight in ever-increasing circles in the direction of their island home, which has of necessity to be reached ere the setting of the sun, unless the faculty of sleeping upon the wing is possessed by them ; for they have never been seen to rest on the waters of the ocean over which they delight to wander. In the words of Whitman :

“ Art born to match the gale (thou art all wings)  
To cope with heaven and earth and sea and hurricane.”

\* \* \*

“ Thou ship of air that never furl'st thy sails  
Days even weeks untired, and onwards thro' spaces, realms  
gyrating.  
At dusk thou look'st on Senegal, at morn America.”

\* \* \*

“ In them, in thy experience had'st thou my soul,  
What joys, what joys were thine ! ”

As regards fishing, either with fly, troll, or bait, Fanning Island cannot be surpassed. Day after day, one can go out in the lagoon, drop a line down into the depths at the edge of a “ coral head,” and fill the canoe in a few hours with such a variety of kinds and colours—blue, red, black, silver and striped—that one never knows, when a fish is hooked, what to expect until it is at the surface. But, for the real sport that it affords, the best to be had in these waters, the alua, a fine table fish of from two to five feet in length, of a bright silver hue, deserves special mention. When an alua means business, there is no smelling or nibbling at the bait, no hesitation about taking it ; the only intimation

received is a sensation suggesting that a whale has run foul of the line. 'Tis of no use to try to stem the first, second, or even the third mad rush ; the safe way, taking into consideration the value of the canoe and line, is to let him have his own sweet will for a while. His tenaciousness of purpose is such that, if he does happen to get off, and if the bait be particularly alluring, the fact of his having been hooked once does not deter him from another attempt. This, on more than one occasion, was quite apparent ; for the fish could be distinguished at a depth of even twenty feet, on account of the extreme clearness of the water.

Turtle also abound in the lagoon, and afford considerable sport in the spearing of them. The initiation of the author into turtle hunting ended in a rather amusing fiasco. He was stationed in the bow of the canoe with explicit instructions to throw the harpoon or spear with all possible force at the first black shadow he saw. Consequently, when a dark streak was seen crossing the bow, down went the spear with what proved to be an excellent aim. Now, as the gloaming is the only time during which turtles can be approached, a shadow in the water may mean anything ; and in this particular instance it proved to be, instead of a turtle, a shark of considerable dimensions. His sharkship evidently resented such unwarranted treatment, and went off like a shot, dragging the boat after him, and landing the spearsman on the broad of his back, while Mr. Greig added insult to injury by asking him in very pointed language, whether he did not know a shark from a turtle. The fish continued its mad career for some hundred yards,

taxing all the steersman's capabilities to keep the canoe from being swamped or capsized, when fortunately the harpoon became freed, thereby severing the connection of the tower and the towed to the satisfaction of all concerned, with the possible exception of the shark.

Several turtle hunts were subsequently indulged in with good results, care, however, being taken to ascertain before throwing the spear that the black shadow in the water was not a shark.

Both the shovel-nosed and the dreaded blue shark abound in the lagoon, but, strange to say, have never been known to attack anyone, notwithstanding the fact that the Greig family and the natives are the most inveterate bathers. The only way to account for such immunity is in the suggestion that the sharks find abundance of food in the fish that swarm in these waters.

After a very enjoyable two weeks' stay at Fanning, Mr. Greig chartered the vessel to bring his mother and brothers from Tongareva, Manikiki, and Rakahanga—a group of islands about 800 miles distant, in the tenth degree of latitude South of the Equator—where they were visiting friends and relatives. As Mrs. Burnett, daughter, and nephew, were very comfortable on the island, it was decided to leave them in Mr. Greig's charge until the vessel returned; consequently on the 23rd of April, she sailed South without them, expecting to be back in some twenty-one days; which expectation, however, was, as it turned out, far from being realised.

## CHAPTER III

### TONGAREVA—VOYAGE OF THE “TILLICUM”—PEARL SHELL DIVING—LEPROSY—COLONEL NAGLE.

UPON leaving Fanning, in fine weather and before a fair North-Easter, the Equator was soon reached. After a day in the “Doldrums,” a strong South-East trade wind blew up, under which the “Laurel” staggered along, close hauled, with all sails set, for ten days, when Tongareva (Penryhn) hove in sight. This is the principal of the Line Coral Atolls, and one of the numerous dependencies of New Zealand, then lately annexed by that Colony under an agreement entered into with the Imperial Government. It is situated some 800 miles south of Fanning Island, forming, with Manihiki and Rakahanga, one group, noted principally for the pearl shell produced; besides which considerable copra is exported from the two latter.

It was the first land met with by the adventurous Captain Voss and Mr. Luxton on their trip round the world in the British Columbian Indian canoe, the “Tillicum.” They were out fifty-seven days from Victoria when the island was sighted, and, having no idea where they were, prepared themselves for any eventualities by landing armed to the teeth, much to

the astonishment of the white men there and the natives. This wonderful little craft, the "Tillicum," was an ordinary British Columbian dug-out canoe decked over and "keeled" to enable her to sail on a wind. Voss and Luxton intended to make Honolulu their first port of call; but, having only a chronometer watch to guide their navigation, they deviated from the correct course so far that the Hawaiian Islands were not even sighted; and it was a mere accident that brought them to Tongareva. They remained at the island for a couple of weeks getting the stiffness out of their joints; for it must be understood it was a physical impossibility to walk a step upon the little vessel, and their limbs had therefore become almost atrophied through lack of use. She then sailed for Samoa, but brought up at the Fijian Group, about six hundred miles to the South-West, where Luxton, who was a newspaper man and had never been to sea, left her, having had more than enough of the terrible restraint, lack of exercise, and the worst kind of hardships incidental to being cooped up for so long a period in a boat of the size of the "Tillicum." He was replaced by an Englishman, as reckless a character as Voss himself; and then these two lone mariners cleared away for Sydney, New South Wales. When half-way there, a heavy gale was encountered, in which the Englishman was washed overboard and drowned, while the little vessel only escaped foundering through the masterly manner in which she was handled by the skipper. Sydney was eventually reached by the gallant captain, the canoe being sailed by him alone for over two long weeks; and during all this time he

experienced hardships and privations under which most men would have succumbed. This, however, did not deter him from continuing his quixotic voyage, and he eventually arrived in England about two years from the date of his leaving Victoria, after going through adventures and hair-breadth escapes from death, the narration of which would fill a volume.

Tongareva, as applied to one separate, distinct atoll, is a misnomer, there being, in fact, a number of small islands, connected together by reefs, encompassing a lagoon ten miles by seven—one of the largest in the Pacific—with sufficient water to float an Atlantic liner. On account of the comparative shallowness of the entrance, however, the lagoon itself can, at present, be used only by small vessels. This could easily be remedied by a little blasting of the coral reef.

Some thirty-five years ago, these islands were raided by Peruvian slavers, and almost depopulated by enforced transportation. This accounts for the present small number of inhabitants, there being at the most only about six hundred. They live principally in two villages—Omoko and Tantua—and subsist entirely upon the pearl shell industry, which produced, during the last year, 210 tons of shell of the value, at the island, of \$120,000. About 100 tons of copra were made. These quantities could easily be doubled if the natives would only work steadily; but they dive for shell only when their wants compel them to do so.

Through the courtesy and kindness of Mr. Macdonald, a Highland Scotsman, and one of the principal traders in the group, an opportunity was

afforded of seeing the *modus operandi* by which the shell is obtained. Leaving Omoko village in his fast sailing yacht, before a fine, fair wind, the fishing grounds, where about a couple of dozen boats were already anchored, were soon reached. Their crews consisted of from four to eight divers, women as well as men. The diving requisites consist of a diver's glass—that is, a hollow wooden case, eight by ten inches at one end, and slightly smaller at the other end—into which is fitted a common window pane. There is also a float made out of two poles of dry, seasoned wood, eight to twelve feet long, with cocoanut leaf baskets attached thereto. The frame, which enables the diver, by sinking it glass downward, level with the water, to see plainly the smallest object on the coral reef below, to a depth of ten fathoms, is attached to the float, while the basket is used to carry the shell obtained. The diver having first stripped, and offered up a prayer for protection from sharks—though there has never been a case known in which a shark has molested a diver; a circumstance which by some will be accepted as evidence of the efficacy of prayer—he or she, as the case may be, jumps overboard with the diving outfit, and, leaning the body upon the float, proceeds to scan the bottom through the glass. Independently of the question of pearl shells, a wonderful and entrancing scene is unfolded to the gaze. Corals are to be seen of every variety, and of fantastic shapes, forming grottoes and caverns, in and out of which are swimming fish, innumerable and of every colour in the rainbow. Truly a wondrous submarine world, the marvels of which are so beautifully portrayed by

Whitman in the following graphic description :

“ The world below the brine.

Forests at the bottom of the sea, the branches and leaves,  
Sea-lettuce, vast lichens, strange flowers, and seed.

The thick tangle, opening and pink turf.”

Different colours, pale grey and green, purple, white and gold,  
the play of light through the water.

Dumb swimmers thro’ the rocks, coral, gluten, grass, rushes,  
and alimnt of the swimmers.

Sluggish existences grazing there suspended, or slowly crawling  
close to the bottom.

The sperm whale at the surface blowing air and spray or  
disporting with his flukes.

The leaden-eyed shark, the bonito, the turtle, the many-hued  
coryphena, and the sting ray.

Passions there, wars, pursuits, tribes, sight in those ocean  
depths, breathing that thick breathing air as so many do.

The change thence to the sight here and to the subtle air breathed  
by beings like as walk this sphere.

The change onwards from ours to that of beings who walk other  
spheres.

As soon as the shell is espied, down goes the diver like a flash, very seldom making a miss at the first attempt. Often after he has secured his particular object, if prospects are favorable, he will remain down from thirty seconds to a minute scouring the bottom for more. A first-class diver has been known to be below water for two and a half minutes, at a depth of fifteen fathoms. A peculiar fact, also, is that women, as a rule, make the best average divers.

The shell thus obtained is worth thirty cents a pound. A diver can make from ten to forty dollars a day; and practically the whole of the money so earned is expended amongst three traders, for foreign goods and provisions, consisting principally of biscuits, butter in tins, preserved fruits, flour and canned salmon; the latter being of the poorest quality, about on a par with British Columbia dog-salmon,

and obtained from American sources at prices which must be very profitable to the cannery. It is a fact that, with the exception of preserved meats and biscuits, everything in the way of provisions consumed throughout Polynesia seems to be American ; but there appears to be no reason whatever why Canada should not be a participator in this trade, the American having no better means of access than Canada has to the distributing centres—New Zealand and Australia. So far as are concerned the numerous islands now under the first-named Colony's jurisdiction—through Premier Seddon's statesmanlike act in annexing them—Canada indeed ought to have a preference ; and if reciprocated tariff arrangements were entered into between the Dominion and New Zealand, the privilege of supplying everything, including flour, that the latter does not produce, would go to the former. One has only to travel through Polynesia to realise how vast are the possibilities for increasing in these respects their volume of trade.

Tautau, the principal South Sea Island village, and a fair example of its kind, puts one very much in mind of a Lower Canadian one. There is the large, fine church, built of coral rock, situated on the best and most prominent site, with a good dwelling for the Missionary adjoining, while the native population is housed in huts built of poles with thatched roofs and mats for sides.

This brings up the Missionary question, a most debatable one, about which volumes have been written pro and con. One thing, however, is certain, and that is that the Christianity of the South Sea

Islands is of the most superficial character. The people are steeped in hypocrisy, and are absolutely unreliable ; while the women are devoid of all morality, according to our standard. They are a people who can see no inconsistency in a woman, married or single, being a harlot and a wanton throughout the week, and, on Sunday, a sacred hymn player, and prominent Church worker, singing in the choir and giving open testimony of her faith. Moreover, they have been taught by the Missionaries to consider work of any description on Sunday to be a mortal sin, thereby creating a most bigoted spirit of Sabbatarianism.

A rather amusing incident, showing to what lengths this fetish is carried, occurred at Rakahanga. The time for supper having arrived, and no preparations for it being apparently in hand, the matter was brought in as delicate a manner as possible to the attention of the hostess. After considerable discomfited hesitation, she confessed that her Sunday supply of water, drawn from the well on the previous evening, was exhausted—that the drawing of water on the Sabbath was contrary to Christian doctrine, also that if she did so she would render herself liable to a fine of twenty-five dollars. So strong were her religious convictions on the subject that the author had to draw the necessary fluid from the well and carry it himself. Yet this woman considered it no impugment of her moral character, and quite consistent with good conduct, to consort with and have at her house, on the previous evening, women, both married and single, who were absolutely without any idea of morality, and who, to the apparent enjoyment of Church elders present, would laughingly



MOANA HOTEL, WAIKIKI, HONOLULU.



PARK, HONOLULU.



PARK SCENE, HONOLULU.



PARK SCENE, HONOLULU.

[Facing page 28.]



talk and sing in the most indecent way, accompanying the singing with grossly sensual gestures. And, next morning, these women themselves led the choral services at church, and took part in an animated debate on some vexed question of Christian doctrine.

\* \* \*

“Are not Abana and Pharpar rivers of Damascus greater than all the waters of Jordan?” was Nathan, the Syrian’s, sceptical opinion regarding the possibility of curing leprosy by ordinary human means, and without miraculous intervention; thus foreshadowing what has proved to be the experience of all mankind in their attempts to find a remedy for that dread disease—a disease to which the yellow and brown races appear to be more susceptible than are the white—which was introduced to this fair isle of the Pacific by Chinese from Honolulu. Fortunately, by a strict system of segregation, the scourge was prevented from making much headway. At one time there were as many as thirty-five lepers on Molokai, the islet set apart for their exclusive benefit, and called after the one in the Hawaiian group used for the same purpose; but this number has been reduced to seven, and there have been no new cases for some time back. Through the courtesy of Colonel Nagle, the Government agent, a visit was made to the leper village under the guidance of the chief of police, a very intelligent and efficient native official. Molokai is really a double island about two miles from Omoko, the two portions being connected by a reef, dry at low water, and covered with cocoanut and pandamus palm. The smaller portion is used as a suspect station to which anyone afflicted with a skin

disease, in any way resembling leprosy, is banished after examination by, and on the authority of, a court consisting of the Government agent and three Chiefs. There the patient remains for six months to give the disease, whatever it may be, an opportunity to develop, and if, at the expiration of that period, it is diagnosed as leprosy, the patient is at once conveyed to the leper village on the larger portion of the island, there to remain until death puts an end to a miserable existence. If, as is often the case, the complaint proves to be only a mere skin affection, a release is allowed. During that six months' residence at the suspect station, how terrible must be the suspense, the hoping against hope, what an ordeal the daily examination of the afflicted parts! It is a wonder that suicide is not resorted to as a relief from the mental strain. Against that picture, one can well imagine the relief and joy following upon permission to return to the home in the village across the straits, to the expectant family, and to everything that makes life worth living.

Upon arriving at the leper settlement it was intimated, quite unnecessarily, that shaking hands was prohibited, also that it would be advisable to keep at least a few yards away from the afflicted, and to the windward side of them, which was certainly a reasonable precaution. The population of the village consisted of four women, one man, a boy, and a girl; and oh! the terrible contrast between them and those in Omoko! On the one hand, all life and cheerfulness—the old men debating, the younger ones skylarking, the women laughing and joking, with an eye to the ever-present absolutely nude baby; the boys and

girls, with the smallest modicum of clothing to hinder their movements, playing in the most riotous manner ; everything betokening happiness with never a care to mar existence. This, in fact, is the normal aspect of a Polynesian village ; while on the other hand in the settlement, despondency and hopelessness were depicted upon every face—not a sound of laughter ; and only listless, occasional remarks as an apology for conversation. The saddest sight of all was the girl and boy consigned to a living death, lasting perhaps for years, before the disease would put an end to an absolutely joyless life. One of the women had been on the island for over fifteen years.

The type of disease here does not seem to be very malignant, none of the patients being particularly repulsive ; in fact, with the exception of the little girl, who had lost the tips of two of her fingers, a casual survey of the group would not have led one to suppose that it was composed of lepers. They appear to take great care of their village and persons, as far as cleanliness is concerned, and are well provided by the community with all the necessaries of life. The visit was only prolonged long enough to take a couple of photographs and to distribute some tobacco, which was apparently appreciated very much by both sexes, before returning to happy Omoko.

After a most pleasant stay at Tongareva, where all did their best to make the visit enjoyable, a clearance was obtained, on the 12th of May, for Nanihiki, from Colonel Nagle, the Government Agent lately appointed by the New Zealand authorities. He is quite a “ Pooh Bah ” on the island, filling, besides the above-mentioned

agency, the position of Postmaster, Collector of Customs, and Justice of the Peace; in all of which capacities, even to the last named, his services were utilized; and words can scarcely express the admiration felt for the manner in which he discharged absolutely gratuitously his duties to the visitor, thus affording a striking contrast to the treatment accorded to all callers at Honolulu, where every movement of an official has to be paid for, and where every vessel is looked upon as fair game. This, and the exorbitant harbor customs and pilot fees, are enough to make the owner of any pleasure yacht think twice before calling at that port. At Tongareva the extremely modest fee of one pound sterling was the only charge for pilotage in, and out, harbor dues, entering, and clearing.

It seems impossible to get away from Canadians. They are met with all over the globe, even in an out of the way Pacific isle like Tongareva. Colonel Nagle is a thorough Canadian, of Irish descent, and has had quite a varied career. He enlisted on the Union side in the American Civil War, serving as a cavalry man under General Sheridan, and taking part in the siege of Richmond. At the close of the war he went to California, thence drifted down to Central America, where his military knowledge was utilized by the Nicaraguan Government in the suppression of one of their numerous revolutions. After roaming through Australia and New Zealand, he at length "fetched up" at Tahiti, in which island he resided for many years, as a merchant and shipowner, the French Government decreeing him an "Honorable Citizen." He moved thence to Raratonga, filling the important position of





AN ISLAND POSTURE DANCE.

Superintendent of the Union Steamship Company at that place, until Colonel Cudgeon, the resident Commissioner of the Cook Island Confederation, recognizing his sterling qualities and administrative abilities, appointed him to the position he now holds, that of Deputy Governor of Penryhn, Manihiki, Rakahanga, and Pukapuka—truly a romantic career which will, I hope, one day, make good reading.

While the anchor was being weighed, a Chief came on board to request that a good look-out might be kept for a canoe, which had left the island a couple of days previously, with his son and a young native girl as its sole occupants. It appeared that the young fellow wanted to marry the maiden, who was considerably below him in rank, and that the Chief had refused his consent. The lovers therefore eloped, intending to intercept the schooner, and to proceed in her to Manihiki, there to get married. They were never seen, and, as the weather was bad, with constant rain squalls, they probably drifted away out of the vessel's course, and no doubt perished miserably.

## CHAPTER IV

MANIHIKI—PECULIAR LEGAL PROCEDURE—ADOPTION—  
DIVORCE—"BLACK-BIRDING"—BULLY HAYES.

MANIHIKI and Rakahanga, the next two atolls visited after Tongareva, are about twenty-five miles apart, and, until their recent annexation by New Zealand, were under the control of their respective Kings. The Sovereign of the first-named, however, claimed a suzerainty over his brother of Rakahanga.

On account of their isolated position, communication with other groups has been very infrequent, with the consequence that the inhabitants of these two atolls have given a distinct dialect to the Polynesian language, showing forcibly how easily and quickly, under favorable conditions, any language can change to such an extent as to render its parentage scarcely recognizable.

These islands also differ from most coral atolls in this: that they are not encircled by a barrier reef; with the result that there is no anchorage for vessels; and landing, except in native boats manned by islanders, is out of the question. Consequently ships, as a rule, give them a wide berth, a schooner calling only twice a year, and sometimes but once. The disadvantage, however, of having to leave the schooner, and let her

stand "off and on," while one is on shore is compensated for by finding the natives much more unsophisticated and natural than those inhabiting islands frequently visited by the white man.

The landing at Manihiki is exciting enough, but at Rakahanga the feeling is that only by a miracle can a safe passage be made through what, by a stretch of imagination, is called the entrance to the Lagoon. Words are absolutely inadequate to describe the scene, or to convey any impression of the ordeal. Picture what at one time has been a very fair entrance now obstructed by a perpendicular wall of coral rising to within a few feet of the surface of the water. This coral wall is built by that wonderful, minute insect, the coral polyp. Against and upon it break, with inconceivable fury, huge ocean billows that travel with the speed of a racehorse, lashing and churning the water into a milk white foam; and, with a deafening roar, throwing the spray to such a height that it may be seen miles away. The backwash after every breaker forms on the outside of the wall of rock a chasm fathoms deep, which is again and again filled up by the succeeding rushing, raging swell. The problem, therefore, which the Islander, has to solve is how to cross this abyss and reach the quiet haven of the lagoon—a difficulty he shows wonderful tact and the greatest skill in surmounting. His boat—a long, low, flat bottomed one, very much after the build of a halibut dory, and manned usually, by six men besides the steersman, all using paddles—is brought to the very verge of the boiling cauldron; and there it is held until the opportune moment arrives,

which sometimes does not occur for five or ten minutes, giving the novice, in the shape of a passenger, plenty of time to reflect upon his past misdeeds, to survey the sublime scene; and also to wonder how in the world that fearful turmoil of waters is to be crossed. This delay certainly does not tend to compose his nerves, but rather, on the contrary, to cause him to speculate upon the uncertainties of life. If, however, these nerves allow him to be closely observant, it will be seen that about every five or six minutes, as a rule, three giant billows roll in majestically in quick succession. Then it is that, at the moment when the last of the three has passed, and the chasm has been filled up; with a simultaneous yell, frightening the unsuspecting hearer almost to death, all hands dip deep their paddles, causing the boat to leap forward like an arrow from the bow. Before the backwash can re-empty the chasm she is across. One has scarcely time to grasp how it is done, when out spring the four forward paddlers on to the reef, and, with a will, pull her clear of the next coming roller, which is usually a small one.

In entering the lagoon, therefore, practically the only risk is that of an upset after crossing the chasm, and a consequent ducking in two or three feet of water; but on leaving, if the boat does not reach the smooth ocean beyond before the next succeeding swell breaks, woe betide her and her crew; for in that case nothing will save the boat from being swamped and carried with all hands back into the awful abyss by the inrush of broken water, out of which only the strongest and most skilful of swimmers, such as the natives (who are also not hampered with anything but a "Lava Lava")

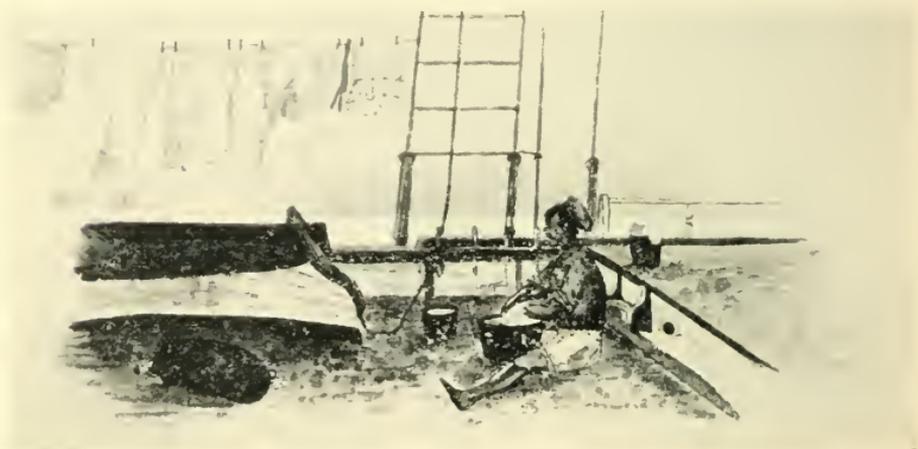




AFTER THE GALE.



SCENE AT FANNING ISLAND.



WASHING DAY ON "LAUREL."

can hope to escape. A mishap of this nature took place a short time ago, when the only passenger, a Chinese trader, lost his life. When last seen he was in the grasp of the raging vortex from which a rescue was absolutely impossible.

At Manihiki exists a unique judicial system; the Bench consisting of the Chiefs, while the Bar is composed of all the friends and relatives of the prosecutor and accused, so that there is no room on these islands for a close legal corporation with a membership possessing the monopoly of the practice of the law; and consequently that profession is conspicuous by its absence. Some few days prior to the arrival of the "Laurel" an alleged assault had taken place, and as the hearing of the case was still going on, an opportunity was afforded of observing the working of such a system. It appeared to give as much satisfaction to all concerned as does the one in vogue in more civilized communities, with the additional advantage that in the end, no matter how the decision goes, neither of the contestants has to disburse large sums in fees for legal services.

The facts of the case were as follows: A young damsel of good appearance, and certainly fine physique, was indulging in an afternoon "siesta" upon a board floating in a drain in close proximity to a ditch; and upon two of her lady friends passing that way, they could not resist the temptation sportively to up-end the plank, with the result that the young woman in question was unceremoniously awakened by being landed in the aforesaid drain. This so angered the youthful and lusty Amazon—for such she proved herself

to be—that without asking for any explanation from the practical jokers, she promptly, single-handed, “fought them to a finish,” to use a pugilistic term, coming out the victor in grand style, with the result, however, that a charge of assault was laid against her. Her defence was that her act under the circumstances was justifiable. Now, as the court is held in the open air, and in a tropical climate, it would be very uncomfortable for all concerned to hear a charge except in the morning; and though the author was informed that the case would proceed at a somewhat early hour he was somewhat surprised at being awakened about daylight by the vociferous declamation of a man standing in the street close to the hut he was sleeping in. Proceeding outside, a strange sight met his gaze. The advocate—for such was the declaimer—was apparently engaged in a violent altercation with an individual—the opposing advocate—standing about half a mile distant at the other end of the street. Intervening between the two advocate antagonists, the villagers—men, women, and children—constituting the audience, squatted before their respective houses. They appeared very much interested in the first speaker’s arguments, which were certainly expressed in a most forcible and eloquent flow of language, surpassing in this respect any that followed after. This is saying much, when it is understood that every man in the community (and the women might also be included) is a born orator. The first speaker was replied to by the gentleman from afar, and again by an aged matron, who evidently impressed her hearers either by the shrillness of her voice—which could have been

heard a mile away—or by her excited and violent gestures. This proceeding was kept up for about three hours, the men indulging in vehement denunciation, and the women in vituperation, when a further adjournment took place, the participants in the oratorical combat, who one would have thought were prepared to fly at each other's throats, a few minutes previously, mixing together in a most friendly manner. It was learned afterwards that the decision went in favour of the accused, which certainly appeared to the outsider a righteous conclusion, and an acknowledgment that pluck was appreciated.

The people of this group, in common with all Polynesians, are particularly fond of singing; and indulge in dancing whenever opportunity offers; but their conception of the latter act in no way approaches our idea of what the "light fantastic" should be. The dance is practically the song—usually a love song of a man or any lewd character—illustrated in action by pose and gesture. The gestures are not such as would be appreciated in polite circles, yet they are not looked upon with any degree of disapprobation by even the most straight-laced of these Islanders, being simply considered an artistic portrayal of natural acts. Of course this does not apply to their Sunday singing, which is exclusively sacred; and it was interesting to note that, in common with all primitive religious bodies, the hymns received with the most favor were of a decidedly sanguinary nature, such as, "Oh! for a fountain filled with blood," and "Washed in the blood of the Lamb." It was quite an ordinary occurrence for a party of men and women to meet

together on a Sunday evening, after church service, for the purpose of singing strains of this character, keeping it up right through the night until daybreak—a performance which did not tend to encourage religious feelings in the minds of those would-be sleepers in the neighborhood, who, *volens volens*, had to be listeners.

The advocates of liberal divorce laws would find in these islands nothing to be desired in that respect. A man can get free from his wife, and *vice versa*, in the easiest and simplest manner, and almost without any reason whatever. A good illustration of this was seen at Omoko, on Tongareva, where a Baltimore negro, living there, who had married a native woman, and had deserted her some time previous to the incident, attempted to prevent her from taking passage to Fanning Island on the "Laurel" as companion to Mrs. Greig. The author appeared for the woman before a court composed of the Government Agent and two Chiefs, and obtained a decision in her favour, on the ground that she was no longer the wife of the plaintiff, he having not only deserted her, but having also publicly reported that he was divorced from her. This contention was held to be good, according to native custom; and it was decided that the status of the parties was the same as when a decree *nisi* has been granted in England, requiring only to be made absolute on the application of either of them to the proper authorities.

This case, however, brought to light the peculiar workings of another strange custom, common more or less through all Polynesian—that of Adoption. After the above decision had been rendered, and before

the woman could embark, her adopted father intimated to the court that he objected to her leaving the island, and, though she was fully of age and had been married for some three years, his right to prevent her was held by the Chiefs to be unquestionable. This custom of adoption not only causes an equal division of authority between the natural and adopted parents, but also tends to create artificial relationship, either close or remote, between everyone on an island. Strange, too, is the fact that stronger affection usually exists towards the adopted than between the natural relations, cases being common in which parents have sacrificed everything, even the welfare of their own offspring, in the interests of the adopted child. And again it is not extraordinary for a son, for instance, to show more consideration for his adopted than for his natural parents. This strange custom and its consequences might afford food for reflection to those conversant with, or interested in, the system known to the Roman constitution, with all its attendant evils.

Another peculiar custom exists in Manihiki, no doubt instituted by the fair sex for the purpose of bringing to the mark the youths, who, though contemplating matrimony, are either too backward or bashful in declaring their intentions to their respective "inamoratas." When a lady considers that a proposal, though in order, is not likely to be immediately forthcoming, she deposits a missive in a coral receptacle placed for that purpose in a prominent place in the village, and addressed to the gentleman who, in her opinion, has been paying her sufficient attention to warrant expectations. The letter containing an

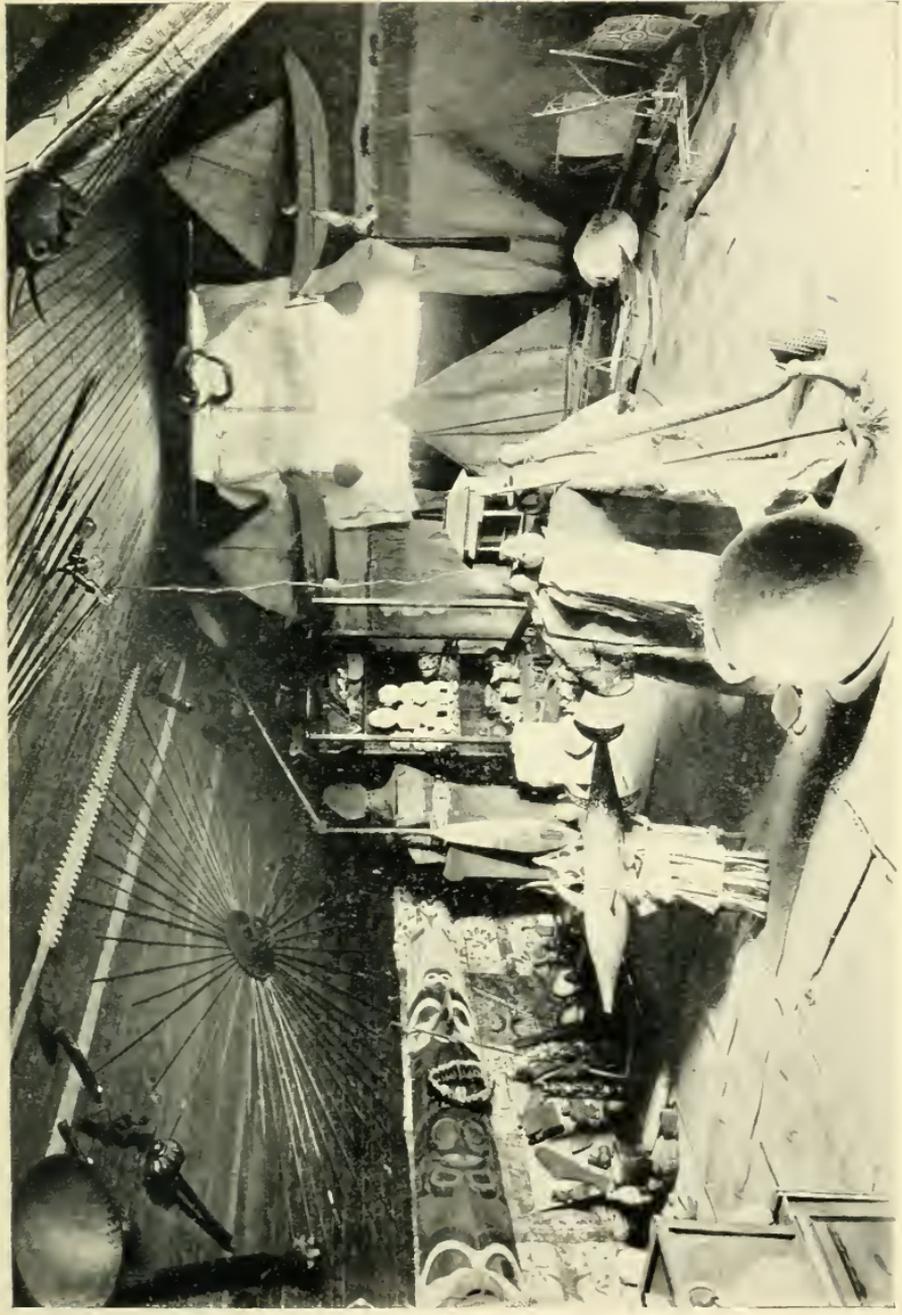
intimation to that effect is delivered to the addressee by the village constable, and usually has the desired effect ; so strong is social opinion even in this far away and lonely isle. If such a custom as this were introduced into more civilized communities, it would go a long way towards preventing our gay Lotharios from trifling with the affections of young and unsophisticated girls, and would save many heart burnings and disappointments.

Some years ago these islands were the scenes of, and were almost depopulated by some terrible outrages on the part of captains of so-called Labor Schooners, popularly known as "Blackbirders," which were, in reality, slavers, engaged in that trade for the purpose of furnishing cheap contract labor required on the Peruvian sugar plantations, and in exploiting the mines in Bolivia. The *modus operandi* was for the schooner to call at an island, well provided with trade goods consisting of cheap cutlery, gaudy patterned dry goods, and considerable quantities of vile gin. The captain, having purchased the King's consent with a liberal grant of presents, was allowed to engage, at so much a month and for a definite term, as many natives as he could carry, paying them a certain sum in advance, which was at once expended by the improvident recipient in useless trade articles. It was stipulated that, at the expiration of the time agreed upon, they were to be returned to their island at the expense of the contractor, which stipulation was rarely, if ever, carried out ; consequently the unsuspecting native sailed away unaware that he had, in all probability, seen the last of his island home and family. But, as

though this was not a sufficiently bad system, it often happened that, either through the inability to obtain the necessary consent of the King, or for some other reason, few, if any, natives could be induced to contract. In that event it was quite customary to kidnap them by enticing as many as possible into the hold on the pretence of bartering. When thus secured, the hatches were at once put on, and away the vessel sailed for her destination in Peru, or Bolivia, as the case might be. But sometimes the "biter got badly bitten." The principal trader on Manihiki, Mr. Williams, remembers that, in his boyhood days, a schooner called there, and, on account of some disagreement with the King, could not obtain any "recruits," as they are called. The captain, therefore, under the plausible pretext of shewing some new trade goods, persuaded about a score of natives to go below; then immediately clapped on the hatches and sailed away to Rakahanga, twenty-five miles distant, expecting to obtain the balance of his complement there. While ashore with a boy interviewing the Rakahanga King, one of the captives, in some unaccountable way, was allowed to get out of the hold. He immediately jumped overboard, swam to the island, and informed the King of what had happened at Manihiki; whereupon the captain and his companion were at once seized and bound, and the former was compelled, under pain of death, to write a letter to his mate commanding him to liberate the Manihikans, he himself being in the meantime detained as a hostage. This letter was taken on board by a canoe loaded with armed natives, carrying also weapons for the captives. As soon as these latter were liberated,

an attack was made on the crew ; and all hands were murdered, and the schooner run ashore, when the captain was also knocked on the head and killed, the boy alone being spared. As both the captain and his mate were notoriously bad characters, and the crew no better, and when it is also taken into consideration that they were really kidnapping unoffending, unsuspecting natives for the purpose of selling them into what was, in effect, slavery, their tragic end won them little sympathy.

The most notorious of these " Blackbird " skippers was an individual well known throughout Polynesia as Captain Bully Hayes. His doings and career certainly entitle him to be called the Pirate of the Nineteenth Century. After hearing the different estimates of his character made by people who had known and sailed with him on some of his piratical voyages, and who were conversant with many of his exploits, the author could not refrain from concluding that he was a psychological problem. His appearance was gentlemanly and handsome. He was habitually dressed in a frock coat, while his flowing beard and benign countenance, made him look more like a Missionary than the desperate outlaw that he really was. And yet there are plenty of people alive to-day on the islands where he was best known, who have nothing but good to say of him. They will tell you that he was not half so bad as he was painted, and that he had many good traits of character to his credit ; so that bearing in mind his well known and generally admitted rascalities, his must have been a very complex individuality.



AUTHOR'S COLLECTION.



His career commenced in the late sixties, when he ran away with a barque from San Francisco, sailed her to Peru, sold the cargo, pocketed the proceeds, and then made for Macao. From that port he conveyed coolie labour to New South Wales; and when off Sydney, to enable him to get ahead of the authorities there to the extent of twenty-five dollars *per capita* tax, which he had received, as well as the passage money, in advance from the charterers, he hoisted signals of distress, in response to which a tug came alongside, when he persuaded the captain to take ashore his coolies on the pretence that the vessel was leaking badly, and that they were in a dangerous way. He refused the offer of the tug to tow him in, on the ground that it might lead to claims for salvage, and stated that he would have her worked into the harbor by the next day when he would settle for the head money. That was the last seen of Hayes in Sydney, for after the tug left, he again set all sail for the islands, and left the tug owners to settle with the authorities.

His next exploit was the stealing of a schooner at Hong-Kong. On the pretence of buying the vessel he was allowed by the owners to test her sailing capabilities. This he did so thoroughly that they never set eyes on her again. After being arrested at Apia, in Samoa, for his acts there and throughout the islands, he was tried and acquitted by the United States authorities for reasons known only to themselves.

Hayes then turned kidnapper; but was unsuccessful in this venture, being seized and jailed again at Apia, from which place he escaped with the aid of a boon companion, and equally as great a rascal, Captain Pease.

He then got into trouble at the Phillippine Islands, where he is reputed to have served some time as a convict, though others say that he got ahead of the authorities there to the extent of a large sum of money. He was next heard of at the Gilberts and the Marshall Islands, where he continued his career of crime, committing the most lawless acts; but he met his doom at the latter place. He quarrelled with his mate, and being of a most ungovernable temper, went below for his revolver, intending to use it as an argument. As such an argument was usually a most convincing one in the hands of Hayes, the mate had no alternative but to adopt an equally decisive one, which he did by bringing an iron belaying pin into contact with his opponent's head as it appeared above the cuddy, thereby putting an end to Captain Bully Hayes' trials and tribulations. He was a very much married man, his amours being sufficient to fill a volume.

“Black-birding” is now a thing of the past, the British authorities having instituted such regulations that the native is accorded every protection, not only as regards his remuneration and term of contract, but also in respect to what is more important to him, namely, his return home when such term has expired. Moreover, no vessel is allowed to take away a single recruit from any British Possession or Protectorate, until a license has been obtained from the British High Commissioner of the Pacific, and good and sufficient bonds have been entered into that such regulations will be strictly complied with.

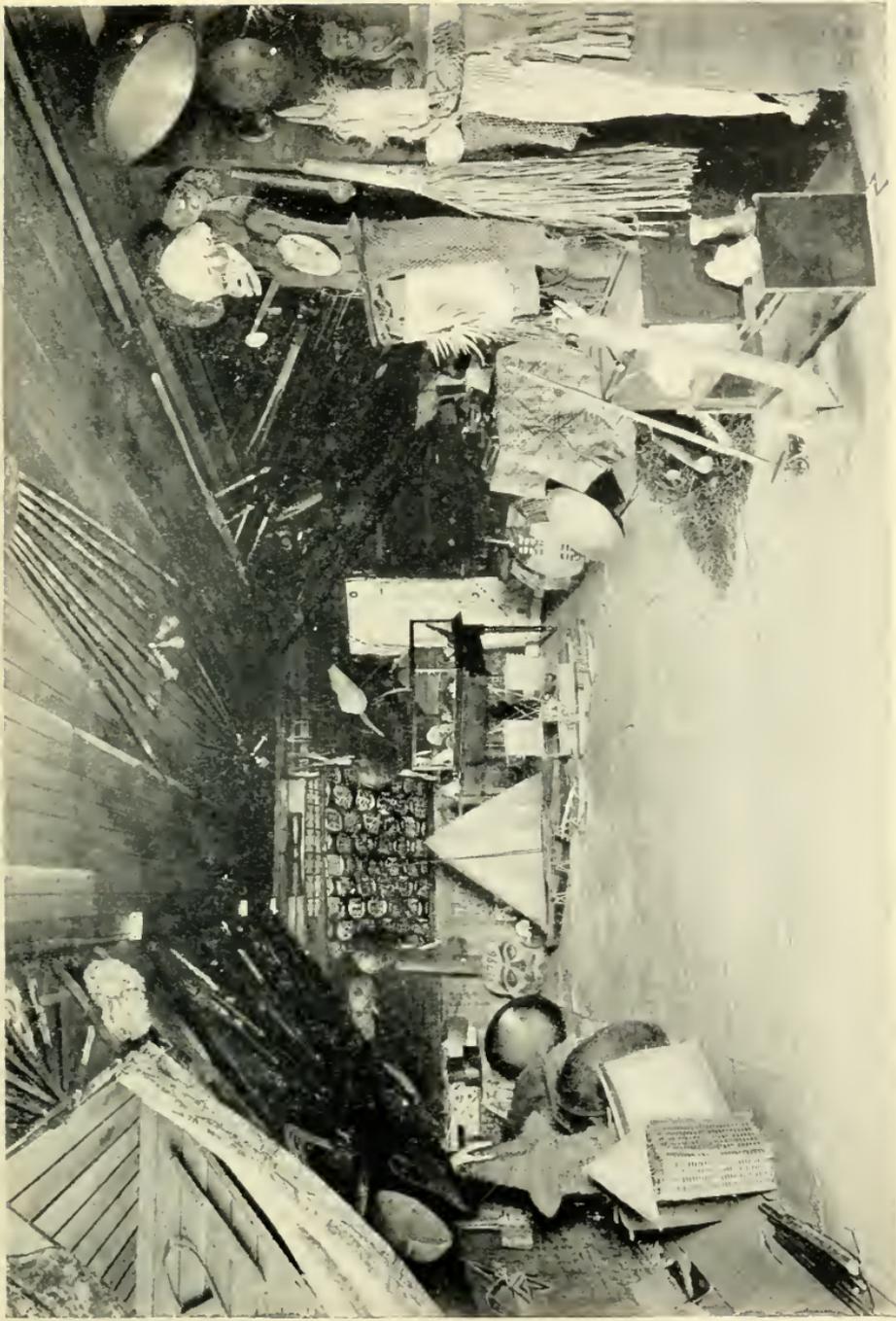
The Islanders at Tongareva, Manihiki, and Rakahanga exhibit some considerable skill in the

manufacture of mats, of beautiful models of their double canoes, made out of native wood, inlaid with pearl shell, also of bonito hooks from the latter material; all of which are valuable acquisitions to the curio collector, and will be practicably unobtainable in a few years, on account of the neglect of the rising generation to acquire an art which is now already confined to the old people.

## CHAPTER V

RAKAHANGA—NEARLY WRECKED—BECALMED—THE  
CORYPHENA—SNARING NODDIES—CHRISTMAS  
ISLAND—GIGANTIC TORTOISE—FANNING  
ISLAND—WASHINGTON ISLAND—FAUNA.

THE yacht stood "off and on" Rakahanga for several days, to enable Mrs. Greig to pay her respects on shore to the King (her brother), and to a circle of old friends ; also to obtain a companion for the return journey. This latter was secured in the person of a charming and attractive damsel, named Tana, of about seventeen years of age, the belle of the island, from whose demure looks and modest manner one would never have suspected her true character. She proved, on mature acquaintance, to be a most unmitigated flirt ; and was so free with her favors towards the different members of the crew, that it became an absolute necessity to confine her to the after part of the vessel, in order to preserve even a semblance of peace amongst her jealous admirers. Before she appeared on the scene, general amity and good feeling prevailed forward, but before a couple of days had passed from the time of leaving the island, this amity was changed to a most cordial and unconcealed animosity, thus affording corroboration of the sailors' well known contention,



AUTHOR'S COLLECTION.



that if harmony and quietness are to be the order of the day, the fair sex should be vigorously excluded from aboard ship.

On Rakahanga there are no resident Europeans. The solitary trader is a half-caste who obtains his stock of goods from a Tahitan schooner, which calls about once a year, taking in exchange the whole output of copra.

After a very pleasant stay, during which the King and principal Chiefs extended to the party the greatest hospitality, the yacht was signalled, and preparations were made to cross the turmoil of waters at the entrance to the lagoon. The first boat to leave, containing the Purser and Tana, was dangerously overloaded, being filled with the latter's numerous and devoted admirers, who could not be dissuaded from seeing her safely away. This circumstance, combined with the fact that the passengers badly hampered the paddlers, nearly led to a disaster. The canoe crossed the gulf, without mishap, but not having sufficient speed to reach the smooth waters beyond, before the next incoming swell commenced to break, she was struck by the curling crest of the wave, thrown into an almost perpendicular position, shipping a considerable amount of water, and at the same time being placed in imminent danger of being drawn back into the boiling cauldron, on the brink of which she hovered for quite an appreciable period. However, eventually, by herculean efforts on the part of the crew, she was kept out of the terrible vortex until the critical moment had passed, and then propelled onwards into safety, to the great relief of her crew, her passengers, and of their friends on shore.

It was an awe-inspiring sight, looking at her from the land, with the aid of glasses, when she was trembling upon the edge of the chasm ; and as for the Purser, he expressed emphatically, in language more lurid than elegant, his satisfaction with one experience of that nature.

In the vicinity of most of the South Sea Islands a dead calm usually prevails from sundown on throughout the night ; consequently, if there is no anchorage, such as at Rakahanga, it is of the greatest importance that a vessel eastwardly bound be well clear of the land before the wind fails ; otherwise she runs a great chance of being cast ashore by the current which invariably sets to the windward. The career of the " Laurel " was nearly brought to a close in that way. Upon leaving the island with a fine, fair, wind, she spurted along the west side of the land, and when clear of the northwest point, headed to the east, making an offing in that direction about five miles distant from shore, when at dusk the breeze completely died out. But no apprehension was felt for her safety, the land being considered amply distant. Such, however, proved not to be the case, for by ten o'clock the vessel was within a mile of the reef, and there were no signs of wind. So serious was the situation that the boats were at once lowered, and an attempt made, though really without avail, to tow her seaward. We were now convinced that, unless a breeze sprang up almost immediately, the cruise of the " Laurel " would inevitably come to an untimely end. To prepare for such a contingency, valises were packed with the most valuable effects, and the boats victualled with

the necessary provisions and water, it being our intention to leave her before she struck. At this interesting stage an incident occurred which, to an outsider, would have appeared somewhat humorous. The author, thinking that some green cocoanuts whose milk is very refreshing might be appreciated in the boats, ordered one of the Kanaka crew, who happened not to be conversant with English, to go below and throw up a few. He understood the first part of the command, but apparently not the latter, for up was pitched a pair of oars. This led to vigorous words, which, however, did not tend to help matters; for he simply became excited, with the result that up the hatch came an eruption of oars, rope, rowlocks—in fact, of everything he could lay his hands upon, with the exception of cocoanuts; his energy embracing language which will not bear repetition. Fortunately, at the last moment, when all hands were embarking in the boats, a slight puff of wind came off the land, sufficient in volume to prevent the vessel's shoreward drift. This puff was followed soon by a moderate breeze which quickly put her out of all danger. While she was in the grasp, and at the mercy of the current, the scene, viewed by an outsider, would doubtless have been weirdly picturesque. Imagine a beautiful, moonlight night, the face of the water calm and unruffled, but heaving with the long ocean swells; the thunderous, mighty roar of the rollers breaking upon the reef, and then, with strength expended, rippling up the coral strand on the shadows cast by the graceful cocoa palms, while, within a stone's throw of the shore, the vessel, unconscious of impending

danger drawn by an invisible and almighty power, was placidly drifting to her seemingly inevitable doom.

Christmas Island was not reached for a month after leaving Rakahanga, through the "Laurel" being becalmed for two weeks in the "Doldrums," south of the Equator, during the whole of which time the yacht did not progress more than twenty miles towards her destination; the dull monotony being only broken by frequent—and to them fatal—visits of the ubiquitous shark. Some of these measured as much as eighteen feet in length, and were, as a rule, promptly secured as soon as the hook, baited with a piece of pork or breakfast bacon, touched the water. Two or three a day sometimes fell victims to their infatuation for the latter article of diet; and in nearly every instance several small fish from three to four inches long were found adhering firmly to his sharkship by means of a flat, sucker-like disc on the top of their heads. Why, from instinct of self-preservation, these parasites did not allow themselves to become detached, when they found their host was being hoisted unceremoniously from his natural element, is unexplainable. What they subsist upon is another interesting problem.

A good oil was extracted from the sharks' livers, and the smaller ones were also appreciated by the crew as a change from canned salmon, notwithstanding the foul odour that emanates from the flesh of all varieties of the family.

Quite a number of noddies were also caught by Mrs. Greig and her companion Tana. These, though of an intensely disagreeable flavour to the European taste, upon being dressed and soaked for a few days





RICE FIELDS, HONOLULU.



NATURE HOUSE, HONOLULU.



AMONGST THE PINEAPPLES, HAWAIIAN ISLANDS.



SCENE IN HONOLULU.

[Facing page 53.]

in salt water, are evidently very palatable to the natives—indeed, are considered quite a delicacy by them. The mode of catching the noddies is somewhat ingenious, and considerable skill and practice are required before one's efforts are rewarded with any degree of success; so much so, in fact, that notwithstanding all their endeavours, not a bird was secured by any white member of the party. A small block of heavy wood attached to a long piece of light cord, and used after the fashion of a South American "bolas," is the simple contrivance employed for encompassing the undoing of the bird. The noddy is not only very foolish, but is also imbued with quite an inordinate sense of curiosity, apparently compelling it to take all kinds of risks to satisfy that failing. When, therefore, a flock of them was met with, they would at once hover over the poop of the yacht, only a few yards distant, peering with their great eyes intently at everything in view, emitting, at the same time, what might be taken for exclamations of surprise. The feat then was to throw the piece of wood, with the cord attached, in such a manner that the bird's neck would be encircled; when thus entangled it could be easily drawn down to the deck and despatched. This proceeding, while it appeared easy to perform, is in reality very difficult, necessitating a peculiar turn of the wrist, the knack of which is not readily attained. As the noddy is plentiful about the uninhabited atolls through which the "Laurel" cruised, a supply of this kind of "ocean poultry" was usually on hand for the benefit of the crew.

Several fine specimens of the beautiful, but very

wary, coryphæna were also caught on the few occasions when the yacht moved through the water during this long period of terrible calm. The principal food of the coryphæna, as well as of the albacore and bonito (both the latter being a species of horse mackerel) consists of flying fish. Artificial minnows and trolling spoons of almost every description and shape were consequently purchased before starting on the cruise, with the idea that they would be much more deadly amongst the supposedly unsophisticated finny population of the Tropical Seas, than the primitive ones in use by the Islanders. However, whether it was because the fish in question did not appreciate civilized methods, or for some other reason, no luck was experienced with the former, and not a single coryphæna, or in fact any other kind of fish, was caught, except with the conventional South Sea pearl shell hook, which is designed to imitate a flying fish, and is made to skip over the crests of the waves by the angler, who, to effect his purpose, stations himself at the extreme end of the jib-boom ; a rather precarious position, especially when a bonito is landed, for the reason that it has a disagreeable, in fact dangerous, habit of shaking itself with such violent tremors, that the captor is somewhat liable to lose his balance ; in which event he would be precipitated from his perch into the waters below.

The coryphæna is, without exception, the swiftest of the denizens of the ocean, being able to keep up with, and to follow beneath the surface, the somewhat tortuous flight of the flying fish, thereby securing its prey as soon as the latter is compelled to resume its

natural element. In most books of travel, and amongst sailors generally, the coryphæna almost invariably goes by the name of dolphin. How such a misnomer has arisen it is difficult to understand, especially when we consider that the former is a fish, while the latter is distinctly a mammal of the genus cetaceous.

Schools of porpoises, numbering thousands, also occasionally paid the schooner a visit; gamboling round the vessel and chasing each other like a crowd of children playing at tag. In two instances one was harpooned, when the others immediately took their departure. When skinned and dressed they look exactly like a hog; but though the meat is very strong and fishy, the crew appeared to enjoy it. The cook did his best to make up out of the liver and heart, a palatable dish for those aft, but his effort proved a dismal failure, though the purser afforded the others considerable amusement by his heroic attempts to pretend that he was enjoying the "ragout,"—merely, it was surmised, for the purpose of being able to say on his return from the cruise, that he had partaken of and appreciated "sea pig's" flesh.

Christmas Island is one of the largest coral atolls, with a circumference of some forty-five miles. The highest part does not rise more than four feet above sea level, and the island is not visible from a vessel's deck for more than five or six miles; in fact the haze from the surf breaking upon the reef is often seen before the land comes into view. On the east side is an extensive indentation known as the "Dangerous Bight," into which a strong current sets. This, combined with the prevailing westerly wind, makes it

almost impossible for a vessel to beat out, if she happens to drift into the bay at night. Many ships have met their doom in the treacherous waters of this bay, the wrecks being accompanied by great loss of life, owing to the fact that there have never been any inhabitants at that end of the island to assist the crews in reaching the shore ; and without such aid it is almost a physical impossibility for even the strongest swimmer to battle successfully with the fearful surf that breaks continually upon the coral reef. The author received from Mr. Bensley, the Resident Manager of the Pacific Islands Company, an old quadrant that he had picked up shortly after his arrival here ; and he believed it was all that remained of some unfortunate craft which had come to an untimely end in this dangerous bay.

The island encloses a large lagoon, the resort of countless numbers of sea birds ; but, through being situate in a comparatively dry belt, it is almost barren, with the exception of the south-west portion, where for the last twenty years, the company have been planting cocoanuts, though with such indifferent success, that unless pearlshell is found to exist in paying quantities, they propose abandoning the island to the myriads of sea birds of all kinds that make it their home, and to the last survivor of a race of gigantic land tortoises, which is supposed to exist on the eastern portion of the atoll ; his track—so it is alleged—having been seen as recently as five years ago. Mr. Bensley stated that there is a standing offer from the Company of one hundred pounds to anyone who will deliver it alive or dead. This might seem, on the face of it, an easy matter to accomplish ; but the difficulties

of such a hunt will be appreciated when we consider that all necessaries, such as water and provisions, would require to be transported, perhaps for miles, over a snow-white coral strand, reflecting the fierce rays of a tropic sun, and without a vestige of vegetation that would afford shelter. The Messrs. James and David Greig, who had been landed on the island by the Company's steamer a couple of months before the "Laurel's" arrival, and who were waiting for her to take them to Fanning Island, had essayed the task, but gave it up after a two days' tramp, on account of the impossibility of securing water, after their stock had become exhausted.

One day being quite sufficient time in which to see everything of interest on the island, the anchor was weighed, and course set for Fanning on the 12th of June; and after a thirty-six hours' run before a good fair wind, the "Laurel" was again snugly moored alongside Messrs. Greig's wharf inside the lagoon, where the whole population was assembled to extend a hearty welcome to the returned wanderers. The rest of the party, who had been left behind, were found well, but very despondent over the long delayed arrival—the trip having been prolonged from three weeks, as originally intended, to almost two months.

After beaching the vessel, and cleaning and painting her bottom, sail was set, on the 28th of June, for Washington Island, sixty-five miles to the north-west. While she was beating out seaward, the Greig family, sitting upon the shore at the entrance to the lagoon, bade the party adieu by singing the beautiful, though somewhat sad, Samoan Farewell

Song, known wherever the Polynesian race is found on the isles of the Pacific. Its chorus runs as follows :

Good - bye my fel - i - ni O lea o - u te - a, ae  
fo - la - n le - vaa O lá - lu pu - le ame - le - te nei ga - lo mei Ap - ia si  
O ta - e - lee - le, ae ma - na - lu - a mai pa lea Aus - pa - se - se.

Washington Island, one of the prettiest and most fertile of all coral atolls, is of an almost circular shape, about ten miles in circumference, and is covered with a dense tropical vegetation, exhibiting the most luxuriant growth, and having, in place of the usual salt lagoon with an outlet to the sea, a beautiful fresh water lake, than which, with its background of palms, no prettier scene could be imagined. It is quite unique ; there being no other coral atoll in the South Pacific similar in this respect. The British flag was hoisted on the island in 1889—in fact, it seems that every island and group in the South Pacific that had not previously been annexed by Great Britain, was brought into the Empire at about that time. The annexation was certainly to the advantage of the native populations, and gave them a government administered in their interests, instead of the absolute and autocratic rule of Chiefs and Missionaries combined. The new system did away completely with the internicine strife that heretofore had been the normal state of affairs.

The anchorage at this island is very precarious,

being confined to a sandbar running out for about a mile from the north-east corner, and exposed—no matter from what direction the wind is blowing—to the full force of the huge ocean swells. A sailing craft has to be prepared at all times to “up anchor” and bear away, in the event of the trade wind freshening to anything above the normal. Even in fine weather there is no comfort in life on board, on account of the everlasting pitching, and other fantastic motions, incidental to a vessel being moored in such a position, with nothing in the way of sails set to steady her. While lying thus the “Laurel”—notwithstanding that she was a particularly stiff little craft—repeatedly rolled her bulwarks clean under, thus rendering the transfer of anyone from her deck to a boat alongside a most delicate matter, requiring an elaborate acrobatic performance on the part of the person immediately interested.

The landing is also very uncertain, and at times dangerous; so much so that, during bad weather, and for some time afterwards, communication with the island is absolutely out of the question; while, even when conditions are favorable, a whale-boat is required to surmount the surf, since an ordinary ship's cutter would, almost certainly, be swamped in the giant rollers that sweep and break upon the unprotected shore.

The island is owned and worked by the Messrs. Greig, of Fanning, for copra, of which it produces some four hundred tons annually. It is in charge of Captain Anderson, who, with his wife, gave a very cordial reception to the party, and placed their house at our

disposal, thereby making the visit an extremely pleasant one. Over two hundred Gilbert Island natives, men and women, are employed under contract for three years. The engagement of these people is under the strict supervision of the British authorities of Fiji. Only a certain number are allowed to be taken from each island, and these, whether agreeable or not, have to be returned to their homes at the expiration of their contract period, when, if they desire to do so, they can re-engage for a further term. These regulations, enforced by a Deputy Commissioner, stationed at the Gilbert Group, have completely done away with the inhuman system of "Black-birding" formerly so much in vogue through Polynesia, which, as explained in a previous chapter, amounted, in effect, to the sale of the natives into slavery by the Chiefs, who benefited to the extent of the wages paid by the planters. Moreover, though the employer always agreed to return his labourers to their respective island homes, he usually failed to do so, urging the plea that they wished to remain where they were. No such excuse, however, is now listened to, and a breach of the contract in that respect meets with a heavy penalty.

The fauna of Washington Island, like all the coral atolls, is limited to a very few species. There is the ubiquitous rat, and a tiny lizard, which latter frequents the dwelling houses, living upon spiders, flies, and vermin. There are also land birds of the same species as those found on Fanning Island; namely a beautiful paraquette, and small grey ant eater. The sea birds are innumerable, as are also two different kinds of land crabs; while the surrounding waters are simply



AN ISLAND BELLE IN FULL DRESS.

[Facing page 60.]



swarming with fish of all sizes and colors, the most interesting of which is the castor oil fish, about the size of a Sockeye salmon. It is very rarely caught, however, on account of its habitat being at least a hundred fathoms deep. The natives also catch a great many of a species of conger eel, in a most ingeniously constructed wicker-work trap, a specimen of which they are very loth to part with, for the reason that the labour involved in constructing it is very considerable. However, with Captain Anderson's assistance, one was procured, as well as a model of the native dwelling.

On the 2nd July anchor was weighed, and the "Laurel" headed for Butaritari, in the Gilberts, eighteen hundred miles distant. We expected to reach our destination in about twenty days; but on account of many trials and tribulations, that will be related in the next chapter, the group was not sighted for seven weeks.

## CHAPTER VI

### VOYAGE TO GILBERT ISLANDS—DRIFTING—BAKER ISLAND—A RESCUE—ARRIVE AT NUKUNAU.

THE unanimous opinion of the "Laurel"-Argonauts upon reaching Nonouti, one of the Gilberts, was, that a twenty-five hundred mile voyage along the Equator on the Pacific is an experience not likely to be forgotten ; and not to be repeated except under necessity.

Upon leaving Washington Island it was decided to make Taratari—the most northerly atoll of that group, distant about eighteen hundred miles, in an almost due westerly direction—the next port of call upon the programme. By the advice of Captain Anderson, who had made several voyages for labor from Fanning to the Gilberts, and whose opinions coincided with suggestions laid down in the Book of Sailing Directions, Lloyd's Calendar, and the Chart of the Pacific—the "Laurel" was headed for south of the Equator, where easterly winds usually prevail. By following this course, it was reasonably expected that, with the aid of the Equatorial current running to the westward, the voyage would be accomplished in from two to three weeks. But fate willed otherwise ; in fact it was predestined that the "Laurel" should not, during this cruise, float upon the placid waters of the Taratari lagoon.

At the outset, and until the 180th degree of longitude was passed, there occurred nothing in particular to complain about as regards wind and current ; though the former was unduly light and the latter almost non-existent. But, upon recrossing the line, and when within 170 miles of our destination, the light easterly wind, contrary to all experiences of every authority upon the navigation of these waters, failed, and was replaced by a baffling westerly one. As if this were not disheartening enough, a one and a half to two mile current was encountered, in consequence of which a drift backwards, averaging thirty miles in the twenty-four hours, became the order of the day ; until the vicinity of Baker Island was reached, about 700 miles to the eastward of Taratari, which had been passed a month previously on the journey westward. This had such discouraging effect upon all hands that the idea of ever reaching Taratari was abandoned, and it was decided, instead, to sail back south of the line, and then to head for Nanouti, one of the southerly islands of the group, the chances of reaching which were certainly more favourable, on account of it being situate below the Equator.

Here, however, for a second time, the " Laurel " came nearly to an untimely end. On the morning of the third of August, the abandoned and roofless guano buildings of the Pacific Island Company, on Baker Island, appeared to view on the horizon. The wind having died completely away, the vessel became unmanageable, and was carried by the current landwards to within half a mile of the reef ; with the result that we had to reconcile ourselves to

the dismal prospect of spending an indefinite time as castaways upon that treeless, and almost verdureless, desolation known as Baker's Island. Fortunately, however, an ocean eddy caught the vessel and to the infinite relief of all on board, away she drifted just clear of the breakers. Being shipwrecked under any circumstances is always bad enough, but nothing could be more dreadful than to be stranded upon an uninhabited guano island, home of the booby-boatswain and frigate bird, hundreds of miles away from any other land, completely out of the track of all vessels, without trees of any description sufficient to shelter one from the fierce perpendicular rays of a tropic sun, and where the only moisture comes from the scant and uncertain showers that barely keep alive the tufts of hummocky grass, the sole vegetation of this bare, bleak, and lonely spit of sand.

When drifting past this island an enormous specimen of the "stingere," or giant ray, leaped completely out of the water at a distance of a few yards from the vessel, making, on its return to its native element, a resounding splash that could have been heard a mile distant. Being so close, a good view was obtained of this interesting fish, which, with its dark coloured wing-shaped fins, measuring at least ten feet from tip to tip, looked more like a huge bat than a denizen of the ocean.

During the next few days, and down to three degrees south of the Equator, considerable drift wood was encountered, principally in the shape of trees with large roots, which standing high out of the water, very much resembled distant ships. On the afternoon





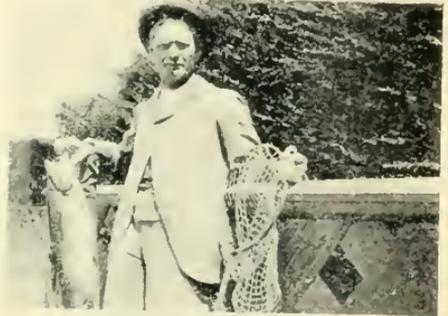
HAWAIIAN SCENERY.



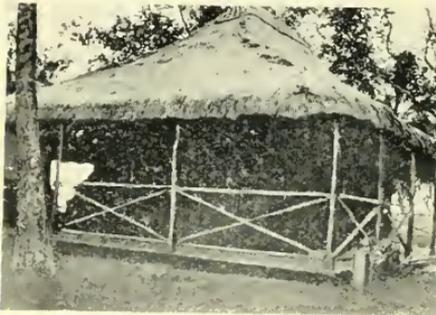
NATIVE HOUSE.



NATIVE CHILDREN.



AN ALNA, FANNING ISLANDS.



NATIVE HOUSE, FANNING ISLAND.



THE AUTHOR AT NONOUTI.



GROUP OF NATIVES.



FISHING IN LAGOON.

of the 6th of August, what appeared to be one of these hove in sight on the western horizon, and excited little comment. The author, however, while examining it through the glasses, imagined he could make out the boom of a sail, and hazarded the opinion that it might be a boat. This being so very improbable, the idea was treated with scepticism by the Captain; but by a continual observation of the object, he was finally forced to acknowledge the correctness of the view advanced. The object soon proved to be a boat that was doing her utmost to overhaul the "Laurel." Upon it being realized that she could not succeed, the latter was at once "hove to," enabling the stranger to come alongside before dark. She turned out to be owned by a trader of Nanouti, who, as a sequel to a prolonged carouse, had left his island two weeks previously, accompanied by a native Missionary and his boat boy to go to the neighbouring isle of Tapitouea; with apparently no object, and for what reason he was unable to explain. Upon leaving the lagoon after giving the natives a course to steer, he had fallen asleep, and a calm ensuing when he came to his senses next morning no land was to be seen; nor had he, or either of the natives, the remotest conception as to the direction in which they had drifted. Thinking he must have been carried to the west of the islands, on the presumption that the usual westerly current was an existing factor, and being unaware that this current had been replaced by the strong easterly one of which the "Laurel" was so painfully cognisant, he at once commenced to beat out into that immense waste of waters terminating only at the

American continent, with no land intervening save a few widely scattered, uninhabited, bare islets, the homes and the breeding places of countless sea birds, that roam unmolested over this vast and lonely portion of the Pacific Ocean. It was, therefore, not to be wondered at that, upon coming on board, he should express surprise at not having reached one of the Gilberts after sailing for fourteen days in what he supposed was their direction. His amazement—in fact his scarcely concealed incredulity—may be imagined, but not described, when he was informed that Nanouti was just about seven hundred miles distant to the westward, and that the course he was steering would eventually have brought his boat to the American continent, provided he and his crew, could have held out so long. This was not possible, for their stock of provisions had been reduced to three cocoanuts; all that were left of twenty-seven, the number they had upon leaving.

After debating with the trader what should be done, it was resolved to accede to his request that, as the "Laurel" was bound for Nonouti, his objective point, he, his native companions, and his boat should be taken on board. All the unfortunates were apparently filled with gratitude; as well they might be, considering that the trader had been in a state of complete collapse for the previous twenty-four hours, while one of the natives contemplated suicide. In what way, however, he showed his appreciation of the service rendered to him, will appear later.

The chief object of the cruise of the "Laurel" being to study the habits and customs of the different

groups of natives visited, and to collect relics of their former savage state, besides curios, it was deemed advisable, on the advice of the trader, to deflect from the straight course to Nanouti, and call at Nukunau, an outlying island very seldom visited by either men-of-war or trading vessels, on account of there being no lagoon, and consequently no anchorage, except when the wind is from the eastward ; and even in that event a rather precarious one.

He was of the opinion if there was any island in the group where a suit of armour, such as was used by the natives in their old fighting days, could be obtained, it would be at Nukunau, where also shark-teeth spears might be secured. It was, therefore, with feelings of pleasure indescribable that, on the eighteenth of the month, the cry of "land ahead" was received, and the green foliage of the dense growth of cocoanut and pandamus palms became visible to the naked eye. That afternoon the anchor was dropped opposite Trader Turner's house, and the voyage from Washington at last consummated—a voyage which, it had been sanguinely expected, would not have taken more than two weeks, but had instead occupied as many months.

## CHAPTER VII

### NUKUNAU—GILBERT ISLAND ARMOUR—A TRADER'S TRIALS—MISSIONARY TROUBLES.

UPON landing at Nukunau a hearty welcome was extended to us by Mr. Turner and his wife, who were more than pleasantly surprised to meet visitors from the outside world, especially as a long time had elapsed since the last trading vessel had called. They were found to be somewhat short of staple provisions, and, as the "Laurel" had a surplus, their requirements were at once supplied. In return Mr. Turner gave a full suit of armour, several shark teeth spears—one a very fine old specimen, sixteen feet long—three model outrigger canoes beautifully made, and an assortment of mats and necklaces, all of which he had collected and was intending to ship to a friend at Sydney.

The armour, besides being quite a work of art, is particularly valuable as an interesting relic of the days gone by, when these islanders were notorious for their savagery and fighting proclivities. Each village kept a suit of this armour for its favourite champion, who went forth, from time to time, to meet, and contend for supremacy with, the most formidable challenger from the neighboring village community.





THE MAID OF THE VILLAGE AND THE AUTHOR'S DAUGHTER.

[Facing page 69.]

The armour, therefore, is now a revered and renowned relic. It is beautifully made out of very finely woven coir. It covers the whole body, and has a back piece of double thickness high enough to protect the head from club blows, in the event of the combatant falling to the ground face downwards, while as a further protection to the chest, there is a breast-plate of stingere skin. The whole constitutes a defensive suit effective even, so it is claimed, against a bullet fired from the old muzzle-loading, smooth-bore rifle.

A specimen of the old native adze made from the giant clam shell was also secured here. This was an instrument used by the islanders before intercourse with Europeans enabled them to discard their primitive tools and substitute iron ones. The other trader on the island also presented an interesting piece of coral rock, quite round, and of the size of a large cannon ball. Its peculiarity consisted in the fact that it would float in water with sufficient buoyancy to leave about one third of its bulk unsubmerged. It is somewhat difficult to comprehend this apparent exception to the law of gravity.

An enjoyable evening was spent listening to the host's narration of his various experiences amongst the South Sea Islands, extending over half a life time, and covering a period when the traders' vocation was by no means the peaceful one it is at present. On one island in the New Hebrides, where he spent four years, the natives, during the latter part of his stay, concluded that they knew more about the proper way to conduct his business than he did himself—a characteristic, by the bye, that is not altogether

unknown in more civilized communities,—and acting in accordance with that supposition they undertook to purchase his goods at such prices as they considered right and just. This proceeding resulted in a state of siege, during which he and his native wife—a Gilbert Islander rescued by him in mid-ocean, the sole survivor of a party that had drifted away from Nukunau in a canoe—kept watch and ward with loaded rifles, for over three months, behind hastily constructed barricades, until a warship appeared on the scene. Then the natives were taught a salutary lesson upon the advisability of applying their surplus energies in the future to the exploitation of business enterprises in which the white man was not interested; while Mr. Turner, with his wife and goods, were taken off, the island and landed at Nukunau, completely cured of any desire to make large profits out of trading with the New Hebrides aborigines.

Next day a visit was paid to Father Quorier, the Catholic Missionary, who gave a very interesting account of the establishment of the station, also of the difficulties, trials, and tribulations in connection therewith, especially as regards an incident which at the time caused considerable comment in the Australian and English Catholic press. It appears—according to the Father—that, in consequence of an application received from a number of returned native Catholics who had renounced Paganism while working on the Samoan plantations, a Priest and two Sisters, accompanied by the Missionary Bishop, were landed on the island. For some days they were prevented from leaving the beach by the Protestant majority,

that then existed, and during this time they experienced the hardships incidental to being exposed to a tropical sun, and the attacks of the flies and mosquitoes that infest these islands. This reception and treatment were tacitly encouraged by the Kauberas (elected representatives) and native magistrates ; but eventually the Missionary party were permitted to take refuge in the house of one of their adherents, though they were forbidden to hold services of any kind. A strongly worded complaint, was laid by the party before the Government Agent, and a demand was made for protection in the free exercise of their religion ; but the Agent, for a time, refused to interfere. This action, or non-action, was upheld by the Commissioner of the group ; but subsequently, after the complainants had been subjected to considerable persecution, the Protestant majority was made to realize that as all religions were free and equal under the British flag, no secret or overt act of violence against their fellow Christians would be tolerated by the Government.

This was the Father's story ; and he commented very bitterly upon the course pursued by Mr. Campbell, the Commissioner, contending that it was altogether contrary to British law to allow, and virtually to encourage, any religious body to interfere with another while in the prosecution of an undeniable legal right. On the face of it, the Priest's arguments appeared to be sound.

But this proved to be another case exemplifying the wisdom of caution before coming to a conclusion upon any disputed case, of which only one side has been heard. Upon reaching Tarawa, the matter

was mentioned to the Deputy Commissioner, who furnished some additional facts which constrained an unprejudiced mind to conclude that Mr. Campbell, under the circumstances, acted in the best interests of both parties. At the time the trouble occurred, a very bitter feeling—similar to that existing between the Orangemen and Catholics in the North of Ireland—existed between the Protestants and Catholics in this island. However, both the Protestant and Catholic Missions had been vying with one another for some time previously in an endeavour to undermine the authority of the Government with the natives, by continually insisting upon the supremacy of the Church over the State. To such an extent had this conduct proceeded that the Father in charge of the chief station at Nonouti had actually hoisted the Papal flag over the British ensign; and besides that, he had, on another occasion, invaded a Maneapa while court was being held, and upon some frivolous pretext, tried to persuade a number of his followers who accompanied him, to flog the native Magistrate, who was an appointee of the Crown. In consequence of this state of affairs Mr. Campbell felt, and rightly so, that it would somewhat impair his authority, if he attempted to maintain the Catholics at this particular juncture in their otherwise just demands, and that serious riots would be precipitated, resulting, possibly, in much bloodshed and destruction of property. Instead, therefore, of acting thus indiscreetly, he waited until the authority of the Government could not be gainsaid, and then brought the Protestant majority very quickly to their senses.

In connection with the Catholic Mission there is a well-equipped hospital, free to all, for the treatment of native diseases, which consist principally of hereditary syphilis, and a loathsome skin disease known as "Tokelau ringworm," supposed to be confined to these islands. Whatever part of the body this latter disease attacks, the flesh thereon is completely eaten away without apparently affecting the vital organs, so that a patient may exist for years, gradually tending to emaciation, and becoming in the end a living skeleton. The worst case seen was that of a woman of mature age. She was simply horrible to look upon, while the effluvia from the corrupt sores were sickening even at a distance of several yards. When she spoke, the words sounded as if they were coming out of a dead human skull. The natives claim that their own doctors can cure the disease, if taken in time, by cutting away superficially the affected parts, after which the thread-like roots remaining are drawn out with a kind of bent-toothed comb. Leprosy has also obtained a foothold; but, by the strict system of segregation in vogue, it is hoped this dread disease will eventually be stamped out. The Father and Sisters seem to be very energetic and zealous in making converts, claiming, as a result of their efforts that, out of a population of 1,700, two-thirds are adherents of their Church; but they do not take a very sanguine view of the depth of sincerity of their converts' professions, being of the opinion that a couple of generations at least must pass away before they can superimpose the Christian character upon the Christian profession. This subject will be

referred to more fully when Missions in general are discussed in another chapter.

After a very pleasant stay of two days at Nukunau, the anchor being weighed, the "Laurel" again resumed her wanderings, the next island headed for being Nanouti, about one hundred and twenty miles distant.

## CHAPTER VIII

ARRIVE NANOUTI—AH LING—PIETRO'S ESCAPADES—  
EXCITEMENT OVER THE PHONOGRAPH—TROUBLE  
WITH CAPTAIN—TARAWA—THE EX-KING.

AFTER a thirty-six hours' sail, passing en route the islands of Peru and Taputeuea, Nanouti was reached ; but it being too late in the day to risk navigating the intricacies of the passage to the lagoon, anchor was dropped outside the reef opposite to the residence of Ah Ling, the representative of On Chong & Co., a large and influential Sidney firm, who have traders on all the islands of the group. Ah Ling at once came on board, ostensibly to learn who the visitors were, but primarily with the object of purchasing any provisions that could be spared—the island traders being in a like position with regard to staple food as were those at Nukunau. He remained all night ; and next morning, upon hearing that we contemplated bringing the vessel inside the lagoon for the purpose of cleaning and painting her ; also that the sails and boat had to be overhauled—work which the Captain estimated would entail about two weeks' labour—he extended a very cordial invitation to the party to spend a few days with him on shore, an invitation which was gladly accepted, as everyone was eager to get away from the ship for a time. For three days Ah Ling's hospitality was enjoyed, and he then offered

the use of his house until the vessel should leave the island; but, as trader Wilson's place had previously been secured, the offer was regretfully, and as it turned out later, unfortunately, declined. Upon the departure of the "Laurel" from Nanouti, the unanimous opinion of the party was that Ah Ling was—to use a Canadianism—one of the "whitest" men there; and a soft spot will always exist in the hearts of the different members of the party for the considerate and hospitable Chinaman, who, without any hope of reward or recompense, extended so many acts of kindness, which were in striking contrast to the treatment received from the other traders, who were, to a great extent, accountable for the troubles and delays experienced during the latter portion of the party's sojourn upon this island.

The next three weeks were very pleasantly spent in fishing, shooting, visiting the different villages, and exploring the lagoon in the ingeniously constructed Gilbert Island outrigger canoes; while the evenings were devoted to entertaining the natives with the phonograph—a new and wonderful experience to them. From all over the island they came to hear the "Man in the Box," which was marvellous enough, but after securing and reproducing some native songs, sacred and secular, as well as dance music, their amazement and wonder were unbounded. An invocation to the moon, which was a portion of the rites used in celebrating that satellite's festival in heathen times, was obtained after much coaxing and difficulty. A young imp of darkness, Pietro, aged fourteen, a protégé of Trader Alex. MacArthur, who had learned



AH SING, PRINCIPAL TRADER,  
NONOUTI, GILBERT ISLAND.

*Facing Page 70.*



HAWAIIAN FISHING.



RATU EXPELL, SON OF THE GREAT  
TIHAKAMBAU.



it from one of the very old men, simply because he was aware that the Missionaries were very much averse to such rites being handed down, was prevailed upon to chant the words into the receiver.

This Pietro, who feared neither God nor Devil, and who certainly did not stand in awe of any person, white man or otherwise, is the subject of many a story. For instance, on the last visit of a man-of-war, upon the Commanding Officer landing, he was at once adopted by Pietro, who thereupon became his bodyguard and guide, furnishing much information about the island, nine-tenths of it being concocted out of the lad's fertile imagination. During their wanderings he also supplied coconuts whenever the Captain felt in the least afflicted by thirst—which is pretty often in a tropic clime—receiving in payment thereof, as is usual, sticks of negro head tobacco; that being virtually South Sea currency. These payments were invariably appropriated by the young hopeful, on the pretext that the land from which the nuts were obtained was in that species of ownership or family tenure, expressed by the words, “he b'long me father.” Afterwards, the Captain, meeting MacArthur, congratulated him upon having such an intelligent and energetic boy, remarking, by the way, that his father must be a very influential native through being the proprietor of so much land; and then he detailed his previous day's experiences. “Land be hanged,” replied Mac, “the old man does not own an inch of land, nor a single coconut tree on the island. Every nut Pietro supplied you with was stolen, and you were, therefore, a receiver of stolen property.”

It is needless to state that—much to Pietro's chagrin and disgust—the Captain, during the remainder of his stay, took good care the rightful owner of the property from which any young nuts were appropriated, received the recompense for them. Another incident in Pietro's career is worth recording. About a year previously, he had startled MacArthur by informing him one day that he purposed becoming a Catholic. To use his own words, "Protestant no good—Missionary he no smoke—he no give tabac." In accordance with this decision Pietro made application, was in due course received into the Catholic fold, and eventually went to confession. While avowing all his numberless peccadilloes, he noticed some sticks of tobacco partly protruding from the pocket of the Father Confessor's Soutane. This being a temptation altogether too strong for the penitent to resist, the sticks were without any misgivings promptly appropriated, while the lad was receiving absolution for his transgressions acknowledged up to date. Upon returning to MacArthur's, he narrated, with great glee, what had occurred, and then remarked, "Me now be Pagan." Verily, this boy, with talents of such a high order, if given greater scope would, in, the United States for instance, become either a successful politician, or a multi-millionaire.

In pursuance of a very pressing invitation from the head of the Catholic Mission, a phonographic entertainment was given at the Seminary, ostensibly to amuse the children there, though later the Priest's real reason became apparent. After regaling the assembly with band music and comic songs, the latter

of which caused intense excitement amongst the juvenile portion of the audience—most of whom were as guiltless of any kind of clothing as on the day they first saw the light—a rather pretty girl, who, in the Sisters' opinion, was considered to have the best voice in the school, eventually agreed, after a lot of trouble, to sing a native hymn into the instrument. Her fright of the phonograph, however, was so great that only through bribery, in the way of a few multi-coloured ribbons which the author fortunately had with him, could she be persuaded to approach near enough to the receiver of the machine for her words to be recorded.

How wondrously alike is the constitution of the feminine mind, whether civilized or barbaric, all the world over. Tobacco, the great luxury with the native, old and young, was first tried without avail; candies had no effect; money did not produce any fruitful results; but, when the gaudy ribbons were produced, she at once wavered, whereupon it was realized that victory had been achieved at the very moment when defeat appeared inevitable. Tartan pattern, being new to the island, was a temptation the girl could not resist, and completely outweighed her feelings of terror. But it was some time, even then, before a record could be secured, on account of the fact that she was apparently quite convinced, in her own mind, as were all the natives, that an invisible personage lay hidden in the box; consequently, when, after endless patience, and coaxing, she was prevailed upon to stand with her face close enough to the receiver as soon as she had commenced to sing, and the cylinder began to revolve, producing the usual "whirring" noise, she would at

once, spring away, as though struck, her face depicting consternation and evident dread lest the devil, or some equally diabolic character, filled with malevolent designs against her, were about to emerge from the mouth of the funnel. As such behaviour, however, only provoked unrestrained laughter on the part of the Priests and Sisters, she eventually realized that her fears were unfounded, and became sufficiently courageous to brave the supposed demon in the box long enough to enable her to finish a song.

But the most amusing feature of the performance was afforded by the reproduction of the song in her own unmistakable tones. No miracle could have created a greater sensation. The looks of awe, astonishment, wonder, and bewilderment that were expressed upon her intelligent countenance and those of the other children, constituted a perfect picture. Her companions, would, alternately, scan her, and then the phonograph very intently, in doubt as to whether she was still there, amongst them in the flesh, or had by some magical means been transformed, for the time being, into the inside of the machine ; which question, up to the time of leaving, was apparently undecided.

Upon the conclusion of the entertainment, the Head of the Mission, knowing that there was a spare instrument on board, suggested that one should be sold to him ; and though he was informed that neither of them was for sale, he became most insistent, and declared that he was prepared to pay anything within reason. The question was, therefore, naturally asked why it was deemed so important that the Mission should possess a phonograph. He then divulged the



SCENE AT NONOUTI—GILBERT ISLANDS.

[Facing page 80.]



real reasons which had actuated him in his request for the entertainment. It appeared that the Mission had been losing quite a number of its flock, which the rival sects were promptly absorbing. This backsliding was not due to any preference for the dogmas of the other societies, but was the result of a judicious and free distribution by them of tobacco, and other of this world's goods, amongst the unreliable natives. Consequently, when it was reported that a phonograph had appeared on the scene, the Priest at once realized that this was exactly the counter attraction needed to enable him to induce the return of the fickle ones to the true fold. It was consequently determined, if possible, to arrange for a public performance with the view to ultimately obtaining possession of the talking machine itself. After hearing this explanation, and feeling that there would be a terrible disappointment if the request to purchase was refused, the phonograph changed ownership, to the great delight of the Priests, as well as that of the Sisters, and at such a price as made them more than satisfied. Before the "Laurel" left, they had recovered all their lapsed converts, and had, moreover, made a considerable inroad into their antagonists' ranks, so that the investment proved an eminently profitable one to them from a revivalistic standpoint.

Missionaries, during their career, have used many and divers means to effect conversions; but this is probably the first instance in which a phonograph became a Propagandist of the Faith.

Three weeks had elapsed since arriving at the island; and the bad season in these latitudes was

approaching. As there were no signs of preparation for an early departure of the "Laurel," the Captain was interviewed as to when the work he considered requisite, would be finished. His reply was of a very unsatisfactory and non-committal character; so much so that after investigation, the only conclusion that could be arrived at was that he and two local traders—one of whom was the man whose life we had saved—purposed keeping the vessel at the island for an indefinite period. The enmity of the latter, notwithstanding the fact that the yacht had been the means of saving his life, and restoring him to his home, had been incurred through the intervention of some of the "Laurel's" party on behalf of his native wife. Such a feeling as gratitude did not, apparently, exist in his whole composition. The Captain's excuse was that the principal boat was in an unseaworthy state, but his real reason for delay was that he had contracted an acute attack of island fever, *i.e.*, he was enamoured of a South Sea life. His condition was accentuated by his having recently taken unto himself a wife—the celebration of the marriage ceremony being in accordance with native customs, namely, the presentation to the bride of a "holoko," and a few sticks of tobacco. As before stated, the trader, apparently out of spite, aided and abetted him to his utmost, in delaying as long as possible the departure of the vessel. The Captain, when remonstrated with, simply replied that if his actions did not suit he would be glad of a discharge as his time of engagement had expired. This, of course, could not be granted, owing to the impossibility of replacing him in such an out of the

way port, so that he was complete master of the situation, and had the "Laurel" at his mercy.

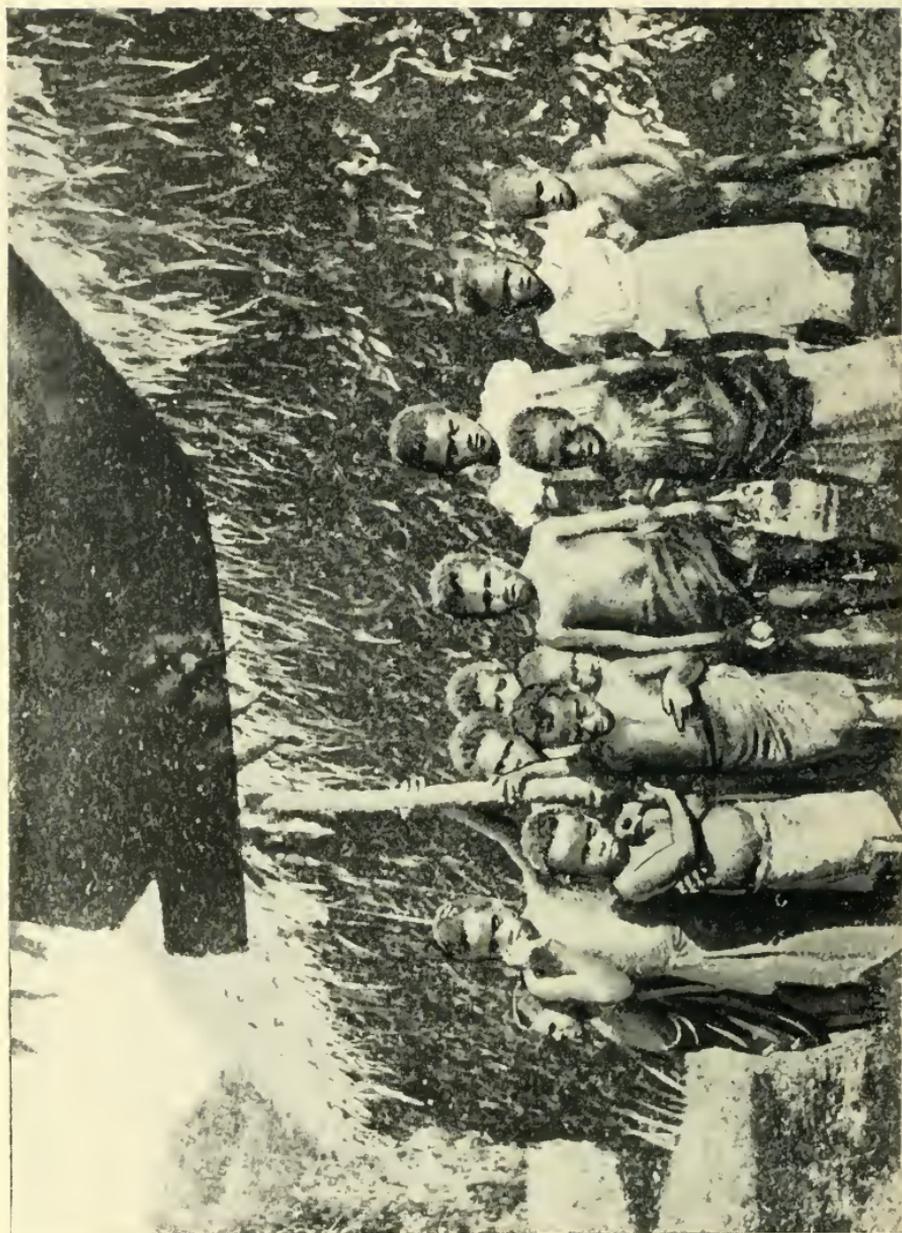
Just as the darkness is deepest just before the break of day, so, when gloom and despondency had settled upon the spirits of the party, On Chong & Co.'s steamer "Fernmount," glided into the lagoon, with Mr. Murdoch, Government Agent, on board. He was at once placed in possession of the facts of the case, and asked to intervene. At the same time, with the object of strengthening the hands of the Captain, the traders made it their business to draw the attention of Mr. Murdoch to the state of the ship's boats, resulting in the Captain being instructed not to leave port pending an investigation. The Agent was also informed that the vessel had been trading both at Nukunau and Nanouti, thereby rendering her liable to the imposition of a license fee of one hundred dollars. The idea, no doubt, was that, upon Mr. Murdoch demanding such fee, a protest would be made against the payment, on the grounds that the trading was only for curios. However, upon becoming better acquainted with the true position, Mr. Murdoch strongly advised our proceeding to Tarawa, the Government headquarters, where all disputes would be adjudicated upon, and justice dispensed by the Deputy Commissioner, and where the vessel would not be at the mercy of a clique for any necessary repairs to the boats. As regards the licenses, he was of the opinion that the Nukunau one would be refunded when Mr. Cogswell, the Deputy Commissioner, was made aware of the very limited extent of the trading at that island. In accordance, therefore, with this advice, Mr. Murdoch

was requested to associate himself with Captain Menmuir, of the " Fernmount," in a survey of the sails, and boats, so that a report could be handed to the Captain as to what was absolutely necessary to enable the ship to sail for Tarawa ; and how long it ought to take to perform the repairs. This resulted in a survey being at once entered upon, a report prepared, and a copy served upon the Captain next day, stating that unnecessary work upon the sails had been performed, also setting forth what still required to be done, and giving him a week to complete the work. On the seventh day from that date, to the evident chagrin of the defeated schemers, the " Laurel " was piloted out of Nanouti Lagoon on her way to Tarawa, just five weeks from the day she arrived, after having been detained, according to the unofficial opinion of Captain Menmuir, three weeks longer than necessity called for.

Tarawa, which was reached in a couple of days, lies just north of the Equator, and was chosen as the seat of the Protectorate Government chiefly on account of the inhabitants being the most turbulent in the group. It was, therefore, considered that they would more probably be overawed and kept in order if the principal officials of the Fijian Police Force were located in their midst. The Residency is beautifully situated at Bituti, the extreme southerly end of the island, and formerly the stronghold of the ex-King of Tarawa, a potentate who made himself notorious previous to annexation, and who is now not allowed to leave this portion of Tarawa without a special permission being granted by the Commissioner.

After hearing all the blood-thirsty stories told about





NATIVE CHILDREN.

him, considerable curiosity was evinced by the party to see what such a notorious character looked like ; and as he intimated to the authorities a desire to pay his respects to the visitors on board the yacht, an invitation to come and inspect her was forwarded through the proper channels. This he was pleased to accept ; and next day, to the astonishment of everyone on board, a most benevolent-looking native of fine physique, dressed in a European suit of duck, appeared over the gangway, accompanied by an interpreter, and was introduced as His Highness, the Ex-King. The usual presents having been exchanged—young cocoanuts for tobacco—His Majesty was taken down to the cabin, where he at once made himself at home, shewing a lively interest in everything new, but more especially in the phonograph which he would, no doubt, have confiscated a few years previously, when he was all-powerful, so much did he appear to appreciate it. It was very difficult to believe that this man, who looked for all the world like a semi-civilized native Missionary, was the self-same individual who had achieved a record in acts of cruelty amongst a race that was notorious for bloodthirstiness and savagery. A case like this afforded an object lesson of the wonderful changes and improvements effected in a few years throughout this group—changes due to the good government and wise administration of the Protectorate Officials.

As Bituti is the Gilbert and Ellice Islands' Siberia, to which all natives of both groups, who have been convicted of serious offences, are exiled ; a fine penitentiary has been built there, the walls being of

coral rock. Some twenty Fijian policemen, grand specimens of the Fijian race, look after the prisoners, who are kept steadily employed in repairing roads, and building a jetty or wharf running out into the lagoon. The Residency is a large frame structure, embowered amongst cocoanut and pandanus palms, and surrounded by artistically laid out gardens, in which may be found almost every kind of tropical shrub and flower. The lagoon is a very spacious one, with a good entrance, affording safe anchorage in calm water, close under the lee of the shore, to any moderate sized ship.

As soon as the vessel was brought to, opposite to the Residency, the Captain and author proceeded ashore, and were received in a very cordial manner by Mr. Cogswell, the Deputy Commissioner, and Mr. Murdoch, who had returned from Nanouti in the "Fernmount." The Deputy Commissioner, being apprised of the facts of the situation, very soon came to a decision. He refused to allow the Captain to be paid off unless he secured a competent substitute, on the grounds that otherwise the vessel might be delayed there for an indefinite period, in fact, until a warship called; and with reference to the boat, he advised, in the interests of time and economy, to purchase another, while he intimated that if a suitable one could not be procured, except at an exorbitant price, upon receipt of a statement to that effect, the Government would take into consideration the question of the advisability of furnishing one. We did not, however, find it necessary to avail ourselves of the good offices of the Government, for the reason that a trader solved

the difficulty by offering his boat at a fair price. It was accordingly purchased, thereby removing the only obstacle in the way of continuing the voyage. The Captain was thereupon ordered to proceed to sea without delay ; and preparations were made accordingly.

Fiji was the next objective to be steered for ; but, before leaving, the cost of the Nukunau trading license that had been wrongly exacted on the allegations of our friend, the rescued trader, was refunded, while a fine of twenty-five dollars was inflicted upon him for purchasing goods from an unlicensed vessel at Nanouti.

“ All is well that ends well ” ; but, nevertheless there is no reasonable doubt that if the “ Fernmount ” had not arrived at Nanouti with Government Agent Murdoch, on board, the “ Laurel ” would have been “ hung up ” there for weeks, and perhaps for months ; which emphasizes, in the strongest manner, the necessity for including in a yachting party, on a cruise of this kind, at least one competent navigator.

## CHAPTER IX

THE GILBERTS—DISCOVERY OF—WRECK OF THE  
CORSAIR—DESCRIPTION OF CORAL ATOLL—THE  
ISLANDERS—THEIR ORIGIN—CHARACTERISTICS—  
BIRDS—CANOES—VOYAGES—PREHISTORIC  
RACES—EVIDENCES OF RUINS—  
COLOSSAL STATUARY.

THE Gilberts, extending from latitude  $2\frac{3}{4}$  degrees S., to  $3\frac{1}{2}$  degrees N., between longitude  $172\frac{1}{2}$  degrees E., and  $177\frac{1}{4}$  degrees E., and comprising 16 islands, were first visited by Europeans on the 2nd July, 1765, when Nukunau was sighted by Admiral Byron in command of the ships "Dolphin" and "Tamar," which had set sail from Plymouth in the previous year, on a voyage of discovery to the South Pacific. He called it Byron Island. Twenty-two years afterwards, in 1787, Captain Gilbert, of the "Charlotte," and Captain Marshall, of the "Scarborough," while on a voyage from Port Jackson to Canton for a cargo of tea, sighted Apamama, Aranuka, Kuria, and, later, Tarawa, to which they gave the collective name of "Gilbert Islands." Thenceforth they were, from time to time, called at by passing vessels engaged in the sperm whale fishing industry. In January, 1835, the Liverpool whaler, "Corsair," was wrecked on the Nautilus shoal

to the south of the island or Taputeuea. The dangers of navigating amongst these islands, until recently, are so well illustrated by a perusal of the remarkable adventures of the survivors of the "Corsair," that they deserve more than a passing notice, and no apology is needed for inserting here a full account of them.

"After calling at Nukunau on Christmas Day, 1834, the "Corsair" caught several whales among the islands, and on the evening of January 13th, 1835, land was reported from the mast-head bearing E.N.E. We stood towards it, and at 9 p.m. proceeded to "wear ship"; but before the ship got before the wind, she struck heavily and remained. The tide was falling, and the ship began to bump heavily. Fearing that the masts would go over the side, four boats were lowered with six men in each, with instructions to keep as near the ship as was possible. The fifth boat, with six of the crew, including the Captain, remained on board during the night, and cut away the masts. Before daylight the water was up to the lower deck-beams, and all hope of saving the ship was abandoned. The boats were hailed, but only three of them returned; the fourth, containing the Doctor and five men, was not seen again, and it was supposed that it had been beaten to pieces on the rocks. At daylight the four remaining boats, with twenty-four men, proceeded to a small sandy island on the reef, distant about four miles, from the mainland; the idea being to select a spot where they might build a small vessel to take them to some civilized place. The Captain's boat proceeded to the mainland, and was never heard of again, the crew being

probably massacred by the natives. The following day the natives in eighty or ninety canoes, attacked the boats on the sandy island. They were driven off with some loss, but Mr. Renny, the mate, was left by them for dead. His comrades carried them to the boats, and the three remaining returned to the ship. After a consultation, it was decided to build wash-streaks upon the boats, and endeavour to reach in them the island of Tinian, in the Ladrões, a voyage of over 2,000 miles. Forty gallons of water and 120 lbs. of bread were placed in each boat, and the wreck was then set on fire. Mr. Renny, suffering from three severe wounds in his head, a broken arm, and other injuries implored to be left to die on the wreck, but was taken into one of the boats. The three boats, containing eighteen men, then left the wreck, and steered a north-west course under the direction of the second mate, who, fortunately, had been able to save a quadrant. Until February 3rd the boats continued in company, but on this day Mr. Renny, who had by this time so far recovered as to be able to direct his own boat, was parted during the night from his companions. On the 4th they caught several flying-fish, and eagerly ate them raw. During the night the weather was so bad with a heavy sea, that they rigged and rode to a sea-anchor until the morning. The allowance of food was by this time reduced to half a biscuit and half a pint of water a day. By noon on February 10th Mr. Renny considered he had nearly run his distance; but the weather was so bad that they had again to have recourse to the sea-anchor, and in rounding to were struck by a sea and nearly swamped. The following

day at 3 p.m. they sighted the island of Sapan, one of the Ladrões, and at 11 p.m. landed on the island of Tinian, being the twenty-sixth day after leaving the wreck. The next day they left for the island of Rota, where, on arrival, they found two other boats. Mr. Renny afterwards proceeded to Guam, and obtained a passage to Sydney, whence he returned to England, where he published an account of his adventures; but, curiously enough, at the time he was not aware of the fate of the other boat, containing the doctor and five men, which disappeared during the night the ship was on the reef. This boat was furnished only with  $1\frac{1}{2}$  gallon of water and  $1\frac{1}{2}$  lb. of bread, most of which was consumed during the night. In the morning, being exhausted with rowing, they put the boat round and steered N.W., hoping to make Ocean Island. On the fourteenth day after leaving the ship, having in the meantime subsisted upon a few flying-fish, and met with rain near the Equator, they altered their course and steered north. The same day they cast lots, but next morning, having seen a small land bird settle upon the steering oar, they put off their intention of killing one another, and on the seventeenth day sighted land, and landed on the following day upon the island of Bonebay (Ascension), one of the Caroline Group."

The Gilbert Islands are of the ordinary coral character—a narrow strip of land, in most instances semi-circular, ranging from a few yards to a mile in width and raised about two to ten feet above high water level, with either a fringing reef projecting from the shore on both sides (a fair example of which is Nukunau), or with the reef running parallel with the land, but at some distance

to leeward. In this way are formed lagoons of considerable extent, as at Nanouti and Tarawa, with, in most cases, a steep passage through the reef affording good and safe harbors to vessels of moderate tonnage. This is in contrast with those islands which have no lagoon, and whose anchorage is very precarious and unsafe, and only available when the wind is from the eastward. A ship lying there must always be prepared to slip her anchor in case of the wind changing to the west; otherwise she would find herself on the rocks, there not being sufficient space for a vessel to swing between the outer edge of the anchorage and the ocean swells breaking upon the shallow portion of the reef.

On the eastward, or weather, side there is nothing to break the force of the giant billows which, having originated several thousand miles away, break with inconceivable force upon the coral strand almost at one's very feet. It is a most enthralling sight to stand on the seaward beach watching these long towering swells racing shorewards, as if to overwhelm the spectator; when, just as this catastrophe is apparently about to take place, foamy patches appear on their surface, and the next moment over they curl, breaking in churning masses, with a deafening roar, and tearing away fragments of rock with a force and fury that would inevitably, in time, result in the levelling of the whole island if it were not for the unceasing industry of the myriads of that wonderful little indefatigable worker, the coral polyp.

Islands like these, rising as they do only a few feet above sea level, would be uninhabitable if they were



AN ISLAND BELLE.

*Facing page 92.*



situated further south of the Equator, in the hurricane belt; for they undoubtedly would be devastated by the tidal waves that invariably accompany the cyclones' storms which occur during certain months in the year, in the South Pacific Ocean. In fact, the island of Nukunau was swept some years ago by what was probably an almost spent tidal wave, which caused considerable loss of life.

The higher levels of the land are covered with dense growth of cocoanut and pandamus palms, while upon the low-lying, tide-washed flats, there grows a short, scrubby kind of iron wood, which apparently does not object to being partly immersed in salt water during the greater portion of its existence. The wood of this tree is extremely hard, will scarcely float, and is valuable for fuel. These alternate stretches of high and low land, with their distinctive vegetation, give an island the appearance, at a distance, of a group of small atolls. No success has resulted from the many efforts made to introduce tropical fruits, such as the banana, orange, and pineapple, on account of the unfertility of the soil and the periodic droughts to which the group is subject. The only fruits obtainable are limited to those of the trees mentioned. The *Papia* (Mummey Apple) and a variety of bread fruit have been introduced, but they do not appear to thrive, though an inferior kind of taro, called by the natives "baraca," a species of *arum* (*Caladium Cordifolium*) grows luxuriantly in pits dug for that purpose, and constitutes the only indigenous eatable luxury that they possess. This plant has a bulbous root, averaging about the size of a pail, with enormous, arrow-headed

leaves from one to two feet in breadth, growing on the ends of stalks as much as six or seven feet in length. The root, when peeled, cut up, and boiled, is very palatable and nourishing, while, as a substitute for potatoes, it ranks next to the yam.

The inhabitants of these islands are usually classed by ethnologists as "Melanesian," *i.e.*, a mixture of Polynesian and Papuan; but, as the Papuan's chief characteristics—such as coal-black skin, woolly hair, and flat nose, broad at the nostrils—are not met with, even in a modified form, it is difficult to understand the reasons for placing the Gilbert Islander in the same class as, for instance, the Fijian, who is without doubt a mixture of Papuan and Polynesian. The Gilbert Islander's mental capacity is on a par with, and his traits of character, manners, and customs are very similar to, those of the Samoan and Tahitan; while his physical peculiarities differ from them only in so far as he is not of such robust build; in that respect showing lack of development easily accounted for by the disadvantages, principally as regards food and climatic influences, under which he has lived since his ancestors drifted to these islands, as compared with the favorable conditions enjoyed by his southern brethren. The difference in physique, moreover, is no greater than that between the Western Island crofter and the Norwegian, both practically descendants from the same stock; nor than that between the Dane and the Icelander, whose common forefather was the Norseman.

The author hazards the opinion that both the Gilbert Islander and the inhabitants of the Ellice Group are Polynesian, without any admixture of Melanesian

(black people) or Papuan (frizzled head) blood ; but with a slight blend of the Malay. This latter conjecture would account for the Islander's somewhat inferior physique ; and the theory is strengthened by the fact that there is no tradition that cannibalism ever prevailed in these islands, while it is well established that it was practiced, in a greater or less degree, by all tribes of Melanesian stock, or of Papuan blood. Moreover, the Polynesian is differentiated from the Papuan in so far as the different groups comprising the former race speak closely allied languages ; have long, straight hair, are totally unacquainted with the art of manufacturing pottery, and have never used the bow in warfare. On the other hand, the Papuan is known by his frizzly head, while the bow and arrow is one of his chief weapons of war ; besides, he is noted for his skill in the potter's art, and for diversity of language, even amongst neighboring tribes. Now, as the speech and characteristics of the Gilbert Islander are certainly Polynesian on the lines above indicated, and as he is absolutely devoid of the various traits of the Papuan, it is not at all probable that any relationship exists between him and the latter.

It is very difficult for a Caucasian to arrive at the true character of a semi-civilized people, on account of the fact that, no matter for how long an alien may live amongst them, they never allow their real nature to become manifest in his presence if they can avoid doing so. However, as far as the inhabitants of these islands are concerned, they are, according to the unanimous opinion of life-long residents, lazy, improvident, untruthful, devoid of all compassion or

pity for those afflicted with sickness or suffering ; and the natural corollary of this attitude is that they delight in torturing animals and birds. They are jealous, yet lacking in affection towards each other ; immoral, as judged by a civilized standard of ethics ; and absolutely wanting in gratitude ; for which sentiment they do not even have a word in their language. They are very peculiar in this latter respect. For instance, they will discuss, from an ethical point of view, subjects relating to honesty, truthfulness, or morality ; but if the question of gratitude be touched upon, it is entirely beyond their comprehension. They simply cannot understand why anyone should be thankful for a service rendered, no matter how valuable.

Many stories are told illustrating this lack in their character. Perhaps the best of them is that related by an old resident of Tarawa, which is as follows :

“ Mr. Walkup, of the Boston Mission, on one of his visits, preached a sermon to a very large gathering of native Christians, his remarks being particularly directed to illustrating the goodness of the Almighty to His earthly children, for which they should be extremely grateful. He then, in elaborating upon this theme, mentioned, by way of illustration, the cocoanut tree, which he contended had been placed on these islands for the inhabitants' special benefit. He enumerated all the uses it could be put to, and the advantages it conferred—how out of the wood they could build houses and canoes, how with its leaves they could thatch their roofs, and make mats, how from the husk came fishing lines and ropes ; while the





GROUP OF CHILDREN—GILBERT ISLANDS.<sup>2</sup>

*[Facing page 97.]*

cocoanut itself furnished food, as well as the wherewithal to purchase trade goods. The preacher then concluded by asking whether they were not filled with feelings of gratitude to their Maker for all these blessings conferred upon them? In response to this direct appeal an old Chief rose and said, in tones that showed beyond a doubt that he did not see anything to be thankful for, said: 'Mr. Walkup: what you have told us is all very well; but He might have put a fish in each cocoanut so that we would not have to go fishing'; a view of the subject which apparently met with the approbation of the whole congregation."

Another forcible instance came under the personal notice of the author, when at Nanouti. One evening, when sitting on Breckenfeldt's verandah, whiling away the time with an after-dinner smoke, and discussing with the host all kinds of island topics, the question of gratitude in the native came up. Upon being asked whether, in his opinion, such a trait existed in their character, he replied: "I have lived practically all my life amongst these islands, and have come to the conclusion that they do not know what the word means; that such a feeling does not exist in their whole make-up." While he was speaking, a middle-aged man, with his arms full of provisions appeared from out the cook-house door; whereupon the trader, without any cause or provocation, as far as one could see, hurled at the head of this apparently unoffending individual a tirade of elegant island-Billingsgate, and then continued: "You see that able-bodied scoundrel. I keep him and his family for reasons that you could never guess if you tried to all

eternity. Not willingly, as you may have surmised by the greeting he has just received. However, as the explanation touches upon the subject we have been discussing, I will tell you why I am constrained to do this. When a young man in Germany, I started medicine with the intention of following that profession; but, before my medical course was completed, a roving spirit took possession of me, with the result that I eventually drifted to these islands, where I found my knowledge of medicine to be of considerable assistance in my intercourse with the natives; in fact, after having effected cures of a few of their simple ailments, I obtained quite a reputation as a physician. Well, some three years ago, the healthy looking Islander you have just seen going away with a load of my provisions, and who is a relative of one of my wives, was brought to me by her to be treated for Tukelau Itch, with which he was badly afflicted. I did not believe, at the time, that the disease could be eradicated, but after considerable persuasion on the part of the wife, I decided to do what I could in the way of trying to stop its ravages. I worked away at him for two years, with the result that, to my great surprise, he became completely cured. Now anyone might naturally suppose that he would have shown unbounded gratitude for the invaluable services rendered; but, on the contrary, when I remonstrated with him for still remaining around, living upon my bounty, instead of going away with his family when restored to health, he coolly replied: 'Your wife bring me here, I no want to come, I sick and I like to die. You make me all right. I no work any more. You

must keep me.' And notwithstanding all my efforts, encouraged by my wives" (he had four, all sisters) "who looked upon the matter in the same light, he has remained here ever since, and I suppose will until the Lord sees fit to remove him, which cannot be too soon to suit me. This is a fair sample of the utter lack of any sentiment of gratitude amongst the natives of Polynesia."

Poor Brechenfeldt was so woe-begone over the prospect that he could not see any humour in the situation he had created by his well-meant actions, and quite resented the outburst of laughter his story provoked, besides which he vowed, with many strange and divers oaths, that he had finished with the practice of medicine, as otherwise he might eventually be called upon to support a large proportion of the island population, entailing thereby such a drain upon his resources as would inevitably lead to his complete undoing.

This brings up another subject. With very few exceptions, a white man resident in the islands cannot depend upon a native wife being loyal to his business interests, though she may be, and, as a rule is, faithful to him in other respects. The trouble arises from the fact that she is related, in a near or remote degree, by blood or by adoption, to practically every resident in the village and neighbourhood; and as the general custom prevails of giving to their less fortunate relatives whatever surplus they may possess of this world's goods, the wife is simply compelled by her needy relatives to rob her husband, for their benefit, whenever the opportunity offers. Consequently, when the trader

is obliged at any time to go on a journey, instead of leaving the keys of his store with his better half, or halves, as the case may be, he locks up and bolts everything just as he would do if he anticipated a visit from burglars. If this precaution were not taken the probabilities are that, upon his return, he would find his store practically looted of all its contents, with nothing in the way of copra to show for the goods, while the wife would pretend to be as innocent as a new-born child as to the identity of the culprits.

Still, these people are honest, brave, liberal, and charitable amongst themselves, especially to their relatives—though not always to strangers—and are very affectionate to children. This about exhausts the category of their better attributes, though patriotism and loyalty to their fellow islanders should perhaps be included. This latter sentiment engenders contempt for, and a feeling of superiority over, the inhabitants of all other groups, and appears to be common to most South Sea Islanders.

A ludicrous example of this occurred on board the "Laurel" at Nanouti, when, one evening, a voice was heard saying down the skylight :

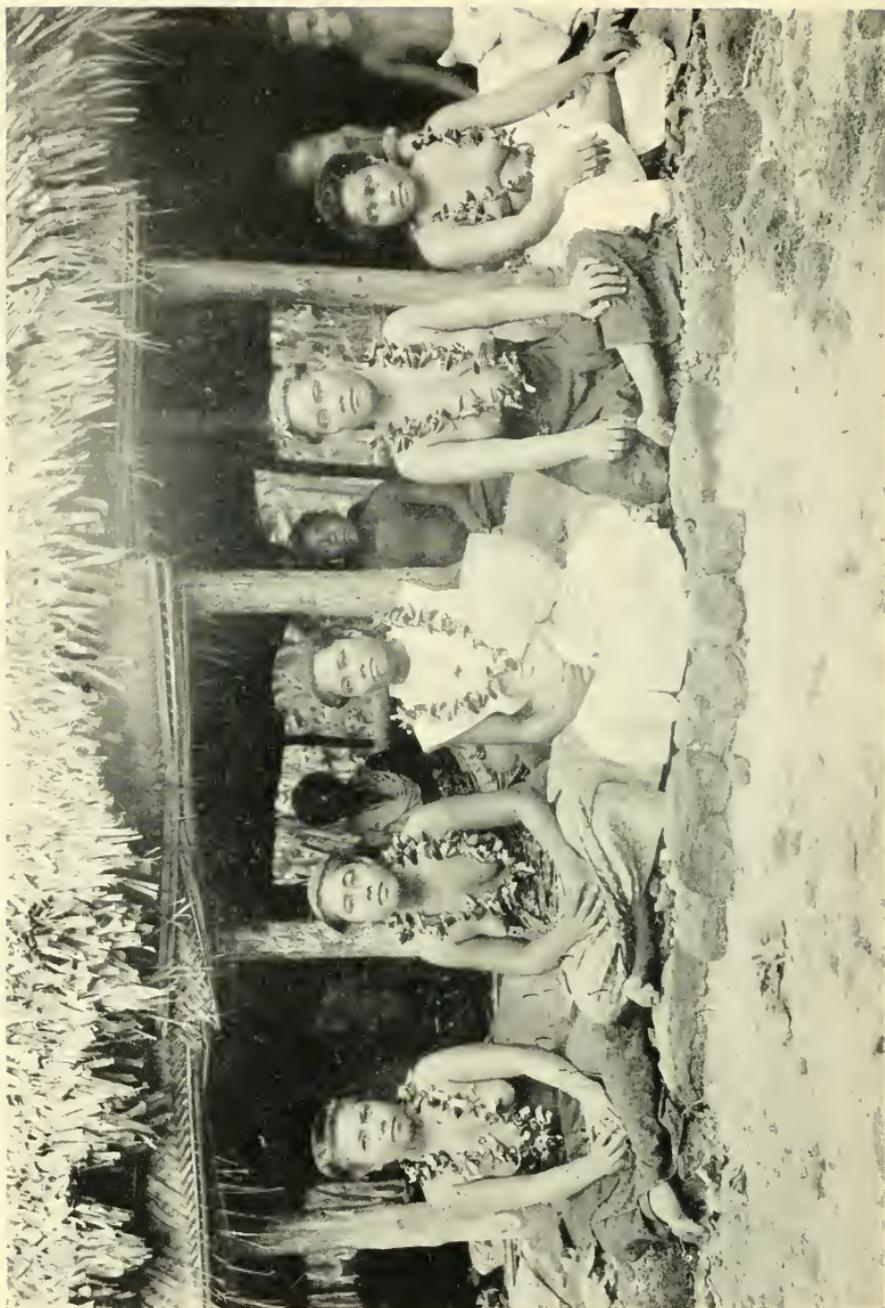
"Eh, boss, you got tabac to sell?"

Upon looking up, the coal black face of Johnson, the New Hebridean sailor, was seen.

"Yes," the boss replied. "I sell tabac—why?"

"Oh!" answered Johnson. "One canoe 'long side, with savage, he one savage, he want to buy tabac," showing conclusively that Johnson (which, of course, was only an adopted name), though a full-blooded Papuan and certainly lower in the scale of humanity





A GROUP OF ISLAND BEAUTIES.

than a Gilbert Islander, considered the Nanouti men much inferior to him, and, therefore, with malice aforethought, designated them savages. On a later occasion, upon a porpoise being caught, Johnson, in reply to a query how he liked porpoise flesh, stated that he did not eat any, "Only savage eat porpoise," meaning his Polynesian fellow sailors; but, as the Captain and several of the party had partaken freely of it, he no doubt intended to include them also in the derogatory term.

The two great weaknesses of the Gilbert Islander are tobacco and sour toddy. The drinking of the latter, however, is prohibited; a contravention being a serious offence, visited, and rightly so, with heavy penalties. The beverage is very easily made. The cocoanut tree is tapped at the base of the fruit bud, and the sap thus obtained is allowed to ferment. This it does in about forty-eight hours. Newly-drawn toddy, diluted with water, is a very refreshing and pleasant beverage, but when sour, whoever ventures to drink more than a modicum, becomes a raving, homicidal maniac for the time being. As for tobacco, they will part with anything, or even sell their immortal souls for it.

The food of the natives consists, almost exclusively, of cocoanuts and fish; except during the so-called famine years, when the cocoanut tree almost ceases bearing, on account of the lack of sufficient rain. During these periods they are entirely dependent upon what is known as "Native Food." This is made by beating up the fruit of the pandamus palm into a fine powder. It is then dried, and packed tightly into long

bags manufactured from matting. The Government compels each family to make and store away a certain quantity of this food during each year of plenty, as, if this were not done, they would never, of their own accord, provide for periods of scarcity.

Regarding their dress, it is of the simplest kind. The men wear a "lava-lava" of cheap cotton round their loins, while the women content themselves with the same, excepting, that theirs is called a "reedie," and is made from the leaves of the pandanus cut into very fine strips. On state occasions, the wealthier of them don a kind of blouse. As for the children of both sexes, they are usually to be seen in nature's garb.

There is not a land bird to be found on the whole group, which is more than passing strange considering their proximity to the nearest of the Carolines, where land birds abound, and whence they must often have been carried to these islands by the strong westerly winds that prevail during certain months of the year.

This lack of distinctive land bird life is somewhat compensated for by the number of waders, consisting of the following: One species of plover; two species of sand-piper; one species of oyster-catcher; one species of heron; one species of curlew; one species of crane. All of these frequent this group, apparently making it their permanent habitat—they being seen here all the year round; yet the natives say they have never yet found a nest or the eggs of any of these birds, a fact difficult to account for.

Sea birds are not numerous, owing, no doubt, to the islands being so thickly populated, and also to the scarcity of fish as compared with the vast shoals,

of all sizes and varieties, that frequent the waters adjoining such Line Islands as Fanning, Washington, and Christmas. The different species of these sea-birds are as follows: the frigate-bird; the noddy; the booby; the tropic-bird; and the boatswain-bird. The first mentioned is often found tame in the villages, roosting on, and tied with long lines to, "T" shaped perches. These captive birds are used as decoys to catch the wild ones, also—so it is alleged by the natives—as carriers of messages from one island to another. This is confirmed by Dr. Turner in his book, "Samoa," in which he states: "While I was in the Pastor's house on Funafuti, one of the Ellice group, on a Sunday afternoon a bird arrived with a note from another pastor on Mukufetau, sixty miles distant. It was a foolscap octavo leaf dated on the Friday, done up inside a light piece of reed, plugged with a bit of cloth, and attached to the wing of the bird. In former times the natives sent pearl shell fish-hooks by frigate birds from island to island."

The ubiquitous shark is very much in evidence, and of a size almost past belief, one pair of jaws obtained being of extraordinary dimensions. They are caught by the natives outside the reef, principally for their fins, which are a somewhat valuable article of commerce through the great demand for them in China; they being esteemed by all Chinamen as a great delicacy. Sharking, as it is called, is a somewhat hazardous and dangerous occupation, by reason of the frailty of the canoes used. Serious casualties may happen in the event of their being capsized. A case of the kind occurred shortly before the arrival of the "Laurel,"

when two natives were devoured by these voracious monsters of the deep. But, notwithstanding occasional casualties, the native, when prepared, is not ordinarily afraid of the shark. The large, or man-eating variety of shark seldom enters the lagoon, but Ah Ling's predecessor at Nanouti came to an untimely end through falling the victim of a shark while wading out to his boat, though it was anchored close to the shore in only about five feet of water.

The four-footed animals are represented by a very small, harmless lizard, and the rat; the latter, however, is not indigenous; while a few domesticated pigs are to be found on some of the islands. Why more are not raised is inexplicable, the native looking upon pork with great favor.

Insects are not numerous, with the exception of flies, apparently of the common house kind, and mosquitoes, the latter especially in the vicinity of "baraca" patches. Flies by day, and mosquitoes by night, are indeed as the sand of the sea in multitude, and detract greatly from the charm of life on these islands. The flies, also, are no doubt responsible to some extent for the propagation of the common kinds of skin disease so prevalent among the natives. A few butterflies are to be seen; also a large moth, about the size of a humming bird, and known as a mosquito hawk; though it is questionable whether it deserves credit for that name. Ants of different varieties abound, also a bee, which upsets all the preconceived ideas regarding the manner in which this acme of industry is usually supposed to spend the greater portion of its existence. It is generally considered that the chief

aim in life of a respectable and well-behaved bee is to gather and store up honey for a rainy day, thereby affording a good illustration of the advantage of being provident, to that rather larger portion of humanity who are inclined to allow the morrow to take care of itself. This peculiar variety of the bee family, having come to realize that there was no particular object to be gained in a tropical climate by looking to the future, does not "gather honey all the day from every opening flower," but, like the aborigine, is satisfied if immediate wants are supplied; it also contents itself with a rudely built nest, made of portions of leaves in the thatched roofs of the native houses, thus ceasing to be the proverbial industrial example in a country where such example is certainly very much needed. Scorpions, centipedes, and snakes are unknown.

The exports, in addition to sharks' fins, consist exclusively of copra, for which the native gets \$30 a ton from the trader, receiving in return principally tobacco and trade goods, such as cheap prints, flour, and rice, at prices 200 per cent. above Sydney figures. This profit is divided about equally between the trader and his company.

Armour and shark-teeth spears were formerly manufactured here, and both were really works of art; but as the necessity for them ceased to exist, they are no longer made.

There being no trees on the islands from which lumber could be obtained, the canoes have to be built of small pieces of cocoanut-screw pine, and driftwood—the latter, marvellous as it may seem, consisting

principally of Oregon fir. The pieces are fitted and sewed together with coir string, their edges having been first neatly squared, and strips of pandamus leaf inserted between, to take the place of caulking. Not an iron nail of any kind is used, and the whole constitutes a piece of work of marvellous ingenuity, the accomplishment of which is not easily understood, when it is taken into consideration that, on account of all rock in the group being of a coral formation, the operatives had to content themselves with adzes and other tools made from the shell of "*Tridacna Gigas*," a species of clam which grows to an enormous size, some being found weighing as much as five hundred pounds. The procuring of these shell fish by the natives on the reefs is attended with some danger, on account of the risk of stepping into them while open, in which case the foot would be instantly snapped as in a powerful vice, and become badly mangled. Moreover, it could not be extricated without the assistance of a comrade. Notwithstanding this, however, these clams are much sought after, and are used as mortars, in grinding the fruit of the pandamus into powder, in which shape it will keep for an indefinite time. It constitutes, as before stated, the chief food during the time when cocoanuts are scarce, owing to periodic droughts, to which these islands are subject.

The large sea-going canoes measure as much as seventy-five feet and more in length, by some six feet in beam, and have on one side an outrigger attached which is always kept to windward. This latter is usually in length about two-thirds of that of the boat, and is made of a torpedo-shaped piece of light wood

sharpened at both ends. When the canoe is being driven in a heavy wind, the usual practice is for one of the crew to seat himself on the outrigger, thereby keeping it in the water and enabling the boat to carry far more sail than otherwise could be done.

In beating to windward, every time the canoe is brought round, the tack of the sail is changed from end to end, otherwise the outrigger would alternately be on the lee side. The rigging consists of a single sail triangular in shape, made out of light matting ; and the running gear is manufactured from cocoanut fibre. They will stand as much as any ordinary ship's boat, while the latter is not in the same class with them as far as sailing qualities are concerned, the construction of the native boat enabling it to sail closer to the wind than any build of vessel ever designed by man. Moreover, they can beat to windward at four miles an hour without any undue " carrying on," and before a fair breeze easily attain a twelve knot speed, skipping over the water like a flying fish, and withal keeping fairly dry and comfortable. Their steering gear consists of one or two great paddles, according to the size of the canoe. These are also used in heaving to, when compelled to do so by heavy weather ; but this very seldom occurs ; except when the vessel is caught in a hurricane.

As an instance of their sailing qualities, it took the " Laurel," beating against contrary currents and light winds, two days to get from Manihiki to Rakahanga, twenty-five miles away, as against four hours occupied by two canoes in covering the same distance.

In the Hawaiian, Tongan, Samoan, and, in fact,

in all the Polynesian as well as in the Fijian, groups, these outrigger boats were only used for fishing and navigating from island to island in the protected waters ; the sea-going craft being the great double canoe or Fijian " Drua," built of planks sewn together ; but where large trees were obtainable, as in Fiji, Samoa, and Tonga, the lower portion or bottom consisted of a hollowed-out log, upon which the sides were carried up to the desired height. They were keeled to a depth of about a foot, so that a good hold of the water was obtained ; while in some instances there were two decks, upon the higher of which were stationed the fighting men, when the enemies' fleet was about to be engaged. In some of the groups, as, for instance, the Low Archipelago, and at Manihiki, and Rakahanga, two masts were in vogue, one in each canoe ; but as a general rule, a single spar was evidently considered sufficient.

From these two primitive types have no doubt sprung, by a process of evolution, the proas and other vessels of a higher class that navigate the Malaysian and Eastern Seas. Mr. Colman Wall, of Suva, in an interesting paper which he recently read before the Fijian Society, gave the following very good description of the former as well as of those in use by the Solomon Island and New Hebridean Papuans, in fact throughout the whole of Micronesia :

" Probably the last and highest development of oceanic naval constructions is the proas of the Ke Islanders, near Timor. They are built of planks, which, unlike those of the canoe, are fastened together by wooden pegs, but the whole planking is then



SUVA HARBOR, FIJI.



FIJIAN FISHING CANOE.



SURF BREAKING ON REEF, FIJI.



NATIVE VILLAGE.



NATIVE GIRLS.



MISSION GIRLS.



IN FULL DRESS.



NATIVE FISHING, FIJI.

[Facing page 108.]



fastened to the frame by rattans. Their only tools are the axe, adze, and auger, yet so well do they fit their planks, ten to twenty feet long, to the curve of the vessel, that but little caulking is necessary. Each plank, is cut out of the tree with an axe, one tree yielding two planks. Vessels up to ten tons burden are thus built, making with perfect safety, voyages of over 2,000 miles to Singapore. Their smaller boats, with high ornamental ends, are elegantly shaped, and swift under oars or sail. I will but allude to one other proa—the famous ‘Flying Proa,’ of the Marion Islands, which are built like the former, but with the leese side dead flat to act as a centre board, and supplied with an outrigger, thus connecting the proa with the canoe proper. In Manilla the proas still use the same sails as a Chinese junk. In general, all through Micronesia, the canoes were made of cocoanut boards neatly sewn together and fastened to well-finished frames. The Papuan, when unmixed with other races, does not seem ever to have been much in favor of sails, but in the Solomons their pulling canoes, often capable of containing 100 men, are models of symmetry and good workmanship. When on the ‘John Hunt,’ running at about seven knots an hour, I have seen a canoe paddle abreast of us for some miles, without effort, and seemingly in no way inconvenienced by a nasty cross sea. Their great war canoe houses, which also seem to serve as temples, are highly decorated. The Rubiana, head hunters, have some affinity with the Dyaks of Borneo, and used to raid regularly the other Islands, excepting those in Malaysia. In the New Hebrides, except at Aoba, perhaps, canoe

construction is at the lowest ebb ; but they use outriggers, and sometimes a sail of calico."

The Polynesians are born navigators—the Vikings of the Pacific—and have made some wonderful voyages in these frail canoes of theirs. When Hawaii was discovered by Europeans, the natives were found to be aware of the existence of the Samoan Islands, fifteen hundred miles south, and had authentic accounts of visits made by themselves to that group, while the Maories have preserved the names of the canoes upon which they arrived at New Zealand, from Baratonga eleven hundred miles distant ; and, as recent as 1855, the King of Tonga, with a large fleet of war canoes, sailed from that group for Fiji at the beginning of March, and, after calling at several of the Fijian Islands, reached Bau in about three weeks, where he joined forces with the great Thakambau. The combined fleet of 143 canoes attacked Kamba and reduced it to submission, then proceeded up the Rewa River, and inflicted such a crushing blow upon the Rewa confederacy of chiefs that the latter never really recovered from the disaster, and became the acknowledged vassals of the King of Bau, until the islands were handed over by him to the British. The allies then parted company, and the King of Tonga thereupon returned safely to his own dominion, after having accomplished a voyage of some 1,000 miles.

In Forster's voyages is given a good description of an old time fleet. The author says : " We walked down the whole line of vessels whose prows were turned to the shore, and our former ideas of the power and affluence of this island were so greatly surpassed by this

magnificent scene that we were lost in admiration. We counted no less than 159 double war canoes." He then continued: "An adze of stone, a chisel of the same material, and a piece of coral are their tools, with a piece of the rough skin of the stingaree to smooth their planks."

It may possibly be asked: how did these natives navigate such distances over the trackless waters of the vast South Pacific? Without doubt, by the sun during the day, and by the stars at night; assisted, it is no less certain, by the same instinct which guides the natives in the wilds of Australia, the Bedouin in the desert, and, to come nearer home, the trapper, and hunter in the vast forests and unexplored solitudes of British Columbia. All barbarous races seem to have been endowed, to a more or less degree, with this mysterious sense which civilized man also possesses when he has adopted nature as his companion. It is a sense that was no doubt common to, and is inherited from, man's remote Simian ancestors.

In a great number of cases, of course, the long voyage to a remote island must have been involuntary, due to a canoe being driven out to sea by an unexpected squall from off the land, while fishing outside the reef at night for flying fish, or during the day for bonito. Numerous instances of this kind must have taken place every year, during the ages since man first arrived on the confines of the Pacific Ocean; and, while ninety-nine per cent. of such castaways must necessarily have perished, after undergoing indescribable sufferings from hunger and thirst, an occasional canoe, with its occupants yet alive, would

doubtless be drifted by wind and current to some uninhabited island. A story is told by the Missionary Whitmee, in which a native, alone in a canoe, drifted the almost incredible distance from Manihiki to the Ellice Group; and as mentioned in another chapter, Trader Turner, of Nukunau, when mate of a schooner, picked up his wife in a drifting canoe near the Hebrides; she being the sole survivor of a number of natives who had been blown out to sea from the far away Gilbert Islands.

Again, famine and war in many instances must have placed the inhabitants of certain out-lying islands of a group in a position, metaphorically speaking, "between the Devil and the deep sea," thereby compelling them to go on voyages of discovery in their large, sea-going vessels. Dried fish and cocoanuts would be carried in large quantities, while the frequent tropic showers could be depended on for the supply of water; so that it became only a question of being able to sail long enough, when land would assuredly be sighted. If the island was uninhabited the enforced migrants would, no doubt, take possession, prosper, and multiply. If, on the other hand, it was already populated, an amalgamation probably took place, resulting in a mixed race such as is found to exist at the present day in many of the remote islands situate throughout Polynesia and Micronesia.

In connection with these ocean voyages over such immense distances, Judge Fornandor in his book on Hawaii, says:

"It has been objected, by not a few writers, to the long voyage of the Polynesians, either on their



FIJIAN IN WAR COSTUME.

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first entering the Pacific or at later periods of tribal commotion and unrest ; that they could not possibly have been performed in their frail canoes, incapable of containing stores and provisions for a long voyage, and for want of astronomical and nautical knowledge of those who navigated them. These writers judge the Polynesians as they were found one hundred years ago, isolated, deteriorated, and decaying. Had these writers been acquainted with Polynesian folk lore, they would have learned that, at the time we are now speaking of, they were not only possessed of open canoes hollowed out of a single tree, and seldom used except for coasting and fishing excursions, but of vessels constructed from planks sewn or stitched together in a substantial manner, pitched, painted, and decked over, or partly so, and with a capacity sufficient to contain men, animals, and stores for any projected voyage ; that they possessed a competent knowledge of the stars, of their rising and setting at all times of the year, both in the southern and northern hemispheres ; that they were acquainted with the limits of the elliptic and situation of the Equator ; that they possessed the keenest eyesight, and a judgment trained to estimate all appearances, intimating the approach of land by the flight of birds and other signs ; and, with all this, a courage, hardihood, and perseverance that never failed them at critical moments. And when to this be added that seven or eight hundred years ago the Pacific Ocean probably presented a different aspect as regards islands and atolls than it now does ; their legends speaking of islands both large and small in the track of their voyages of which now

no trace exists, surprise then ceases, when one finds on the traditional records, accounts of voyages undertaken from Hawaii to the Marquessas, Tahiti, Samoa, and *vice versa*."

But, alas, the days of the sturdy, southern Vikings were numbered when the civilized nations appeared upon the scene. No longer are seen navigating the vast ocean, from isle to isle, their magnificent canoes, manned with scores of fighting men. No more Pacific Trafalgars will be fought and won by the Fijian and Tongan. Their great sea battles will, henceforth, exist only in Saga and story. Steamer and trading schooner have taken the place of their wonderful war vessels, and the incentive to build them having passed away, their skill in canoe construction has simultaneously vanished, never to return. In fact the great double canoe only exists to-day in the shape of pretty models, made by the elderly men, to sell to the curio hunter ; and when these men are dead and gone, the art will entirely depart, for the younger generation of native is too lazy and indifferent to cultivate it. When civilization advances, all the romance and charm of unconventional man in his wild, or rather his natural, state are dissipated ; and the prosiness of conformity to artificial standards of respectability and form is substituted for the splendid, idyllic existence, which, it would appear, Nature's God intended man, who is Nature's child, to enjoy throughout his days.

It must not be inferred, however, that the Polynesian was the original discoverer, and the first inhabitant, of the different Archipelagoes in the South Pacific. Long ere he set out with true Viking courage to explore

in his frail, though seaworthy, bark, the vast and absolutely unknown waste of waters ; to conquer, if need be ; and to occupy whatever new land he might discover, as a home for himself and the generations to follow him, these islands, or at least the majority of them, had most assuredly been for many centuries the habitation of another and altogether distinct race, extremely warlike, and though barbarous, yet, in many respects, higher in the scale of civilization. Who they were, from whence they came, and whither they went, no man knoweth. The whole question of their origin and disappearance is enshrouded in the greatest mystery, and it is not at all probable that the veil will ever be lifted, chiefly on account of the fact that they had, without doubt, completely vanished prior to the advent of the Polynesian upon the scene ; consequently the latter, when the European first came in contact with him, was quite unable to furnish even from tradition, the faintest clue as to who had erected the extensive fortifications and fashioned the colossal stone images, which constitute the only, but unquestionable, evidence that such a vanished race ever existed throughout the South Pacific Ocean.

These massive ruins, gigantic sculptures, and other remains of the handiwork of this prehistoric people, are not confined to the larger groups, but are also found on some of the most remote islands ; for instance on Rapa Nui (Easter Island)—a mere speck of land about thirty miles in circumference ; isolated, over two thousand miles from the Chilian coast ; and, when discovered, about fifteen hundred from the nearest inhabited land to the westward—there are to be seen

wonderful images scattered all about the island in great numbers, cut out of a solid, grey lava which is found in the extinct crater of Hotu Iti. Roggewein, who discovered the island in 1721, could obtain no information from the inhabitants as to who were the ancient sculptors; no native tradition even existing in respect to them.

These great busts or images are very remarkable. They vary in size from five to thirty-eight feet in height, but are mostly about fifteen to twenty feet high. Many of them may still be seen in the crater in an unfinished state, as though some catastrophe had taken place, overwhelming the ancient sculptor when actually at work, or driving him from the scene of his labour, never to return. The design, invariably, is that of the human body, terminating at the hips, and having the arms close to the sides. The head is flat, and is surmounted with a crown carved from red stone which is found in another crater. The facial expression is extremely disdainful, with an upward inclination.

There these relics of a by-gone people have stood for ages, in silent majesty, over-looking the tranquil, tropic sea, during which time Empires, Kingdoms, and Dynasties have arisen, attained their zenith of power and glory, decayed, and passed away. No doubt, when the present masters of the earth have run their course, and are numbered with those whose names and history are only known through buried records, and by their inscriptions upon the everlasting rocks, nations yet in the womb of time will find these mystic evidences of a vanished people still gazing





AN ISLAND FAMILY.

contemptuously over the boundless ocean, as if imbued with the greatest disdain for the fleeting years and the puny sons of civilized man.

At Pewryhn Atoll may also be seen tumuli such as are common in the north of Scotland ; and upon uninhabited Fanning Island, when discovered, were found remains of extensive fortifications. In the Tongan Group are cromlechs identical in construction with those at Stonehenge and in other parts of England.

On the Carolines are cyclopean ruins of castles and fortresses, erected on the escarpments of steep hills, surrounded by wide trenches into which were admitted the waters of the sea. These structures were of high prismatic blocks of basalt, quarried on one of the islands of the group and supposed to have been transported to their destination upon large rafts. It is a strange fact that the design of these ruins is precisely similar to that of other remains in Central America, while, without doubt, the Polynesian adopted the same general plan in the erection of their numerous Morais.

The late Handley Bathurst Sterndale discovered, in the interior of the island of Upolu, in the Samoan group, extensive ruins of a conical structure of huge dimensions ; as well as a number of very interesting cave tombs. He says, in describing the former :

“ It must have required the labor of a great number to construct. So little did I expect in this neighborhood to meet with any example of human architecture, and so rudely monstrous was the appearance of this cyclopean building that from its peculiar form, and from the vegetation with which it was overgrown,

I might have passed it by, supposing it to have been a volcanic hillock, had not my attention been attracted by the stonework of the fosse. It was about 20 feet high by 100 in diameter. It was circular with straight sides ; the lower tiers of stone were very large. They were lava blocks, some of which would weigh at least a ton, and must have been rolled or moved on skids to their place. They were laid in courses ; and in two places near the top seemed to have had entrances to the inside, as in one there appeared a low cave. If there had indeed been chambers within, they were probably narrow and still existing, as there was no sign of depression on the crown of the work which was flat and covered with flat stones. It is likely that it was not in itself intended as a place of defence, but rather as a base or platform upon which some building of importance, perhaps of timber, had been erected, probably in the centre of a village, as many foundations of a few feet high were near it. The fosse, when unbroken, and its inner circle entire, was probably crossed by a footbridge, and the little gap by which I had entered closed, so that this must have been a place of great security. At the upper end of the plateau was a broken reservoir, which had been fed from springs by a stone channel. The Samoan natives as far as I have been able to ascertain have no tradition of what people inhabited this mountain fastness."

Mr. Sterndale spent many years in Oceania exploring the numerous ruins, as well as the mausoleums and other remains of these prehistoric builders. He then contributed considerably to the Australian press, and to the Royal Geographical Society, in support of

the theory that the present race were not the first inhabitants of these islands. He wrote: "They were undoubtedly preceded by two distinct tribes from the North West Pacific, one of them a people industrious and fierce, builders of strongholds for purposes of defence; and edifices for the celebration of religious mysteries; the other a family of barbarians, milder and more indolent, acknowledging neither Gods, Priests, nor Kings, having no idea of subjection to invisible powers, or conception of the necessity of worship. That the milder race came first may be inferred from their having no gods, which presupposes the greater antiquity. That they were followed by a kindred race, but more ferocious, and pugnacious in the extreme, possessing institutions and organizations such as vassalage to kings, and a religion, the product of priestcraft and diabolical superstitions; cannibals also, from whatever motive, and cyclopean builders on a monstrous scale. That from Chinese tradition they came by Ferosa, where their wars were frequent and destructive, seems most probable from the style of their castles and strongholds. In some of them are to be seen covered sally-ports and subterranean galleries of singular construction, all pointing to the conclusion that war with them was the business of life; in fact, from the great extent and importance of some of these works, many islands appear to have been in a perpetual state of siege."

Of course, if this theory is a correct one, it would explain the disappearance of the milder race. The majority would have been exterminated, and the remnant either driven away or absorbed; but the

question remains: what became of their warlike and ferocious conquerors, the builders of these cyclopean ruins? They have in turn completely vanished, and their places are occupied by the comparatively mild and gentle-mannered Polynesian or the savage Papuan. It is not at all likely that this problem will ever be satisfactorily solved; but rather that it will continue to be the mystery of the Pacific. Nevertheless, solved or unsolved, it affords an inexhaustible subject for the investigator, and becomes an everlasting lesson to the modernized man who conceives that his monuments of amassed millions of dubiously acquired wealth, are the only ones worth building, or the only ones that ever embellished the earth.

## CHAPTER X

### GILBERT ISLANDS—STATE OF AFFAIRS PRIOR TO BRITISH PROTECTORATE.

THE state of affairs, political and social, existing at the present time on the Gilbert Islands is an astonishing illustration of the wonderful genius possessed by the British race for exercising dominion over, and in the interests of, native races, whose territory has, for one reason or another, been either annexed or brought under the protection of the Crown. On the 27th of May, 1892, a protectorate over the group was proclaimed by Captain Davis, of H.M.S. "Royalist," a man of indomitable courage, with no conception of the meaning of the word fear. Besides many daring deeds performed by him during his career, he, in one instance, boldly walked alone into a Maneapa filled with armed and hostile natives, and, single-handed, arrested an individual wanted by the recently constituted authorities. No better man, therefore, could have been chosen for the difficult task of incorporating this notoriously turbulent group into the British Empire.

What was the situation prior to the date of the incorporation? Each island in the group was governed, or tyrannized over, by either several Chiefs having jurisdiction over certain districts (the boundaries of which fluctuated in accordance with the fortunes of

war), or by a King, so-called, whose ancestor having excelled his brother chiefs in courage, subtlety, or personal magnetism, had gradually, by means principally foul, deprived the people of their lands and assumed exclusive sovereignty, or (as in the case of Tem Benoka, King of Apamama, who extended his authority over the adjacent islands of Kuria and Arunoka) by the simple, though very thorough, Assyrian method of massacring all the inhabitants and replacing them with emigrants from his own Island. The success of Tem Benoka in his enterprise against Kuria and Arunoka so elated him that he was encouraged to attempt the conquest of Nanouti, which he invaded with a brig secured for that purpose, and killed, or drove into the sea, fully half of the population, a feat which, on the face of it, would appear almost impossible of achievement, considering the extent of the island and the numbers he must have had to contend against ; but it is easily explained by the fact that, while he and his men were armed with rifles, the weapons of his opponents consisted entirely of clubs and spears. Soon after that incident the Protectorate was proclaimed, and thus his evident aim of becoming sole ruler of the group passed into that category of ambitions which, as Shakespeare says : " O'er-leaps itself and falls on the other side."

Shortly before this, at Taputeuea, under combined Chief and Missionary Rule, the Christians, who numbered at least two-thirds of the population, becoming very zealous in the interests of, and with the view of propagating, the Faith, gave their Pagan brethren the alternative of either at once embracing

the Christian religion, or of being cleared root and branch from off the earth, thereby emulating the Jewish chosen people in their treatment of the Canaanites. The minority proved unreasonable enough to refuse compliance with such a righteous demand ; consequently they were, without any delay, attacked by the Christian section, led on by the native Missionaries, and after severe fighting, were defeated ; whereupon they, with their wives and families, barricaded themselves in the large Maneappa or Council House on the Island. An attempt to storm this place of refuge having failed ; after mature consideration it was deliberately set on fire, with the result that, including those who were ruthlessly slaughtered while attempting to escape the flames, the lives of from 1,200 to 1,500 men, women, and children were sacrificed by Christian zealots for their " holy cause."

About that time Tarawa was ruled over by an amiable savage whose chief amusement consisted in torturing and barbarously mutilating those prisoners who fell into his hands. When the supply of these ran short, in order that he should not suffer from *ennui*, very good substitutes were found in old women, who had, he considered, shown the bad taste of living too long. His Royal Highness's iniquities, however, at length became so intolerable that the subordinate chiefs were compelled to bury their jealousies and feuds, at least for a time, with a view to concerted action being taken against the tyrant and common enemy by the invasion of his stronghold—the islet of Bituti. The combined forces thus secured far outnumbered His Majesty's ; the result of the contest,

therefore, ceased to be doubtful; and his complete overthrow was certain. In fact "Mene, mene, tekel, upharson," was already registered against him on the wall, when lo! the "Royalist" appeared off the island, with Captain Davis in command, who, upon being informed of what was in contemplation, at once cast oil upon the troubled waters by hoisting the British flag. Simultaneously he deposed the King and confined him for the future to his own village, thus saving him from his impending doom and putting an end to a situation that, threatened, and would undoubtedly have terminated in, a Tarawan Armageddon.

As for Taratari, His Majesty of that island was strongly suspected of having designs against his royal brother of Apamama, being no doubt of the opinion that no more favorable opportunity would offer than while this potentate was engaged in his attempt to annex Nanouti.

At Apiang the natives were, like the proverbial Irishman, "always agin' the Government"; consequently, when fighting was in progress on the other islands, they were invariably prepared to take a hand in it, and assist the malcontents.

As for the small outlying islands of the group, they were enjoying comparative peace and quietness, due solely to their isolated positions; but the time of trouble for them was nigh at hand.

Truly the lot of the common people was hard and unenviable. Besides having to take part in the wars engendered by the jealousies and ambitions of the chiefs—wars from which no benefit and only disaster



COAST FIJIAN.

[Facing page 124.]



INLAND FIJIAN.



could accrue to them ; for they were not permitted to participate in the spoils should the god of battle yield to them the victory, while should the contest terminate adversely they were liable to be sold into virtual slavery by the King of Chiefs.

To meet the increased demand for labor in Queensland, Fiji, and Peru, caused by the great development of the sugar plantations in these countries, a contract system came into existence. This was essentially a legalized form of comparative slavery and has been already referred to in a previous chapter. "Black-birding," or the supplying of this labor, furnished congenial employment to men of the Bully Hayes and Captain Peese type, who, with their schooners, would visit an island in the Gilbert Group—say, for instance, Tarawa. His Majesty Tem Benoka would be invited on board, and received with the ceremony due to his exalted position, when, after being put in high good humor with presents of obsolete guns, poisonous gin, and bad tobacco, a contract would be made with him to furnish so many laborers. These were to receive two to three dollars a month for a stated period, usually extending from three to five years, and then, at the expiration of the contracted term, to be returned to their island home, while the King received a handsome *per capita* compensation for his acquiescent services.

Now the scheme was not open to any particularly adverse criticism, if the contractual terms had been properly observed. The native was removed for a few years from his savage environment to a civilized community. Here he might possibly be improved

by contact with, and might in all probability adopt, to some extent at least, methods, manners and customs, which would, on his return, have a beneficial influence upon his countrymen ; and to his island home he would also bring the fruits of his labor in the shape of money or goods. But though the practice theoretically was unobjectionable, the systematic violation of the terms of the compact, especially those with reference to returning the native to his home, debased it into one of bond-slavery. The contracting parties designed it for no other end, and their object was easily achieved, considering that there were, on one side unscrupulous white men, and on the other an unsophisticated semi-savage, both sides bent on personal gain. In some cases, a show of returning the laborer was made ; but no trouble was taken to land him on his home island. The result was that if he struck such a group as the New Hebrides, or Solomons, whose inhabitants were addicted to cannibalism, he was promptly murdered and devoured. Some would say that the latter state was worse than the first ; but was it ? There are many well authenticated instances in which the form of a contract was not even simulated. The natives were simply allured down into the hold of the vessel, on one pretext or another—the most common device being to invite them below for the purpose of trading—and when a sufficient number were in the trap, the trader having slipped up, down went the hatches, and away would sail the schooner. No wonder that when the next legitimate ship anchored off the island, friends and relatives of the kidnapped ones, unable to discriminate between it and the preceding pirate,

retaliated by either "cutting out" the vessel altogether, or murdering as many as possible of the unsuspecting crew, who, though themselves possibly innocent, suffered for the iniquities of their predecessors. It occasionally happened also that the kidnapping scheme proved a failure, and dire vengeance was wreaked on the would-be enslavers, as in the case, already recorded, at Manihiki and Rakahanga.

The fertility of the soil, in respect to the growth of cocoa and pandanus trees, was such that a minimum of labor produced sufficient food. This condition, combined with the fact that the wants of the natives were few, rendered continuous and steady employment unnecessary; but the comparative ease afforded ample time and scope to those who, actuated by ambition, cupidity, or natural sanguinariness, engendered and provoked feuds upon the slightest provocation, anticipating that from the turmoil of the resulting conflict they would emerge the gainers.

Moreover, the victors were accustomed to destroy wantonly the property of adversaries, by burning houses and cutting down the cocoa and pandanus palms; and, as men all over the world do not care to sow where they are not likely to reap, these were not replaced nor was there any encouragement to plant out the vacant lands with those really indispensable trees. Another very strong factor militating against industry on the part of the common people, was that if any indifferent property was made of value and particularly desirable, there were no assurances that history might not repeat itself, and the Naboth vineyard episode be re-enacted by one of the powerful chiefs.

The white race, represented by the Missionary and Trader, instead of using their influence in the interests of peace, very often encouraged strife. The Missionary fomented discord amongst the adherents of the several Christian sects, or, by his reckless, antagonizing preaching, and his example, incited the inflammable native teacher, who, filled, like all new converts, with a holy zeal for the propagation of his recently adopted religion, considered it a commendable action to head a crusade against a Pagan unbeliever, resulting in mutual havoc, and, in one instance, as before related, at Taputeuea, in a general massacre of the Pagans. As for the trader—generally of a low, degraded, beach-combing type, and a disgrace to his nationality—he was directly interested in the prolongation of any strife, on account of the fact that he was the sole medium through which gin, tobacco, guns, and powder could be obtained.

This, in brief, describes the chaotic situation that existed on these islands,

“ Where every prospect pleases,  
And only man is vile.”

When the Protectorate was proclaimed, the problem, therefore, which had to be solved by the officials appointed by the High Commissioner at Fiji, was: How to evolve order out of this chaos?

The situation at the present time, showing what measure of success has been attained in the direction of good government, law, and order, will be described in the next chapter.





A CHIEF'S DAUGHTER.

{Facing page 120.

## CHAPTER XI

### THE GILBERT ISLANDS, CONTINUED—IMPROVED CONDITIONS UNDER BRITISH PROTECTION.

THE Gilbert Islands and the Ellice Group to the South, never having been formally annexed to the British Crown, are governed direct from the Colonial Office in London, under the name and style of the Gilbert and Ellice Islands Protectorate, through Officials appointed by, and responsible to, that Department. The Administrators thus appointed are a High Commissioner, Resident Commissioner, Deputy, and Government Agent. The Governor of Fiji is, *ex officio*, the incumbent of the first-named of these positions, while Messrs. Campbell, Cogswell, and Murdoch, respectively, fill the three latter. These gentlemen reside at Tarawa, which island, though not occupying a central position, was chosen in order to be better able to overawe the native King, who had shewn himself, in the past, to be possessed of more innate depravity than any of the other small Potentates, and also his subjects, who were the most lawless and turbulent natives in the group.

The policy of the Administration has been, and is, to govern without affecting any change in the life, or interfering with the customs, of the native, so long as

such mode of life and customs were not diametrically opposed to a very broad and liberally construed standard of civilization. To make this policy effective and of any benefit, it was realized that the power of the petty Kings and Chiefs must be absolutely broken ; a power that had been originally vested in, and usurped from, the people, and which had been exercised by the usurpers, as a means to their own aggrandizement, with the baneful results narrated in the previous chapter.

Accordingly the Kings were pensioned off, or, as in the case of His Majesty of Tarawa, dethroned and confined to their own villages, while they and the Chiefs were deprived of every vestige of authority, which was transferred, in the respective islands, to local assemblies, composed of representatives called Kouberas, elected by and from the natives inhabiting defined districts, into which the islands were divided. Those representatives, having first elected one of themselves Chief Koubera, who acts as presiding officer, meet regularly, and enact legislation pertaining to matters purely domestic and not affecting the white man, or the interests of the group as a whole. This legislation is either initiated by themselves, or at the suggestion of the Government ; and the laws so passed, after receiving the approval of the Commissioner, are administered by appointed native Magistrates ; so that the group is now practically a coterie of little republics governing themselves, subject only to the restraining influence—if it be found necessary to exercise it—of the Suzerain power—the Protectorate Government.

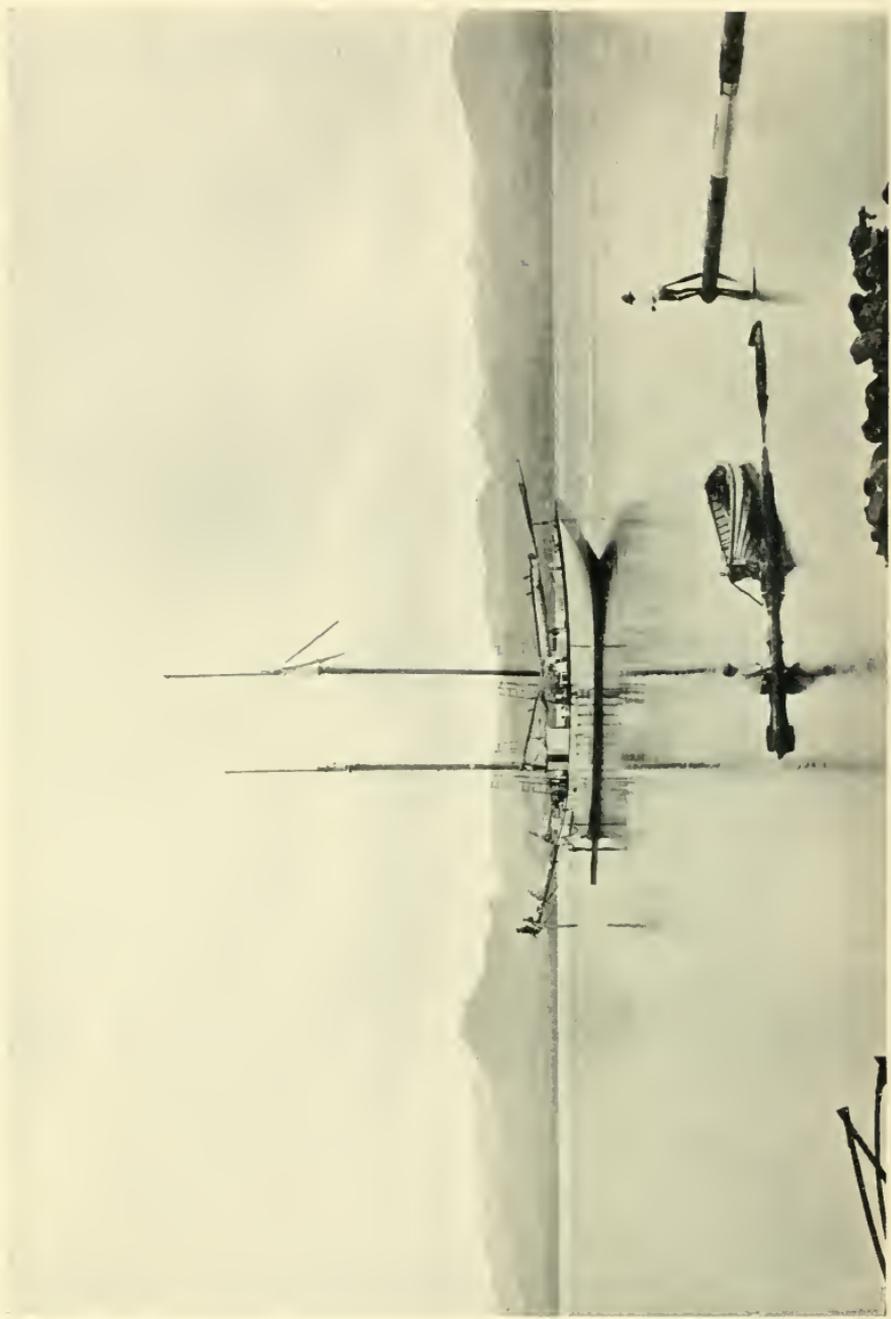
The prerogatives of these assemblies are, and rightly so, jealously guarded against encroachments on the part of the white element. With this object in view, the Administration enacted a very stringent regulation, like unto that of the "laws of the Medes and Persians, which altereth not," providing that no white man, save and excepting a Government Official, on any pretext whatever, is allowed to be present in the Maneappa, while the assembled Kouberas are deliberating, nor while a native Magistrate is holding court and dispensing justice. This salutary law was necessitated by the fact that the Missionaries and Traders, for the advancement of private ends, had become accustomed to attend such meetings, influencing legislation, browbeating the Kouberas and demanding certain decisions from Magistrates; practices which culminated in the Head of one of the Missions at Nanouti, ordering some of his adherents to flog a Magistrate, because he disapproved of a finding in a case in which the Church was considered to be indirectly affected.

Ths laws passed by these Assemblies only apply to the island on which they are enacted; consequently, what is contrary to the Statute in that behalf made and provided on one island, may be perfectly lawful in another part of the group.

An instance of this happened at Tarawa, while the "Laurel" was there. The Deputy Commissioner was petitioned by the Kouberas, to call a special meeting of the Assembly to consider the question of the sale of "Native Food." He did so, and presided on the occasion, whereupon member after member rose, having

all the same burden to their song. They reminded him of the well-known, important fact that the ordinary native was like a child, in so far, that when exposed to any great temptation he was prone to fall, also that a great desire for tobacco was his principal weakness, and that he would sacrifice anything to procure the much coveted weed. They also informed him that the Catholic Mission, knowing the weakness on the part of the Islander, was buying up for tobacco all the "Native Food" it could secure, and that if this practice were not stopped, not only they, but also their wives and children, would assuredly suffer and be absolutely in the hands of the Church when a famine period came on; such food being their only means of existence, when the cocoanut tree ceased to bear during the term of drought. They, therefore, proposed that a law should be passed prohibiting the sale of this article of consumption, except for cash, and at such a price as would effectually prevent the dealing in it. This, being a matter which entirely concerned themselves, received the approval of Mr. Cogswell, and, accordingly, a statute was enacted, on the above lines, with a penalty of six months' imprisonment for a breach of the same; but such regulation only affected and applied to the people of Tarawa, and had no force in any other island of the group. But, of course, if the Church attempted the same tactics elsewhere with the object of enabling it to secure converts from the rival Missions, when a year of scarcity should come to pass, then and in that event the Kouberas could, and no doubt would, pass a similar measure in the island so affected.





THE "LAUREL" AT SUVA, FIJI.

The policy of the Government having been in operation about ten years, we may now pass it in review, and inquire whether, judging by its fruits, it warrants commendation and continuance, or should be voted a failure, and superseded by a new enactment? It appears to the author that anyone with an unbiassed mind, after having visited the Islands, could come to no other conclusion than that the outcome of the policy has been of the greatest advantage to all classes residing thereon; but more especially to the native, in whose interest the Protectorate was proclaimed; besides furnishing, perhaps, one of the most striking examples of the genius with which the British are endowed for controlling, and successfully ruling over, native races, and to which, in a great measure is due the phenomenal colonial expansion of the Empire. In support of the favorable view above indicated, as to the workings of the Government policy, a brief enumeration of some of the improvements, both material and moral, may now be given.

Before the Protectorate was proclaimed; when the native was not employed in providing for his material wants, by fishing or gathering cocoanuts—which usually occupied about two days out of the seven—his pastime was, either to drink sour toddy, and worse gin, furnished by the “beachcomber” and trader, or to make war upon neighboring villages. In these raids no one was spared; women and children being indiscriminately massacred by the victors; while all property that could not be carried away, including the cocoanut palms, was destroyed. Now, however, the Government allow all able-bodied males four days in each week in which

to provide for himself, and, if married, for his family ; the other two days are spent in erecting public buildings and wharves, in improving the roads and clearing the lagoon and their entrances of coral heads ; also, in buoying the passages through the latter, with the result that, in all the islands visited, a vessel has now no difficulty in threading its way through the tortuous channel, while the roads would be looked upon as a credit to any park in a modern city. As for the villages, they are a model of cleanliness, thereby reducing the formerly high death rate, especially amongst children, to a very moderate one.

A rigid system of segregation has also been instituted and enforced, as regards those who are suffering from the contagious and incurable diseases mentioned in a previous chapter, and, for those afflicted with leprosy. Comfortable houses on the windward side of the respective islands have been provided for the patients ; the native villages being, in all cases, situate to leeward on the shores of the lagoon. Food and necessary clothing is furnished to these unfortunates by friends and relatives, while their sufferings are alleviated, as much as possible, by the Missionary, the Trader, and the man-of-war Doctor on his periodical calls. Moreover, the Government Commissariat is always kept well stocked with medicines, which are dispensed free of charge.

The result is, that these sanitary measures have materially reduced the death rates on the islands, and coupled with the higher birth rate consequent upon the more settled life of the women, have resulted in so large an increase in the population, that the

Government has been obliged seriously to consider the subject of emigration ; the capacity of the group to support human life being strictly limited to the number of cocoanuts the island will produce.

With the safety of property guaranteed under the new regime, the native has become fairly provident, looking forward to, and laying up a stock of the macerated pandamus fruit against the inevitable time of drought, when the cocoanut will temporarily cease from bearing and famine will prevail, unless averted by this compulsory thrift. Marriage, also, has been encouraged by allowing the married men certain exemptions from Government services ; and in that way the morality of the Islander, from a civilized standpoint, has materially improved.

All these benefits to the native population, consisting principally of security to life and property, safe communication with the outside world, and participation in some of the advantages of civilization, have not, nor do they now, cost the Islander a dollar. The salaries of the British Officials and expenses of Government, which are very moderate, are liquidated by a system of taxation spread over the whole group ; the levy being proportioned to the population, and paid in copra. Now, as three cocoanut trees, at a fair calculation, are being grown under the present enlightened administration, where only one grew under the previous iconoclastic regime, and, as it costs nothing to raise the trees, it will be easily appreciated how the native is enjoying his present advantages without any material sacrifice on his part. Moreover, the Government accept from the native copra in payment

of taxes, and in that way protect him from the unprincipled trader, at whose mercy he would be if such taxes were required to be paid in cash. He is credited with the value of the copra at Sydney prices, less freight to that port; consequently the quantity required to liquidate the tax levy is reduced to a minimum. Moreover, if the receipts from the copra exceed the disbursements, the surplus is laid aside each year, and appropriated to pay expenses of administration, when the inevitable season of drought arrives and the native has all he can do to support himself and family without paying anything to the Government.

For these reasons, and many others that could be adduced, the author has no hesitation in concluding that the native under the Protectorate Government is in an immeasurably better position than he was when despotically ruled by his own Kings and Chiefs.

## CHAPTER XII

### LEAVE TARAWA—HORNE ISLANDS—ARRIVE FIJI.

To return to the cruise, the Captain, having accepted the inevitable in respect to parting with his dusky bride, cheerfully had the anchor weighed, and the "Laurel" headed for the entrance to the Lagoon, which was soon reached under a favorable wind, that suddenly veered round to the westward, necessitating a long and tedious beat out to the open sea. As soon as a good offing had been made, the course was changed to almost due north, bringing Tarawa on the lee beam ; in which direction the vessel was kept until the channel between that island and Apiaing opened out, when, the wind having increased to a westerly gale, the mainsail was taken in, and, under reefed fore-sail, she commenced the eastward portion of the return journey, and left the Gilbert Islands far in her wake. For five days was this run continued, and she was then headed south to Horne Islands, they being in the direct track to Fiji.

Fortuna, the largest of that group, was reached on November the 23rd ; and as the stock of taro and green cocoanuts was exhausted, it was decided to call there for a fresh supply. Sigave Bay, where the yacht was brought to an anchor, is on the south east side, easy

of access, and is a lovely spot. The Island, eight miles long by five miles broad, was discovered by Le Maire in 1616, and is now a French Protectorate. Having secured what was requisite, the next day, under a strong and favorable wind, the staunch little "Laurel" again continued her wanderings over the blue, pelucid waters of the tropic sea, her bow headed for the eastern passage of the Fijian Group. Next morning, at daybreak, upon looking over the side, a most extraordinary sight met the view; swarms of fish, consisting of small sharks, graceful coryphæna (the so-called Dolphin of the sailor), albacore, and bonito were following in the vessel's wake, apparently impelled by some unseen and mysterious attraction. Fishing lines, baited with Rakahanga pearl shell hooks, in imitation of flying fish, were soon requisitioned, and for over a couple of hours there was nothing left to be desired by the most enthusiastic devotee of Isaak Walton, among those on board. Suddenly the whole shoal disappeared, as if by magic, and were seen no more. The Captain, who was well versed in all matters piscatorial, explained the occurrence by suggesting that the vessel had run into a shoal of flying fish, which had taken refuge from their predatory enemies, under the ship's bottom, remaining there until driven off by the implacable foe; when both shoals simultaneously disappeared.

During the rest of the voyage to Suva, which hove in sight on the morning of November the 27th, no other incident occurred to break the monotony incidental to life on an ocean yacht. On that afternoon the "Laurel" came peacefully to anchor on the tranquil

waters of that fine, land-locked harbor, thus bringing to a termination what had proved to be a most interesting and enjoyable cruise thro' Coral Isles and Tropic Seas, where, in the words of Tennyson :

“One can burst all links of habit there to wander far away  
On from island unto island at the gateways of the day.  
Larger constellations burning, mellow moons and happy skies  
Breadth of tropic shade and palms in cluster knots of Paradise  
Droops the heavy blossomed bower, hangs the heavy fruited tree,  
Summer isles of Eden lying in dark purple spheres of sea.  
There the passions cramped no longer, shall have scope and  
breathing space.  
One can take some dusky woman who will rear a tawny race  
Iron jointed, supple sinewed, they shall dive and they shall run  
Catch the fish in the lagoon and hurl their lances in the sun.”

## CHAPTER XIII

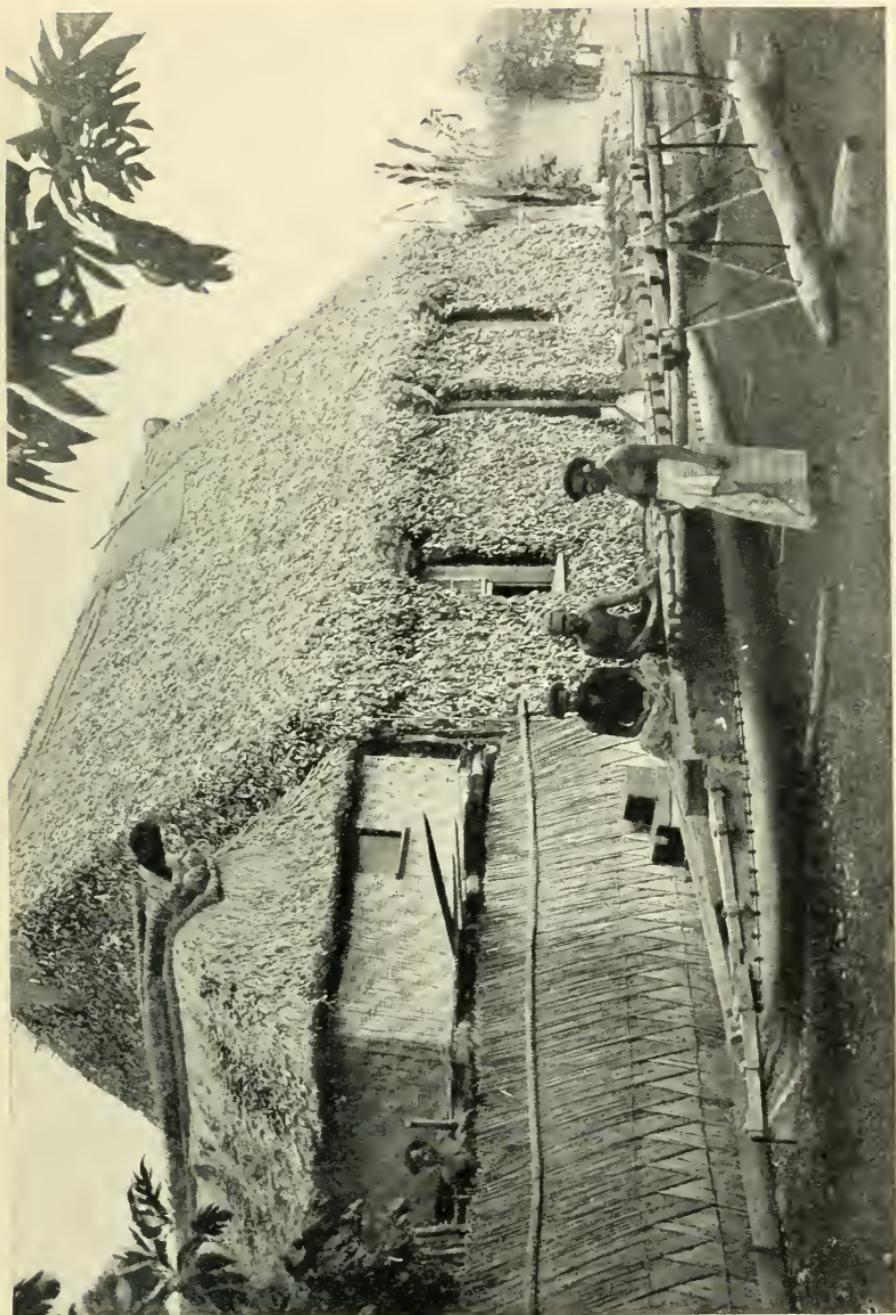
### FIJI—GOVERNMENT—THAKAMBAU—CHARACTERISTICS OF FIJIAN CLIMATE—EXPORTS.

THE Fijian Group lies between 15 and 20 degrees S. of the Equator, and consists of one hundred and fifty-five islands, besides a number of small islets and reefs. About ninety-five of the group are inhabited, the population being, according to the census of 1901, 96,631 full blooded Fijians, and 1,516 half castes. The group was discovered in 1643 by Abel Tasman, the distinguished Dutch Captain, after whom Tasmania is called. He designated the whole group Prince William Islands.

In 1773 Captain Cook visited Vatoa, and made astronomical observations there.

In 1789, near Otahiti, Captain Bligh, with a few of his crew, was turned adrift by the mutineers in an open boat, 23 feet long, prior to their voyage east to the then uninhabited Pitcairn Island, where they landed, and where they, or their descendants, were not discovered until 1808. In this cockle shell Bligh made his celebrated voyage to Coepang, in Timor, in 42 days, a distance of more than 3,600 miles, passing Moala, one of this group, on his way.

In 1797 the Missionary ship "Duff" navigated amongst some of the north easterly islands.



KING'S HOUSE AT BAU, FIJI.



From that date to 1856, the Islands were frequently visited, principally by British, United States, and French war vessels, for the purpose of making surveys.

During the early part of the nineteenth century, the government of the islands was carried on by independent native Chiefs, who were, however, gradually brought under subjection by the celebrated Thakambau (Baw is evil), who eventually became the supreme sovereign and king. This state of affairs continued until 1860, when the Tongans, under a distinguished leader, Henry Maafu, commenced to give trouble by invading the western, or eastern, group. This remarkable man eventually became the Roko Tui of Lau; but when it appeared that he would, in a short time, attain a position powerful enough to dispute successfully the supremacy of Thakambau, the latter, whose despotic power was on the wane, called upon the whites for support, giving them in exchange a share in the Government.

The mixed administration so created, lasted for two years, from 1871 to 1873, when it broke down. Thereupon Thakambau handed the country over to the British, who had previously, in 1858, refused a like offer. Since then the group has been a Crown Colony, with Levuka as the capital up till 1882, when Suva, with its fine harbor, became the seat of Government. The Governor is assisted by an Executive Council of five, and a Legislative Council of twelve, while the natives are governed through their Chiefs, who are appointed by the Governor. There are sixteen provinces, fourteen of which are

ruled over by a "Roko," or Prince ; but these provinces are again divided into districts, each in charge of a Mouli, to whom the village Chiefs are accountable.

The Fijians are a mixed race, being partly Polynesian and partly Papuan. It is considered, by those who have made the subject a study, that the original inhabitants were of the black, woolly-haired type, and that the later arrivals of Polynesian stock, brown with long, straight hair—were unable to displace altogether the Papuan ; and that consequently an absorption took place. This theory obtains confirmation by the fact that the Chiefs and coast Fijians are, as a rule, much lighter in complexion than those who inhabit the interior.

When the Missionaries and white Traders arrived, in the early part of the last century, they found cannibalism so rampant that the group was for years known as the "Cannibal Islands." This state of affairs, notwithstanding the untiring efforts of the Missionaries to obtain its abolition, through their influences with the Chiefs, continued until they passed into British control. Another fearful and barbarous custom in vogue was the slaughtering of the wives of a chief at his death, and burying them with him. This, however, was discontinued during the time of Thakambau, the greatest of the Bau dynasty, who was persuaded by the Missionaries to prohibit any more sacrifices of that description.

It might very reasonably be expected that a people addicted to such horrible customs would be cruel, pitiless, sanguinary, treacherous, and morose in disposition ; but, as a matter of fact, the Fijian is not

so. On the contrary, he is kind, cheerful, honest, good-natured, and the soul of hospitality ; while the children are idolized to such an extent that they tyrannize the household. The Fijian, in fact, is a good example of how difficult it is for civilized man to form a correct opinion of the true character of the individual savage, when that opinion is based upon the peculiar customs of the people in general.

The conduct of the savage is governed almost absolutely by tribal custom ; and it does not at all follow that, because an uncivilized man is a party to the murder of a deceased Chief's wife, he must be, consequently, of a cruel and pitiless disposition. This is well illustrated in the case of Thakambau, who was not by any means the blood-thirsty character that some writers have painted him. On the contrary, he was of a kind and pleasant disposition, that is, according to his light, as is evidenced by the fact, already mentioned, that he abolished, at the instigation of the Missionaries, though against the wishes of his principal followers, the custom of wife-murder upon the decease of a Chief. Yet, notwithstanding this decree, afterwards, upon the death of Tanoa, his own father, he allowed the wives to be sacrificed, simply because he was compelled to defer to public opinion, and to the express wishes of those most interested, namely, the women themselves ; who, after upbraiding him in the most violent manner, threatened, if they were not at once killed, to take poison ; so that in any event they would join their lord and master in the other world to which he had gone. Moreover, the average savage, while physically a man, is mentally about on

the plane of a civilized child ; ever changeful, unreliable, capricious, and a slave to the passions ; being, in this respect, several thousand years behind the European in the scale of evolution.

The climate of Fiji, while hot, is not oppressive ; except, perhaps, in the months of January, February, and March, when the thermometer ranges as high as 95 degrees in the shade. On the whole, however, it is not unhealthy to Europeans ; fevers being unknown, though dysentery is common. Mosquitoes are numerous, and constitute the greatest discomfort to life on the Islands.

The exports, which total over two million dollars annually, consist principally of copra, sugar, and bananas, the market for the latter being New Zealand, and the Australian Colonies, while the sugar industry is almost entirely in the control of the Colonial Sugar Refinery. Hurricanes frequently occur during the months of December, January, February, and March ; and sometimes do immense damage, especially to the banana plantations.

The rainfall, in some portions of the group, is excessive. During the stay in Suva scarcely a day passed without a heavy shower ; but on the northern side of Viti Levu the climate is considerably dryer.

Mammals were unknown on the island until the arrival of Europeans, who introduced the hog, which has since run wild. Scorpions and centipedes are common, as is also the Norway rat, carried thither by vessels.

All tropical fruits abound ; such as the orange, banana, pineapple, guava, mango, and papis ; while



M'BULI OF NAMATA.



LARGE FISHING CANOE.



AN EX-CANNIBAL.



RUINS OF WAR GOD'S TEMPLE  
IN BAU.



BRINGING PRESENTS FOR  
THE KING.



COOKING FOR A BANQUET.



MISSION STATION.



NATIVE CHURCH.

*(Facing page 144.)*



the waters of the lagoons swarm with fish of every description, generally of a most varied and brilliant hue. Beche-de-mer, as well as the pearl oyster, are obtained ; but in somewhat limited quantities. It will be seen from the foregoing remarks that the British made no mistake in taking over this group of islands from Thakambau.

## CHAPTER XIV

TRIP UP THE REWA RIVER—NAMATA—POSTURE DANCING  
—BAU—ITS HISTORY AND KING.

As soon as the voyagers had become comfortably settled in Mrs. Macdonald's well known hotel, a few days were devoted to looking up old friends, and making preparations for a trip up the Rewa River, and round by Bau, which the author and his daughter decided to take. Mr. Thomas Horne, a Suvan Merchant, and a fluent speaker of the Fijian language, who was also very friendly with the different Chiefs, on hearing of our intention, kindly volunteered to become one of the party, and took upon himself the carrying out of all necessary arrangements, including the hiring of a boat with an efficient Fijian crew.

When everything was completed, a start was made under the most favorable auspices as regards the weather outlook, the boat being in tow behind a sugar barge which the little steamer, "Andi Thakambau" (called after the old King's granddaughter) was taking up the river. Shortly after leaving the harbor, the wind commenced to rise, and, as usual with approaching storms in tropical latitudes, it lost no time in increasing to a gale, so that by the time the opening to the reef was reached the sea was running so heavily that proper

steering of the two tows had become almost an impossibility ; and on several occasions there was great danger of the boat being capsized. The barge would take a sheer in one direction, the boat in another, and upon this performance being reversed, the boat, with a fearful jerk, would be practically thrown on her beam ends.

While this was taking place one could not help contrasting the coolness of the Fijian, as compared with the uselessness of the pusillanimous Indian coolie in a case of emergency. When the trouble commenced, a coolie was at the barge's steering oar. He promptly lost his head, and allowed her to " yaw " in the most terrible manner, so much so that it was quite impossible to keep the boat anywhere near the wake of the steamer. At this juncture, a stalwart Fijian, who was on board, at once took command, to the benefit of all concerned. But so demoralized was the coolie that he had practically to be thrown into the hold, in order to get him out of the way. Fortunately, this disagreeable state of affairs did not last very long, one of the numerous mouths of the river being reached soon after passing the break in the reef, when complete shelter was afforded from the wind by the dense thickets of mangrove growing upon the mud banks.

At Nassouri the tow was parted with, while the boat was dispatched by Mr. Horne through the artificial canal cut across the peninsula by Thakambau ; so that she could be at Namata next morning. This canal was constructed by the late King to enable him to bring over his war canoes to the river, during his chronic struggles with the Rewa Chiefs.

Mr. Gemmel Smith, the manager of the Colonial Sugar Refinery, kindly furnished a hand car at Nassouri—the motive power consisting of a couple of Fijians—and in that way Namata was reached early in the afternoon, where a cordial invitation to spend the night was extended by Neko, the Mbuli of the district, who placed the best house in the village at the disposal of the party. He also, that night organized a “meke-meke” in honor of his visitors. A dozen of the finest looking girls, ranging from fifteen to eighteen years old, attired in their best “lava-lavas,” made out of brightly-colored tapa cloth, their bodies glistening with cocoanut oil, and bedecked with flowers, with scarlet hibiscus garlands crowning each of their heads, appeared on the scene, and formed up in two lines upon a mat at one end of the house; the front row kneeling, those in the rear standing. The dancers commenced with indescribably graceful gestures, their bodies swaying from side to side in perfect time, with an accompaniment of hand clapping in unison, their heads and limbs, also, being in constant motion. During the dance they sang an *extempore* song, consisting of compliments to their visitors, delivered in that sweet, though somewhat melancholy strain, common to all South Sea Island music. This was kept up for about half an hour, when a short breathing spell was taken, after which the performance was repeated. Truly, it was a beautiful exhibition of posture dancing; and how the girls managed to endure such vigorous exercise for so long a period, was a marvel to their admiring visitors. The inevitable “kava” was then produced, which, out of courtesy to the entertainers,





ANDI THAKAMBAU AND SISTER, GRAND-DAUGHTERS OF  
THE GREAT THAKAMBAU.

[Facing page 140.]

was partaken of, but only sparingly, it being, to the European taste, a most insipid drink.

The mode of brewing this beverage is, to say the least, very peculiar. The kava root having been previously dried, and cut into small pieces, two or three young girls sit round a large dish-shaped bowl (which is carved out of an exceedingly hard wood in a conventional shape, very seldom departed from), and chew as much of the root as may be required, until it is thoroughly masticated, when it is expectorated into the vessel. Upon water being added, and the mixture strained, the "flowing bowl" is ready for use. The effect of an over indulgence in this mild intoxicant is that one becomes "groggy" in the legs, while the brain retains its normal faculties; so that the island votary of Bacchus has somewhat of an advantage over his European brother, when the latter is in a convivial condition. The introduction, therefore, of this peculiar drink into more civilized life, is a proposition worth considering by temperance reformers, for, without doubt, uncontrollable legs are not by any means so deplorable or reprehensible as are a muddled brain and a perverted volition.

On the night of the dance a young child died in an adjoining house; and, in accordance with Fijian custom, a wake was kept up until early morning, the poor mother, assisted by her women friends, making the night hideous with the most weird and heart rending lamentations. Very little sleep was consequently enjoyed, and, upon rising in the morning, as the appearance of the sun betokened bad weather, it did not require much pressure upon the part of the

hospitable Mbuli to persuade the party into deciding to remain another day, which was spent in roaming round the village, collecting curios, taking notes of native life, and visiting several scenes of interest in the neighborhood, including the site on which most of the principal battles were fought when Thakambau strove to force the Rewa Chiefs to acknowledge his superior authority, a feat which, however, he never wholly accomplished.

The holes are still to be seen where he cooked the bodies of the prisoners and the slain, a ghastly reminder of the cannibal days, which was made still more vivid by the fact that the Mbuli and the party were accompanied to the battle ground by an old Patriarch—together with his grandson—who, while now a class leader in the Church, had been a cannibal in his youth. A photograph was obtained of him ; and when he was asked whether he preferred the old strenuous life, or the quiet existence of to-day, he evinced such faltering hesitancy as showed unmistakably that, notwithstanding his outward profession, the old Adam was still persistent in the inner man.

The manufacture of tapa cloth was also shown. This fabric is made from the inside bark of a species of mulberry. It is first reduced to a pulpy mass, and then beaten into a paper-like material with hard wood mallets, specially prepared for that purpose. After this it is dried and ornamented to suit the taste, by stencilling in different patterns with native dyes obtained from roots and shrubs.

The early portion of the evening was passed pleasantly in the company of the Mbuli, who proved to

be a very intelligent and well read man on many and divers questions. Quite a discussion took place on the origin of his race. He advanced the theory that it must have had, far back in the ages, some connection with Africa ; giving, as his reason for this theory, a number of illustrations in which Fijian words were identical in construction and meaning with those used in Central Africa to denote a like subject. To give one instance of this, *Taga Ni Ika* (pronounced *Tanganyika*) is Fijian for bag of fish, while *Tanganyika Lake*, near the Congo Free State, means, in the dialect of that district, Fish Lake. There must surely be more than a coincidence in this peculiar circumstance ; and it might, therefore, repay the philologist to make a comparative study of the two languages, in the interests of ethnology.

About nine o'clock a messenger arrived from the native Minister with a kind and cordial invitation to take part in a Revival gathering that was being held in the pretty little Church perched away upon the summit of a hill, about half a mile distant. This was gladly accepted, chiefly to hear the singing, which, as a rule, constitutes the greater portion of such services. But as the night was particularly dark and stormy, the rain coming down in tropical torrents, and the path, therefore, in an almost impassable condition, the problem presented itself as to how the lady was to be conveyed thither, it being practically impossible for her to walk, while there was no vehicle of any kind or description in the neighbourhood.

After considerable discussion between the Mbuli and the messenger, one could easily see by their signs

and gestures, and the expression of their faces—for we understood not a word of their language—that a solution had been arrived at; though there was evidently some diffidence in communicating it to her. Mr. Horne, who had been an amused listener to the conversation, at length came forward and said that if the lady had no objection, it was proposed that two of the natives should act as carriers, which offer was, as might have been anticipated, at once most emphatically scorned by the party particularly interested—the lady herself. However, after a good deal of persuasion, and upon being impressed with the fact that such an experience would be unique, also that in the event of her undergoing the ordeal, she could entertain her friends in far away Vancouver by describing the native mode of conveying the gentler sex of the dominant race to Church in a Fijian village, a reluctant assent was eventually yielded.

Upon this, two stalwart natives, both over six feet in height, and of proportionate build, perfectly nude, with the exception of a “lava-lava” round their loins, appeared on the scene. Promptly they crossed hands; the lady without further ceremony was deposited thereon, her arms entwined round the necks of her respective carriers, apparently in a most loving manner, but in reality with the object of preserving her equilibrium. In this way the procession headed towards the Church, which was reached, in due course, without mishap or misadventure; but the face of the lady was certainly a study. It was really unfortunate that a photograph of the group could not have been taken, but of course this was impossible at that late

hour of the day. However, the particulars of the incident were so vividly impressed upon the lady's mind, that she has no difficulty, since her return, in describing the experience to many a bevy of female friends in the most graphic and picturesque language—the narration losing nothing in being told anew to fresh imaginations and to many and ever varying representations of feminine decorum.

The revival proceedings consisted of addresses and prayers, interspersed with Moody and Sankey hymns sung in Fijian. About the middle of the service, the Minister, after making some very complimentary observations upon his visitors, invited the author, to his unqualified surprise and consternation, to give a short discourse upon a religious subject. This invitation had forsooth to be declined, for the very good reason that, whatever other accomplishments the author may aspire to, preaching is certainly not one of them. Although the people present did not understand a word of English, and, consequently, the sermon, like that of even the most eloquent divine, would have fallen upon deaf ears, yet the people seemed very much disappointed at the non-acceptance of the invitation. The meeting did not break up until after midnight, and one could not help being impressed with the evident sincerity of the worshippers; while it could scarcely be realized that they were only removed one generation from a state of barbarism; and that the fathers of most of them had been among the worst cannibals of whom history has any record.

Next day practically the whole village saw the party off to the small Isle of Bau, which was reached about

noon, and where a cordial reception was met with at the hands of Ratu Epeli, the Roko, or King, of Bau, a son of Thakambau, who placed his European house at their disposal. This little island is about two miles in circumference, and on account of its past associations with the strenuous period of Fijian history, is a most interesting place to the visitor. It was from this spot that a hardy tribe of fishermen, headed by their Chief Tanoa, a military genius and a born leader of men, set out on their campaign of conquest. It was here that the celebrated Thakambau, the Fijian Napoleon, was born and brought up by his warlike father, and "like sire like son," proved himself to be, in every respect, worthy of his illustrious progenitor. On this island were celebrated his victories over the powerful rival chiefs, which brought virtually the whole group under his dominion and sway. Here the sanguinary war god was honoured with orgies of anthropophagy for vouchsafing victory; to such an extent, in fact, that the word Fijian became synonymous with cannibalism. And here to-day lies Tanoa, and Thakambau, sleeping the slumber that knows no awakening.

The ruins of the old temple were, of course, inspected—a sanctuary that had been the scene of many a sanguinary rite, in which numberless sacrificial victims had met their doom; while up in the Church on the hill may be seen the stone upon which they were slaughtered, now used as a baptismal font—a wonderful change to have taken place in the short space of some forty years. Sitting on the verandah of the Roko's house overlooking the tranquil and crystal sea, listening

to the Fijian worshippers at their evening service, lifting up their voices in praise and adoration of the Prince of Peace, one could scarcely believe that, less than half a century ago, bloodshed and slaughterings were the order of the day amongst the inhabitants of this same little isle; while a cannibalistic orgie was the prevailing celebration of a victory over their mainland enemies.

The day after our arrival a reception was given by Ratu Epeli to a number of very prominent Chiefs, and in the afternoon a parade of their followers took place. The latter were in full ancient war costume, and armed to the teeth with clubs and spears. They afterwards divided into two squads, and engaged in a sham battle, in which were realistically portrayed the cutting down and beheading of their enemies; so much so, in fact, that looking at their fierce and painted faces, the spectators could hardly realize that these were the same happy-go-lucky, cheerful, laughing individuals with whom he had come in contact during the earlier part of the day.

In the evening a Fijian banquet was given, to which the party was invited, and at which the *piece de resistance* was an immense hog, cooked by means of heated stones in the ground oven, precisely as human victims had been cooked during the cannibalistic times.

The return journey to Suva was broken at the village of Kuba, where a number of interesting and valuable curios were fortunately secured, amongst which may be mentioned an old Kava bowl, beautifully enamelled inside, by long usage, a whale tooth neck-

lace, a pearl-shell breast shield, and a rare kind of war club of the pineapple type.

After being hospitably entertained by the village Chief, a start was again made in the evening, under a fair wind, the moon shining with a truly tropical splendour, while away in the distance could be heard the booming of the surf upon the mighty barrier reef, a sound that contrasted strangely with the swish of the prow through the placid waters over which the vessel skipped like a flying fish fleeing from its deadly enemy, the coryphæna. So entrancing was the scene that far too quickly appeared the lights of the harbor, which was reached about midnight.

The next few days were spent in endeavouring to dispose of our old and trusty friend, the "Laurel" that had proved such a comfortable home during our extensive wanderings, and had carried the party in safety over so many thousand miles of trackless ocean, and had been the means of visiting the far off isles of the Pacific. She was eventually disposed of to a trader, and has since been engaged in roaming through the Line Islands, occasionally paying a visit to Fiji.

The party now broke up; some going to the Australian Colonies, others to Samoa; while the author and his family embarked upon the "Aorangi," for Vancouver, fortified by many "Samocis" and "To fas" (Fijian and Samoan for farewell) from kind Suvan friends. In a few hours, with downcast spirits and strong feelings of regret, away in the hazy distance was seen the last of the Isles of the Blessed.



A MEKE-MEKE—FUJI.



## CHAPTER XV

### THE MISSIONARY QUESTION.

ON August 10th, 1796, the Missionary ship "Duff," under command of Captain James Wilson, with a crew of twenty-two, all told, sailed from London, for the South Sea Islands. She was outfitted and despatched by the London Missionary Society, and was the forerunner of all vessels of that description, that have visited these islands, which were, at the time, a complete *terra incognita*, believed to be inhabited by cannibalistic savages of the lowest type, and steeped in all the vices incident to human degradation. Her passengers consisted of a devoted band of thirty-six men, six women, and three children; one of the latter being only sixteen weeks old; assuredly the youngest missionary on record. Three of the men were ordained Ministers, one was a doctor, and the remainder were mostly mechanics. They, one and all, left their English homes, never expecting again to see them, or their friends and relatives; but they were imbued with the supreme idea of spreading the benefits of civilization throughout Oceania, and converting the native from idolatry to the light of Christianity.

A persual of the journal of the voyage, published by the Society upon the vessel's return to England,

is very interesting. It gives the reader a fair conception of the manners and customs prevalent amongst the natives of Polynesia prior to the introduction of eighteenth century civilization. The then conditions of the natives must have been most primitive, and, so far as sartorial customs were concerned, almost Edenic. The captain relates, with apparently unconscious humor, that when at anchor off Ohitahoo, one of the Marquesas Group, the first visitors were two native females, who swam off to the vessel in expectation, no doubt, of a favorable reception. They kept swimming about the ship for nearly half an hour, calling out in pitiful tones, "Waheine," "Waheine" (we are women). They then returned to the shore in the same manner in which they had come; but not till they had used all their persuasion with the Captain to allow them to leap on the vessel. But for the sake of the rigours of decorum and precedent, their wishes in this respect would have been granted, as a recognition of their implicit confidence.

Next morning seven other beautiful damsels, quite naked with the exception of a few green leaves tied round their middle, appeared, swimming round the ship. They kept playing in the water beside the vessel for several hours, calling "Waheine," until some of the native men who had arrived alongside in canoes had got on board, when the Chief of the party stated that, as one of the women was his sister, he would like her to be allowed to come on deck, which request was complied with. She was of a fair complexion, inclining to a healthy yellow, with a tint of red in her cheek. She was rather stout, but possessed such symmetry

of features—as did all her companions—that as models for sculptor or painter they could scarcely be surpassed. The Missionaries, ashamed to see the woman almost naked, supplied her with a complete outfit of new cloth, which set her off to great advantage. This encouraged those in the water, whose numbers had greatly increased to importune with more and more persistence, for admission; and out of pity to them, they were eventually taken on board. But they were in a measure disappointed, for they could not all be accommodated with clothing. Moreover, the mischievous goats on board would not suffer them to keep their green leaves; but, as they turned to avoid the animals, attacked them on each side alternately, and completely stripped them of even their vegetable garments.

After consideration and discussion it was decided to leave two of the brethren—Crook and Harris—on the island, for the purpose of establishing a mission; and they were accordingly landed.

Next morning, upon a boat going ashore, her crew espied, sitting on the beach, a most forlorn, wretched-looking individual, mounting guard over a chest. He proved to be Harris. It appeared that he had spent half of the night there; and when interrogated as to the reasons for this peculiar behaviour on his part, he explained that, upon reaching the village the previous day, the Chief wanted to entertain him and his coadjutor with an excursion to another valley. To this proposal Crook readily agreed, but Harris would not consent. The Chief seeing this and, being desirous of obliging the latter, not considering any favor too great, left him his wife to be treated as if she

were his own, till the Chief and Crook came back again. Harris, however, intimated that he did not want the woman, but she insisted upon looking up to him as her husband. Finding herself treated with total neglect, she became doubtful of his sex, and acquainted some of the females with her suspicions. All of them accordingly came in the night while he slept, and satisfied themselves concerning the doubtful point, though not in such a peaceable way as not to awake him. Discovering so many women he was greatly terrified, and, realizing what they had been doing, he determined at once to leave a place where the people were so abandoned and given up to wickedness—a course, which, however, did not apparently meet with the approval of the Missionary writer, for, in commenting upon Harris's decision, he says, "the cause should have excited a contrary resolution."

Onwards from that bright summer day, when the "Duff" set sail for far away Polynesia, until the present time, every civilized nation, both in the old and new world, has spent millions of money in the equipment and maintenance of vessels, and in supporting thousands of men and women, who, filled with religious zeal, were determined to devote their lives to that portion of the South Pacific, where "the heathen in his blindness, bows down to wood and stone."

Spurred on by the example of the London Missionary Society, the English and French Roman Catholics, and later the Boston Missionary Organization, established stations throughout the Polynesian Islands, the Fijian Group, and the Coral Isles and Atolls of Micronesia, where cultured men and women, until

recent and less philanthropic times, have dragged out a miserable existence, cut off from all they held most dear, doing their utmost to uplift the savage to their own plane, and trusting to be rewarded throughout eternity for their earthly life of hardship and self-denial.

The question now arises : have the results justified the great devotion, and the vast expenditure of money which have been entailed ? Has the sacrifice of human lives—in many instances lives of the grandest type, equal to those of any of the Christian Martyrs—been warranted by results ? Has the Missionary brought the savage out of his state of barbarism ? If so, to what extent, and at what cost to the recipient of Christian beneficence and zeal ? Is the present-day Christian Propagandist faithful to his transmitted trust ? These are questions that have been discussed for years in books, pamphlets, at public meetings, and through the Press ; by Government Official, Trader, Missionary, and Traveller. On the one hand it is stated that the Missionary now is self-seeking, intolerant, uncharitable, and particularly injudicious in the handling of the native. He interferes with the native customs to such an extent that, when the native is presumably civilized and converted, he finds himself transformed externally rather than internally, and his last state is worse than his first. Moreover, it is averred that by insisting upon a complete change of dress and mode of living, conditions have been created, which, without doubt, tend to the native's ultimate extinction. On the other hand, it is contended that the Missionary leads a life of the greatest self-denial ;

that he has been the means of uplifting the native from a state of semi-barbarism to one of comparative civilization, and that he has also paved the way for the white trader, who, through the Missionary's influence and beneficial work, can now reside on islands with perfect security to life and property, where, previous to the Missionary's arrival, he was in constant danger of being murdered, and, in certain groups of islands, of affording its cannibal natives a repast they were particularly fond of and addicted to.

The Author, during this and a previous cruise through the South Pacific, made a thorough investigation into the Missionary Question, with the result that he was compelled, reluctantly, to come to the conclusion that, while, at the inception of the Missionary enterprise and for many years subsequently, the Missionary was himself, and effected for others, nearly all that is claimed for him by his most enthusiastic supporters and admirers, yet that his modern successor, the man who "holds the fort," to-day, is an entirely different character. He has fallen from the high estate that was attained by his archetype. His ideals have undergone a complete change. He worships at the shrine of, and by his example encourages the native to offer homage to, a deity that the brethren who sailed from the shores of England on the good ship "Duff" did not include in their Pantheon—to wit, the God Mammon. This world's goods have now a great fascination for him, to such an extent, in fact, that the descendants of the last generation of Missionaries, and the present Missionaries themselves, on those islands where it is possible to obtain titles

to lands and accumulate wealth, are to be found in the front rank of capitalists, this position having been attained in most cases at the cost of the Islander. The most scandalous and glaring instances of this "falling from grace" are to be seen on the Hawaiian Islands. This history and these assertions might have to be repeated in regard to the Fijian and other groups, if the British Government had not intervened and prevented the susceptible, improvident native from alienating his lands to the present-day Missionary cult.

Moreover, when firmly established, and after having obtained considerable prestige and powers, through his influence with the kings, and chiefs, by methods the righteousness of which has been very often open to grave suspicion, the Missionary then, in accordance with the frailties of human nature, has become intolerant of rival sects, lustful after power, uncharitable, and, instead of looking upon himself, as formerly he did, as a Divine instrument with a Divine mission to advance the native materially, morally, and spiritually, he now stands upon the common platform of man, and, seeing and deeming himself superior in every respect to his charge, considers that he is entitled to live a life of ease, at the expense of the native, and of the mission funds in Europe and America, the contributors to the latter being kept in a state of felicitous delusion as to the real conditions, by the circulation, through the medium of the Religious Press, of unverified and highly tinged reports.

Again, the insistence of the latter-day Missionary— or, perhaps it would be more correct to say, of his wife— upon the adoption by the native, especially by the

women, of the European standard of clothing, in pursuance of the ridiculous theory that modesty and good morals are dependent upon a civilized mode of dress—has been without doubt, one of the principal causes that have led to the disastrous decrease in population in most of the groups; in some cases to, at least fifty per cent. of what it was when they were discovered. This is the opinion of most medical investigators into the reason for the great decrease in the number of inhabitants of the different archipelagoes in the South Pacific, since the arrival of the white race. Rain and dampness have no perils for, nor does any danger lurk therein to, the Polynesian, whose

“Only costume is a grey eagle’s plume,  
And she is enwreathed with a smile.”

The body being saturated with cocoanut oil, sheds the water like a duck’s back, so that when the tropic shower is past and gone, the native, under the blazing sun, in a few minutes is perfectly warm and comfortable. On the other hand, if attired in European costume, when drenched to the skin, instead of changing his clothes for others, as is the custom in any civilized community, he will sit cowering with wet and cold, until the garments are dried out by the sun’s heat, or by the fire in the hut, with the result that phthisis, a disease unknown amongst the Islanders previous to the advent of the Europeans, has been generated, and has increased the death rate to an appalling extent.

Numerous instances could be cited illustrative of the intolerant, autocratic, and uncharitable spirit which animates the majority of Missionaries laboring throughout Polynesia at the present day, also of their

overwhelming anxiety to obtain as much as possible of the world's wealth, and of the questionable methods employed in its acquisition. In fact, their conduct in the latter respect is such that the injunction of their Master to "lay not up treasures on Earth, where the rust and moth corrupt, and where thieves break through and steal," is evidently considered not to be applicable to themselves, but rather to the unsophisticated native; and such command is, therefore, more often honored in the breach than in the observance by the modern Missionary.

By way of example, the subject of intolerance will first be touched upon. In the Gilbert Group, the Government Officials were compelled, in the interests of law and order, to intervene in the contests and wrangles of the different Religious Communities represented there, though their intervention was contrary both to their own wishes and to the spirit of British Institutions. But "necessity knows no law," not even Constitutional Law, when the fierce acrimony and violence of contending religious sects have to be suppressed.

These sects not only fought and quarrelled amongst themselves, through buying converts one from the other with tobacco; but, also urged the pugnacious and excitably-inclined native to take sides in their unseemly squabbles, to such an extent, that the Government had to parcel the islands out amongst the three different warring religious communities, in order to prevent the imminent danger of anarchy and lawlessness, with its bloody consequences. No attempt was made, by the Protestant Missionary, for

instance, to obtain converts from the Catholic fold by theological arguments; but the most blatant bribery was practised to attain that desired end; and *vice versa*. Then, when the intelligent and discerning native, disgusted with such practices, relapsed into Paganism, the contending Missionaries, instead of changing their methods, hurled simultaneously denunciations and anathemas at his defenceless head. An experience the author had at Tarawa illustrates well the frame of mind engendered in the Islander by this un-Christian behaviour amongst those who were at the same time preaching the gospel of Love and Peace.

One afternoon, when sitting with Mr. Cogswell, the Deputy Commissioner, on his verandah, a very bright looking Chief strolled up, and sat down. Evidently, from the expression of his countenance, he was very much perplexed about something. After waiting a few minutes the Deputy said:

“ Well, Tanoa, what you want? ”

The Chief at once stood up and propounded this somewhat disconcerting problem:

“ What kind of a God, Mr. Cogswell, that b'long white man? ”

Now, friend C., being more of a diplomat than a theologian, answered evasively, and asked the man to explain himself; upon which he presented the following amusing, though pertinent, reasons for his perplexity:

“ You know, Mr. Cogswell, me like smoke tabac very much, me also want very much to go to heaven. Mr. Walkup, you know him, he big man Boston Mission. He come along and say, suppose “ Kanaka ” smoke

tabac he go hell. He say you savez great big shark, man-eating shark. Well much more easy, big shark go through needle, what you call him, eye of needle, than man who smoke tabac, he go heaven. So I say I no smoke tabac, and I b'long Boston Mission. By'm by, Mr. Goward, he chief London Mission, come Island. He hold big meeting in Maneappa and preach. He say plenty good men smoke tabac go heaven, suppose smoke tabac he no go hell. I want smoke very much, I say all right I b'long London Mission. After Mr. Goward go, I walk along beach by Catholic Mission, Father Phillip he come out and call, "Ai Yah Tanoa, why for you no come Catholic Church?" I tell him what Mr. Walkup say, what Mr. Goward say. He laugh very much. He say, all Protestants go hell, only Catholics go heaven." Tanoa then paused for an appreciable time, and throwing out both hands at the Deputy in a most impressive manner, continued :

"Now Mr. Cogswell, what kind of a God you white man have, and which fellow he tell me big damn lie?" This very disconcerting query placed Mr. C. on the horns of a dilemma. Even if he had wished to he could not, on account of his official position, champion the cause of either of the three denominations mentioned by the Chief. On the other hand, the Government being, in the eyes of the native, the fountain of all knowledge, and he virtually personifying the Government; it was rather humiliating for him to have to admit to the enquirer after truth, that he was unable to throw any light upon the subject; but, there being no other alternative, he had to intimate to Tanoa that the problem was beyond his power to solve;

consequently the poor Chief went off, looking more mystified than ever. When he was beyond ear shot Mr. Cogswell turned to the author and said :

“ What do you think of that ? Is it any wonder that the Missionary is in disrepute, not only with the native, but also with his fellow countrymen amongst the Islands ? Moreover, is it not a marvel how he meets with any success whatever in his work ? ”

Then as regards the privations claimed to be endured by the Missionaries, who have betaken themselves to the uncivilized portions of the earth for the alleged sole benefit of the benighted heathen, privations which have so often been graphically portrayed in the American and British religious journals. Such hardships may be suffered by those who labour in the miasmatic, and in fever stricken portions of Africa, and throughout the dreary Canadian semi-Arctic northern wilderness ; but they certainly are not suffered by the present-day propagandists of the Faith in Polynesia. There, the Missionaries have instituted a system that relieves them of all hardships. They have opened schools for the education and training of natives (mostly Samoans and Tongans) for mission work. These native men are sent away, as soon as they are considered capable, to the outlying far distant, and very little frequented groups, while the white Missionary lives with his family in luxury and ease, with all the adjuncts of civilization, in the Samoan, Fijian, Tongan, and other Islands, which the white man has well under control.

When he wants to visit his native brethren, he does so in a palatially fitted auxiliary schooner like the

“John Williams,” staying at each island just long enough to round up the faithful and make the annual levy. How the money contributed by the pious people in the Old and New World for Oceanic Mission purposes is expended is a mystery. All the islands touched at by the “Laurel” are not only self-supporting, as regards the churches, but pay a considerable levy to the Mission vessels, when they make their annual call.

As far as the alleged self-sacrifice of the Missionary is concerned, it is purely a myth. Wherever Missionaries have been enabled to enrich themselves and their descendants, by dispossessing the native of his land, notably, as already stated, in the Hawaiian Islands, they have done so. As an illustration of their petty cupidity, the following is a well authenticated instance, related by a trader then resident at Apamama, of the kind of treatment he received at the hands of a white Missionary, before the Protectorate was proclaimed, and when he, the Missionary, was virtually both the maker and dispenser of the law :

The trader had arrived at the Island a short time previously, and was awaiting the coming of the schooner with his stock of goods ; consequently, he had not taken out a trader’s license.

One evening Tommy was standing outside his house, when a native approached :

“Here is some fish for you,” said he, “a present from the King.”

“I do not want your fish,” replied the Trader.

“But you must take them,” answered the bearer, “or the King will be offended if you don’t.”

“ I have no use for them,” was Tommy’s rejoinder, “ take them away.”

“ Can I have them ? ” said another native, who was standing by.

“ You can if you like,” replied Tommy, “ it is all the same to me,” so the native took the fish and Tommy turned in.

Next day he was surprised to receive a visit from a native policeman, who demanded a dollar for the fish he had purchased yesterday. Upon his denial of having bought any fish, the policeman answered :

“ Ah, Tommy, you know you said the fish were to be given to a native, and that is just the same as if you had taken them yourself : One dollar, or come to jail.”

Knowing resistance to be futile, he paid the dollar, vowing at the same time to give the King “ a talking to ” when he met him. For this purpose, on the following Sunday, Tommy went to church, and, after the service, upbraided the King in unmeasured terms, for his conduct in the matter. His Majesty remonstrated with him, and pleading that it was all a mistake, offered Tommy back the dollar he had paid. This mollified the Trader, who, thinking the King had been misjudged, showed great reluctance in accepting the money. But His Majesty, apparently to relieve his scruples, said :

“ All right, Tommy ; you take the dollar, and I will go up to your store and get a tin of meat for it.”

“ I haven’t any to spare,” replied the Trader, “ but under the circumstances, will give you one,” and took the money back.

They then, forthwith, proceeded to Tommy's house, where the King received the tin of beef, and after a little conversation, the two parted, seemingly the best of friends.

Early on Monday morning, two native policemen appeared on the scene, with a summons from the Missionary Magistrate to appear immediately at the Maneappa.

In language more lurid than polite, Tommy wanted to know what for. As the offence, however, was evidently of too serious a nature to admit of argument, he was summarily seized and hied off to the hall of justice, when the following took place :

"Tommy," said the Magistrate, "why did you trade on Sunday?"

"I did not," was the reply.

"You sold the King one tin of meat for one dollar."

"But that was my money," answered Tommy.

"When the King," asked the Magistrate, "offered you the dollar, did you not refuse to accept it?"

"Yes, but—" was the reply "and," interrupted the Magistrate, "you afterwards accepted it for a tin of meat. Why did you tell me a lie just now when you said the money was yours? You refused to accept it from His Majesty when he at first offered it to you; consequently, the dollar was his property, and when he gave it to you in payment of the tin of meat, you traded on Sunday.—Ten dollars fine."

This logic was unanswerable, so crest-fallen Tommy replied not a word, but paid the fine imposed, and started to leave the court, when the Magistrate called him back, and said :

“By the way, Tommy, where is your trading license?”

“I’m not trading yet, and do not need a license,” replied the victim.

“Oh yes you do,” was the rejoinder, “you traded with the King yesterday—twenty dollars more for trading with the King without a license.” And in that way thirty dollars of Tommy’s good money was transferred to the Missionary and the King.

It has also often been, and to this day is, contended that if the Missionary had not been the pioneer, and had not somewhat tamed the islander prior to the arrival of the Trader, the latter could not have obtained the footing in the easy manner that he did. This contention is not justified or borne out by the facts of the case. In nearly every instance, the trader was the forerunner of the Missionary, even as far back as the arrival of the “Duff.” When she reached Otaheiti, where all the Missionaries, with one exception were landed, Traders were in advance of them, and at the Marquesas, where they purposed leaving two of their number, one of them refused to remain, for reasons already given in this chapter, and the other removed to Tonga shortly afterwards. Then, again, the Boston Missionaries, when they landed at the Hawaiian Islands, found a number of Europeans settled there, married to native women, and the same conditions existed in the different islands throughout Oceania.

The fact is, and it is indisputable, that the advancement of the Polynesian from a semi-savage state is due almost entirely to the introduction of civilized institutions by the several European nations who have,

from time to time, annexed the different groups. Chief among these is the British, who are endowed with an innate genius for the government of barbarous races, and for improving their social condition. The Missionary, has, in truth, been a contributory factor in the civilizing process only to a very limited extent.

The reader, therefore, after perusing this chapter, will obtain a slight clue to the causes that have led to the hostile attitude assumed towards Missionaries in Polynesia, by most of the Resident Government Officials and Traders, as well as to the unfavorable opinion of Missionary work expressed by nearly all travellers who have visited the islands and investigated the question.

It may be, however, that, in days to come, the Missionaries will learn to exhibit a more tolerant spirit, not only amongst themselves, but also towards Government Officials, as well as to the European inhabitants of these islands generally; and that less autocratic and mercenary methods will be employed in their intercourse with the unsophisticated native, thereby confirming our adherence to Tennyson's faith:

“Yea I doubt not thro' the ages—one increasing purpose runs,  
And that the minds of men are widened with the process of  
the suns.”

THE END



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