ISLAND REMINISCENCES

BY

THOMAS TROOD

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A graphic, detailed Romance
of a Life spent in the
— South Sea Islands —

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PREFACE.

THE number of books dealing with the various islands of the South Seas has notably increased during the past few years. Their authors have described with more or less detail their charm and romance from a tourist point of view, as well as their value from the commercial standpoint. So great, however, is the field which opens up before the imagination in dealing with these marvellous islands that it is quite certain much more remains to be written than has yet appeared. So far, the writings have with rare exceptions come from the pens of those who have visited the islands especially for that purpose, either privately or as the specially commissioned representatives of public journals or scientific societies, the results being naturally superficial to a degree.

The present volume comes under an entirely new category, inasmuch as it deals in a most entertaining way with the reminiscences of one whose life has been spent among the scenes depicted; first as trader, and later in an official position. The dramatic changes which have marked the administration of political affairs in Samoa during the last twenty years, for instance, has enabled the author to deal with the subject as only one on the spot could, other islands being similarly treated. The manners and customs of the natives of the various groups, about which many have discoursed with more or less accuracy, are here dealt with from the standpoint of personal experience. These reminiscences, moreover, enable one to penetrate into phases of native life and character of which the historian or visiting scribe are necessarily ignorant, and the conclusion is quickly reached that only an extended sojourn among these interesting peoples, during which their complete confidence is gained, can open the closely-barred and jealously-guarded doors leading to those revelations of the native character so essentially interesting to the psychologist. The personal touch which ever transforms the commonplace into a subject of absorbing interest is here in evidence, and the work will not only claim the interest of the general reader, but the numerous "old-timers" scattered all over the world in recognising as they read the graphically-described places and persons, will live their early lives all over again with pleasure and zest.

Dr. Moulton, Tonga, 1878.

T. Trood, British Consul.

Theodore Weber 1874.

. . *Island Reminiscences* . .

SAMOA.

"Amidst green islands in glittering seas,
Where fragrant forests perfume the breeze
And strange bright birds, on their starry wings,
Bear the rich hues of all glorious things."

—HEMANS.

APIA, the capital of German Samoa (Navigators' Islands), is situated in 13 deg. 49 min. south latitude and 171 deg. 41 min. west longitude. Approached from the sea the view is very beautiful; the early voyagers, if they did not mind the heat, may have half believed that they had stumbled by accident on the long-lost Garden of Eden. Valley and hill, "with living verdure clad," in grand and lovely forms, crowned with cocoanut palms, which wave languidly aloft their graceful branches, stretch in panoramic view towards the clouds which rest on the distant mountains. The town itself, a long row of nondescript buildings half native, half European, is built on the shores of the bay which forms the harbour, a semi-circle of two miles in length.

The anchorage is bad and scant, but Saluafata Bay, eight miles to the eastward, is a well-sheltered harbour.

The population of the group is about 40,000, of which 400 are whites.

All the natives have embraced Christianity. Their spiritual wants are well attended to.

The London Missionary Society has six English and one German missionary, and the Wesleyans three, both assisted by a large staff of native teachers. The Protestant churches are at present in the majority.

The London Mission commenced operations seventy-six years ago, then favourably received by the then head of the Malietoa family. Twenty-seven thousand natives attend its churches, of which 5,000 are church members. At its schools 9,000 children are educated. The Bible, translated by the same organisation, has been in the hands of the Samoans for many years, having gone through several editions.

The Roman Catholic Mission has a staff of many priests, besides several nuns.

The Mormons have also established themselves here during the last few years.

On the whole the climate, although much too hot to be pleasant, is salubrious, but elephantiasis, in all its forms, is far too common to make the islands a desirable residence ; at the same time this dread disease may be staved off to a great extent by a three months' trip to sea or the colonies once in every four years.

The yearly average temperature is 78 deg. Fahrenheit. In January, the hottest month of the year, the mean height of the thermometer is 81 deg. Fahrenheit. In August, the coolest month, 75 deg. Fahrenheit at Apia within doors, fifteen feet above the sea. The difference of temperature between noon and midnight ranges always from 16 to 18 deg. Fahrenheit. The temperature is much lower on the mountains. There, 2,000 feet above the sea, the thermometer sometimes falls at night in the winter months as low as 54 deg. Fahrenheit. Five hundred feet above the sea, three miles from Apia, it is from four to five deg. Fahr. lower, through the day and night, than it is in Apia ; and on the south side of the island it is two deg. Fahr. lower than it is on the north side. More rain falls on the south side of the island than on the north side.

For some years previous to 1885 the islands were governed by a King and a Vice-King, assisted by two councils, one composed of hereditary chiefs, the other of (native) councillors, the whole receiving the support of England, Germany, and America, through their Consuls.

The Apia town and district were formed into a Municipality (nearly 24 square miles in extent) through the advice of Sir Arthur Gordon (Baron Stanmore) when he called here in 1879. The municipality, thus formed, worked very well. The expenses were met by a real property tax of 1 per cent. per annum, and by store, hotel and other license fees. It yielded a revenue of five thousand dollars gold per annum. The municipal board consisted of three Consuls and three members of the three nations with whom the King made the convention—one from each ; the latter were nominated by their respective Consuls.

Subsequently in accordance with the Berlin Treaty of the 14th June, 1889, the above was altered.

The Powers directed that " a Municipal Council should be established consisting of six members and a president of the Council, who shall also have a vote " ; the former " to be elected by the taxpayers, and shall hold their appointments for a term of two years. In the absence of the president the council may elect a chairman *pro tempore*. Consular officers shall not be eligible as councillors, nor shall councillors exercise any consular functions during their term of office."

" All ordinances, &c., passed by this council before becoming law shall be referred to the consular representatives of the three Treaty Powers sitting conjointly as a Consular Board who shall either approve and return such regulations or suggest such amendments as may be unanimously deemed necessary by them."

" Should the Consular Board not be unanimous in approving the regulations referred to them, or should the amendments unanimously suggested by the Consular Board not be accepted by a majority of the Municipal Council then the regulations in question shall be referred for modification and final approval to the Chief Justice of Samoa."

" The Municipal Council shall appoint a Municipal Magistrate, &c., &c., and fix the magistrate's salary."

" To obtain the necessary revenue " duties on general merchandise of 2 per cent. ad valorem, and on a sliding scale on liquors, &c., were levied, together with capitation taxes, store, hotel, and other license fees, also an export duty of $2\frac{1}{2}$, 2 and $1\frac{1}{2}$ per cent. on copra, coffee and cotton respectively.

The Chief Justice, receiving a salary of $6,000 gold per annum, was to be named by the three Signatory Powers in common accord, or failing their agreement to be named by the King of Sweden and Norway.

The President of the Municipality and Council, receiving a salary of $5,000 gold per annum, was to be agreed upon by the three Powers, failing such agreement other provisions were provided.

The first Chief Justice was C. Cedercrantz ; Clerk of the Court, P. Hagberg. The last was W. L. Chambers ; Clerk of the Court, J. H. Denvers.

The first President was Baron A. Senfft von Pilsach, succeeded by Messrs. E. Schmidt, Dr. Raffel, and Dr. W. H. Solf, now the Imperial German Governor.

The first Municipal Magistrate was W. Cooper ; the last was R. L. Skeen.

Copra (dried cocoanut) was, at that time, the only native product, of which from two to three thousand tons were made yearly ; now eight thousand to nine thousand tons are annually produced.

Cacao and rubber were then unknown.

The islands were discovered by Bougainville in 1768, and La Perouse in 1787, and called by the latter the Navigators' Islands on account of the large number of canoes seen moving along their shores. The Bauman Islands seen by Jacob Roggewein, the Hollander, in 1722, were probably the same, but he places them nearly one thousand miles too far to the eastward.

Communism is the foundation on which all Samoan customs and social privileges are built ; all are expected to divide what

they have amongst their relatives and friends, not in a formal manner or as an absolute right, but it comes to the same thing. Those who have property are expected, unless they can conceal it, to distribute to the necessities of those who have none. Hard-working Samoans support in this way numbers of lazy friends, and "dropping in" unintentionally at dinner or other meals is much practised by the acquaintances of industrious families.

It has been a custom of the Samoans from time immemorial to make periodically long excursions, occupying two or three months in duration, and consequently they are always either visiting or receiving visitors.

About once a year every town in the group launches its boats and travels slowly round the islands, calling at nearly every village on the way; not in solemn silence, but chanting lively boat songs, in which all join, from the young urchin, who can barely screech, to the grey-haired octogenarian.

No excuse is accepted by the visitors for scant hospitality—food must be provided. Formerly if any important chiefs were in the travelling party and the provisions supplied were meagre they would order their henchmen to make a raid on all stray pigs and fowls belonging to the town, and cook and devour them with many ironical thanks to their perfunctory hosts.

The custom has its advantages, but many Samoans, particularly those of low caste, look angrily at strange boats making for their village at nightfall.

Houses are provided in every town for the special use of travellers, and sometimes the rich man of the village will erect one at his own expense. It is understood that such visits shall not be unnecessarily prolonged.

Every journey has for its destination the town of the near relatives of the chief of the party, and is made with some object—a marriage or betrothal, exchange of fine mats—(the *irrimatenta malorum*—incentive to covetousness—in Samoa) or other property, &c.

War, too, was planned on these excursions; sometimes it grew out of them.

But in the capital the visits of strangers have been too frequent for the custom to be kept up properly, the Apia natives having been eaten out of house and home long ago, and "Apia hospitality" is now a proverb amongst the Samoans, corresponding to the Greek Kalends.

All industry is checked, stifled, and turned into ridicule by the pernicious system of communism; lying, hypocrisy, and their kindred vices are fostered by it, every Samoan thinking himself at perfect liberty to conceal his food or property in any possible way, if by so doing the giving of it away can be avoided.

The group consists (besides Nuutele, Nuulua, Namua, and Fanuatapu at Aleipata, sometimes called the Fish Islands) of

eight islands, Manua, Olosega, Ofa, Tutuila, in which is the impregnable harbour of Pago Pago, all under the United States flag; and of, all under the German flag, Upolu, in which is Apia; Manono; Apolima, the island fortress; and Savaii, the largest island; the group having an area of about two thousand square miles or, say, one million acres of land available for cultivation.

The soil is fertile. On the coast sugar and cotton do well; on the high lands coffee thrives; cacao or rubber can be planted almost everywhere.

One of the prominent objects seen by the voyager to the south-east, when entering the harbour of Apia, is the large Vailele cocoanut plantation of the D.H. & P.G. der Suedsee Inseln, of Hamburg, covering several thousand acres and stretching far back into the mountains to a height of one thousand feet or more.

Other large cocoanut plantations to the westward of Apia were formed by the same company many years ago. They own upwards of 100,000 acres in the group.

Samoa and all the surrounding islands owe much to the enterprise of the Godeffroy merchant family, who founded the D.H. and P.G., and of the late Mr. Theodore Weber, their representative here for many years, by whose direction large blocks of land were purchased and plantations formed. It was their capital that opened up Fiji in 1860 under the auspices of Messrs. F. and W. Hennings.

Large tracts of land were also then purchased from the natives by English and American capitalists, but the Land Commissioners, in 1892-3-4, threw out most of the titles. F. Cornwall, deceased, claiming 250,000 ares, was only allotted about 20,000 acres. The San Francisco Syndicate, claiming 120,000 acres, were allotted perhaps the same quantity. But the Godeffroys, having bought more carefully and in almost every instance having paid full value to the Samoans for their lands, were more fortunate, and the English, American and German Commissioners (three in all) ratified generally their original titles.

A good deal of land in small blocks was also acquired at the time mentioned by other Englishmen and Americans.

Now by Government regulations, primarily growing out of the Berlin Final Act in June, 1889, the natives are not allowed to sell land situated outside the former municipal boundaries, except under special permission from the authorities. However, on long lease, forty to eighty years, land can be acquired from them.

The Samoans are said, by some ethnologists, to be of Malayan origin, are of a light brown colour, have straight hair, and are a tall and well-formed people.

Many of the women have particularly small hands and feet intimating that the race may have been formerly less barbarous than at present.

The Tahitian, Hawaiian, Rarotongan, Tongan, Maori and Samoan languages are closely allied.

Like all olive-coloured races they appear to suffer by intercourse with civilisation, but since annexation in 1900 have begun to increase in a small degree.

Lunacy is very rare, and I have only heard of one or two cases of suicide in the last thirty years ; but there are many hunchbacks and persons who have lost the sight of one eye.

Formerly the clergymen of the London Mission vaccinated regularly the natives, but this is now in the hands of the Government.

There is danger through the now regular steamer communication with the colonies and California of the small-pox being brought here ; so vaccination is a boon to the Samoans, although in some instances they object to it.

Tradition states that the group was originally colonised from Manua, the easternmost island, and the chief (or king) of Manua holds the highest rank and receives the first cup of kava in their assemblies. They were, in fact, the highest chiefs in all the group, but being " rois fainéants," " kings without power," had almost always to give way to their more active competitors, chiefs corresponding to the " Mayors of the Palace."

The hereditary name of this family is " Moa " (fowl), and it is Sa (tabooed or forbidden) at Manua to apply the word Moa to any thing or person but the King himself. A fowl is, therefore, in Manua, designated a " flying bird " (" manu lele "). Whether the name of this group was affected by, or arose out of this kingly reverence, assuming that fowls were found there in primitive times, is for philologists to decide.

PITCAIRN ISLAND.

"Droops the heavy-blossom'd bower, hangs the heavy-fruited tree ;
Summer isles of Eden lying in dark-purple spheres of sea."

—TENNYSON.

Reminiscences of the islands require some account of the above and of Norfolk Island, where many descendants of the Pitcairn people are now living.

The " Bounty," commanded by Lieut. Bligh, was sent in 1787 to Tahiti to procure breadfruit trees for the West Indian plantations. Remaining in Tahiti for five months, he then proceeded to Tongatabu ; immediately after leaving that island the vessel was seized by the mutineers.

In the year 1767, before Cook's memorable voyages, when the English and French nations were vying with one another in the planting of colonies, which would ultimately prove an outlet of deliverance to the suffering millions of the home countries, and also threatening a renewal of their contention for the supremacy of the seas, Captain Philip Cartaret, commanding the sloop "Swallow," belonging to His Majesty King George the Third, ploughing the waters of the South Pacific Ocean discovered in latitude 25 deg. south, longitude 130 deg. west, at a great distance from any other land, a small knoll seven miles round, one thousand feet high, with no landing place or anchorage, and called it Pitcairn Island after the officer who first saw it, subsequently drowned in the "Aurora."

The discovery was duly reported at the Admiralty and noted on the chart; then Australia was practically unknown, and where a fine city of more than five hundred thousand inhabitants now extends from Port Jackson to Botany Bay no sound was heard but the locust's note and the blackfellow's coo-ee.

When the mutineers of the "Bounty" forced Lieut. Bligh over the ship's side and turned her head towards Tahiti, Pitcairn Island was no doubt the place which Christian, the ringleader, had marked out as their final refuge. The vessel was seized at Tofua on the 28th April, 1789, but it was not till January, 1790, that they reached Pitcairn where they ran the vessel ashore in Bounty Bay; she was then broken up and burned.

The mutineers had in the first instance proceeded to Tubuai, in the Austral Group, intending to settle there, but the Tubuains did not favour their project and they quarrelled amongst themselves. This was in May, 1789. Next month the vessel returned to Tahiti, greatly to the surprise of the King and chiefs, but they were informed that Captain Cook had been fallen in with at Aitutaki, where he was forming a settlement; had been joined by Lieut. Bligh and the others and stood in need of provisions and live stock. Much pleased with this intelligence the Tahitians supplied 312 hogs, 38 goats, 100 fowls, a bull and a cow, with large quantities of other provisions, and the "Bounty" sailed again for Tubuai, where the mutineers set about making a fort nearly fifty yards square; but quarrels between the whites and natives became so frequent that this was discontinued, and Christian took the ship again to Tahiti, where sixteen of the mutineers at their own request were landed, and finally, on the 21st September, 1789, the "Bounty" set forth on her last voyage, having then on board—Fletcher Christian, acting-lieutenant; Edward Young, midshipman; John Adams, William McCoy, Matthew Quintal, John Williams and Isaac Martin, seamen; John Mells, gunner's mate; William Brown, botanist's assistant; besides six men and twelve women, natives of Tubuai and Tahiti; the blandishments of the latter, it is generally supposed, during

Bligh's stay at Tahiti having been one of the principal causes of the mutiny.

Of those who remained at Tahiti, fourteen were made prisoners in March, 1791, and taken away in the "Pandora" when that vessel was sent in search of the mutineers; of these, four were drowned at the Great Barrier Reef on the Australian coast, when the "Pandora" was lost there; the remaining ten were taken to England, of whom three were hanged for their share in the mutiny; the other seven were acquitted or pardoned.

The ship destroyed, and with her all possibility of return to civilised life, the mutineers and their native companions began to form a settlement; but quarrels were continually arising, sometimes amongst the whites and at others amongst the natives.

In less than a year after their landing all the whites but four were murdered by the Tahitian men, not, however, without pro vocation, two of the latter having been previously shot down by order of the whites. This calamity was caused by the licentiousness of Williams (or Adams in Dr. Bennett's account), who took by force the wife of a Tahitian to live with him.

In revenge for this and the murder of their countrymen mentioned above, the whites in their turn were attacked and shot down; not long after the four surviving mutineers made an attack on the Tahitian men and killed the whole of them.

McCoy and Quintal then began to manufacture liquor from the tee root (*dracœna terminalis*), and were in a constant state of drunkenness, in a fit of which the former destroyed himself.

The latter then endeavoured to murder Young and Adams, so that in self-defence they were compelled to kill him; this was in 1799.

There are various reports with regard to Christian; one account states that he was shot, another says that he jumped from the cliffs into the sea and so met his fate; a third is to the effect that Captain Heywood saw him again in Plymouth in 1809.

Nine years had thus elapsed without any redeeming feature appearing in the characters of the mutineers: but now the midshipman Young and John Adams determined to make a stand against the evils that had lured their friends to destruction, and consequently, with the help of a Bible and prayer book, saved from the wreck of the "Bounty," set about forming the lives of the settlers on the strict model of the Church of England worship and discipline as laid down in the Church ritual. A year after this Young died of asthma, and John Adams alone remained.

From that time till his death in 1829 he carried out rigorously the rules of the Church; every Friday, as laid down in the prayer book, was strictly observed either as a fast day, or certainly a day of abstinence, while morning and evening prayers were said daily in every family. Wine was allowed in moderation, neither was

the moderate use of tobacco interdicted ; but the prayer book for form and discipline, and the Bible for doctrine, became the rule of the lives of the Pitcairners, and, until the death of Adams, no licentiousness of word or action disgraced the lives of the islanders. They lived also in complete harmony with one another.

Unfortunately they removed to Tahiti in 1831, shortly after Adams' death, and, although their stay there was short, not more than a few months, the licentiousness of Tahitian manners produced a very bad effect on the community. But the same causes which, under Adams, had been the means of lifting them out of the gulf into which they had fallen thirty years before, now (under Buffet and Nobbs) again helped them ; the old discipline was resumed, and the old results naturally followed. Dr. F. D. Bennett, who visited the island in 1834, just after their return, gives a very interesting account of the settlement at that time (" Whaling Voyage Round the World "). To that work, to the " Mutineers of the Bounty," Mr. Jegg, 1869, and to an article by the special correspondent of the *Auckland Weekly Herald*, February 20, 1875, I am indebted for much of the above and following particulars

Before Adams' death, a seafaring man (John Buffet) landed on the island, and being a mechanic—shipwright's joiner—was of great use there ; he also acted as schoolmaster, and assisted Adams in the celebration of public worship.

In 1828 G. H. Nobbs arrived and took a position soon after as clergyman and schoolmaster, occupying it till his death in 188—

Born of good parentage he entered the Royal Navy in 1811, served there till 1816, then entered the South American service, where, in 1820, under Lord Cochrane, he assisted in the cutting out of the frigate " Esmeralda " from under the Callao batteries ; afterwards as lieutenant in a Chilian ship-of-war he commanded two launches which cut out an armed brig at the island of St. Mary's after a severe conflict ; he also commanded an expedition to Africa, in which 48 of 64 were killed or wounded and the rest, including himself, taken as prisoners. In that fight he received a blow on the neck from which he suffered ever afterwards. He belonged to the stock about which Pindar writes. See Pythia iv. 185, " mee tina leipomenon tan akindunon para matri menein aiona pessonta." " Who could not brook to be left behind and remain by his mother's side, leading the sodden, insipid life which is free from danger," so Donaldson translates the words ; that life now praised by some before youngsters, to prevent them from learning to use the rifle, by advocates—men and women—of peace at any price ; or as, during the great rebellion in 1865 in the United States, one ardent patriot put it : " The Union and peace even if Satan should be president." Peace, even if that means slavery.

Quitting the Chilian navy, Nobbs, acting on the direction

on her death-bed of a very near relative, endeavoured to find his way to Pitcairn.

After many hindrances, at last, in Callao, he met with the owner of a launch, an invalid, who agreed to accompany him to Pitcairn provided he would fit her out. This was done and they left Callao, the two men only, on the voyage of 3,500 miles, which they accomplished in 42 days, in October, 1828, his companion not long surviving the passage. He shortly after married one of the island women. His descendants are living at Norfolk Island. His arrival was a most fortunate event for the islanders; Mr. Nobbs' guidance of affairs—during the very critical juncture just afterwards when they removed to Tahiti and on all subsequent occasions—being of great help to them, and from that time to the end he proved himself stanch and true. In 1852 he was taken to England and ordained there in the same year by the Bishop of London, returning to Pitcairn in 1853.

In 1856 the British Government, which has always taken a lively interest in the settlers, decided on removing them to Norfolk Island, whither with a quantity of stock they were then taken; fifty acres, drawn by lot, being assigned to every male adult; but after a time some of the families hankered after their original home and returned to Pitcairn. A friend, who visited Norfolk Island at that time, informed me that the head of one of the principal families told him that he and many others strongly objected to the use of money in the community as causing, he thought, many evils from which they had been free when there was no such medium of exchange, and he with a good many others returned to Pitcairn. In 1875 the community on Pitcairn numbered 76; in 1904, 141 persons; that on Norfolk in 1875, 350; in 1902, including Melanesians, 971; where Captain Walter Drake, R.N., is the resident magistrate. The islanders are essentially children of the sea; to swim seven miles round the iron-bound coast of their rocky island, or launch at Norfolk a whaleboat through a dangerous surf and pull all night at sea in a gale of wind through pitchy darkness to a ship in the offing used to be common occurrences with them; what they do now I cannot say, but they keep up their reputation as fearless seamen I believe, and two of the women, Miss McCoy and Miss Young, deceased, have done us good service here as nurses in the American hospital, Apia. Ashore they are inclined to be indolent. More than thirty years ago I was acquainted with several persons who had visited Pitcairn, most of them no friends to religion or religious training, but they all stated to me that the island, then, was really, as far as they could see, what it was then generally represented to be, free to a very great extent at least from many of the blots which disfigure civilised as well as uncivilised communities.

But all this has altered; "a change came o'er the spirit of my dream;" at least at Pitcairn Island. About six years ago one

of the islanders there committed wilful murder, and a high authority, who visited the island officially just afterwards, informed me, in 1900, that the grossest licentiousness was altogether a common occurrence there, and that the "social evil," especially towards strangers visiting Pitcairn, assumed a most aggravated form, but not as a matter of course, amongst the majority of the families there.

Norfolk Island, known seventy years ago as "the island hell" (where as far as I am aware the Pitcairners settled there *have not retrograded*, being on a par with, or perhaps a trifle above the religious level of other Christian small communities) was selected by the British Government and occupied on the 15th August, 1826, as a penal settlement, to which should be sent the *worst* of the male criminals in New South Wales and Van Diemen's Land. "Specials" I think they were called. It had previously, in 1879, been occupied under Governor Philip's rule by free settlers and then abandoned on account of the bad landing.

It is in 29 deg. south latitude, 168 east longitude; six miles long and four miles broad, rock bound, with only two or three landing places, all of which are exceptionally bad. It was discovered by Captain Cook in 1774. Although under the strictest control, many of its denizens during the period of its occupation—twenty-nine years to May 7th, 1855—managed to escape. Some of the greatest scoundrels in the Pacific, principally on the Line Islands, were originally Norfolk Islanders. One of them, I believe, got to Samoa 75 years ago, and, after murdering scores of natives, felling them as a butcher would an ox, at the least provocation, at last was decoyed and killed at Aana by two warriors, whose relatives boast of it to the present day.

The convicts made repeated attempts to seize the Government vessels bringing supplies to the island, and succeeded on one or two occasions. All the horrors done under the pirate flag were then outdone by the merciless wretches who had seized the ship. To fasten cannon balls to one or both of the legs of each of the sailors and then with much ironical politeness request them to "walk the plank," was considered the finest joke in the world, as they splashed overboard. But this was the essence of mercy contrasted with the way in which the soldiers on board—their prisoners—were treated.

Ashore things were just as bad. The dreadful creatures who filled the gaols or clanked their chains as they went to and fro from their work were to a very great extent worse than wild beasts, and just as in a rush from a burning theatre the weak are trampled to death by the strong, necessarily, so it was with those of the unfortunate men sentenced to imprisonment on Norfolk Island, who were looked upon by their comrades as better than themselves, whether in character or original social station. Nothing but the sternest measures kept the convicts down, and so they retaliated on the weak amongst themselves. A mass of moral

corruption, the worst men on earth, manacled by day, let loose in the gaols at night. They were made worse, too, by the utter want of sympathy shown them by free men until Captain Machonochie, in the forties, came to the rescue, and succeeded in ameliorating their condition ; the difficulties incident to which being very great ; it being often impossible to discriminate between corrigible and incorrigible criminals, and so avoid the danger of trusting the latter ; for, after all, the bad as we complacently call one another, belong to one or other of the two classes. But the " Captain of Koepenick " incident at Berlin shows that it is not fair to drive convicts striving to lead a decent life, as the " captain " was trying to do, into robbing other people to *save themselves from starvation*

TONGA.

" Around she pointed to a spacious cave,
Whose only portal was the keyless wave."
—" THE ISLAND."

The islands in the South Pacific called the Tongan Group are situated a few degrees to the southward of Samoa, between 17 deg. and 22 deg. of south latitude and all in or about the same longitude. For nearly three centuries they have been known to navigators.

Nukualofa, the capital of Tongatabu (or Togamamao—far-off Tonga—so called by the Samoans) is in 21 deg. 7 min. south, 175.12 west.

In 1642, Abel Tasman, setting sail from Java, ran along the west side of the Australian continent ; discovered Tasmania (or Van Diemen's Land—so named by him after the Governor of Batavia, with whose daughter, Maria, he was in love) ; crossed over to New Zealand, to which he gave the name of Staaten Land (Land of Estates), supposed by him to be a part of Australia ; and then wending his way to the northward, discovered the southernmost part of the Tongan Group—Eua, Tongatabu, and Namuka, named respectively by him Middleburg, Amsterdam, and Rotterdam Islands.

From thence he set sail homewards, making the round trip in about ten months. One hundred and fifty years transpired before the islands were revisited by whites : when our great seaman, Captain Cook, in 1777, rediscovered them, and made it and his discovery of Australia (New Holland) known to the world, according to the usual British fashion, " a fair field for all and no favour."

Cook called them the " Friendly " Islands because they received him in a very hospitable manner on the surface ; not being aware of the fact that at Haabai they had laid a plot to kill him and all his officers at a great feast prepared for them. They were present but a dispute arose ; Mariner says between Finau, the leading chief, and other chiefs during the feast regarding the best

plan to be adopted in the matter; the majority favouring the night time as better than the day, and so the fatal signal for knocking them all on the head was not given, but it had all been previously arranged.

Thirty years rolled away, when, in 1806, an English whaler, also a privateer, combining the slaughtering of whales and men (when the latter refused to hand over their cash and other belongings), a vessel of 500 tons with a crew of sixty men (originally 102 men when the vessel left Gravesend) anchored in that portion of the group called Haabai—at Lefuka, the principal town there—100 miles to the north-west of Tongatabu, and was taken by the natives, burned, and 26 of the crew massacred instanter. The late King George, who died in 189— about 95 years old, and at that time perhaps twelve years of age, recollected well the capture of the vessel, and was on board just after the occurrence. The vessel was partly loaded with whale oil, and when the casks had been stoved in by the natives, some of them jumped in the hold and were drowned in the oil, to the great surprise of their comrades on deck.

Mariner, one of the few survivors, then a youth, remained in the group four years, when, with great difficulty, he made his escape. Having considerable ability and a remarkable memory, he learned thoroughly the language, and on his return to England dictated to Dr. Martin, his friend, a full account of the islands, with a dictionary of the language; both very accurate and containing the best account extant of the manners and customs of the Tongans.

The advantages of enlightened civilisation now enjoyed by the Tongans, Samoans, and other semi-savage races are shown by Mariner's particulars of the state of Tonga in the old times, to be really of a substantial nature. When he wrote, no Tongan chief or commoner could retire to rest with even tolerable certainty that he would not be clubbed before the morning. And in Samoa, at the same period, it was nearly as bad; in Fiji, very much worse. Things have improved since then, and the islanders are fully aware of it.

The Tongans are good fighters. According to Mariner Hala api api, one of the chiefs, "would prefer two days' hard fighting without food more readily than the most peaceable man would two days' food without fighting." In fact they were in those days always slaughtering others or being slaughtered themselves. In their idea "war and strife were the noble employments of men, and peace and pleasure worthy to be courted only by women and the weak and effeminate."

The Tongans are a shade darker than the Samoans, who, it is said, centuries ago, exploring in their large double canoes, in which they sometimes got as far as New Zealand, called in on their way thither and conquered and settled upon the islands.

The Fijians also intermixed with the Tongans, in consequence of which the latter are much more of the negro or Papuan type than their straight-haired Samoan ancestors, and are a sturdier and less vacillating race.

When Mariner wrote, there was constant intercourse between Tonga and Fiji (they are 150 to 200 miles apart) and the Fijians, he says, were considered good warriors; but in the last seventy years that has been altered, and, up to the time of the British annexation of Fiji, 10th October, 1874, one Tongan could put to flight fifty Fijians; in fact, the Tongans then had the whole of the eastern part of Fiji under actual control, and treated the Fijians with scant courtesy. I learned in Loma Loma forty years ago that any Tongan in that part of Fiji deemed it his privilege (often exercised) to enter the house of any Fijian commoner and carry away whatever he wished without making the slightest return, and with very few excuses for his rudeness. The Biblical student will remember Benhadad's message to Ahab illustrating the above custom and Ahab's answer, "My Lord, O King, according to thy saying I am thine and all that I have." The above was a brutal travesty of the Samoan custom which requires a host to hand over to his guests as presents anything on the premises which they may admire. It is interesting to hear the compliments exchanged on such occasions, especially when they are only compliments, and listen to the savage comments on the guests and their ancestors after they had departed with the "presents."

There are three distinct archipelagoes:—Vavau, in 18 deg. 39 south, 174 deg. west, population about 6,000; Haabai, in 19 deg. 50 south, population 8,000; Tongatabu, in 21 deg. 10 south, longitude 175 deg. 10 west, population 8,000; containing altogether perhaps eighty islands more or less large and small. Niuafou and Keppel Islands, 150 miles to the north and north-west of Vavau, 100 miles apart, with, say, 2,500 inhabitants, belong to the same group. So does Tasman's "Pylstaart" Island, 22 deg. 22 min. south, now uninhabited, a few miles to the southward of Tongatabu The landing at and access to Pylstaart are of the worst description.

At the beginning of last century all the groups were under their own Kings or leading chiefs, and consequently, as said above, always at war with one another; but the late sovereign, George I., a man of extraordinary ability, great in stature—a very important advantage in savage races—and great in mind, whose supporters boasted that he never in battle had occasion to strike a man twice—the first blow always settling the matter—brought them after years of hard fighting under one head—himself—sixty-five years ago, and no revolution has disturbed Tonga since. He was born in Ufia, Haabai, of a high chief family. Towards the close of the war he directed his arms against the last stronghold of the heathen enemy, he himself fighting not only for the supreme rule, but for

Christianity, having at that time been a Christian for some years. This was in Tongatabu, at Bea, four miles from the capital—Nukualofa. The enemy was strongly entrenched.

At this juncture, in June, 1840, an English ship-of-war, the "Favourite," dropped anchor in the harbour, and Captain Walter Croker, commander, who appeared to have been an enthusiast, hearing how matters stood, determined to assist King George in reducing the fort, and with a party of men from the "Favourite" dragged one or two small cannon to the Bea—where they still are—and called on the occupants to surrender; they, however, warned him that if he did not retire he would be fired on, and followed it up soon after by a volley, which mortally wounded him and several of his men.

He is buried on the hill at Nukualofa, overlooking the harbour, a few feet from the Wesleyan Church, which stands on the summit.

When going over the hill on his way to the fort, having, apparently, a premonition of his approaching death, he requested those who were with him to bury him on this spot should he be killed in the engagement.

The climate is pleasant and salubrious, the thermometer in the winter months—January to October—often falling at night below 60 deg. Fahr., and the heat during the day is never great enough to prevent outdoor exercise. The scenery is very beautiful, as in all the South Sea islands. Tongatabu will, no doubt, be, in time, a favourite resort for invalids from the Australias.

The group would seem to be in close proximity to a great submarine volcano. Fifty-five years ago an island, now called Wesley Rock, close to Kao, black and sulphurous, suddenly emerged from fathomless depths; and some years afterwards another island, twenty miles from Tongatabu—burning—was thrown up by a submarine volcano, and since then has gradually been subsiding.

Kao, an extinct volcano, towers 4,500 feet above the ocean. On a clear evening it and Tofua can be seen distinctly from Lifuka, the capital of Haabai, standing out, although forty miles distant, in fine relief against the western sky.

Tofua—above—a smouldering volcano four miles from Kao—inhabited—is 2,500 feet high. Its inhabitants have been compelled, by sudden lava eruptions, to leave it on several occasions. It is said on good authority that the extreme edge of an old burial ground at the foot of the island crops out from under a layer of lava, on which is a layer of earth, covered again by another layer of lava, in its turn covered again by earth, and so on, and so on—pointing to a very great antiquity of the burial ground mentioned.

The island and its locality are specially interesting, for there, in 1789, Captain Bligh of the "Bounty," after having been put

into an open boat by the mutineers, with eighteen of the loyal members of the crew, commenced the longest boat voyage ever made, from thence to Timor making the passage—nearly 4,000 miles—in forty-one days in safety, but several died afterwards from disease produced by the hardships of the long voyage.

A few miles hence the mutineers turned the bow of the "Bounty" to the eastward and shouted "Hurrah for Tahiti." At this spot Bligh touching afterwards to obtain a few cocoanuts for the voyage lost one of his men, John Norton. The inhospitable natives having clubbed him tried to drag the boat ashore and murder Bligh and the whole boat's crew. But the brave old disciplinarian beat them off and showed them, as he did New South Wales rebels some years afterwards, of what stuff he was made.

Vavau, the northernmost group, consists of one or two large and a cluster of small islands. It is about 600 feet above the sea level, and covered with luxuriant vegetation down to the water's edge. Here Mariner lived four years, and hence he escaped to a whaler cruising in the offing. Vavau is singularly destitute of water; there is not a spring on the whole island; indeed, the same remark applies to all the Tongan group—not a river (or spring worth mentioning) is to be found there. Against this drawback water in Haabai and Tongatabu can be obtained by digging down a few feet beneath the surface of the earth, but it is always slightly brackish, although drinkable.

Forty miles to the westward of Vavau the volcano Late rises abruptly 2,000 feet from the sea, now quiescent, but in 1853 or 1854, I think, after remaining quiet for a great number of years it suddenly leaped into activity with a terrific roar heard at an incredible distance. This was on a fine Sunday morning about noon. The English Wesleyan service was just concluded and the European residents were making their way homeward when, as Captain John Lyons, of the brig "Ocean" (who was then there) told me, the ground began to undulate as much as the sea in a heavy ground swell, producing nausea in some of those present. The air was presently darkened in broad daylight with vast masses of ashes thrown out by Late, which with subterranean noises, mingled with short interval pulsation roars of the distant volcano, made up an indescribable scene of terror, continuing for three days conjoined with repeated shocks of earthquake, accompanied by startling reports from the earth beneath them, to the consternation of the inhabitants. In 1847 the island of Amargura or Fanua lai, 35 miles to the N.W. of Vavau, burst in two by the eruption of its crater, which was heard at Niuafou, 160 miles distant, and it damaged the crops and trees at Vavau. Ashes were thrown in large quantities on passing ships, 500 and 600 miles to the north-east.—Admiralty Sailing Directions, Vol. ii.

Vavau harbour, taken all round, is superior to that at Pago Pago, Tutuila, but the bottom, like the latter, is deep and lumpy. There are two splendid steamer passages, one from the northward, pointing to the S.E., and one from the southward, pointing to Kilikili; the depth in the middle of both passages varies between 50 and 60 fathoms, but in both instances there are no side reefs, and the rocks on both sides in both passages can be closely shaved by vessels large and small. At Neiafu and Kilikili the anchorage varies between 15 and 30 fathoms. As at Pago Pago, it is rocky and anchors sometimes foul. The harbour can be rendered impregnable much more easily than is the case with Pago Pago, for, being completely land-locked, it could only be shelled with great difficulty, if at all, by attacking squadrons. The Neiafu harbour is not as large as Pago Pago, but that and the Kilikili anchorage are quite large enough to hold any squadron kept there for defensive or reconnoitering purposes, and the military engineer who might be called on to fortify Vavau would rejoice at its fitness for defence; for it bristles with points easily turned to that account by a sea power like England requiring coaling bases, should Tonga be annexed by Britain. The soil is remarkably fertile, and the scenery much superior to that of the other portions of the Tongan group.

Sharks are numerous and fierce, especially on the sandspit in the narrow turn of the channel which opens Neiafu. Several persons when bathing on it have been eaten by them. They lie on the sandy bottoms lurking there.

The Tongans are daring navigators, and the older men have sufficient knowledge of the stars to find their way to Fiji and Samoa without much difficulty, making the distance in ordinary weather within a few hours of their calculations. Formerly they used large double canoes of the Ladrone pattern, capable of carrying 100 to 150 men, and sailing exceedingly close to the wind—within four points—at the rate of ten, twelve, and off the wind fifteen miles per hour. In going to Samoa they usually ran down to the north-west on Niuafou, where, on the sandy beach at its west end, they would haul up the canoes, feast and carouse for a few days, and then set sail again for Samoa, beating up to Keppel Island—100 miles—and then standing across easily to Savaii; but sometimes they were never heard of again, either through the wind increasing to a storm and shifting so much that when the weather moderated they were too far out of their course to be able to pick it up again, and had to run before the wind until they fell in with some unknown land, or, much more frequently, their canoe fastenings, made out of sinet rope and twine of the twisted husk of the cocoanut, broke adrift from the trunk of the canoe and everything went to pieces. In Nukualofa I saw them in 1875 or 1876 launch a large double canoe for a voyage to Samoa via Haabai, carrying about seventy men, women and children. In a few days news arrived that it had foundered at Namuka (Tasman's

" Rotterdam ") about four miles from the island, the fastenings being rotten : it had been laid up ashore too long. All but one man, who managed almost miraculously to reach the shore alive, where he was found in a half-conscious state, were devoured, so the survivor said, by the myriads of sharks infesting that part of Haabai, who, he said, when the craft went to pieces, rushed to and fro amongst the frenzied swimmers, biting off their limbs in fierce rivalry with one another at their ghastly feast.

I remember seeing in 1861, at the south side of Upolu, two such canoes carrying nearly 200 people arrive from Tonga. In those days tatooing in Tonga was strictly forbidden by the Wesleyan Mission there, and they had come up to be tatooed by the Samoans, who are noted throughout the Pacific for their skill in this handicraft.

Tongatabu (Tasman's " Amsterdam") is about 25 miles long and, say, eight miles broad, perfectly flat, the highest land (on the hill close to the anchorage) being only sixty feet above the sea. But at Fuamotu, the south-east end of the island, it rises to a height of 150 feet. The harbour is of great extent, the reefs surrounding it extending 20 miles east and west to a distance of 12 miles from the mainland. At the west end is Tasman's anchorage, called by him after his mistress, Maria harbour. There are several islands in the lagoon formerly inhabited by tribes of fishermen, whose duty it was to provide fish for any high chiefs calling there who claimed suzerainty over them. On one occasion in the remote past, a powerful chief from Haabai called at the easternmost islet with a small number of followers and demanded the usual tribute, but was met with a rebuff and insolence, to which he replied that in a very short time he would return and teach them obedience. After his departure they, with the fishermen of the other islands, left their homes and sailed to the westernmost and largest island in the lagoon called Atataa, where are extensive caves in which they took refuge, but before doing so neglected to destroy or conceal effectually their canoes. Almost immediately afterwards the chief returned, and proceeding from island to island and finding no living creatures on them reached Atataa, where at first, until he saw the canoes, he concluded that they had escaped to the mainland. He waited several days, and, although much puzzled by the canoes, was just on the point of returning to Haabai. About the same time the inmates of the cave, perhaps 200 in number, began to run short of cocoanuts, and were obliged to send someone out to procure water, always to be found oozing from the sand at low water mark. This was done on one or two evenings after dark, when a man of the chief's party happening to be at that time in the vicinity of the cave, thought he saw some object moving, and following it up, discovered a child filling its calabash with water ; waiting until the little fellow had gone back to the cave, he then apprised the chief, who ordered the mouth to

be blocked up with brush and firewood. This was set on fire, and in an hour's time every soul in the cave was smothered. I had the story from the late Mr. Moss, secretary to the late King George for many years. Many skeletons are still to be seen in the caves.

Christianity, under the auspices of the Wesleyan Mission, was first brought to Tonga more than 75 years ago. Great success has attended it. The natives, thirty years ago, before the schism in the church there, contributed more towards its support than perhaps any other people in the world—white or black—their contributions in 1875 were at the rate of twelve shillings per head per annum for every man, woman and child in the islands. It is invidious where so many workers call for notice to mention names, but the Rev. Dr. J. Egan Moulton—the reviser of the New Testament translation—has done much for this mission, and richly deserves the esteem with which he is regarded throughout the group.

The Roman Catholic French Mission has been also established in Tonga for many years, and during the last three decades has met with much more success than in the earlier part of its career. Bishop Lamaze, who died some time ago, was liked and esteemed by all who knew him. I enjoyed the privilege of his good wishes for many years, as also those of Father Schale, deceased, who came to Samoa with me in the "Maid of Alicante," schooner, a long time ago; and of many other clergymen in the islands of that Church.

"One touch of nature makes the whole world kin"—even Roman Catholics and Protestants—strange though this may appear to stiffnecked religionists of both communions.

The Tongans conquered Samoa and ruled it with an iron hand for some time. The distinctive name of the Malietoa family has its origin in a circumstance arising at the close of the war when the Tongans were driven out. While in Samoa they compelled the conquered race to make roads, some of which, stone causeways, remain to the present day; but perhaps 250 years ago they carried matters too far and harried the Samoans into combining and organising united resistance to the common foe.

At a grand feast, made expressly on the Tongans' behalf, a signal was made, at which the Samoans drew forth their concealed weapons and attacked their enemies, who, after war, which must have lasted for a considerable period, retreated slowly to the west end of Upolu, at Vainuu, where they were compelled to take to their "alias" (canoes, already described), but before the fleet had turned its prows towards the islands whence they came, and to the south, to return no more, the Tongan general stood on the bow of the hindmost vessel and shouted to the Samoans on the shore:—

"'Malie' (well done), 'Malietoa' (well done, brave warrior), 'Malietau' (warring nobly)."

The Samoan chief had taken prisoner the wife of the Tongan leader, but generously restored her to him during the close of the conflict, while the Tongans were preparing to set sail.

So runs the legend, which I believe to be true ; although it is said to have happened 250 years ago.

I have amongst my books one which was printed at Frankfort in the year MDCVII., so the title says.

When I turn over the pages and consider how many kings and rulers have lived and died since the pressman 300 years ago lifted its printed sheets from the " forme on the platen " my thoughts are stirred, and

> " Visions of the days departed ; shadowy phantoms fill my brain ;
> They who live in history only seem to walk the earth again,"

as Longfellow, the American poet, sings ; one of the most loving and lovable writers who ever put pen to paper ; whose poems, I believe, with those of Mrs. Hemans and Mrs. Browning, will be read and treasured when those of far more distinguished writers are forgotten.

FIJI.

> " The dark places of the earth are full of the habitations of cruelty."
> —Ancient Oracles.

Fiji was discovered by Tasman, 6th February, 1643, and called by him the " Prince William " Islands.

Cook landed and made astronomical observations at Turtle Island between Tongatabu and Kadavu (pronounced Kandavu) in 1773.

Bligh in 1789 passed Moala after he was thrust overboard from the " Bounty." In 1792, in the " Providence," he saw Fiji again under happier circumstances.

Wilson, missionary ship " Duff," in 1807 passed some of the eastern islands.

In 1827 D'Urville (" Astrolabe ") examined the group and made the first chart of the islands.

Captain Bethune in 1838 visited Rewa and made some important observations.

Commodore Wilkes, United States Exploring Expedition, in 1840, stayed six months in the group and made a survey of the whole archipelago, while in the same year Sir Edward Belcher surveyed Nukulau and Rewa roads.

Since then Captain Worth in 1849, and Captain Denham 1854-6 have added considerably to the hydrography of the group.

The above appears in the 1891 " Sailing Directions." Since then, no doubt, much more surveying has been done in the group, but I have no particulars

Fiji was annexed by England on the 1st September, 1875.

My first acquaintance with it dates from 1860, when, on our way to Rotumah, Captain Atwood, master of the schooner belonging to Hort Brothers, of Tahiti and Apia, called in at Levuka, Ovalau, for a few days ; I being a passenger.

Suva, except on the chart, was then unknown. Levuka being the chief city, a long (perhaps a mile and a half in extent) and straggling town, made up of buildings of all sizes and descriptions, mostly insignificant, from the almost palatial-looking missionary house on the hill at the south end of the town (at least it was palatial by comparison with its less pretentious brother buildings around) down to the peculiar-shaped but very comfortable, when you get inside, huts of the indigenous inhabitants, which, to speak the truth, were much more in vogue in the capital at that time than buildings constructed of weatherboard and galvanised iron ; brick and stone structures, it is almost needless to add, being utterly unknown.

Henry, Beddoes, Hennings, Scott, Cox, Thurston, Brower, Swanston, Moore (missionary), and others, whose names I have forgotten, were then in Ovalau or the adjacent islands.

Sir John Thurston (deceased, afterwards Governor of the group) was, at that time—I had a speaking acquaintance with him —practising photography ; subsequently he was clerk to Consul Captain Jones, V.C., and then by ability and what men call chance —or providence—as the irreligious or religious may select the phrase, came into the hands of Sir Arthur Gordon and was moulded by him into one of the best colonial Governors. Thurston came from Australia, of a good family there. A very decent fellow.

His knowledge of the islands, when Sir Hercules Robinson, Governor of New South Wales, came down to Fiji in 1874-5 was of considerable use to Sir Hercules ; he having previously, I believe, been one of the leading members of a Provisional Government of the islands formed some years before by him and other settlers to promote order there. Henry Maafu, the great Tongan chief, who, at the time, was practically ruler of all the eastern part of the islands, also assisted in the matter.

As the story goes, when Sir Hercules arrived and the chiefs went on board the ship-of-war to sign with the King Cakobau (pronounced Thakombau) the transfer to Her late Majesty Queen Victoria, two or three of the more powerful chiefs attempted to hinder this proceeding, on which Maafu stood up in the cabin and informed the dissentients that as he and all other chiefs of importance were satisfied with the transfer, he would regard the former as rebels, and treat them accordingly, as soon as they left the ship. This announcement allayed their scruples and they signed without a murmur. I must mention that on his arrival Sir Hercules had informed the chiefs that unless they all agreed to

and signed the document making over the islands to Her Majesty he would at once go back to Sydney and leave matters in *statu quo*.

Maafu, who died in 1881, was, like his relative, King George, a magnificent specimen of manhood, both in stature and intellect. He employed a European secretary, Mr. Milford, a son of whom by a Samoan lady, Henry, is now living in Apia.

Maafu had some years before joined his forces with Tui-ca-cau of Somo Somo, Taviuni, the leading Fijian chief in all the eastern group, and subjugated completely that portion of Fiji.

His headquarters were at Loma Loma (Vanua Mblavu). I saw him repeatedly there in the sixties, having to do so on several visits to Fiji on business in which he and others were interested, in connection with the large Apia British firm, which I represented on those occasions, Charles McFarland and Andrew McFarland.

It is not generally known that just before British annexation in 1875 Maafu had made extensive preparations for war, having ordered from Europe many thousand rifles with the view of deposing Cakobau and of making himself King of the whole group. There can be no doubt whatever that he would have succeeded in doing this had not the islands been taken over by England. As the Tongans do not at all favour the coming under a foreign flag, and England has been always unwilling to annex territory without the consent of those possessing it, it is probable, in fact, almost certain, that had Maafu carried out his purpose (and it was the nearest possible miss that he did not), Fiji would have eventually been snapped up by some power like Japan, seeking predominance in these seas. Had this been written ten years ago Europeans and Australasians would have laughed at it, but nobody now will laugh.

A brutal custom existed formerly in Fiji, viz., the murdering by their children or relatives of very old, infirm people, usually by burying alive.

An atrocity of this kind happened, only then ceasing to be used, when I visited Wairiki (Taviuni) in the early sixties, which, if I remember rightly, had been committed a short time before Charles McFarland and I called there. The Fijians declared that in doing this they were solely actuated by their love for their parents which prompted them in this manner to put an end to the misery inseparably attached to their continuing in life under circumstances of great weakness and infirmity. They added that their parents fully recognised this fact and were perfectly willing to die under such conditions.

The incident was very interesting, for it showed both of us to what a fearful extent heathenism may sometimes reach.

However, the reader must not rush at the conclusion that barbarity characterised all the islanders, or that they all, like some of the Fijians, believed that kindness to old people consisted only in putting an end to their pains; on the contrary, in some

instances, they set foreigners a good example as was (and is now) often the case in Samoa respecting the aged and toothless of both sexes, who, when very old and infirm, were and are fed like children in the most affectionate and tender manner, particularly chiefs and chief women, with "vaisalo" and other soft food, so that in this way some of them are said to have reached an age much past a hundred years, which I quite believe, and although they had never heard the fifth commandment, acted (and I believe still act, many of them at least) as, in the following words of a great writer, did Corporal Trim, who had fought at Namur, in Belgium, under Marlborough :—

"The corporal went through his manual with exactness, my father at its end remarking that Trim had not any one determinate idea annexed to any one word he had repeated.

"'Prythee, Trim,' quoth my father, turning round to him, 'what dost thou mean by honouring thy father and mother?'

"'Allowing them, an' please your Honour, three halfpence a day out of my pay when they grow old.'

"'And did'st thou do that, Trim?' said Yorrick.

"'He did, indeed,' replied my uncle Toby.

"'Then, Trim,' said Yorrick, 'thou art the best commentator upon that part of the decalogue.'"

A very unfortunate circumstance occurred in connection with the annexation of Fiji. One of the King's sons visited Sydney in the ship-of-war, and, contracting the measles there, was the means of bringing it into the group.

In consequence 50,000 Fijians, a third part of the population, died in a few weeks' time.

The disease was not of an especially virulent nature, but the Fijians refused to attend to any directions given them by our medical men.

They rushed into the waterholes when the fever came on in almost every instance, and died right off.

It was no unusual thing to see scores of bodies of men, women and children lying unburied around much frequented bathing places, who had died in this manner. Indeed, in some of the smaller towns, none were left alive to perform the last sad rites of the dead.

Subsequently in 18q— the measles visited Samoa, and Tonga again after that, but in neither case was the mortality very great, although, indeed, much greater than it is ever in civilised countries.

I believe that it would be an advantage to the islanders to have this disease always amongst them, so that infants might in every case contract it in a light form, and thus when grown up be free from this danger, as it has been said that it rarely affects people twice in their lives.

Fiji, even in the beginning of the sixties, was still heathen in many places.

Captain Atwood told me that a few years before our voyage he had been fishing round the group for beche-de-mer in a large schooner, and that during the hurricane season, when anchored in one of the harbours on the north coast of Vanua Levu, a hurricane came on.

Taking advantage of which, the natives on shore made extensive preparations for a grand feast in *honour* of the crew, making sure that the latter would have to take refuge on shore. Great fires were lighted, large cooking pots were brought—the Fijians are skilled potters—and all arrangements completed for their reception as soon as the cables parted and the ship touched the shore.

But, fortunately, she weathered the storm. Atwood told me that the suspense was disagreeable, especially as, between the occasional lulls, always occurring in a hurricane, the sound of the native drums and monotonous chant taking place solely on their account (just as we politely say " thanking you in anticipation ") reached the crew's ears.

I fear that some literary cynics will say that I belong to the tribe of Herodotus, although I ought to rather take that as a compliment than a rebuke, for that fine old historian is most interesting reading.

Vairiki, Somo Somo Straits, Taviuni, is one of the most romantic places in Fiji, the surrounding scenery being grandly beautiful, but the heat is terrific, for being situated about the middle of the west side of the island, which rises behind it to a height of 4,040 feet, all wind from the eastward and southward is completely blocked ; while on the west all wind from that quarter is entirely shut out by the large island of Vanua Levu, the principal bay, or rather gulf of which, 50 miles long and 25 to 30 broad (Nateva Bay), being known at the time of which I write to sailors there as " the Deep Sea " on account of the almost perpetual calms occurring in it.

Tuicakau made Vairiki his headquarters when I visited it, 1865. The genial Captain Henry, a son of one of the original L.M.S. " Duff " missionaries to Tahiti, living then in Loma Loma, acted as our pilot through the group and negotiated the purchase of Naitamba Island from Tuicakau by McFarland.

Islands were cheap in those days and indeed although life on small islands far distant from places like Levuka and Suva, has comparatively few cares, there being no bills to meet on the fourth day after the quarter, it is still a mode of existence which does not particularly attract ordinary island rangers. For a picnic indeed it is all right, but to spend years there is quite another matter.

I confess with sorrow that I am not at any time disposed to allow woman the chief place above man as regards judgment in most sublunary things.

But no doubt in matters of this sort her judgment is much superior generally to that of men. No female Robinson Crusoe is to be found in the world.

Tennyson's lines : " There to wander far away, on from island unto island, at the gateways of the day," well express voyaging in the Fiji group. And always in the trade wind season when hurricanes are unknown, cruising round the archipelago—or as one of my friends, an island skipper, said to me during one of our fine weather voyages together in Fiji, " If the weather and other surroundings were always like this all the old ladies in the world would follow the sea."

But " when the stormy winds do blow " and a hurricane occurs woe betide the unfortunate vessel caught in the net of shoals and reefs encircling the archipelago.

To remain in it is certain death ; to escape from it by finding a way out through one of the passages to greater sea room is the next thing to impossible and so many gallant ships and brave souls have found on these ghastly reefs a last resting-place.

As a consequence of Tongan conquests the islanders in the eastern parts of the group are of a much lighter colour than those to the westward, where, at Viti Levu and the adjacent islands, they are as dark-coloured as West Indian negroes.

Just after annexation the chiefs of the inland towns on Viti Levu, many of them still cannibals, refused to acknowledge the authority of Sir Arthur Gordon, and he was compelled in the public interest to take immediate and decisive steps to bring them in and put a stop to their atrocities.

This was done and those men who had committed murder were dealt with according to their deserts, the result being that up to the present date no disturbances worth mentioning have occurred with the exception of an attempt, under Sir John Thurston's government, at Vanua Levu, the second largest island in the group, to raise a revolt, also put down by prompt action.

A short time before the Rev. Mr. Baker, a zealous Wesleyan missionary, desiring to introduce Christianity into a large cannibal district in the mountainous islands of Viti Levu sent there a messenger asking for permission to come himself and begin this work

The chief replied that he was at perfect liberty to carry out his purpose and visit them as proposed, but that if he did, he and all his attendants would be killed (and eaten) by him.

Mr. Baker, however, having made up his mind to preach to them went there, and, with all his followers (one excepted, purposely by the chief, that he might state what had happened) was brutally murdered.

The incident teaches us that notwithstanding the sneers of some superficial observers of missionary work, their task is occasionally fraught with great disaster, as in the case of the Rev. Mr. Chalmers (L.M.S.) at New Guinea, and of many others indeed

who have perished in like manner. Scarcely a group in the Pacific so far visited by missionaries, with the exception of Samoa, escapes the reproach of having murdered some of the workers in all societies, Protestant and Roman Catholic.

FIJIAN BELIEFS.

In Ovalau during the early sixties dysentery was prevalent; at that time there was a considerable influx of new comers from Australia and many died.

This disease would seem to have been always the principal malady in that group, much more so than is the case in Samoa and the other eastern groups. By some it is supposed to be caused by faults in the water from the springs.

When I was at Loma Loma an old resident told me that if a tumbler was filled with water from the springs there and allowed to stand for some hours the bottom of the vessel would then be completely hidden by a dense black sediment.

Others attribute it to the universal use there of the yam instead of the taro; and perhaps both circumstances. A friend, resident many years in Fiji and then living here for some years, informed me that his experience assured him that the universal use of taro here, instead of in Fiji of the yam, was certainly the reason why dysentery seldom occurred amongst the natives of Samoa.

The Fijians, at that time, appeared to have remedies against it far superior to European medicine; at least in that group.

The Fijians were believed to possess the knowledge of many powerful medicines useful in other diseases. It is also said that they were skilful poisoners and used means by which they brought about the death of their enemies speedily or by slow degrees at their option generally by mixing poison in the kava drunk by their victims. In fact even in my day no sensible person would think of drinking kava prepared in the houses of natives who probably, or even possibly, did not wish them well; and it would almost seem as if in the matter of poisoning the kava, they were as skilful adepts as were the Borgias in the 15th century, who were able to divide for their victims by means of a poisoned knife apple or fruit in such a manner that their side of the apple was innocuous, while the other was poisoned in such a way to cause the instant death of the person who ate it.

Mr. Winter mentioned a circumstance of this kind which had happened in his experience. An employee of a firm there rather quarrelsome in his disposition had an altercation one day, while Mr. Winter was present, with a Fijian about some articles of barter, and it ended, I think, by his striking the native violently. The latter went away muttering vengeance. My informant advised the former, a new comer, to be more careful in dealing with the

natives as they were not to be trifled with, and recommended him to make up friends at once with the man, he being in the wrong.

But the good advice was offensive to the young man.

Shortly afterwards the native returned bearing no signs of anger and completed his barter with the employee who, a few days afterwards, departed this life by sudden illness, doubtless, Mr. Winter told me, not by a natural death.

Mariner (Vol. I., Chapter VIII.) tells us "that in the Fiji Islands a man seldom goes out even perhaps with his greatest friend, without being armed and cautiously upon his guard."

He also informs us that (Chapter X.) "the principal wife of a chief, if her husband dies first, must be strangled on the day of his death, and afterwards buried with him," and mentions a case that came under his own observation in which the widow of a Fijian who died at Vavau refused to live any longer and compelled two of her Fijian retainers to thus put her to death, that she might be buried with her husband.

It would thus seem as if what the civilised called crime was, in those days, virtue among the Fijians. As far as I could learn the eastern portion of the group under Tongan rule was entirely free from the atrocities which disgraced Viti Levu and the western portion of the islands, so far at least as the Tongans were able to control their Fijian allies. Mariner, fifty years before the time of which I am writing, said that "Viti Levu was more troubled by intestine war than the other Fiji Islands, and the people are greater cannibals." (Chapter X.) When travelling as the natives always walk in single file it was ever necessary in heathen times to take care that people about whom there was any suspicion preceded you in the path with their clubs instead of following you.

In Futuna, as in Fiji, they had many barbarous customs. The King in old times, when a great feast was to be held, used to send his chief purveyor and head butcher round the island. He with his satellites, when they saw any fat-cheeked, plump young woman (the sex being always preferred) would engage her in earnest conversation till at a signal from him one of his men behind her would despatch her with one blow.

My informant assured me that really very little pain was caused by the blow, it being on the back of the head.

Summing up all the reliable evidence regarding the character of the natives of three groups it would appear as if Samoa appeared to the most advantage, Tonga being next, and Fiji the worst, but no doubt even among the Fijians many good points were to be found, and after all, we, of the civilised nations, are very far from perfection.

It is perhaps well to say that what has been written applies only to the past. At the present moment all the Fijians from end to end of the group are at least nominally Christians, and it is highly probable that a good many of them, as far as helping the poor and

persons in distress goes, stand on a higher platform of charity than do the majority of Christians in civilised countries.

Mariner (Chapter IX.) speaks of the extraordinary value attached by the Fijians to whales' teeth, saying that it would be dangerous for a man, unless he were a great chief, and even then if he were a white man to be known to have one about him : it would endanger his life. He further relates an anecdote *re* the Vavau chief Finau who, on one occasion, made his servants despatch with clubs a man and woman (of small account) because they concealed one or two. It appears that (as he tells us) the Tongans, using before they had European tools sharp stones, cut the teeth into smaller pieces, each preserving the shape of a whale's tooth, from an inch to four inches long, having a hole in the broadest part. Through this hole they were closely strung and put round the neck, the largest being in front and the others decreasing in size on each side up to the back of the neck.

He tells a story of an " enormous lizard " found at Bau which having devoured several of the inhabitants was at last caught and killed by means of a running noose with a long rope at the end of it, and supposes it to have been a crocodile, which, by some accident, had found his way there.

The South Sea islands are noted for beauty of scenery, and a trip from island to island in the Fiji group in a sailing vessel is, as I have often found, an experience not to be surpassed in any other part of the world, as the islands lie so close together that the voyager is never out of sight of land. They cover a distance from east to west of 950 miles. The barrier reefs prevent in ordinary weather any very heavy sea except in the large passages. In Samoa and Tonga this is not the case. Samoa by some, and Tahiti by others, are said to be the most beautiful islands in the Pacific ; but I think that taking it all round Fiji is superior to them both on account of the constant kaleidoscopic alteration of the scenery as one passes from island to island ; although nothing that I have seen in Fiji, not even in Ovalau and Taviuni, is equal to the panoramic view of that part of the island of Upolu which is seen from the outer harbour of Apia, Samoa.

RECOLLECTIONS OF SAMOA.

" In the year since Jesus died for men,
Eighteen hundred years and ten,
We were a gallant company ;
Riding o'er land, and sailing o'er sea,
Oh ! but we went merrily ;
But some are in a far countree,
And some all restlessly at home,
And never more, oh, never we
Shall meet to revel, or to roam."
—Byron, " Siege of Corinth."

It was December, 1857; then, as now, the bay of Apia, like that of Naples, presented from the outer harbour (at least it did so then to me) a picture of beauty not to be met with elsewhere in the Pacific, I firmly believe.

Cocoanut palms, some of which may be still standing, those which the ravages of native wars or equally destructive hurricanes have not destroyed, lifted high their feathery fronds above the Samoan huts, then lining the beach from end to end.

Canoes of all kinds, fishing, the ordinary dug-out trunks of trees, and war canoes (for from then to 1900 the Samoans were either settling up affairs incident to recent war, or preparing for fresh war, or engaging in actual warfare) full of natives shouting, laughing, and in every case chanting strains of sentimental or sarcastic rhyme, passed and repassed the vessel on whose deck I stood—my own—the " Maid of Alicante," formerly a Mediterranean fruiterer, who fetched wherever she headed for (like her owner), being long-heeled, and never sagged to leeward (in that particular not like her owner).

It does not affect the story, but I may mention that her remains may still be seen in Loma Loma harbour, in the eastern part of Fiji, where she was condemned some years afterwards.

Old Baker, the pilot, a salt of the real British kind, took us in. He could bring vessels safely into Apia or Saluafata harbour on the darkest night in the heaviest weather, but like most pilots had a decided objection to go further out to meet them than the three-mile limit which separates the high seas from Government sea districts ; and not being a teetotaller, occasionally mixed for himself and friends a drop of drink, but only in a seldom sort of way.

I may mention that in those days teetotalism was not popular in Samoa ; teetotallers themselves being regarded by the multitude as a decided lot of cranks. People therefore who, like Pilot Baker, only took a little were considered by their less fortunate brethren, who constantly took too much, to be paragons of virtue,

though sometimes abused by them for not joining their uproarious festivities.

Brandy was the favourite beverage, of extremely bad quality I am sorry to say. Some of this, although it had been improved at Port Jackson by various additions to its strength, was finally (in Samoa before it reached the stomachs of Apia citizens) much more improved by frugal publicans.

As beer was only then beginning to be introduced moderate drinkers had to choose between the aforesaid brandy, gin, or rum ; those from the Land o' Cakes longed vainly for a " drap o' the mountain dew," and remembered "Auld Reekie " with feelings of a most patriotic nature. (Here I strongly recommend travellers in other islands than Samoa to choose gin as the safest drink where beer cannot be had.) The last mentioned, rum, like the first, having also been subjected to various improvement processes, was much in favour with some of the residents on account of its peculiar strength ; a very little going a long way.

The reader must not object to all these particulars or call them digressions. Being absolutely necessary to the proper understanding by him (or her of course) of my story, they will often appear in this narrative, for it is my wish to show " the very age and body of the time," " his form and pressure," and so bring again before the public in phantasmagoria the leading personages in those days, with their sundry idiosyncrasies, and be interesting ; for how else, I should like to know, can I get everybody to read me, this being the sole object of my ambition ?

We had hardly dropped anchor when Fred. Hennings came alongside ; for in those days the arrival of any vessel from Sydney caused a considerable stir in the population.

Milne, of Sydney, and Frost, of whaling fame, accompanied him. Captain Bowles, of our vessel, knew them all, so there was no difficulty in the introduction.

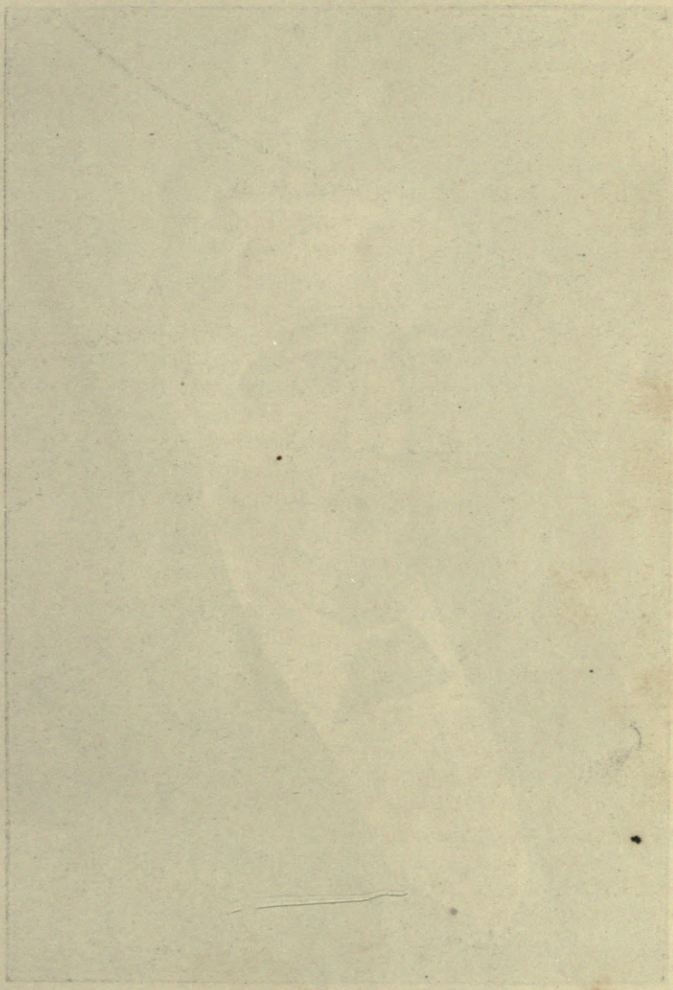
Father Schale (R.I.P.) and two other French missionaries, whose names I have forgotten, passengers with me, soon found their way ashore to the Mission House at Mulivai.

All the above, I think, have journeyed long since to the " far countree " whither everybody sooner or later has to travel.

Milne (Australian) in the Line Islands. Hennings (Prussian) in Fiji. Frost (American) in Samoa. Bowles (English) in England.

Hennings was at that time Abraham and Alfred Hort's manager at £300 a year. He had been one of the numerous staff in a large Sydney house, and like many others was attracted to the islands by the glowing reports concerning them—just as we see at night moths fluttering round our lamps.

His establishment—he was a bachelor—was of the simplest kind. Hort's store and dwelling-house at Matautu, a large concrete building, with a stock of perhaps £5,000 (to £6,000) and upwards, consisted of store, parlour and dining room below, and bed-



J. M. Coe, formerly United States Consul, Samoa.

rooms upstairs. It was burned down by accident two years afterwards, a ruinous loss to the owners. They, a Jewish firm, stanchest friends when they took to a man, like all the Jews that I have known, had been established in Tahiti for many years before this, and owned a small fleet of sailing vessels, from the "Caroline Hort," 400 tons, down to ten-ton boats cruising round the islands.

Hennings, a tall, spare-framed, active young man, of two-and-twenty, bustled to and fro in pyjamas and slippers amidst the crowd of natives in the store and on the verandah.

J. M. Coe, from a good New York family, acted as his co-adjutor; he was subsequently United States Consul for several years, almost up to the time of his death.

At the other end of the bay—Matafele—was the rival business, managed by A. Unshelm, J. C. Godeffroy & Son's representative, who had come here from Valparaiso about four years before.

His surroundings were also unpretentious and gave no indication of the strength of the money power in Hamburg behind them.

Unshelm, a man of great ability and esteemed by everybody, had brought his wife, a German lady, with him, and so was in a position to run free from the various drawbacks which then, as now, assail unmarried young men coming into the islands. It is not my business to philosophise and so I leave it to the candid reader to decide which is most to blame in such matters; the island brunettes or the white strangers.

Hennings, a few months after this, went to Fiji and there started a large business on his own account, backed by the Godeffroys. His firm, which has undergone numerous changes and vicissitudes, still prospers there under the direction of one of the family relations.

Coe turned his attention to political affairs. He married a Samoan lady from Falealili, whose daughter Emma (now in New Britain with other offshoots of the Coe family) was a perfect beauty; one of those women about whom you often read but seldom see, and like many Euronesian Somoan belles, very shrewd and clever.

The principal hotel was the International at Matafele on the same premises as now. Clarke—a very good fellow—and, remarkable in a publican, always sober, conducted this establishment.

At that time a bowling alley was connected with it; the resort of the elite of Apia every night but Sundays. Devoe and Barrie, both from the States, had their store close to it, where Mr. Dexter now lives, and Volkmann ultimately bought them out. He married Maria, another pretty Euronesian, the daughter of W. Cowley, an old British man-of-war sailor. He was the brother-in-law of A. Unshelm; had had a fine education and was a classical scholar. He belonged to Westphalia. The above, the local medico, and several others of the same stamp made up the company on such occasions.

It was very interesting, but if you lost rather expensive, and ran sometimes into an outlay of ten dollars per night. But there was no card-playing.

At the other end of the bay, near the Vaisigano River, was, and is now, the London Missionary Society's premises, the denizens of which, regarded, I fear only too justly, the " beer and skittles " flourishing at the International end of the town, as not conducive to the welfare of their votaries. But " youth at the prow, and pleasure at the helm " what else is to be expected ?

Between, at Apia, where the Market Hall is, John C. Williams lived ; then carrying on a business for Captain Malcolm of Sydney, combining auctioneering with it. He was the son of the celebrated missionary John Williams, who was murdered with Mr. Harris at Erromanga, their companions escaping. One of them, a surgeon, whose name appears fictitiously as " Dr. Longghost " in one of Herman Melville's island novels, I saw at Conception, Chile, in 1856, where he had married and settled. Unless he is considerably over a hundred, he must long since have joined the majority.

The English Church at that time, a very plain building but nearly as large as the present, and occupying the same position, near the Vaisigano River, was presided over by the Rev. A. W. Murray, of Scotch descent, and of pronounced Presbyterian views.

He was a rigid church disciplinarian ; believed in " the stool of repentance " ; so do I ; and consequently stood no nonsense from his congregation, keeping, good Presbyterian churchman that he was, his eye well upon them. The anecdote will appear in a future chapter. A fine old man, although some of the ladies found fault with him, but no man is perfect. He and his wife, with nine others, the Revs. T. Heath, C. Hardie, W. Mills, A. McDonald and their wives, and the Rev. G. Barnden, were the pioneers in this part of the Pacific. They sailed in 1835 from Gravesend, in the " Dunnottar Castle," 186 tons, for Samoa, via Cape Horn, the Marquesas, Tahiti, Rarotonga, and were five months from land to land. His book " Forty years' Mission Work in Polynesia " is somewhat dry but very instructive. I recommend its perusal ; it may do good.

Captain Cornelius Turnbull, British master mariner, having, as was generally the case in those days, a Samoan helpmate ; even half-caste ladies being then remarkably scarce, and not as it is now, when the marriage market is swamped to really an alarming extent, lived close to the church. Cold-blooded men and women, whites, of course, look on unsympathetically at this state of things, but I don't ; it is really shocking, and the only remedy I can at present think of, being at my wits' end to suggest something, is a " Marriage Promotion Samoan Company and Trust." I think a society of this kind exists in France. But I diverge. Captain Turnbull was the local authority on all marine subjects. Chronometers from ships arriving were always left with him to regulate,

and fix their error ; $5.00 was the fee, and no respectable marine survey took place at which Cornelius Turnbull was not present. I say " respectable " for in the late forties or early fifties some very shady ships' surveys and subsequent condemnations were reported to have happened.

In those days the only export was cocoanut oil, now it is copra. The nuts, having been husked and cut in pieces, were placed in canvas and exposed to the sun's rays until they rotted and turned into cocoanut oil, occupying a period of a fortnight or more. The oil was then strained off and put in large bamboos holding perhaps three or four gallons each, and so carried to the trader for sale when it was emptied into casks. The price then was a shilling a gallon or about £12 per ton. This trade had been carried on for several years, and, before competition began, left very large profits ; the oil having been purchased from the Samoans at low rates.

John C. Williams, before mentioned, had made several thousand pounds by it ; all of which, however, he unfortunately lost in Sydney in the forties, through his purchase of the " Ebenezer " coal mine at Port Macquarie, to the northward of Sydney ; the coal proving itself of an unsatisfactory quality, and the expenses of working it being greater than the returns.

Several other island traders, who had made large sums in this and other groups by their island business, have met with the same disaster when, returning to civilisation, they embarked in new ventures.

Nearly all important business was carried on in the Matafele or west side of the bay ; but at Matautu, the east end, Hort Brothers, Frost, Ford, and one or two more, had stores.

Just beyond them, where Hamilton's house is, " Pauuna," a coloured man from the States, did a thriving business as publican and ship's purveyor. Being a native chief, as called above (he was generally known as Black Billy) his influence with the Samoans was considerable ; as long as he was in a position to pay for the name and the honour, but no longer ; for the reader must be told that no titles are accorded gratis by the islanders, either to one another or to Europeans ; in the latter case the " quid " is ordinarily very considerably greater than the " quo." However, Pauuna, so I understood from himself, did not think so. Some of his children are still living in Samoa.

THE BRITISH CONSUL.

Besides that of Pauuna there were several other liquor saloons. In those days every man did that which was right in his own eyes. There was no liquor licenses, or taxes of any description whatever ; really a golden age ; the Native Government existing more in name than in fact ; *de jure* certainly but by no means *de facto*.

The British Consul was William T. Pritchard, son of the missionary George Pritchard who, in the year 1844, was compelled in consequence of differences between the Protestant and Catholic missionaries, in which he played a leading part, to leave Tahiti where the London Missionary Society had placed him.

In 1847 the British Government appointed him Consul here, and he continued in office for nine years.

The old gentleman on one occasion during this period was induced to show his authority in a decisive manner to a captain of a whaler lying in the port, who, calling at the office on business, was excessively rude, styling him an old jackass or something to that effect, winding up with the remark that it was well the Consul had on his consular coat otherwise he would baste him.

Mr. Pritchard having, when young, before his "conversion," learned the pugilistic art, immediately took off the "consular coat," and although years out of practice, administered to the astonished skipper (Mr. P. on some Sundays preached in the English church) as sound a thrashing as the mariner, himself a pugilist, had ever before experienced.

His son, William, as said, now occupied his place ; but was appointed Consul for Fiji during the following year, 1858. He was a man of very great energy. Having been in Fiji but a few months he obtained from the leading chiefs there a cession of the Fiji Group to Her Majesty Queen Victoria, and without obtaining leave of absence went to England with it for the purpose of pushing through the matter at headquarters. Lord Palmerston was then in power, and mildly rebuking Pritchard for leaving his post, told him that he was let off this time but must not do it again.

R. S. Swanston, afterwards British Consul in Samoa in 1878-9, who was in 1857 United States Vice-Consul in Apia acted for Pritchard in Fiji during his absence in England. The latter resigned his Fijian appointment in 1862. He was too extravagant and thus split on the rock on which many fine fellows' lives have gone to pieces, viz., the living beyond their means. R. S. Swanston, a genial soul, was the son of Captain Swanston, a retired army officer, and came here from Australia. He oscillated between Apia and

Fiji, occupying important positions in both groups. One of the principal streets in Melbourne is called after his father, who at one time, owned much property there.

None of the foregoing encouraged bacheloristic views, and those who favoured a cross with the Samoan strain were in the majority. I can hardly remember a single instance of any European here at that time being without a wife. Pritchard's first wife was a Samoan lady. His two children and his sister, together with the United States Consul Gardner and Mrs. Gardner were lost at sea in January, 1863, in the " Anita " with captain and crew.

As I remember the circumstance the ship drifted ashore in a hurricane on one of the islands near Vavau—but no person was found on board of her, and much speculation existed at that time regarding their reason for leaving the ship. Some of Miss Pritchard's luggage was washed ashore at the Haabai group, sixty miles to the southward of the spot where the vessel went ashore, and while her brother, who happened to be there on his way from Fiji to Samoa—*en route* to England—(a most singular fact) was on the beach, taking a walk with his second wife, this very luggage was washed to their feet.

In the middle of 1858, Pritchard sailed for Fiji, and John C. Williams took his place. He continued in office for more than twenty years, dying in Sydney, of cancer, in the sixties. A man much respected and very well liked ; of the class and stamp that has obtained for England many of her foreign possessions. He left a numerous family. His eldest son is one of the leading brokers in Sydney.

As nearly all of the missionaries were of a sturdy nature—the fact of their coming out to such places at all, proved that they and their children exercised in almost every instance that silent influence for good on other civilians which counts for much in daily life, and, as Goldsmith says, it sometimes happened in their experience that men who went to the church " to scoff " left it with very different views in their head.

For some reason or another the Apia English Church was better attended then by far than it is now ; perhaps the offertory as now taken may explain this.

I recommend the church authorities to do away with the handing round the plates to the congregation during the service as is now done, and let the " sidesmen " stand at the church doors after service and collect there the offerings of the faithful as they leave the church as was done, in my recollection, years ago, at old St. Philip's, Sydney, Dr. Cowper's church.

I believe that under such conditions the congregation would largely increase, and the offertory, ultimately, yield perhaps more than it does now ; some persons not being willing to omit putting something into the plate if handed to them, and yet not finding it

convenient to do so at every service. But certainly the plates must be held at the doors ; to merely leave them, untended, at the sides of the doors would be tempting fate.

At this time the English Consul acted as United States Consul also, but in 1859 Dr. J. C. Dirickson, a southerner, was sent from the States to act as American Consul.

I saw a good deal of him in that year and liked him very much ; he soon returned home again.

A year or two afterwards J. M. Coe took his place, a man of good family in the States. He, like many others of the same class, had drifted on to the islands. The men who for some years previously had also done this were, in almost every case, well educated and of respectable families. Some left again but the greater number remained.

The old objectionable settlers, escapees from Norfolk Island and other penal settlements (for Samoa had been cursed with a few bad characters of this description), had, at the time of which I write, either died off or been murdered by the natives, or thoroughly reformed themselves.

A few years before one of them (like Sitivi recently) kept the whole of the island in a ferment. A thorough desperado, he would settle himself in a town, and there demand from the natives, on penalty of death, whatever he took a fancy to, and being of an amorous disposition selected as concubines any pretty girls who came, or threw themselves, in his way. This being not altogether contrary to the native practice who regarded plurality of wives as a chief's perquisite, it excited little condemnatory attention ; indeed I fear that some of the ladies rather felt flattered at being selected ; while some again felt annoyed because they were not selected. But unfortunately for himself he did not stop there, but marched from town to town with his retinue, demanding all kinds of subsidies from the Samoans, and finally on very slight pretexts knocking them on the head. Consequently they combined, and having lured him at Aana into a convenient spot, knocked him on the head, and so got rid of this troublesome individual, as Sinbad the Sailor served " the old man of the sea " under similar circumstances.

SAMOAN LAWLESSNESS.

The Line Islands had a particularly bad reputation as regards the character of the whites settled there, whether deserved or not I cannot say, but at Pleasant Island (Nauru) more than one vessel was taken, and all on board murdered by the natives, the captains having been allured into false security by lying statements from white men living on the island. Whalers calling there always fenced off the forward and after parts of the ship, allowing no male natives on any pretext whatever, under penalty of death, to overstep these limits.

I am not aware that in Samoa any vessel, at least in the last century, was ever cut off in this manner. In fact the Samoans rather turned the tables on us in that respect. More than forty years ago an old Samoan tulafale (orator) assured me that what had always surprised his countrymen was the terribly severe manner in which, when going on board ships in the offing to trade off fruit, &c., they were treated when found thieving, being, he said, in most cases shot down like dogs. To him the thing seemed an outrageous perversion of justice.

A hundred or more years ago all ships were regarded as belonging to and managed by demons of whom "Tuti" (Captain Cook) was the head. Every vessel appearing in the distance was called "Tuti's" ship; the Samoans, it would seem, having heard from Tonga reports respecting our renowned navigator.

At my first visit to Apia, 1857, lasting five months, the natives were excessively impudent and overbearing to foreigners. It was hardly possible to walk the street without meeting with some insolence from some of the young men. This, I gathered from Mr. Hennings, had principally arisen out of the murder by a chief at Savaii of one of the settlers there,—a man named Fox,—and the abortive attempts to bring this fellow to justice. Pritchard and Swanston went down to Savaii to inquire into the matter in the middle of 1857, and demanded that he should be delivered up to them.

The Savaii people replied by decapitating an old man belonging to the chief's tribe of no account, and not otherwise especially useful to it, while he was working in the bush, alone, on his taro patch, and bringing his gory head to the two Consuls. The reader must understand that the proceeding was quite in accord with Samoan custom—blood for blood certainly—but suitable blood. Fox being a plebeian, the life of a Samoan plebeian suited the case exactly; for in their idea it would have been monstrous to take

away the life of a chief as payment for that of one of the *profanum vulgus* Consul Pritchard had therefore to refer the matter to the Foreign Office and state the following particulars :—

Fox, on a day when the chief called on him, missed some tobacco, and, most unwisely, stated to the natives in his house that he believed the chief had stolen it ; which coming to the ears of the latter, he called again on Fox, this time with a loaded gun, and, standing in the doorway, asked him whether it was true that he, a chief, had been accused by Fox of stealing. Fox, at the time filling his pipe, said yes ! Then, answered the chief, " If you say it again I will shoot you." " Certainly," said Fox, " and what is more I believe that you stole from me." At once the chief levelled his gun, shot him, and he fell dead.

In 1859 Her Majesty's ship " Cordelia " was sent here to bring the murderer to justice. Not being in Samoa at the time I can only give a hearsay report of what took place, without vouching for its accuracy.

On the ship's arrival the commander demanded the man from the local authorities.

They referred him to the Savaii chiefs.

They in turn pleaded inability to trace him in the mountains whither he had fled.

On stern proceedings being taken by the ship, marines landed, canoes destroyed, houses burned, they at once traced and delivered him on board.

As the story goes, the Rev. A. W. Murray went off and pleaded for his life ; and was requested to return on board the next morning at nine and receive his answer. But at 8 a.m., as the ensign was hoisted, the murderer was run up to the yard arm and put into a condition that prevented him from murdering any more of his fellow-beings ; and at nine o'clock the body enclosed in a neat coffin was delivered to his relations.

The moral effect of this execution on the natives was amazing ; all the insolence which had characterised them on my first visit in 1857, at once in 1860, after this, vanished.

In case of dispute with them all that was necessary to obtain a fair hearing was to threaten appeal to the Consul and the power behind him.

No doubt the bad qualities of some of the earliest settlers mentioned above had much to do with the insolence found in 1857 to 1858 ; and the old standing feud between missionary and lay settlers in the islands helped to increase it ; for my readers must be told that the old proverb " two of a trade can never agree " was beautifully illustrated, both classes being pioneers, at the islands down to not such a very remote period. The former seemed to think that the ordinary settlers had no business here, especially when they took to themselves native wives, smoked tobacco, played

skittles, &c., and if they had only thought this it would have been all right, but they went much further, and expressed themselves pretty freely to that effect to the Samoans.

The latter, hearing this, of course were wrathful and gave the natives to understand that they had as much right to be on the islands as the missionaries, and in fact a good deal more having children more resembling in colour the Samoans than the missionaries did, with numerous other arguments. Probably truth lay between. Doubtless, too, in some cases, as Milton says, " new Presbyter was but old Priest writ large."

I believe the dispute would have gone on to the present day had not commerce come to the rescue and introduced to the islands men with whose origin and education not even the most fastidious could find fault.

Before Mr. Unshelm started the Godeffroy business hardly any Germans had settled here ; the foreign population being mainly English and Americans. The missionaries were all English excepting the Rev. Mr. Schmidt, a German greatly liked as well as respected, who died in 1864. No sick people were neglected when he was round. Charity with him was not merely a declaration of goodwill. " Haud ignara mali, malis succurrere disco " (" Expert in suffering, I help the wretched ") Dido says, Aen. I. 630, his experience also.

As this is an age of inquiry I should like to know why, at the time of my visit to Sydney, lasting six months, during which he died, I being ignorant of his death, dreamed vividly that I plainly saw and accosted him in the streets of Apia, while he turned silent away ?

At the present day the mission staff of the London Missionary Society consists of Englishmen, assisted by one German missionary and two German ladies—the Misses Schultze.

The Wesleyan Church having a very powerful Australian organisation sends mostly Australians as ministers here. In Tonga, however, the case is different, the rule being to supply Wesleyan ministers both from England and the colonies.

Looking back on the last fifty years it seems to me that the people who have come to the islands during that period to settle have been somewhat stupid for doing so ; but there is a breeziness about the island life which, when it is compared with the stuffy air of colonial town life, attracts nearly everybody. Sour-minded, illiberal critics talk about the folly, nay, even wickedness of " sauntering through life." In fact to hear some of them, you would suppose that the only proper thing for a man to do is to march through life, wearing always, when he goes abroad, a high bell-topper with long mourning hatband hanging down from it and a countenance full of grief and sorrow, especially when before him, any foolish person attempts to make " goaks." Although here again long, mournful faces are sometimes found amongst those—

Mark Twain for instance—whose conduct, excepting in the case of the aforesaid critics, suggests that altogether the reverse of mournful and "like to like"; as long as temperance is not overstepped, and we were the pioneers.

A PEARL-SHELLING ENTERPRISE.

I was absent from Samoa during nearly the whole of 1859 on a voyage in search of a new pearl-shell island; leaving Sydney towards the end of 1858 and finishing the voyage at Samoa in March, 1860, unsuccessful.

Some of the particulars may interest the reader.

At the beginning of 1858 Captain Bowles, in charge of my vessel (mentioned previously), advised me to interview a man called William Masters, who was said to know the position of a new shell island.

On doing so, Masters stated that some years before, when trading master and interpreter on board the schooner "Sally," of Honolulu, and proceeding thence to this part of the Pacific, they fell in with a low island to the northward and eastward of Penrhyn Island, not marked on the chart, from which canoes came off to the ship, their occupants having shell ornaments and shell-fitted weapons, &c.

On consultation with the skipper it was arranged that Masters should be put ashore during the night at the lee end of the island, where it was comparatively smooth, he swimming ashore through the surf, remain there two or three months, and then, having fully ascertained the capabilities of the island, be taken off by the vessel again, which was to return for that purpose.

All this happened, he said, and resulted in an arrangement by which the vessel was to proceed to Honolulu, obtain suitable trade, beads, knives, iron hoop, &c., and above all fifty men or more as divers and to protect the vessel while lying in the lagoon, for the natives, he told me (although they treated him well, being an unheard of novelty, at once insisting upon his marrying amongst them, which took place as a matter of course), were a very rough set, and would certainly capture any vessel going there for the sake of the trade on board if this could be conveniently done by them. He took pains to assure me that they would do this, not out of bloodthirstiness, but with the best intentions, just as most usurers in our own countries skin people alive, merely as a matter of business.

Further, the island was as large as Penrhyn, with about 1,000 inhabitants, and would produce say 1,000 tons of pearl-shell, with the help of the divers mentioned in say 12 or 14 months. Two

passages in and out suitable for fairly large vessels were in the lagoon. Seven or more boats would be required for the shelling, and suitable trade could be got in Sydney.

He was willing to work his passage to Sydney in the " Tickler," schooner, Captain Martin ; the vessel by which I was leaving for the colonies.

I may mention that passengers with me were Captain Moore, of the Moore's Wharf family, and Captain and Mrs. Clinch (whose brother subsequently was captain of a large intercolonial steamer).

We were 35 days going up although she was a pilot boat, and one of the fastest schooners in the Pacific.

Masters' terms were :—1st, The exact position of the island not to be made known to me until the divers were on board at Penrhyn and the vessel outside bound for the island. His wife being a Penrhyn woman he entertained no doubt about his being able to procure them at that island. 2nd, He was to receive eight tons out of every hundred tons of shells collected, either at the island or landed in Sydney, free of freight as he might elect. Also the vessel must carry at least twelve white men before the mast ; have four cannon of four or five pounders, with chain shot and rivet shot for emergencies, and all on board must be well armed with cutlasses and revolvers, and know well how to use them. Boarding nettings would not be required as the divers would obviate this otherwise necessity.

The " Sally," he said, after landing him on one of the islands to the northward of Penryhn to wait for her return from Honolulu, sailed, and never was heard of more.

As he spoke fluently several island languages, could swim like a fish, and was afraid of nothing, like all the island rangers that I have known, whatever may be their faults in other respects, his story attracted me, especially as Bowles, many years in the islands, believed in it, and I closed with him.

The island, he said, was declared by the Penrhyn Islanders to be, according to ancient tradition, that place whence their ancestors had come many generations ago, and was known to them by a name which I have forgotten.

As shell, at the time, was worth £120 a ton in Paris, the prospect was enticing ; for it does not often happen in a man's life that he has a plausible chance of making £50,000 in one year.

After some delays unnecessary to detail we sailed at last for Penrhyn to get our divers, calling in, on the way, at other islands and at Apia, where we laid off and on, and sent in the ship's boat to take off Masters' wife who had remained in Apia during his absence.

" Adventures," says Disraeli in one of his novels, " are to the adventurous," and I found it so in that voyage, having more hair-breadth escapes therein from death and disaster than I ever had before, and have ever had since, which is saying a good deal.

We called afterwards at Danger Island, and at Nassau Island, then having only half a dozen cocoanut trees on it ; now there are several thousand.

The voyage was fraught with bad omens. At Wallis Island, where we stopped to get water, &c., as they were hoisting out one of the ground tier of tun butt casks, requiring a very large block to be rove on the hoisting tackle aloft, the block parted from the tackle and dashed heavily on the deck at my feet, knocking off as it did so from my head the cabbage-tree hat I was wearing. It was merely an inch close shave and made me uncomfortable for a minute or two.

Next, we got ashore in the passage going into Penrhyn and only escaped the total loss of the vessel by the merest chance.

Bowles and I fell out over this and he left the ship, Mr. Byrnes the mate taking his place.

Finally, Masters doing his very best was utterly unable to procure divers ; the native authorities setting their face dead against it, and the result was that after waiting for some months in the hope that something would turn up our hopes were frustrated and Masters and I quarrelled.

People always quarrel when bad luck attends their partnerships, and he went ashore at Manihiki Island.

Subsequently I heard he found his way to Palmerston Island, and I think died there years ago.

Whether or not his story about going ashore and remaining on the island is true may be an unknown quantity ; but that he had been on board a vessel which called at an island declared by the captain to be not charted, where apparently hostile natives, having pearl ornaments and weapons in their canoes came off to the ship, I quite believe.

Some months after he left the vessel we stood out to the northward and eastward, going out south first for easting ; but looking for an unknown low island (not visible from the deck when fifteen miles only distant) in such a manner hundreds of miles to the northward and eastward of Penrhyn in latitudes where the current to the westward ordinarily runs like a mill race, sometimes setting vessels to the westward off their course at the rate of 50 to 60 miles in 24 hours for eight degrees north and south of the equator is the last resort of desperation.

Before I left Sydney, Mr. Sawyer (deceased), shipowner, offered to take a half-share in the whole venture ; combining and working together the cocoanut oil trade in which I was then engaged, and the pearl speculation, supplying two vessels and putting in £4,000 (I had £2,000 in it), but I unwisely rejected his offer, and so lost all I was worth by staking it upon the " cast " of the pearl island.

Captain Byrnes, who afterwards settled in Tahiti, navigated the ship, I assisting him, during the remainder of the voyage, in which we turned our attention to the shell trade at Penrhyn,

running down to Manihiki, filling the vessel there with cocoanuts, and then beating back, 180 miles, to Penrhyn, selling the nuts there for shells, the natives being short of food. Captain Parker (deceased), of Sydney, who, like myself, had left Sydney on a similar speculation in the barque "Eliza," afterwards lost at Rakahanga about 20 or 25 miles from Manihiki, very kindly gave me advice and the cue on this head.

Bowles, Parker, and Byrnes who I hope is still alive, were all good, sensible men. I remember them with pleasure.

John Brander, merchant (deceased), of Tahiti, generously offered a couple of years afterwards to fit me out again that I might again search for the island ; but the game had then lost its zest.

I suppose, assuming that such an island (cannibal, Masters told me) exists, it is a very good thing that Byrnes and I when we looked for it without divers to protect us, did not find it.

> "There's a divinity that shapes our ends
> Rough hew them as we will."

Divers or no divers the venture stood thick with dangers.

Unless Masters was deceived by the captain and the island he saw was Danger Island, a very improbable thing, then without doubt there exists somewhere in that part of the ocean a large inhabited lagoon shell island still uncharted.

One or two occurrences in the voyage not bearing directly on its object may be referred to later on.

MY FIRST ACQUAINTANCE WITH FIJI.

In 1860, I saw Fiji for the first time ; then exciting little attention in Australia, but three or four years afterwards, on the outbreak of the great American rebellion, many persons with capital went there to plant cotton, at that time fetching abnormal prices, and large tracts of land were purchased by them from the Fijians. This inaugurated there a new era. F. and W. Hennings, who had established their business in Ovalau in 1859-60 and had acquired several islands and much other land in the group, profited considerably by this, and sold land again to the new comers at a fair profit, taking it all round, on their original outlay. William Hennings came out from Prussia in that year, 1860, to join his brother, and was my fellow-passenger in the "Caroline Hort," 400 tons (sailed by Captain Hamilton), from Apia to Levuka ; a man of great business ability, well read, genial, without which the former do not much count, and of a superior education. He, I believe, is still in the land of the living. Levuka, Ovalau, at that time, was about on a par with Apia as regards the quality of the denizens of both. All the original residents had either died off, killed one another,

or been killed by the natives, and a new class of men had come into the groups, some of very superior education and antecedents, all quite equal as regards mental quality and ability to any other pioneers in any other part of the globe, notwithstanding the derogatory remarks that have been made on them by ignorant critics and by those who not ignorant of the subject profess to be so, and so prevaricate.

Island rangers then were a peculiar class ; so they are now. They have their weaknesses and their faults, but unfortunately for them all these drawbacks do their possessors more harm than happens thereby to their neighbours ; one good point at any rate in their favour. White ladies generally, I am told, do not quite take the same view of the subject, but much as I admire the former I am constrained to follow Hamlet's advice, not theirs, and "hold as 'twere the mirror up to nature."

The clergy too, I understand, are much inclined to support the ladies in this matter, but I join issue with them again, and defend, tooth and nail as ladies do, my island compeers. The planters were, with one or two exceptions (the Ryder family, for instance, who bought Mago Island and turned it into a valuable plantation, cotton, coffee and cocoanuts), altogether unsuccessful. Cotton went down again in price at the close of the war in the States and nearly all the cotton plantations had to be given up. One or two very sad instances of the kind occurring in which men had given up lucrative positions in Australia to come down to Fiji and plant cotton under the idea that all that was necessary to success was to sit under a cocoanut tree all day, protected from the weather by an umbrella, and read novels while coloured men gathered in their crops. Tragedy was the result only too often I fear. In one instance a friend, middle-aged, had given up a good appointment in the Mint to follow this *ignis fatuus*, and going afterwards to Samoa and thence to New Guinea found there his death.

New Guinea and New Britain, at that time, were not much visited by foreigners, having an exceedingly bad reputation as regards fever and the native inhabitants. Still existing, and still based on solid truth.

I was conversing, recently, with a German acquaintance settled there who informed me that it is absolutely necessary to take pretty often in the course of the year from thirty to forty grains of quinine daily, best in whisky or gin, to keep the dread New Guinea fever at arm's length ; a queer sort of place to settle permanently in. Thirty years ago one of my wealthiest and best friends, with the best intentions, made me a very flattering offer in connection with this, which would require my living there. I declined on the ground that, although I had comparatively little aversion to reside there for a time, I had the greatest possible objection by doing so, to die there before my time But some

people weather through it all. The Coe family and their offshoots, the Forsyth family and the Parkinsons keep their health well in spite of the fever, and have accumulated considerable wealth, for land is cheap and native labourers, not as in Samoa, obtainable at low wages. I suppose they live on the mountains where the climate, as in all mountain districts, is free from malaria. The New Hebrides, I believe, are open to the same objection, and so I suppose are some at least of the Solomon Islands. But New Caledonia is a healthier locality than is Sydney, and it may be taken for granted that wherever in the tropics a large native population inhabits the towns much fever will prevail; certainly disease is caused everywhere by overcrowding, but in hot climates this is especially the case. I hear that the port of St. Louis in the Mauritius was, before coolie labourers and other coloured people had overcrowded it, one of the most salubrious towns in the southern hemisphere; now it is, or was a few years ago, a perfect hotbed of disease; my informant telling me that on this account no whites who could afford to have dwelling-houses in the suburbs ever thought of running the risk of sleeping even for a single night in the town. Fiji, like the Mauritius, produces enormous quantities of sugar. One of the largest sugar-mills in the world is to be found there, belonging to the Colonial Sugar Company of Sydney, whose shares, when I was younger than I am (for the information of my readers I may mention that I have turned fifty), returned dividends of 25 per cent. per annum on the original shares. They controlled the Sydney market at the time of which I am writing. I remember when Mr. Knox, Senr., if I mistake not, was the managing director, that Mr. Macnamara, Senr., of Macnamara's Wharf, imported two or three cargoes of sugar from the Mauritius, all arriving within a few days or each other. The company at once offered Macnamara what they thought was a proper price for his sugar with the alternative of their reducing their price for their sugar to a figure several pounds per ton lower than their offer, and of course he had to "swallow the leek."

SOME WELL-KNOWN SYDNEY MEN.

As I have wandered off to Sydney I may as well remain there a little longer.

The Dibbs Brothers (3) were then shipbrokers in a large way. When I was in Sydney last, Thomas Dibbs was manager of the Commercial Banking Company. A clever family, one of them (George Richard) was afterwards knighted. I had the pleasure just before annexation of dining at Mulinuu at President Schmidt's house with some of their sons or grandsons. Henry Parkes, not then knighted, had just started the *Empire* newspaper in 1851 in opposition to the *Sydney Morning Herald*, and a terrible contest for him it was. Parkes will always loom up as a majestic figure in the history of the colony. He also had his faults, but who is faultless or always wise I should like to know? A remark which will be thoroughly appreciated by the ladies, their favourite proverb being "There's no fool like an old fool," although wise virgins amongst them usually qualify it with the refrain "Better to be an old man's darling than a young man's slave." The critics will wrongfully say that this is beside the question; I don't. In all the books written nowadays the principal thing that makes them interesting is matter of this kind, and why should I be debarred from making my work interesting on the same lines? No, sir! as an illustrious poet, who understood such matters, says:—

> "'Tis love, 'tis love, 'tis love, 'tis love
> That makes the world go round."

He (Parkes) began his career in the forties by putting on the press a small volume of poetry, some excellent and some execrable, most of it excellent. Afterwards in 1851 he commenced in Hunter Street, exactly opposite to where his old shop of ivory turnery and nic-nacs had been, his rivalry with the then only daily paper in all Australia, led by the Fairfaxes. They had a mint of money behind them; he had none, only dogged resolution and talent. Mr. Heydon with others helped him, and the paper was carried on for many years, until Parkes, relinquishing his hold of the press, stepped on to the Macquarie Street platform as a legislator. What the man had to encounter in the early days of the journal *Empire* can only be understood by those who have had similar struggles in life to fight their way against all kinds of foes, envy, hate, scorn, and last but not by any means least, want of ready cash, necessitating the hardest of work from "morn till dewy eve," and then from dewy eve till morn again for consecutive days and nights. My colonial friends, leading Sybarite lives, will call this "caviare," but it is

the truth for all that ; I was on the spot and saw it all. As regards his public life that is matter of history and does not need any claptrap from the weak pen of an humble umbra like the author.

Another figure prominent in Sydney life rises before me, T. S. Mort, the mainspring of the commercial energy of New South Wales, who commercially was to the community what Parkes was politically. His statue in Bridge Street, in front of the Exchange, is a mute but valid witness to the esteem with which colonists regarded him.

I remember well, and so perhaps do a few more, although it is a long time ago, how, in the middle of 1855 on the fourth of the month, all the banks held a joint meeting on the point whether they should continue to discount his bills. Had they refused a commercial crisis would have swept over the colony, and thousands of wealthy families, in the squatting interests especially, would have been totally ruined.

G. A. Lloyd, another Sydney man, was another striking instance of what pluck and push will sometimes do.

He belonged to the Pitt Street Congregational Church, and with the Fairfaxes formed its principal pillars. Parkes and Mort were, I think, churchmen.

The salary of the minister of that church (or chapel) sometimes ran up to over £1,500 a year, but it was an intellectual treat to listen to him. (The Rev. Cuthbertson and the Rev. Dr. Jefferis.) Had I belonged to the congregation (I didn't) I should certainly have gladly thrown in my mite towards his support.

As I incline towards Quakerism like some of my ancestors my sympathies in such matters are of a cosmopolitan nature, and turn more towards the Wesleyans, Primitive Methodists, Baptists, Presbyterians, the Anglican Church, and on occasion the Romish Church. It generally happens to people of this sort who flit from pulpit to pulpit as do bees from flower to flower that they are ostracised by the whole crowd, and this, by the easiest gradation in the world, to which I invite the attention of the critics, leads me to say that this was precisely the case with G. A. Lloyd. He was a much ostracised man. In the forties he failed for £20,000. Then in the fifties he paid his creditors in full. In 1851-2-3 he made large sums of money by buying gold, hypothecating it with the banks and shipping it to London, realising one-fourth more there than he paid for it on the gold-fields. And finally in consequence of gigantic flour speculations, which threw on his hands at a loss all the flour arriving then from abroad, he failed in 1866 for £250,000. Had he lived long enough and saved enough he would, I firmly believe, have paid for the second time in full his creditors, although it was £250,000.

By another easy step I come back again to Apia for G. A. Lloyd, being the backer of the merchants here, in whose counting-house I

officiated, we, as a matter of course, failed too ; but as that comes a great deal later on the reader will have to wait for further particulars on that head.

Sydney and the islands have been bound up together for more than a hundred years. As long ago as 1806 Mariner tells us the "Port au Prince," having captured the Spanish brig "Santa Isidora" off the Gallipagos Islands, 600 miles from Panama, she was sent to Port Jackson for sale there.

As regards commerce Auckland now is competing strenuously with Sydney, and in time, no doubt, will compel Sydney to leave the field, but not in the immediate future.

It is worth noticing how colonisation has leaped forward since the day that Cook entered Botany Bay and took possession of the vast island in the name of King George the Third, and how from thence to New Zealand and thence again to the islands, Sydney has poured forth a swarm of settlers, laymen, and clergy who have made the islands what they are, with of course, especially in Samoa, the help of American, Teuton, and Gallic fellow-workers.

SOME OLD APIA IDENTITIES.

Amongst the Americans that I knew were Devoe, from St. Louis, and Barrie, the former of whom died in 1859. Their store at Matafele was then the leading retail business there. Devoe is buried in the cemetery on the road leading to the hospital ; the inscription on his tombstone being almost effaced by age. In that sad spot rest many more who, like him, met with too early an end.

In 1861, Charles McFarland, accompanied by his brother Andrew appeared on the scene. Charles took Hennings' position, and when, in 1862, the Horts gave up their Samoa business, purchased their premises at Matautu (then, having been rebuilt, the largest warehouse in the group ; it cost £2,000) and, under the auspices of John Brander of Tahiti, started on his own account. Before doing this, however, he commenced business at Matafele where the timber yard of the D.H. & P.G. is now. There were then two roads to Matafele ; one on the beach, a wide path, passing at the front of the present and then International Hotel ; the other being the present road, and, as it is now, narrow and inconvenient. In the same year, 1861, Charles married the daughter of John C. Williams, British Consul, and the business was continued by him, his brother, and his widow (he died in Sydney in 1871) until her death in 1875. He came from a good north of Ireland family.

It is impossible for me, who lived in their family for eight years—1861 to 1869—to pass over the episode of their coming into the islands in a cursory way.

Andrew died in 1869; he also rests in the Apia cemetery, cut off in the flower of his age as was Devoe ; as were many others.

His brother's widow, Miss Williams her sister, and Charles' three children, with Captain Hamilton, left Apia for Tonga on their way to Europe in November, 1875, and from that day to this no trace has been found of them.

Charles McFarland and his wife exercised unbounded hospitality, and their house was noted throughout this part of the Pacific on that account ; neither again was it a lavish, wasteful hospitality ; the man was in business and, although glad to find you accepting his invitation to table, still expected that you would not cross the bay to the rival establishment to buy what he was offering at the same price.

Another thing, he took people who were hard up, or had been unfortunate, under his wing, provided they would work and were not lazy. In this manner he assisted a great many persons, some of whom would have gone to the wall altogether if he had not protected them by giving them employment, the best kind of protection for young men at the islands or anywhere else.

Like the good Samaritan, he befriended many whom " the priest and Levite," looked on certainly, but, nevertheless, " passed by on the other side."

British ships-of-war often called here in those days. McFarland's house was to them a pleasant place of meeting and entertainment while they remained in port.

Three or four American whalers, too, generally came into port from April to July to purchase yams and provisions and give their men a run. Their captains and families, for several carried their wives with them, always stayed at the McFarlands', and their custom as also that of the ships-of-war materially assisted his business. The American skippers were all of a good sort, practical, not devoid of common sense, and men who never turned their back on either friend or enemy. John Brander, of Tahiti, under whose auspices McFarland commenced his Samoan business (the latter had previously been engaged in commercial pursuits at Tahiti) was a man who came out to the Pacific more than 60 years ago, and belonged to an old Scottish family, had received a liberal and classical education, was a scholar in fact, and, in short, of a very superior type. His relations were wealthy but he began his mercantile operations in a very small way until, having made a lucky speculation, he rose into prominence through investing in pearl shell in Tahiti when the market was depressed at £8 per ton, and selling it subsequently in Europe at £100 per ton. He continued successfully his mercantile career up to the time of his death, when his estate was worth about £150,000.

" Alas, what shadows are we and what shadows do we pursue," as Burke eloquently says.

Brander lost the use of his mind a year or two before his death and died in that distressed condition.

In the same year, 1861, came amongst us Mr. Samuel Dean, of London (who died in Sydney in 1903), with his wife, formerly Mrs. Skelton, the widow of the deceased Captain Skelton, of Tahiti.

The business which he started at Matafele though almost entirely retail proved more successful than some of the larger concerns, and he had at the time of his death amassed a considerable sum of money.

He and Mrs. Dean and her daughter Miss Skelton were also very hospitable, but necessarily on a much smaller scale than the "fine old Irish" style that characterised McFarland's establishment. His son, W. C. Dean, is carrying on the same business, on the same spot, but in much larger premises.

Mr. Dean's uncle was a Sydney auctioneer in the fifties and sixties, turning over one million of pounds yearly in his business. The custom with him and some other auctioneers was a system in which though the profits were great, so also was the risk.

The commission on the actual sales was 5 per cent. only, but for an extra commission of 5 per cent or 10 in all, the auctioneer guaranteed and disbursed to the seller less bank discount, all credit sales (usually at three or four months) for which the purchasers gave bills so dated to him, when he endorsing the bills got the banks to cash them, less discount; thus making himself liable to the bank should the drawers fail.

In 1866 a great commercial crisis occurred in Sydney; few merchants but those of the oldest standing escaping unscathed.

The crisis lasted some days; on the last day Dean locked himself in his private office, directing his confidential clerk to report to him during the afternoon all intelligence regarding the few remaining houses on whose solvency his own depended.

> "O'er him who loves, or hates, or fears,
> Such moment pours the grief of years."

But one after the other went down that day, and at four o'clock the clerk having reported to him that the last two firms who might have saved him had gone under in the general crash, he fell senseless to the ground, and died a few hours afterwards that night. As with other great concerns of life so with commerce it has its tragedies.

It will be remembered that years ago (1894) our gifted compatriot, R. L. Stevenson, died at Vailima, from overwork in the same manner.

At that time steamers were unknown in the Pacific; indeed, the first steamer that visited this port was the "Janet Nicol" in 1866

The regular trading vessels here were those commanded by Captains Lyons, Sustenance, McLeod, Clulow, Robinson, Watson and others; vessels from 150 tons upwards.

The export was cocoanut oil solely. For the imports there

was always a great rush on board the arriving ships by rival store-keepers to secure the articles most in demand at the time.

The passage from Sydney occupied on an average about thirty days.

Customs duties were not then known, the only " Government " official being the pilot. In this capacity Elisha Hamilton acted for many years, subsequently being appointed United States Consul after J. M. Coe retired.

He was another American of an excellent type, not particularly good tempered, somewhat crusty in fact, but still a very good fellow when you did not jump on his corns. That he not only objected to, but, although a member of the church, was apt to forcibly return the compliment. His place too knows him no more.

E. A. Alvord, his friend, cast in an altogether different mould, also from the States, was of a kindly disposition. He had been on the stage, and arrived in Samoa in a vessel bound to Sydney from California, in the later fifties, in which was a company of actors. Of a good family and well educated. During the latter part of his life he carried on business here successfully as an auctioneer.

Augustus Unshelm, before mentioned, the Godeffroys' agent, had succeeded in laying the foundation of a prosperous business when, at the end of 1863, he set sail for Fiji in the " Charlotte," schooner, never to return ; the vessel foundering in the midst of the Fijian archipelago, on her return trip, on the 31st March, 1864. In the same hurricane young Captain Malcolm of Sydney also perished ; the only record of the fate of both vessels being a few pieces of plank and spars, identified as having belonged to them. Captain Sustenance, caught in the same hurricane, escaped through being happily outside the group and so able to claw off the reefs. The " All Serene," a large Californian ship, was lost in the same storm, but some of the crew reached Fiji on a raft. Mr. Unshelm's death was a great misfortune to the community, and to me personally, as an advantageous arrangement of a provisional nature had been made by him with me to be completed on his return to Apia. At his death, Theodore Weber, who came from Hamburg in 1861, being then a very young man, was compelled to take charge of the business, but some years elapsed on account of his youth before the Godeffroys placed him in full charge of the business. He was another striking personality in the history of the islands ; for carrying on Unshelm's work he had, by the end of 1869, established a net-work of trading stations from New Britain on the north to Tongatabu on the south, including the Line Islands. At that time all these stations were under his direction at Apia. Now the New Guinea and Line Companies are under separate management. Weber possessed extraordinary ability, never going back on his friends and supporters, even though he and they might sometimes differ on various points. His private life, too, was most estimable, and he took the greatest care of his two children.

As he lived in my house at Tongatabu for more than twelve months I saw necessarily a good deal of him.

He had been trained as an accountant at Hamburg in the Godeffroys' office, under the senior Mr. Godeffroy's own eye, he told me once.

In the seventies and earlier he made the acquisition of land by his firm a leading object, and succeeded in acquiring for them about 150,000 acres, most of which was confirmed to them by the three Land Commissioners in 1892-3, a sure proof that the purchases had been made in a fair and above board way

I have but seldom met in my life a man whom I could more highly value and esteem than Theodore Weber, although he was a sceptic when I last saw him. He died in Germany in 1887 or 1888.

His endeavours to advance the interests of his country in the Pacific were of a highly patriotic nature, although there he and I differed in toto, in consequence of which I left the service of the company he represented in 1879.

Copra—dried cocoanut—was introduced by him in the later sixties and gradually pushed the old staple export cocoanut oil entirely out of the market. At the same time he commenced large cocoanut plantations, all of which have been in full bearing for many years, affording the company a substantial income. His career, in fact, was a splendid refutation of the " labour " doctrine that every man is as good as any other man, &c.

At the same time it must never be forgotten that whatever the triumphs of commerce in the islands have been, they would never have taken place had not the missionaries first gone there, and by humanising the natives prepared fully the way for them. It is not my intention to write a panegyric on these men, for did I, then some of them, being of the headachey species, would promptly set their bristles on end and request me to mind my own business, but honour must be rendered to those to whom it is due even though it may be met in an ungracious spirit by its recipients, as the celebrated Quaker said when, on the occasion of a religious row, his windows were broken by the Catholics because he was believed to favour the Protestants, and afterwards his house was looted and he himself was well abused by the Protestants as they returned from the field of battle with black eyes and damaged noses because they supposed that he sympathised with the Catholics.

Cotton planting began in 1863-4, Thomas Dickson at Faleasiu leading the van, just as R. H. Carruthers and H. J. Moors have done with cacao. T. Dickson, long deceased, was another prominent man in our midst ; he and D. S. Parker were, in the seventies and eighties, the leading importers of Californian goods, and both amassed many thousand pounds each. Their vessel the " Ada May " made regular trips between Apia and California. The foreign reader will perceive that not all island residents were beachcombers as some of the foreign critics have ill-naturedly said.

Dickson was an Englishman. Parker, still living, is from the States. He does not at present profess religion, any more than Rockefeller, but like the latter he can be liberal, and gave the Rev. Dr. Brown, three or four years ago, money enough to enable him to put up a very pretty Wesleyan Church in Apia. On this subject Rockefeller has lately given six millions sterling for charitable purposes. It is £6,400,000, but as the odd thousands are hardly worth mentioning I have called it in round numbers six millions. I wish some of the rich clerical and lay Pharisees who abuse him would follow his example in that respect and so help their poorer and weaker brethren as he has done as well as preach to them.

In 1864 Mr. Winter, another island personality, made his appearance amongst us, for a short time only, when on his way to Fiji.

He, a true Irishman, a Roman Catholic, came from Melbourne, where he had, by unfortunate speculations, run through a fortune of £90,000. He had been a member of the Colonial Parliament, and could talk like Demosthenes, not evolving his discourse from mere imagination, but drawing it from an extraordinarily rich store of knowledge, making it a very pleasant thing to listen to. He, like most island rangers, had, too, his faults, but not in the liquoring department ; that he shunned absolutely. I wonder whether any of my readers have ever seen a man (or—of course, but at the same time in untiring deference to the ladies—a woman) who, according to their ideas, was perfect. I never have but if this should have happened to any perhaps they will be kind enough to oblige by dropping a line stating particulars to the author.

No enterprise however chimeric was too fantastic for him. After leaving Samoa he went from Fiji to the States to make himself thoroughly acquainted with the growth and cultivation of sugar-cane, thus anticipating by 20 years the work now being carried on in Fiji by the Colonial Sugar Refining Co. and others.

But I am not aware that he was able on his return to Fiji to make any use of this knowledge. He died there some years ago.

MORE APIA IDENTITIES.

Cotton planting begun by Dickson in 1863-4 was then taken up by many other settlers, amongst whom was Ben Hughes, master mariner, a Welshman, who married a Samoan lady and afterwards settled in Fiji. It proved a failure with them all, the price falling to a very low figure in 1866. The natives also cultivated the Brazilian quality largely, and the firm of J. C. Godeffroy & Son used it for a set off to the expenses incident to weeding the young cocoanut plantations, continuing it in fact for more than 20 years after this, thus enabling them to keep the young cocoanut trees free of undergrowth without any cost for three years or more while the land continued in cotton. After three years the cotton trees ceased to bear enough cotton to pay for the expense of weeding them.

In the early sixties a number of Scandinavians settled amongst us, C. Netzler, A. Nelson, Oscar Hammrell my old Tongan acquaintance, C. Hellesoe, F. Wilson, P. Fabricius, &c., &c., of whom I cannot here speak particularly, but must for the present pass by in silence, excepting to mention the fact that their sons, and especially their daughters, are now beginning to occupy very important positions in the history of Samoa.

About this time another personality arrived from Scotland, Frank Cornwall who, for three months during the year 1877, was Acting British Consul.

Properly it should come later on but being important it will be best for me at once to sketch his history as far as the islands are concerned.

Cornwall, a printer, came here to carry on the London Missionary Society's publishing work, which has always been considerable ; subsequently he gave this up and, in connection with A. Nelson above, started as a copra merchant in the seventies. Having accumulated perhaps a thousand pounds, he sought, like Norval's father, to " increase his store," and in order to carry out what, as he unwisely imagined, would be the best way to do this joined himself foolishly to a large colonial firm and bought up more than 300,000 acres of native land hoping that he would be able to obtain outside help from capitalists in the colonies and in England, and so, as Th. Weber and the Godeffroys had done, establish a powerful company based on landed property in the islands.

The same grand enterprise a little before the same time had been initiated by Sir Julius Vogel, the Premier of New Zealand, on a larger scale. He introduced a bill into the New Zealand Parliament by which the Government undertook to guarantee

for twenty years interest at the rate of 5 per cent. per annum on shares amounting to, I think, three millions sterling for twenty years. This or a less sum to be employed in buying up all foreign interest in the South Pacific and making them British, and establishing besides new British interests. The Bill passed both houses in New Zealand but the Foreign Office refused to sanction it, and so it fell to the ground. Had the English Government made it law British trade in the Pacific would be now in a very different position from what it is at present.

Cornwall, then, following in the same track, sought the same object, but the British public left Cornwall to himself and to failure just as they had done with Vogel, just as in a matter of much greater importance than trade interests, viz., that on which the stability of the Empire depends, they are leaving Lord Roberts to stem alone the tide of opposition to his scheme to prevent successful invasion, for although in the latter part of the seventies Cornwall went to England to try and float his company, the public would have none of him, and returning thence a disappointed man, he made the fatal blunder of quarrelling with the firm who had started him, and thence, this is my apology to the reader for dwellin so long on his affairs, arose what is a *cause celebre* in island history, for the firm enraged at this, in 1880, declared him insolvent, took possession of all his lands and property, sold some, occupied and worked some, and in fact took all he had, as I much fear most firms would have done under similar circumstances. Thereupon he instituted the action above mentioned against them for damages on this account.

The first action took place in 1886 in the High Commissioner's Court here ; was then on appeal, referred to Fiji. Then, on a new plea, a new action was brought in which Mr. Napier, of Auckland, of brilliant talent argued for Cornwall in the High Commissioner's Court here ; again referred to Fiji, and finally to the Privy Council in England, the result being that about the year 1890, he was victorious, the Lords assigning him all the landed property and £20,000 besides for the unlawful use since 1880 of his property by the firm.

A son of one of the gentlemen mentioned previously, a lawyer in Fiji, found out the strong points in Cornwall's case and this encouraged him to go on with the action.

Further he was assisted with funds by a powerful colonial syndicate, the law expenses, as may be supposed, being enormous. Report states that the firm suffered in all to the extent of £50,000.

But the events described were disastrous both to him and them, driving him into an early grave.

Regarding the question whether Cornwall or the firm was in the right it is impossible now to judge.

Both he and the head of the firm have passed into the unseen world, and it is reasonable to hope that in the High Court there this point will be settled, and, if Cornwall was in the right, deliver him, poor soul, " out of the land of the spoiler " and from the evils, though principally self-inflicted, which destroyed him.

CAPTAIN ("BULLY") HAYES.

" Bully " Hayes, of the schooners " Rona," " Samoa," and subsequently the " Leonora," named after one of his daughters, first visited Samoa in 1867.

He had previously sailed as a trader on the Australian and New Zealand coasts, but not, as some have said, as a pirate.

He appears to have visited, at one time, Chinese ports, and a story is current that he ran a cargo of Chinese coolies into Melbourne, at a time when they were allowed to land only on payment of a very heavy tax per head, by a daring ruse ; signalling to the harbour authorities in Hobson's Bay that his vessel was sinking and applying for tugs to come alongside his vessel at once and save the lives of all on board by transferring them to some place on shore before the ship sank. There being no reason to doubt his story, all appearances on board having been arranged by him to colour the falsehood, the coolies were taken off and a few hours afterwards he managed to take the ship to sea and got clear off ; probably, as he was not the man to entertain unprofitable scruples of conscience, taking the pilot with him.

An old and much respected colonist, Mr. C. Netzler, who arrived here in 1867 from Sweden, communicates to me some interesting particulars regarding Captain Hayes. He made several voyages with him and informs me that, in his belief, Hayes never committed murder, and that he had some sort of affection for his wife, although occasionally circumstances induced her to think otherwise.

His custom was to obtain goods, &c., on credit, and then not pay for them except in cases where he wished to renew similar credit transactions, in which case he generally managed to make the latter of larger amount than the former.

He carried several cargoes of fruit from the islands to the colonies, and brought, on various occasions, from Savage Island to Apia full cargoes of hogs, which he sold to great advantage. Sometimes he paid for them and sometimes he did not.

When in a passion he was a perfect demon, and spared neither friend, foe, nor himself either.

He was killed at the Line Islands by the man at the tiller with whom he had words. Hayes muttering threats went down below, presumably for the purpose of getting his revolver, and, either while going down the companion ladder or returning from the

cabin, the man struck him over the head with the iron handle of the tiller and so killed him. He may have intended to shoot this man, but I think otherwise. The latter, however, may be said to have been in a great extent justified.

In one of the "Rona's" voyages to Niue, in 1867, in which Mrs. Hayes was a passenger, both happened to be on shore together and words passed between them ; Hayes going on board in a towering rage and ordering the mate to heave up the anchor at once.

At this island there is no proper anchorage, only a narrow shelf of coral running out a few fathoms from the shore ; at all times dangerous, even when the wind is off the land.

Hayes was evidently anxious to wreck the ship, for when in such fits of passion he would take any means of wreaking vengeance on those who opposed him, however much it might injure himself.

Only two or three men were on deck, and as Hayes' orders from aft were peremptory to heave on the windlass, none could possibly be spared to loosen any of the sails, by which, when the anchor was up, the vessel could get away on her and get clear of the land now only a few feet astern.

The two men, mate, and second mate therefore arranged it in such a way that as fast as the chain was hove in by the one it was paid out again by the other until, after a time in one way or another, they had managed to set a couple of sails, when these filled and so put an end to the danger, the ship forging away, after the anchor was up, into deep water.

On another occasion having a fit of very bad temper he rushed on deck with a cash-box containing five hundred sovereigns and threw it into the sea. My informant, who was at the wheel at the time, saw him do it.

Originally he owned the schooner "Shamrock," and sailed for some time on the New Zealand coast ; selling this vessel, he partly purchased the brig "Rona" with the proceeds.

After losing her he went to China and obtained command of a large brig called by him afterwards, as said before, the "Leonora."

Having made several voyages with cargoes of rice on the China coast for the owners of the vessel, he suddenly disappeared thence, and soon after he was again heard of in his old habitat, the South Sea Islands.

Lieutenant Sterndale, mentioned, I think, in "The Earl and the Doctor," was a passenger with him once or twice. So also was J. E. Alvord.

Hayes was temperate, never drinking to excess, neither would he allow any of the crew to do so. Liquor he carried on board for sale, but when purchased by those in the vessel they were warned that they must not drink it on board the ship unless they wished to be thrown overboard, but must use it on shore only.

During one of his voyages from New Zealand to Rarotonga when nearing the island, he came on deck in ill temper and ordered the ship's head to be put round and directed again towards New Zealand. This was done and the vessel ran back for several hours before the wind when the mate brought her on the wind again and the voyage was resumed, Hayes not objecting.

On arrival at Rarotonga he went on shore and ordered a cargo of oranges. When ready the natives demanded payment of the previous cargo which he had obtained from them on credit, to which he immediately assented, surprised and indignant that they should suppose him capable to cheat them, and the cases were accordingly shipped ; the trade to pay for them having been previously brought on shore. Now arose the question as to the price of his goods—the bargain having been previously struck at so much per case—in merchandise.

And a diffculty presented itself, for he demanded one dollar per fathom for all his cloth without distinction of material or quality.

The natives objecting to this, he gave orders to reship the trade and threatened to leave, having this cargo also on credit. So they were obliged to give in and take payment at the prices mentioned. This, it seems, was always his rule, not only to the natives but to the sailors on board, and others buying from him when they could not get it anywhere else ; the price of his cloth, whatever it might be, was a dollar a fathom.

He lost the " Leonora " at Ocean Island in 1874. From thence he went to San Francisco where Mr. Netzler saw him in 1876. He was then being put in charge of a large yacht and thence went to the Marshall Group, his death, as recorded, taking place not long afterwards.

Captain Hayes visited us first in 1867.

Hayes (it seems, of Irish parentage) was either born or brought up in the States, and I am informed, whether true or not, when almost a boy, began his dark career by robbing his benefactor and running away to sea with the money ; from that time to his death little that is good can be said of the man ; although, as is always the case with such people, his faults have been much exaggerated. There is one story, of which some say he was the principal actor, to the effect that many years ago some stranger called in at the Chatham Islands and made there the acquaintance of a wealthy farmer who had a son and daughter, both 16 to 17 years of age. As he was anxious to send them to New Zealand to school, the stranger, being of fascinating manners, easily persuaded him to do so in his schooner, and also to load up the vessel with a cargo of wool and produce to be sold on his account promising soon to return with the proceeds. But from that day to this nothing has been heard of any of them. It has been stated that Hayes was the man, but there is no proof of it ; for if so, what became of the lad and his sister ?

There is another story about him to the effect that at some port in New Zealand he managed to capsize the boat in which he and his first wife were either going off to, or coming ashore from, his vessel, in consequence of which she was drowned. But there is no proof of this again.

Some people too, who formed part of his crew, on various occasions, accuse him of all kinds of atrocities, but as they certainly, according to their own account, were much mixed up themselves in them at the time, their testimony does not go for very much. One thing is pretty certain that, bad as he was, he never robbed the poor, excepting, perhaps, on one or two occasions, in a serio-jocular way (which put money in his pocket) the poor natives.

Mr. Charles Netzler, who sailed on board his vessel for many months, tells me that really he saw nothing atrocious about Hayes excepting his temper which was demoniacal.

Hayes took a house in Matautu, furnished it, and Mrs. Hayes and his two girls—twins—then quite young, lived there for many months, Hayes going backwards and forwards on his voyages and sometimes remaining weeks in port. As not one of the three Consuls then in Apia, English, American and German, ever interfered with him, I presume that at that time, 1866 to 1870, no complaints worth listening to were made to them regarding him. However, as generally, where there is much smoke some fire will be found, we may conclude that he was no saint.

John C. Williams, H.B.M. Consul here for 24 years, bought much land from the natives, but mostly round Apia on indisputable titles. He and his son-in-law, McFarland, started a small cotton plantation, 45 acres at Faleula, in the year 1864, and subsequently turned it into a cocoanut plantation in 1867.

As previously said McFarland's business failed at that time through the suspension of G. A. Lloyd, in Sydney, but the Skinner Brothers there advanced enough to McFarland to buy back the estate, at 5s. 6d. in the £, and that brought into the islands Mr. Montgomery Betham as their representative, and to assist McFarland to work the estate, and so recoup them the £6,000 or £7,000 they had paid to the creditors. Henderson and Moore of Sydney also assisted in the matter. Betham in consequence settled permanently in the islands, marrying in 1870 a half-caste lady, Miss Anna Silva, who had been brought up and educated by Mrs. McFarland. He died in April, 1901.

Born in Hertford, England, in 1832, he went out when a young man to the Australian colonies, and after spending some time on the gold-fields obtained a responsible position in the firm of A. McArthur & Co., Sydney. Subsequently in 1866 or 1867 he came to Samoa and managed for several years the business of Charles McFarland. Afterwards he purchased the island of Naitamba in Fiji, but returned here again after a few years, and then going

to Vavau entered the service of the D.H. & P.G., where he remained for a considerable time. From Vavau he came back to Apia and took the management of the Savalalo Store for the same firm, which position he occupied almost up to the time of his death. A man of great energy, of the most kindly disposition, and thoroughly genial. My oldest friend in Samoa. Several of his sons are in the service of the D H. & P.G. One of his daughters is married to Captain Hufnagel, and another to Mr. Stuenzner. The third daughter is married to Mr. Reye of the D.S.G. Mr. Kronfeld, of Auckland, is his brother-in-law.

E. Ripley, of Tutuila, from the States, father of the present E. Ripley, and grandfather of Mrs. Caroline Paul, the wife of Mr. Paul, builder and contractor, Apia, was a very early settler, and had, when he died, about the time of which I am writing, accumulated much property ; in the course of which some stirring experiences had been his lot. On one occasion, when attempting to supply arms to an adjacent tribe at war with his own, the latter detected the business, and he consequently had to skedaddle through the bush on a bad road for many miles with his pursuers panting in the rear to secure his head " only this and nothing more," as Ripley's countryman, Poe, says in "The Raven." After that he relinquished transactions of that kind, having made a satisfactory explanation to the aggrieved parties.

G. A. Pritchard, surveyor, who married in the fifties Adalina, the daughter of the Pilot, Baker, mentioned earlier, returned to Samoa not long after the period of which I am writing, and taking up and purchasing land at Siusega and Vaiusu lived there with his family until his wife's death in the eighties. He, like his father, was full of vigour and a most energetic colonist. He died a few years since. A. Campbell, of Auckland, lately deceased, married his only daughter. His two surviving sons are resident, one (Alfred) at Tutuila and the other (Frank) at Vaiusu. One of the sons-in-law of Campbell, young Gladding, resided here recently for a couple of years.

In 1867 and 1868 the two dominant chiefs in this part of the group and at Savaii, uncle and nephew, Malietoa Talavou and Malietoa Laupepa quarrelled with one another and both made extensive preparations for war, the former occupying Mulinuu and the district to the westward, the latter Apia and the district to the eastward. In 1869 matters came to a head, Laupepa's forces constructed a cement breastwork along the beach road from Vaiala as far as Matautu ; Talavou occupying Matafele and making breastworks where the office of the *Zeitung* is : altogether perhaps 8,000 men and upwards being encamped round Apia, but without the slightest danger to the white residents. For in those days the natives took the utmost precautions when at war, not to kill or injure any of the whites, partly from fear of the foreign Governments, but principally out of goodwill and a desire to avoid the

shedding of blood unnecessarily. Here and there certainly, just as is the case with us, were found men who took delight in murder, but they were very few in number.

Withal that it was not a pleasant state of things, as occasionally stray bullets were likely to do harm, neither intended nor desired by those who fired them off.

Subsequently in the nineties, when through international quarrels, the Europeans took sides, the reverse became the case as indeed it was reasonable to expect.

THE NATIVE CIVIL WAR OF 1869.

The first shot was fired on the night of Good Friday, 1869; I saw the flash from McFarland's verandah where I was sitting, and for three days and nights afterwards the battle raged around the town. Talavou was held at bay, his forces being the greatest, by a palisade extending from the Mulivai River to Vaea hill on the west, and from Moataa on the east to a spot some distance inland. Laupepa placed his troops who were in full possession of Apia proper, and of the coast line as far as Moataa; under a system of watch and watch every four hours, and their food was obtained by purchase from the stores. In this year, principally through the war, the natives in order to raise money to buy arms and food supplies began to mortgage and sell their land.

For nearly two years previously several thousand men, through being under arms, had been prevented from working on their food plots or otherwise doing anything to support their families, and so the sale of land as stated became absolutely necessary; for like nearly all the island races the Samoans are thoroughly improvident; what will become of them or their children and successors in future years gives them no anxiety so long as the present necessity is grappled with; and pieces of land which would have supported them and their families for the next hundred years were bartered away for a rifle or a few tins of biscuits; their full cash value, and as proved subsequently more than their value, as far as the purchasers were concerned, but of a value to the natives who sold them not to be reckoned in money.

The battle was carried on, as said, around Apia for 72 consecutive hours, without any intermission, during which time perhaps a couple of hundred men were killed or dangerously wounded.

Then on a signal given by a cannon shot from Matautu by Laiafi, one of Laupepa's commanders, at midnight, the main part of his troops began their march across the island on the Falealili road, of which they had retained possession, detachment after

detachment following them until a little before daybreak the remainder—picked men left behind to scout and fire occasional shots along the palisades and so prevent the enemy from perceiving the retreat—broke into a full run along the road and ultimately joined the main body. Proceeding then to Safata they entrenched themselves there so strongly that it was impossible to dislodge them, and ultimately some months afterwards peace was patched up between the two men, but in a temporary form only, for war in one way or another continued between them or their supporters until the year before Talavou's death (in 1880) when he, Laupepa, and Mataafa formed a joint government at Mulinuu under the protection of the three Consuls. It is worth noticing that in consequence of events arising out of such disturbances the *de facto* Samoan Government in the beginning of 1878 assigned to the United States Government the privilege of establishing a naval coaling station at the port of Pago Pago.

The scene along the palisades and in other places where there had been hand to hand conflicts was one not easily forgotten.

Bodies half buried left to be torn to pieces by the dogs, arms and limbs partly covered with soil, partly stretched out above it, the conquerors making brutal jokes at the spectacle.

Their temper when they took possession of Apia proper on the morning referred to was of the worst kind ; the eyes of many seemed to be starting from their heads positively protruding from the socket in an abnormal and uncanny manner. At first Andrew McFarland and I thought that they might attack us, but they had no such intention, even sparing those Europeans, the British Consul for instance, who had espoused Laupepa's cause, although they gave him a mild hint of their feelings towards him by shooting at his hall door one of their own men who had been wounded, and then attaching his head to one of the fence palings in its front.

Having taken possession of Apia and all the coast line on the north side of Upolu the victors began to sell the land belonging to their enemies, and as they were in want of money disposed of it at very cheap rates. In consequence of this the latter when they returned to Apia, a good many months afterwards, were disagreeably surprised at the course events had taken, and many disputes arose between them and the foreigners who had acquired their land, some of which was carried into the Courts, but I am unable to say with what result, excepting that in one or two cases which came under my notice, such " war titles," were declared valid ; that fact, however, not protecting the occupants against the repeated attempts of the original owners to regain possession of the lands which they believed to belong properly to themselves ; in one instance continuing till the present day. Certainly such sales ought to have been at once barred by the authorities, although here again the war did away with all native authority, and the Consuls had no power to act in the matter.

Although the fighting took place in the very streets of Apia the combatants took every precaution to safeguard foreigners, and business was not interrupted by it. People passing from the east to the west end of Apia, on foot or horseback, were requested as they reached the palisades to cross over the road or bridge in front of them as quickly as possible so that the firing might continue; having done which the combatants renewed hostilities. Being fairly good marksmen any men who taking cover behind cocoanut trees as most of them did, exposed incautiously their elbow or foot were certain to be picked off, a good many deaths from wounds of this nature being caused by tetanus. At the back of the town on the adjacent hills where scouts from both sides were posted, one or two of them lost their lives in a singular way. Men employed on this service always blackened their faces to prevent identification and so those referred to having fallen in with other scouts also with faces blackened they gave the wrong answers to their questioners, and so were shot down by their own party generally too much in a hurry to make lengthened enquiries, especially if the circumstances were suspicious.

It is interesting to note the difference between the attitude then, 1869, of the Samoans towards foreigners and that in the 1899 war.

In the latter the war between Mataafa and Malietoa every foreigner's house, situated within five miles of Apia, was looted by both parties, although no Europeans were attacked by the natives, ominous threats were made more than once against the whole European population, showing the danger of interfering in native wars between rival war parties. Had a massacre taken place in 1899, the natives could hardly have been made responsible for it.

It may be said that important interests were at stake necessitating interference, and that is, to a certain extent, strict truth; but when the safety of hundreds of Europeans and their families was trembling in the balance is evident that the action of some individuals, whoever they may be, calls for something more than a mild rebuke on the part of the historian who may write impartially on the occurrences which took place in Samoa between the 31st December, 1898, and the 14th May, 1899, when the Commissioners arrived bringing peace in their hands

A WEIRD HAPPENING.

MEDICINE AND MISSIONARIES.

In 1866 a very singular event happened in McFarland's Matautu store. On a large beam, twelve feet from the ground, extending from side to side of the building, hanging on heavy nails placed there for that purpose, were several large eight-day pendulum clocks, not going, for sale, belonging to the stock.

Outside, against the wall of the store in which these were suspended, and not visible from any part of it, was a large 400-gallon iron square tank, placed there to catch water from the roof, for the use of the kitchen and bathroom.

Suddenly, in the middle of the day, the store doors being open and business going on as usual, Mr. Betham and Meisake being both together in the store, a loud knocking on the side of the tank described was heard and at the same time—almost incredible to relate, but true for all that—one of the clocks mentioned threw itself out in a very gradual manner from its perpendicular position on the beam, until it had reached a horizontal position, when it slowly returned again to its pristine perpendicular standing. It repeated this action several times, when the singular phenomenon and knocking came to an end.

Meisake, then about 18 years old, now interpreter to the Imperial Government, was at the time native salesman at McFarland's.

At the hour stated I was absent at Letogo, but returned to the store at 3 or 4 o'clock of the same day, when Mr. Betham told me of what happened.

As the Psychical Society is making useful enquiry *re* such phenomena, I thought it well to state the above, for it cannot be explained by any laws of nature at present known to us. Neither can it be explained away as having happened through legerdemain; nor as not having happened at all—the witnesses being thoroughly trustworthy.

An old identity, Dr. Carter, who died at Tutuila, a very clever medical man, but like many more, at the islands of the same class, his own enemy, hovered round Apia and Tutuila for many years, previous to this living principally with Mr. Ripley. As my recollection of him is not very distinct I suppose hardly any of my readers will have seen him, he was very useful in his time, and, since no qualified medico existed then within hundreds of miles of Samoa, his services were pretty constantly in requisition.

In those days the missionaries, as far as they knew, supplied the public with medical comforts and medical advice, the smallest contributions to the public medical necessities being always thankfully received. For the natives that invaluable medicine Epsom salts was ever freely prescribed, and certainly if any drug is, or approaches, to be, a panacea it is salts. It has been truly said by experts that if this medicine were worth a guinea an ounce instead of a farthing its demand would be enormous, but, as with many other things, the fact of its being easily obtained causes it often to be neglected. While on this subject I must not forget my old friend in many a time of need Cockle's Pills, almost as valuable as salts. Byron once said that if all the books in the world were on the point of being burned up he should hesitate between Shakespeare and Pope if only one book could be saved, but only for a second and then snatch Pope from the flames. With me if it were a question as regards drugs, with a similar alternative, I should hesitate between the ordinary box of salts and the usual bundle of Cockles, but only for an instant and then snatch Bargem Cockle's admirable remedy from the devouring element. The missionaries gave out liberally many other medicines besides salts, properly insisting on the natives making a fit return in fowls and vegetables, &c., but not cash.

Further, several medical missionaries have come out from the religious societies. Dr. George Turner, M.D., son of the Rev. Dr. G. Turner, LL.D., a very early Scotch missionary—both deceased—and Dr. Davis, now, I think, in the East.

The Rev. Father Didier, R.C., was also a medical missionary. He, some years ago, being a passenger with a lay brother on board an island vessel was lost as supposed with all on board, the ship being missing. A great loss to the community, he being a very clever physician. And in fact nearly all the missionaries now sent to the islands have some knowledge of medicine, it being absolutely necessary for them, as they are at times called upon to act promptly in places were no doctor can be brought to the spot until days have elapsed.

Dr. George Brown, LL.D., afterwards director of the Wesleyan missionary work in the islands, especially in the Solomon and adjacent groups, was, at that time, 1866, living at Satupaitea on Savaii ; now an old man, but full of vigour. He had originally been a sailor, but by conviction brought into the Wesleyan ministry, has done much service to the church. No bigot, but a genial worker, and *not* one of those men whom you desire not to mix with neither in this world nor in the world to come.

Samoa has not wanted during the last fifty years and more the religious element, for every morning, a little after daybreak, have been heard, during all that time, the bells of the Roman Catholic Cathedral summoning the laity to early prayer ; while at the other end of Apia, in the English Protestant Church, divine service has been celebrated in the English language every Sunday

and every Thursday since the forties and sixties. Both churches, Protestant and Catholic, call for sympathy from the laity, in that both for many years have offered the consolations of religion to the public, and really, I speak entirely as a man of the world, it seems almost ungrateful on the part of the English residents to allow men, Sunday after Sunday, to say prayers and preach to empty benches in the churches, when this is entirely a labour of love on the latter's part, for which they receive no payment and sometimes no thanks.

During the sixties, apart from the native schools, there was, as I remember, only one school for the children of foreigners. The admirable R.C. boys' and girls' schools, under the Marist Brothers and nuns, not being then in existence, but coming on, I think, in the seventies. The institution mentioned begun in the fifties and continued for many years under the auspices of the London Missionary Society and a strong committee of lay Protestants here, was conducted by Messrs. Stears, Schmidt, Meredith, Alvord and others, successively until late in the seventies when Mr. and Mrs. O'Byrne, skilled teachers, were engaged in Sydney at a joint salary amounting with fees to about £250 a year, and did good service for several years, succeeded again in 1883 by Mr. and Mrs. Bell, also certificated teachers, who continued their educational work until 1895 when Mr. Bell died.

The rising generation and those educated in the school mentioned, owe many obligations to both families, but especially to the Bells who continuing so many years in the position, were able to confirm thoroughly the work begun by the O'Byrnes and themselves, and they did it thoroughly. Reference later on will be made to the schools now existing.

FACTS AND LEGENDS.

The octopus sometimes attains a very large size in these seas. There is a native story to the effect that outside the main reef at Letogo, four miles from Apia, an enormous creature of this species suddenly rose from the depths alongside a canoe in which some Samoans were fishing, and throwing its monstrous arms over the canoe and its occupants, dragged them all under and destroyed them. I was inclined to disbelieve the circumstance until Mr. F. W. Gabriel, builder and contractor, who came here in the early sixties, informed me that many years ago when living at Falealili something similar occurred of which he was an eye witness at Salani.

A native in a canoe was fishing quite close to the shore and in diving so disturbed a gigantic octopus. The creature rose to the surface threw one of its tentacles round the neck of the unfortunate man, and before any assistance, although prompt, was rendered from the shore dragged him down and choked him. The villagers went out immediately and succeeded in destroying the octopus, but the man was dead.

Sharks, too, in Apia harbour, and on the coast are dangerous. The same informant reminds me, although I had forgotten it, that at Matafele two children were missing who had been bathing in the sea. Mr. Weber prepared a chain with circular hook, and, having well baited it, placed it on the reef opposite the German store, commonly known as Cape Horn, the result being that a shark twenty-four feet long took the bait and was then dragged ashore by two horses and despatched. In his maw were found the bones of the two children and the booted leg of a man.

It appears that sharks of this species frequent the mouths of the coastal rivers after freshets caused by heavy rain, and many Samoans, he tells me, having been carried into them by the stream while attempting to ford it, and there meeting the surf where the sharks so congregate, have been devoured by them.

Sea snakes are not numerous although sometimes met with. Experts say that some are innocuous and some poisonous, giving a deadly bite, and seldom, or never, if let alone, make any attack. There is a native story that at the Pa, on the south coast, a woman going inland, when some distance from the coast, was attacked by a large snake who wound himself round her body and crushed her to death, but whether true or not I cannot say—probably it is.

On Savaii many land snakes are met with near the shore in one part of the island but they are harmless, but report says that

on Upolu, at Laulii or Lotuanuu, a snake supposed to be dangerous of a red colour and making a singular noise like the crowing of a rooster is occasionally seen.

Wild cattle in herds, and bush hogs abound in several places on the Upolu mountains ; the pigs occasionally doing much damage to the native yam and taro plantations there, especially at the present time when the Samoans can no longer hunt them as formerly with firearms, through the want of ammunition, it being necessary, as in Fiji, to greatly restrict the sale of the latter.

Although I have traversed the mountain paths on many occasions I have never fallen in with either. I suppose they frequent spots not easily accessible by man, and as on the mountain tops water is to be found everywhere, they are not obliged to come down to the lowlands to quench their thirst.

It is difficult to describe the weird spots occasionally met with on the mountains. Waterfalls 50 to 100 feet high embosomed in strange-looking trees and shrubs give such places a most uncanny impression, and probably this fact has induced the natives to believe that the forests inland are the possession of and frequented by myriads of demons, who alternately move about on the land and on the sea in canoes of each a hundred masts, pass their existence, sometimes manifesting themselves to mortal men. So rooted was this belief formerly in the native mind that, many years ago, at Letogo, I had in my employment young Samoans from Laulii, none of whom would, except under very pressing circumstances, go alone at midday in the thick Laulii forest lest he should meet there some malific demon. Some of the native superstitions are most peculiar. They believe, for instance, that the spirits of their dead relatives when angry not only revisit the earth, but declare sometimes what takes place in the state in which they are, as Shakespeare makes the ghost of Hamlet's father do.

Quite recently in an assemblage of Samoans for the purpose of holding divine service, at which I was present, one of them stood up and, addressing the meeting, stated that a good many months since, a deacon belonging to a church in a neighbouring district died, and having been supposed to be a good man from the fact of his regularly taking the Sacrament, &c., &c., was believed to be at rest.

But, said the speaker, the contrary would seem to be the case, for the soul of the deceased appeared lately to his daughter and informed her that he, with many others, was in a place whose inhabitants did not indeed suffer any pain, but were distressed because it was absolutely impossible for them, although urgently longing to do so, to go into some higher and better place from which their conduct on earth (in his case the love of money and using on his own account cash entrusted to him for the use of the church) absolutely debarred them. They, he said, were anxious to repent and so escape, but the evil they had done while in the body so

closely clung to them that this was impossible. Other people, he said (since deceased), came amongst them and did not remain long there, but went up higher, disappearing ; he mentioned as having so done the Rev. Mr. M—— who died in Samoa some years ago. All the above information was not furnished as Shakespeare put it, but, he told us, by the soul of the deacon entering the body of his daughter then very unwell and making her his mouthpiece ; what we should call talking deliriously.

Such experiences of sick Samoans are indeed very common ; the spirit of the deceased relative being firmly believed by them to enter the body of the invalid and then compel him or her to state whatever they wish the family to know. Quite recently in my own experience a Samoan woman being taken suddenly ill and talking this way the relatives were at once sent for, and on asking the spirit (*i.e.*, the invalid) why she had taken possession of the body of the invalid, she, professing to be the soul of an old woman who died some years ago, said that she was angry with the invalid for some neglect of duty on her part, not weeding their relatives' graves in this instance, and had come to fetch her away from life, and went on to say that she came with the best intentions in the view of restoring the sick person to health. At this a chorus of voices arose from the relatives present to the effect that they were thankful for this, but hoped she would depart as soon as possible. This declaration, however, did not suit one of the chiefs present, and rising he informed the visiting spirit that " a fig for her best intentions, and that if she did not immediately leave the body of the invalid he would take drastic measures to have her dragged out by the scruff of the neck." The name of the chief is T—— M——, and of the invalid T——. But this did not please the other friends present who begged him to be conciliatory and not enrage the spirit. Ultimately by persuasion and by using medicines suited to the case, they said she departed, *i.e.*, the patient talked rationally again.

But sometimes, they assert, the spirits of the dead can neither be induced or compelled by persuasion or threats to vacate the bodies of the living thus possessed, and death will ensue unless they are driven out, for they generally cause sickness to increase. In such cases certain persons, women and men, profess to be able by anointing the body with certain herbs or by administering them internally to expel the unwelcome visitant : when the sick person, that is, they say, the visiting spirit, always makes the strongest objection to their use, asserting that it is quite unnecessary that he or she is much better, &c., even though almost at the point of death, in order that the use of the necessary exorcising remedies may be prevented. I have dwelt on the above lengthily because similar phenomena appear in the case of " mediums " and throws some light on the old-as-Moses belief that certain persons were or could be influenced by a " familiar spirit." I know what I now

write is somewhat disagreeable to advanced thinkers, some of whom seem to have no belief in the existence of " familiar spirits " or of Moses either, although he warned the Israelites 3,500 years ago to have nothing to do with them, and with the greatest respect for the majority of the Church of England clergy with some of the latter either I am stating facts and not romancing.

PROMINENT PERSONALITIES.

The Chinese residents, now fairly numerous, began to come here in the seventies. Mr. Ah Sue, then having much property, leading the way and establishing himself as a storekeeper at Matafele, but having been unfortunately burnt out twice in the eighties when he was uninsured, his losses have weighed him down. A man who had always been most friendly to Europeans. It is supposed that the fire on both occasions was caused by incendiaries.

John Davis, formerly in the Sydney mint, established himself in Apia as a photographer in the seventies He died in 1903. Latterly he was Postmaster. His numerous friends here subscribed a few shillings to mark the grave where the old man is buried ; but there is no tombstone.

About the year 1867 A. Poppe succeeded Th. Weber for three years only in the conduct of the Godeffroys' business ; a strict disciplinarian and a man of the highest probity.

H M. Ruge in this decade began, under the auspices of a powerful Hamburg firm a struggle with the Godeffroys here and in other islands for the commercial " pride of place " held by them, but unsuccessfully, and with disastrous results to himself. Both he and Mrs. Ruge died within a few days of one another in 1890. A very estimable family. He had formerly conducted an extensive mercantile business in South America. Few men that I have met at the islands possessed more fascinating manners than fell to his share. To him is due the credit of commencing the planting of the Vaiala and Matautu road with shade trees (candle-nut) on both sides.

Towards the end of the seventies my friend H. J. Moors, now carrying on one of the largest mercantile businesses in Samoa, arrived here from the United States.

Dr. Bernard Funk, the oldest medical practitioner in Apia, made his bow to the invalid public here about the same period, 1881, and since then has won golden opinions by his medical success. In obstetric cases especially he is the man.

Some years earlier P. H. Krause had settled amongst us, also from the colonies. A very pushing colonist ; deceased in the Tongan Group. He made several thousand pounds in business, Th. Weber having previously given him a start, as he did many

others, by appointing him manager of one of the large German plantations, a position held by him for several years, but the proverb that riches " take to themselves wings and fly away " was unfortunately verified to a considerable extent at least in his case. A very good friend as I often found.

The great firm of Sir William McArthur & Co., then of Auckland, established itself in Samoa in the seventies, and continued in business until the year 1902 when it was closed up, principally through the heavy losses incurred by them in the *cause celebre* referred to in a former article amounting, it is said, to over £50,000. Their withdrawal from the island trade affected unfavourably a good many people besides themselves and, from a political point of view, paved the way to the subsequent annexation by Germany of Western Samoa. Captain S. Lane of the " Maile " was in their service for several years. In the nineties that vessel was lost off the New Zealand coast when he, his son, and all on board perished, the ship never having been heard of after leaving port.

He was much respected and, although the firm he represented was never popular here, gained un versal respect by reason of his sterling worth.

In 1875 Samoa was visited by the first German ship-of-war, the H.I.M. Frigate " Gazelle." From that time till annexation, German ships-of-war visited frequently Apia and Tonga, and to most experts it appeared to be a foregone conclusion not only that should the Tripartite Government, established on 14th June, 1889, by England, Germany, and America be found a failure, Samoa would fall under German sole control, but that Tonga also would then most probably be annexed by Germany. As regards Tonga, events proved the contrary, and it was the nearest miss possible, and had not Sir Arthur Gordon, Lord Stanmore, taken Mr. Baker in hand some years previously it is almost certain that the German flag would now be flying in Tonga.

William Blacklock, U.S. Vice-Consul General for several years also came here in the seventies. His was another personality whose influence, like Weber's, operated always powerfully on current political events. A very clever man of business and exceedingly popular. Although born in Melbourne he is an American citizen, but can also claim, having been born on British soil, the privilege of British nationality.

He and H. J. Moors, although in some matters opposed to each other, were, as regards political affairs, entirely at one, excepting perhaps in the 1898 fiasco when events proved the judgment of the latter to be the soundest and best, although it is a question whether Mr. Blacklock's opinion regarding the events which led up to, and in effect caused, the 1899 war had it been followed, would not have prevented those hostilities. I did not think so at the time in the early part of 1898, but have reconsidered the matter since with quite another conclusion.

SHIRLEY BAKER.

What the Rev. Shirley Waldemar Baker did in Tonga, and the rock on which he split to pieces is best related as follows :—

Leaving his own department he sought to advance the political interests of the King, or what he thought would advance them.

Further, working on the same lines, he taught the Tongans that it was not in their interest that the large sums of money given by them for religious purposes should pass out of their hands into those of foreigners, *i.e.*, the Sydney Wesleyan Conference.

That in order to prevent this the only course to be taken was to make the King the head of the Church and the Treasurer, and retain in Tonga all the collections or, at least, so much as the King should require to be so retained.

And that all the appointments to the Ministry should be in the gift of the King or of those Ministers whom he might nominate to be controllers of such appointments.

Further, that the Tongan Church should break off its connection with the Wesleyan Conference, and form a distinctly separate church to be ruled by the King and not by the said Conference.

All of which came to pass with the result that the Wesleyan body in Tonga became at once a divided church, the members of which presently began to hate one another with that rancour peculiar to all religious disputants. As lay foreigners in Tonga with few exceptions take no extraordinary interest in church matters these proceedings did not much disturb their equanimity.

But unfortunately for him Mr. Baker turned his attention again to matters strictly political, and brought in array against himself nearly all the British residents on the ground that he was endeavouring to influence King George against England and promote in the Group the influence of another Foreign Power, *i.e.*, Germany, whose ships-of-war were then, from time to time, visiting Tonga. As about that time King George made the same arrangement with the Power mentioned which Mamea, in 1878, made with the U.S. Government, viz., the giving Germany a bay in Vavau, as the Samoan Government had given the bay of Pago Pago to the United States ; the opposition which he received from the British residents in Tonga certainly appeared to have some solid basis.

And although Sir Arthur Gordon, the Governor of Fiji, who visited Tongatabu in 1878 did not say so ; such thoughts most probably occurred to him.

In consequence of the division of the church very serious troubles arose.

The King demanded from all the Ministers that his authority, and not that of the Wesleyan Conference, should be recognised.

Many of the native clergy refused to do this, and a religious persecution ensued, not indeed like that of the famous Inquisition, but still bad enough.

Some were exiled or had to leave their work, others were otherwise ill-treated, and some had their lives shortened by the steps taken by the Government ; all of which, rightly or wrongly (I had left Tonga some time before these events) were set to the account of Mr. Baker.

And so in the eighties a gang of men waylaid him one evening when taking his customary carriage drive and endeavoured to assassinate him ; the shots missed him, but one of his daughters with him in the carriage through her attempt to shield him with her own body fell out of the vehicle heavily on the ground and received spinal injuries which confined her to her bed and room for several years.

Further complications ensued and five or six men were apprehended on the charge, taken out to one of the islands in the harbour and there executed by shooting.

I have also heard that it was the intention of the Government to execute at the same time a good many more Tongans on the ground that they were accessory to the crime, but that prompt action on the part of a leading European gentleman there prevented it.

As a matter of course such occurrences attracted the notice of the Governor of Fiji who visited Tonga, interviewed Mr. Baker, and requested him to absent himself from the Tongan Group for I think two years, which he did ; the Rev. Mr. Watkin taking his place as director of the King's church.

Subsequently Mr. Baker took up his residence in Auckland; I dined with him there in 1894.

A year or two afterwards the Bank of New Zealand of which he was then one of the Directors, being a large shareholder, was compelled to go into liquidation with very serious consequences to himself.

He then returned to the islands, but his friend old King George was dead, and all his former native supporters, or nearly all, deserted him in his hour of distress.

About the same time Mrs. Baker, devotedly attached to him died and from thence forward, until his death in 190—, troubles thickened round him.

From the native opposition to his measures he had little to fear, but the opposition of the Europeans certainly told.

In the *Times*, London, in January, 1904, just after Mr. Baker's death, a letter appeared from a correspondent stating that his political opponents in Tonga were beachcombers. As the word is offensive the reader will please observe that all his adversaries

were men who possessed advantages coming to them from good descent, or education, or wealth, or social position, and whose characters could not, at any rate, be attacked on moral grounds, for his chief opponents in Tonga, during the seventies were Walter Parker, deceased, and his brother Samuel, belonging to a first-class English mercantile family who brought to Tonga in the sixties a capital of several thousand pounds which they invested in a large sheep station at the island of Eua near Tongatabu ; Robert Hanslip, highly educated, the son of an English lawyer ; the Payn Bros., deceased, speaking French fluently, and belonging to a very good family in the Channel Islands ; P. S. Bloomfield, the son of an American clergyman ; and William Young, an English University man and a finished classical scholar. The persons above mentioned attacked Mr. Baker because they considered that his actions were unsuitable to the position of a clergyman, and they regarded him as unpatriotic.

The reader must not suppose that any animus exists against him in what I have written above ; I have endeavoured to state the truth, the whole truth, and nothing but the truth ; and as partial proof of this I will now sketch some of his good qualities to serve as a set off against the bad.

The lives of men like Shirley Baker are public property, and it is to the public advantage that they should be criticised.

However bitter might be the attacks of his enemies, he ever in times of their sickness or of that of their families gave his medical advice, always most valuable, freely, and did his best for the sick persons ; nothing true in my knowledege can be urged against his moral character.

He was also, without being a total abstainer, strictly temperate.

Neither was he revengeful ; no man can attack him justly on that score. I repeat that when some of his bitterest enemies had sickness in their houses he did his best successfully to help them.

He was also a very kind-hearted man, much more so than some of his opponents. I believe that he was always ready to help anyone in distress.

He was a worker in the hive of men, and no drone, rising long before daylight and continuing work in his study till eight or nine o'clock. After midday he indulged in a siesta, and then laboured on till the middle of the night.

Probably, if judged by the rule of " charity " he may in the unseen world find a better record than that which men have assigned to him here.

The great Dr. Johnson, who liked (I don't), what he called " a good hater," had he been Baker's contemporary, would probably

have snubbed him ferociously on this account, but whether he would have been right in so doing is quite another matter, for unless a much superior man to Dr. Johnson,—viz., Paul, the Apostle—was wrong "the greatest of all virtues is charity," and that Baker, with all his faults, possessed to a greater extent than his enemies.

INTERESTING PERSONALITIES OF TONGA.

Another personality in the Tonga Group was the Rev. Dr. Moulton, a brother of one of the revisers of the New Testament, lately deceased, who turned with great success his valuable energies and ripe scholarship to the advancement of the Tongans, not in political, but in educational and other useful matters. As the only personal recollections of the Wesleyan clergy in the Tonga Group possessed by me are of himself and his opponent, Mr. Baker, I have to pass them by in silence, always excepting the Rev. Mr. Minns, of Vavau, whose acquaintanceship was a pleasant episode in my visits to Vavau. Moses David, who died in Sydney in 1906, lived there for some years. He, a Polish Jew, came first to Samoa and then migrated to the Tonga Group, accumulating much property at the islands ; he was very popular, although he often by his success stirred the bile of his opponents in business. I remember Captain Turnbull telling me that when David commenced storekeeping in Apia close to him, the rush of business to David was unprecedented, crowds of natives hourly entering and emerging from his doors (he undersold), and that at last, Turnbull said, it made him so angry that he could not stand it any longer, and bolted and double bolted and kept bolted those windows in his store which commanded a view of Moses' premises.

It is strange that nearly all the Gentiles, excepting England, France, and America, still curse the Hebrews ; for their covetousness, forgetting that long before, and ever since, Isaac of York had his teeth extracted by our Sovereign King John for the purpose of extracting Isaac's cash ; "the Jews have frequently been compelled to purchase life at the price of their hoarded gold"—(Beeton) ; and so naturally have been driven into the regarding money as a *sine qua non* in all cases of desperation.

The Jews have proved themselves to be very good British citizens, and it is to be feared that many a "good Christian," in my experience at least, never sniffs at turning an honest penny, even though ill-natured people hint that the interest he charges is not only stiff, but also savours of what financiers call compound interest. Another matter, the care the Jews take of their children and which their children take of their parents may be well imitated by many Christians in Australasia, and through the ages

rings the warning threat, always fulfilled, of the Hebrew prophet "all that devour Jacob shall offend—evil shall come upon them."

The Sanfts and Woolfgrams, from Germany, were the pioneers in Vavau. Subsequently the Parsons went there under the auspices of McArthur & Co., of New Zealand. Some members of the family are still in the group. The Wesleyan Mission brig "John Wesley" visited Tonga regularly under the command of Captain Mansell, of Sydney, one of whose daughters married Mr. Powell, formerly H.B.M. Consul here, and now Consul at Philadelphia, U.S.A., Adviser to British Plenipotentiaries at the Samoan Conference, Berlin, 1899. Captain John Lyons, of Sydney, my old friend, traded there constantly in the sixties.

Up to 1869 no wholesale firm had established itself in Tonga, with the exception of Lifuka, Haabai (the scene of the Port au Prince massacre on the 1st December, 1806), where Herr Schlueter for Godeffroys, had opened business. He, in 1870, was succeeded by Herr Becker, who now resides in Tongatabu. Messrs. Hartshorn, Winter, Jones, Pashley, Cocker and the Payns had then places of business in Nukualofa or other towns; Hoefner, Peterson and Middlemiss in Haabai; G. A. Kronfeld, at present an important broker and merchant in Auckland, was formerly in Vavau, managing for Godeffroys, preceded in 1870 by one of my deceased friends, J. Dixson. Herr Walter, now in New Zealand, managed H. M. Ruge & Co.'s business in Tongatabu.

At Tongatabu Waldemar von Treskow took over my management of Godeffroys' business there in 1879, having been appointed Imperial German Consul, which position he occupied till he retired on a well-earned pension.

Owen & Graham, of Auckland, began business in Tonga, Vavau and Apia in the middle of the seventies, and, like the McArthurs in Samoa, lost heavily, retiring from the trade in the eighties.

In 1875 or 1876, during a hurricane at Tongatabu, their vessel, the schooner "May Queen," was lost with all hands. One of the partners and young Owen, the son of Mr. Owen, were on board and called, with the captain of the vessel, at our office a few hours before she left for Eua, the island to the eastward of Tonga, about 18 miles distant, with no cargo except a few cases of goods. The cyclone came on almost immediately after, and the vessel was seen the next day off Houma, on the south side of Tonga.

While in the office the skipper raised the point to the owner that it was not safe, being the hurricane season, for the vessel to leave port in the state in which she was, before he had put sufficient ballast on board to make her secure against capsizing should they encounter a gale, but the latter, on enquiring and finding from

the master that this would occupy perhaps a couple of days, pooh-poohed the thing, saying that Eua being close to there was no danger, and they could soon run back if there were.

The captain, therefore, had to give in, and, as the vessel was never seen afterwards, excepting during the height of the gale, as mentioned above, it is almost certain that she capsized. In the same hurricane Captain Carmichael, in another vessel, also from Eua, managed providentially, by the nearest miss possible, to escape striking a little before dark the east passage into Tonga; as his vessel was also flying light he saved his distance and his life by one hour only.

Mr. J. Cocker brought his family to Tongatabu in the fifties from Melbourne, where he and his two brothers—a Yorkshire Wesleyan family—had carried on business in a very large way, but came to grief by over-speculating in breadstuffs, failing for £80,000. One of them became afterwards a Doctor or Professor of Divinity in the United States; the other went as passenger in my vessel from Tonga to Penrhyn Island in 1859, and thence via Tahiti to Canada, where he became a bank manager. Cocker had more of the milk of human kindness in him than any other man that I have met with in the few and evil days (as Jacob says) of my life on the earth. I feel confident that in the other world, into which he passed several years since, the Recorder there has noted this down "Blessed are the merciful," &c., &c.

Amongst all the personages of Tongan history stands prominent the first King George, who died in 189—, more than ninety years old. His history shows how much a man of energy and talent can not only accomplish himself, but cause others to accomplish. None of the duplicity which so often characterises the chiefs of the island races disfigured his career; a plain, blunt-spoken, straightforward man. As I was necessarily in constant communication with him for quite ten years, I am able to correctly describe his character. He and his near relative Maafu, the Tongan vicegerent over the portion of Fiji subject to Tongan authority, filled for more than fifty years the leading positions in both countries. He and Maafu stand forth as two giant forms in the Tongan and Fijian history from the thirties to their death, fighting manfully and successfully against heathenism and other evils in that period.

Before the King came into power the three groups of Tonga, as well as the eastern portion of Fiji, were mere slaughter-houses of cannibalism, stained with violence and cruelties of the worst kind, heightened by the bloodthirsty rites and worship peculiar to heathenism. Both men reformed this and brought in, the King in Tonga and Maafu in Fiji, a complete change. King George first turned his attention in the forties, or earlier, to the bringing under one head and rule (his own) Haabai, where he was born, Vavau, and Tongatabu, and succeeded.

It must be stated that in Tonga the chiefs always hold extraordinary power. Mariner tells us that their influence was believed in heathen times to extend to the other world as well; the lowest orders of the people (Tooa) not being supposed to exist there at all, in fact, to have no souls.

In 1859 I called in at Tongatabu on my way from Apia to Penrhyn Island, and stayed there a fortnight, making the acquaintance of the then Governor Setereki, a very superior man. One or two occasions when walking out with him I noticed that nearly every man we met, not a chief, sat down on his haunches the moment he approached or passed him, and learned that such was the custom with all high chiefs, every commoner being expected or required to do this when they were met by them.

King George, I believe, gradually did away with this custom, being offensive to him and to other chiefs.

One of my friends, the late Mr. Moss, Secretary to the King for many years, exercised always his influence with him in the interest of and to the good of the whole community. A position of this kind with the sovereign of tribes just emerging from barbarism is most important, although sometimes, as in his case, a thankless one. His widow, an estimable lady, is with some of his children now living in Australia.

CITIZENS — DESIRABLE AND OTHERWISE.

In 1872 the U.S. ship-of-war "Narraganset" arrived in Samoa, and her commander made an arrangement with one of the high chiefs of Tutuila by which the United States obtained a species of sovereignty over the harbour of Pago Pago.

Steinberger, an American political adventurer, visited first Samoa in 1872 reconnoitering, and returned in 1875 with some semblance of recognition by the U.S. Government. According to Dr. Reinecke—*vide* his work on Samoa, page 33—he was of Jewish descent. He brought with him his yacht, the "Peerless," one of the fastest vessels of her size in the Pacific, and became Prime Minister of the then *de facto* Government. Having obtained complete influence over the chiefs in power, he at one time seemed to be likely to form a stable government.

But in the beginning of 1876 Captain Stevens, of H.M.S. "Barracouta," made him prisoner on the representations of the U.S. Consul Foster, and he was deported to the United States. On the 13th March, 1876, a serious affray occurred at Mulinuu between the men belonging to the "Barracouta" which vessel came here in 1875, and the Taimua (members of the *de facto* Government).

Captain Stevens took Malietoa Laupepa with a guard of honour to Mulinuu, under the intention of inducing the Taimua to accept Laupepa as their Sovereign; an ill-advised step, as the sequel showed, for the chiefs resented this, and suddenly in an unprovoked manner fired on the guard of honour.

Fortunately the latter perceived the movement just in time to prevent themselves from being all shot down, but several of them were killed and others wounded, not, however, before they had destroyed many of their assailants.

This occurrence not only occasioned the loss of life of many brave Englishmen, to say nothing of the Samoans then killed through their own folly, but was the ruin of a valued and courageous officer, Captain Stevens, for the authorities in England disapproved of his action, and, although it is stated that other causes compelled him to resign his commission, it is an open secret that the Mulinuu affray was the real cause. He, sad to relate, died suddenly in the United States in great obscurity.

Many very undesirable colonists arrived from California in 1876, and the first and last case of lynching in Samoa took place then, 1876 or 1877. A man named Cochrane of mixed blood murdered one of his friends, Fox, without any quarrel or cause, while they were both drinking at the bar of a public house, kept by a coloured man—William Henry—situate where the present Central Hotel is.

Being arrested he was brought to trial before Consul Foster, U.S., at Mulinuu, as he claimed to be an American.

Mr. Davis, photographer, deceased, who arrived here in 1872, was appointed his advocate; Mr. Hetherington Carruthers was Crown Prosecutor. Cochrane was found guilty, there being several witnesses of the crime, and was sentenced to be sent to California for trial there. He was put on board Mr. Parker's vessel, the "Ada May," then lying in the harbour and nearly ready for sea.

But the public foreseeing that he would never be brought to justice under this arrangement called a meeting in the night at the International Hotel, and by unanimous vote by ballot, it was decided that he should be taken out of the vessel, brought on shore and at once hanged.

Three or four boats, full of citizens, put off directly and took him out of the vessel. They found him lying down, dressed, handcuffed, with stockinged feet but without boots; on his requesting to be allowed to put them on he was bluntly told that "where he was going boots were not required."

Brought on shore, a clergyman of the Protestant Church, Dr. George Turner, deceased, was sent for, and half an hour was given him to prepare for his dread journey; after which he was blindfolded, a rope put round his neck, and led from the public house where he had committed the murder across the road to a cocoanut tree, growing exactly in the middle of the spot where

Mr. Davis' house now stands, and run up to the top of the tree with a heavy thud so that the knotted rope (round his neck) caught the jugular vein, and dropped thence about six feet.

Life was soon extinct, but he remained hanging till ten o'clock next morning when he was taken down and buried.

Judge Gorrie from Fiji came afterwards and made enquiry into the matter, but as no reliable evidence could be obtained to prove who hanged him no further proceeding could be instituted. The Judge, however, informed the citizens that if anything further of this kind happened he would take steps therein which would be of an extremely disagreeable nature to the parties concerned, adding as a rider that he regretted very much that he could not do it in this instance.

Dissensions were always existing in the seventies between Malietoa Talavou, the Taimua, and the Puletua party (of which Malietoa Laupepa was the head). The latter in 1877 endeavoured to wrest the power out of the hands of the Taimua, and a bloody fight ensued ; had it not been for the intervention of H.B.M. Consul Liardet, to whose house and grounds the beaten Puletua party fled for shelter they would all have been massacred by their opponents.

In 1878 the Taimua faction, being then in possession of Mulinuu and of the Government, despatched as their Ambassador to the United States the chief Mamea, a man of great ability ; and the possession by the States of Pago Pago harbour was then confirmed to them by a treaty made with the States by Mamea representing the *de facto* Government of Samoa, viz., the Taimua.

Towards the end of the seventies my friend H. J. Moors, now carrying on one of the largest mercantile businesses in Samoa, arrived here from the United States.

A. H. Decker, deceased in 1895, for several years a coadjutor of the manager of Godeffroys' firm, Samoa, and afterwards at the time of his death, one of the auditors of the Municipal accounts, arrived from Hamburg in 1869. Captain Decker, his father, had charge of several of Godeffroys' largest ships for many years. Herr Riedel, of Hamburg, lately manager of the D.H. & P.G., married one of his daughters.

Mamea returned from the States in the middle of 1878. A very large taalolo was then given by the Government at Mulinuu to the captain and officers of the United States frigate which arrived at the same time. Nearly 4,000 Samoans were present, a very imposing gathering.

Towards the end of 1879 another United States politician arrived (General Bartlett) and joined himself to the Tumua, the opponents of Malietoa Talavou.

Shortly after his arrival Consul Theodore Weber and Captain Deinhardt, H.I.M.S. "Bismarck" went in December, 1879, with a body of armed men to Faleata where the Tumua were encamped,

disarmed them, and then induced them to recognise Talavou as their King; a very dangerous expedition but successful; force here accomplishing what persuasion failed to do in the Barracouta tragedy. A large barque having been chartered the Tumua troops (from Savaii) were at once put on board of her and she was towed to Savaii by one of the German ships-of-war lying here at the time. By the advice of the three Consuls a Government was then formed of which Talavou was King, and Laupepa Vice-King, and Mataafa Premier.

About the same time Sir Arthur Gordon (now Lord Stanmore) came again from Fiji, and then recommended the formation of Apia into a Municipality, and the making it a neutral ground on which in times of war both the belligerent parties could meet in perfect safety.

Great credit is due to Sir Arthur for this measure, it has been of incalculable benefit to both whites and natives ever since.

Mr. Hunt from New Zealand had been endeavouring to obtain a footing in the Councils of Talavou with much success, and as this appeared to be dangerous to the public peace Sir Arthur shipped him off to Fiji in rather a summary manner; for the Gordons, now, as in former times, stand no nonsense from their henchmen.

Mr. Hunt endeavoured to obtain damages for it but without avail.

On the other hand I am informed that the proceedings incident to this occasioned Sir Arthur so much annoyance and expense that he rather regretted that he had deported Hunt. And it is quite certain that one at least, the only survivor, of the three Government officials who recommended Sir Arthur to make the deportation has regretted doing so ever since, not so much in the interests of the person deported as in that of the deporter and the public generally.

"Belling the cat" when the cat is the public should be left solely to men who aspire to be leaders of a "forlorn hope."

AN IMPORTANT DECADE—THE EIGHTIES.

During the eighties many important changes happened in Samoan affairs.

The Municipal Council established by the advice of Sir Arthur Gordon in 1880 consisted of the three Consuls and three citizens of the Consuls' nationalities, one of each being chosen by each Consul. Previously, in 1880, the King had appointed as his Ministers three foreigners—English, American and German—nominated by the three Consuls, but this plan proved abortive, the King declining to pay their salaries or indeed to be guided to any appreciable extent by their advice.

The above system continued to work fairly well until 1886, when the Government barque began to enter troubled waters. There was a Magistrate receiving $1,000 per year. Mr. Carruthers was the first gentleman appointed. The first Treasurer, appointed yearly, was August Godeffroy, succeeded by H. M. Ruge and E. L. Hamilton. As the whole yearly income of the Municipality did not exceed $5,000, made up from store, property (1 per cent. on the value) and profession and trade taxes, the Treasurer's duties were not onerous. During Mr. Ruge's term of office he planted both sides of the road at Matautu with shade trees (candle-nut) and had he lived would no doubt have conferred this public benefit on the west (Matafele) end of the town. This may seem to some a trifling matter, but in this climate its value cannot be over-estimated. Gavan Duffy did a similar thing on a grand scale for the city of Melbourne in the matter of parks and domains there. Those were happy times, having as will be perceived many advantages in the shape of light taxation, but not being without disadvantages, the principal of which consisted in the fact that Europeans had always, under this system, to run the risk of having their throats cut or their property destroyed, the latter actually happening in 1899, during native wars and dissensions.

The *Samoa Times*, a weekly newspaper, was started at the close of the seventies by W. Agar, the representative of Mr. Griffiths of Levuka and Suva, Fiji, but he unfortunately died two or three years afterwards, and the paper was discontinued in consequence, reviving however after a short interval under the auspices of S. Cusack, followed by R. T. Chatfield, J. H. Denvers and W. A. King, now the proprietor of a Fiji newspaper. Latterly the *Times* was incorporated with the *Weekly Herald*, a paper started some time before by J. H. Denvers in opposition to it.

The paper was very useful, like all well-conducted journals, but could not have paid its way had not job printing come to its assistance.

From 1873 to 1877 S. F. Williams, a son of J. C. Williams, took his place. During his continuance in office there happened the Barracouta tragedy and the Steinberger deportation. Steinberger and his associates moved briskly round at the period mentioned, endeavouring to verify skilled chemists' assertions that it is possible to set the ocean on fire, but it came to nought ; excepting, indeed (a very important exception, though), that the United States acquired through it the valuable harbour of Pago Pago. Williams was succeeded by Lieut. E. A. Liardet, R.N., 1877 to 1878. He also took part in the general melee while in office ; going to Fiji, F. Cornwall was Acting Consul for three months.

At his death, on the 10th February, 1878, Sir Arthur Gordon for the short space of a month remained here, when A. P. Maundslay, coming from Tonga, acted as Consul for three months. This gentleman belonged to a wealthy English family, and has written one or two books of travel which have pleased the literary public.

R. S. Swanston, previously referred to, then acted as Consul for about a year, succeeded again in July, 1879, by J. Hicks Graves, subsequently in 1883 appointed H.M. Consul at Madagascar.

In March, 1882, Lieutenant W. B. Churchward. 14th Regiment, the author of " My Consulate in Samoa," who served in the Maori War, was appointed Consul, and continued in office until November, 1885, when W. Powell took the reins of office.

In 1886, 1887, Messrs. Coutts, Trotter, W. H. Wilson, and H. F. Symonds, a relative of Sir George Grey, followed ; the latter dying in Tongatabu in 1887, very much regretted.

In September, 1888, Colonel H. W. R. de Coetlogon arrived and acted as Consul until the arrival of Mr. Cusack-Smith, now Sir T. Berry Cusack-Smith, K.C.M.G., in May, 1890.

All the above officials had their hands full, for the eighties especially were the scene of much racial hatred, even now occasionally effervescing, and of struggles by political parties to wrest the power from one another. In 1881, Tamasese, Senr., was made Vice-King, continuing in this office until 1884.

Matters continued fairly quiet until 1885, when Malietoa Laupepa, acting on the ill advice of one of his officials, William Coe, the son of U.S. Consul Coe, previously mentioned, wrote an insulting letter to the German Consul-General Stuebel, resulting in the removal of the King from his high office and the appointment by the German authorities of Tamasese, Senr., in his place, in 1886-7, to which appointment U.S Consul-General Sewall objected. But the appointment was confirmed and the German ships-of-war here, five, gave him a royal salute of 21 guns. Previously, on the 16th April, 1886, Mr. Gruenebaum, the U.S. Consul, protected the

Samoan flag at the U.S. Consulate by setting the American flag over it. This caused some delay in the proceedings regarding Malietoa, a conference on the subject took place at Washington between the Three Powers in the year 1887-8 without result, America standing alone and in the minority.

In the middle of 1887, Malietoa having been deposed and Tamasese being King, Herr Brandeis was made Premier, Mr. Martin acting as Magistrate ; the last-named gentleman, a man of considerable ability and much liked by all who knew him, had been one of the unsuccessful cotton pioneers in Fiji, mentioned previously. After remaining in Samoa several years he went in 189– to Bolivia where his brother occupied an important mercantile position.

Herr Brandeis began his career as Prime Minister with a very fair prospect of success, being popular with both foreigners and natives and thoroughly understanding his arduous work, for which he was completely competent, but no man however well qualified could possibly make headway against the difficulties environing the position.

These were greatly increased by the native dissatisfaction at the deportation by Germany to Jaluit, on 17th July, 1887, of Malietoa Laupepa, to which event I shall now devote a few lines.

Tamasese for some months before his retiring from the Malietoa Government and his going to Aana (in 1884 I think) had not been on good terms with his chief ; his setting up a rival standard therefore in Aana, to which action Herr Brandeis had prompted him, did not at all surprise the public, and it soon became evident to everybody that Tamasese was the German candidate for the Kingly office. Events pointing in the same direction rapidly developed themselves until in the early part of 1887 Malietoa was proclaimed by the German Consul as an enemy of the German Emperor. Troops from the Imperial warships were landed and Malietoa fled to the mountains attended by his chiefs and retainers. In a few weeks, it being apparent to him that resistance was useless, he came in, surrendered, and was deported to Jaluit in a German ship-of-war on the 17th July, 1887.

Immediately following this began the Tamasese-Brandeis Government which continued in a flourishing condition for many months when an apparently small cloud of hostility appeared on the political horizon. I well remember the circumstance. Brandeis gave a very large beer supper in honour of the Government at his official residence Mulinuu, at which the *de facto* King and nearly all the Apia foreign residents were present. In the midst of our supper, about 10 p.m., a messenger arrived from the interior bearing the unwelcome news that Malietoa's forces (but numbering only about 500 men) were shadowing the town at a short distance inland of Vailima, and the entertainment broke up unsatisfactorily. On the day following Tamasese's men went out to drive back the rebels,

but returned in the evening bearing, deadly wounded, several of their number. Skirmishes of this kind continued for several weeks, until in September, 1888, Mataafa, bearing the name of Malietoa, came to the front, and consented to head the forces arrayed against the *de facto* Government.

Mataafa, a Roman Catholic chief, is a man of great ability ; he, in the words of the Irish poet *re* St. Patrick, is "a gintleman, and comes of dacent people," deserving to rank with King George of Tonga and Maafu amongst island worthies. His conduct on this occasion was patriotic ; he put his life into his hand, knowing this well, when he accepted the call of the Malietoa chiefs to lead their troops on the above occasion. I have always understood that his ghostly advisers, recognising this fact, counselled him to keep aloof from the fray.

Brandeis' fall arose from various causes besides the above, one of which was the brutal oppression exercised by some of his native officials and magistrates over the people set under them, in some cases I was told fining men twenty or thirty dollars each for civil offences which should have been rated at perhaps half a dollar to one dollar : tying up horses too near the road, &c.

Brandeis himself was not responsible for this, for as he did not desire it, so he could not prevent it. Although apparently at the time a trifling matter, it was the last straw which broke the camel's back.

It was a warning to all governments of native races to beware how they handle them in financial matters ; tax them fairly by all means but do so in an unobtrusive manner, and show them (for as regards cash, they are not devoid of common sense) that they have not to pay any tax which the white settler has not to pay, or is exempt from.

A PERIOD OF UNREST.

Going back to 1877 again, for it is necessary to travel backwards and forwards as a weaver plies his web in the " plain unvarnished " tale of the past that I am writing, I find that in that year Mr. Carruthers, a very clever lawyer, first stepped into the Samoan forensic arena and has (though I don't say so because he has always been one of my best friends) been most useful to the public in that department. Born in Melbourne, the son of the Rev. — Hetherington, for many years Minister of the largest Presbyterian Church in Victoria. His name Carruthers falls to him through his having become, some years ago, the heir of a large entailed property in Scotland to which the condition is attached that its possessor shall always assume this name. On arrival here he resumed the practice of the law and thence played a prominent part and occupied important positions in the history of Samoa.

In 1880 he was appointed chief Magistrate under King Malietoa Laupepa and filled that onerous office for several years during which he succeeded in putting down much lawlessness, inaugurating in fact during his term of control a very much better state of things than that which had previously prevailed in Apia and its suburbs.

As he had carefully studied the Samoan customs connected with land-ownership he was able to give valuable assistance to the foreign land claimants before the Samoan Land Commission where he represented the D.H. & P.G., the American Land Company, F. Cornwall, and nearly all the large land owners.

His knowledge of the language, the family histories, and the customs of the Samoans enabling him to meet them on their own ground and expose all dishonest claims by the natives, he succeeded in establishing the claims of his clients in nearly every case, and so it turned out that it was largely due to a British lawyer that the German land titles, of which so much political capital was afterwards made, were confirmed. He was elected a member of the Municipal Council shortly after its creation, and served every term but one during its existence, several times acting as chairman when the office of President was from time to time vacated. After the hoisting of the German flag he was nominated member of the Government Council and still retains that position.

In agricultural matters Mr. Carruthers stands at the head of all pioneers for as long ago as 1899 he showed by the successful way in which he handled his cacao plantation that cacao planting

was a good investment ; no cacao in fact, as far as I know, having been produced in Samoa before he gathered at Maletu in 1898 a valuable crop from the eight to ten acres he had planted there.

The war began as said in September, 1888, Tamasese entrenching himself strongly at Mulinuu ; Mataafa (Malietoa) occupying Apia and the suburbs, surrounding Tamasese in fact. The latter received the moral support of the German authorities now proclaiming Mataafa to be a rebel ; and thus giving his adversary an enormous advantage. The other two Powers stood professedly neutral but Consul General Sewall and Vice-Consul General Blacklock from the first threw their weight as far as officially possible into the scale and turned it. In October, 1888, Tamasese retreated from Mulinuu to Luatuanuu and some highly interesting but very bloody hand to hand conflicts took place there outside and within the forts. At this time Dr. Knappe was German Consul and Colonel de Coetlogon British Consul. Herr Marquardt, resident for many years amongst us and who has filled several important positions, was, when the revolt against Tamasese previously mentioned began, in 1888, Military Instructor of the troops under appointment from Mr. Brandeis. He informs me that this very important event leading as it did to the ultimate dispersal of the Tripartite Government began and was reported to him at the dinner I am about to mention, and not at Herr Brandeis' Mulinuu Bierabend. It has nothing to do with the narrative and so the reader must pardon my mentioning that at a public dinner given as a send off to his predecessor, the gallant colonel, having just arrived, was present, and in his speech, replying to some oratorical flattery tendered him by one of the speakers, informed us that that was all very well but " that in his experience it was better by a lot to be presided over by the devil we know than by the devil we don't know," and the truth of this pertinent remark was amply verified by the experience of the public (not to say the writer) during the one year and eight months in which we were favoured with his presence ; if all Britishers were like him fear of invasion at home and in the colonies would be absurd, for every *man* there would arm.

In December, 1888, the natives were ordered to disarm, which they declined to do, and further complications resulted.

On the 17th of that month an arrangement was made between Tamasese and the German authorities by which the former undertook to bring down his forces to Vailele, there meet troops from the warship " Olga," and then combine in an attack upon the Mataafa forces for the purpose of disarming them, according to the Government proclamation. But Tamasese did not come down that night, and when the " Olga's " men about 160, reached Vailele they were confronted by a force of perhaps 2,000 men, well armed, desperate and furious at the command to give up their weapons. One word followed another, and in the darkness of a midnight as black as ink

the unequal contest began, resulting in the death of several officers and thirteen of the marines. Forty more were wounded, but the Samoans must have suffered a much greater loss.

On this occasion Mataafa could have destroyed the whole force, not a man would have remained alive had he not held in his hand.

A friend described to me the peculiar sensations ordinarily attending hair-breadth escapes of this kind related to him by one of the wounded sailors there as felt when one of the Samoans approached him in the dark for the purpose of getting his head as a trophy believing that he was a corpse (or that the *coup de grace*, as the French say, would benefit him, for even between deadly enemies there is often some such sympathy). The cold steel of the large knife as it rubbed along his neck made him feel very uncomfortable he said, but the native found out his mistake and spared him.

From that night, the 17th December, to the 17th March following, the war continued in a fitful manner, Tamasese's power daily waxing weaker and weaker. Mataafa Malietoa's forces occupying the suburbs were shelled from time to time by the German warships but without their receiving much damage as they always took care to vacate spots where the shells ordinarily fell.

Samoa now began to excite public interest in Europe and the United States, in consequence of which several more ships-of-war were sent to Apia, so that on the 15th to 17th March, 1889, when a hurricane took place, there were in Apia harbour three German, three American, and one English war vessels all conning the situation and one another with not very friendly intentions, just as was the case ten years afterwards in the same month.

On shore the three Consuls fulminated official and non-official missives towards and against one another ; for a short time Apia was placed under martial law by the German warships, and the situation generally was disquieting and disagreeable to everybody in town except Irishmen who, so far from disapproving this sort of thing, are never so happy as when they are in the midst of a row.

This was particularly the case with our then worthy Consul who never at least while he lived amongst us belied his country's traditions in that particular.

As Tamasese was shut up in Luatuanuu all dangers from the collision of the two rival armies ceased, but thousands of armed men of the Mataafa Malietoa troops hovered round Apia and its suburbs waiting for something to turn up and for emergencies. Nothing however of this kind occurred until the hurricane, particulars of which will appear in the next article, was the means of practically ending the war between both parties. Tamasese died two years afterwards in April, 1891.

THE "CALLIOPE" HURRICANE.

The 1889 hurricane. I must prelude by saying that this event has been by some much underrated. It was a very severe storm, and although the wind was of less violence than the sea, it was bad enough. As regards the waves which then rolled into Apia harbour they will never be forgotten by those who saw them ; it is wonderful that the only vessel which lifted her anchors and put to sea, the " Calliope," escaped being driven on the eastern reef and dashed to pieces. The night of the 15th March was, in its early part remarkably calm and gave no sign of what was coming, although the barometer fell very low. It is a singular fact that in Samoa the glass sometimes gives no warning until the hurricane reaches us. This was the case, as noticed by me, in 1883 in a very severe cyclone at that period where almost at the height of the gale the barometer showed 29.80. In Tonga, on the contrary, the reverse is the case, for when there the glass falls to 29.50 a hurricane is certain to follow, though not perhaps for some hours.

While I was in Tonga—ten years—there were three severe hurricanes (always foretold some hours before by the glass falling below 29.50 of its normal rate 30.05), but in a fourth which lasted only two hours, from 1 to 3 p.m., the barometer fell half an inch —five-tenths—in half an hour, being 30.00 at noon and 29.50 at 12.30, coming on not many minutes afterwards.

In Apia, in the last few years the glass has not been much of a guide as regards the weather ; in fact one year recently it went down to 29.60 with no bad weather attending it, and with really stormy weather has sometimes not gone much below 29.80.

At 6 p.m. on the 15th March the sea in the harbour was smooth as glass. At 6 a.m. next morning a furious cyclone was ravaging land and sea, continuing all that day, the 16th, and during its whole night. Just before daylight H.I.G.M.S. " Eber " foundered, taking down with her 71 men. Almost immediately after her sister ship, the " Adler," was lifted like a cork on one huge billow and deposited in safety on the Matafele reef. Twenty-five of her men lost their lives also, but not all by drowning. Eight o'clock arrived and then it was evident from the dense volume of black smoke enveloping the " Calliope " that her engineers were having a lively time of it, especially when it was seen that in the teeth of the furious gale, the gallant ship slipping her anchors was bound to sea, " all hands on deck " ; inch by inch literally she gradually passed the " Trenton," both crews cheering one another. The mixed blood of Celt, Saxon, Dane, Norman and Roman, a priceless heritage

from more than a thousand years, boiling up in their veins as they scented the peril and with that strange pleasure which only those who have been in such dangers can know, met fiercely the angry elements, until a cloud of rain and sleet and mist hid her from our view,

> " He that outlived that day and came safe home
> Standing a tip-toe when that day was named,"

leaving us until her return four days after in total ignorance whether she had escaped the reefs or not ; indeed for two or three days after there were reports that she had not. If it should be demanded why the other vessels did not do the same the reply is that they were not able. The " Trenton," " Vandalia," and " Nipsic " were not able to hold their own with full steam up and anchors down ; much less make headway against the sea with anchors catheaded. The " Olga," I believe, was in the same condition. Moreover the commander of the " Calliope "—Captain Kane—was but just in time for essaying the dangerous venture ; another hour or two's delay would have rendered it impossible, for the sea kept increasing all that day.

Besides it is to be remembered that such risks are not approved by the various Admiralties, and failure with the certain loss of vessels and all on board means the court-martialling and severe censure of the manes of all captains whose ships are lost under such attempts.

The " Eber " sunk, the " Adler " stranded, four vessels remained afloat all dragging their anchors ; the U.S.S. " Nipsic " was the first to come to grief, but in a good place somewhere opposite to the Tivoli Hotel on a sandy bottom, from which subsequently she was got off and taken to Honolulu for repairs, but some of her crew endeavouring to get on shore as soon as she touched lost their lives.

The unlucky " Vandalia " followed about 3 p.m. of the 17th, and settled down on the shore reef perhaps fifty yards from the beach not far from the present Court House, but in such a position that her decks were swept fore and aft by the heavy seas breaking there ; in smooth weather there would not have been perhaps more than six inches of water on her deck ; as it was, no living creature could stand there, and all on board had to take to the rigging, and as the gale lasted for more than twelve hours after she stranded (not subsiding till after daylight the next morning, Sunday I think) nearly all on board perished, falling from the rigging one by one, being numbed with cold and wet, for it rained incessantly during the whole of the gale, into the seas breaking around her and then being carried out in the heavy current which at such times always sweeps past Apia and Mulinuu and thence into the ocean. More than one hundred men thus perished.

At 7 p.m. the "Trenton" grounded close to the Vandalia on her west side, but in an excellent place, and only one man on board lost his life by the falling of a block from aloft on his head, a fate which once nearly removed me from this sublunary world.

H.I.G.M.S. "Olga" alone remained. The commander wisely slipped his anchors, but then not knowing what to do wandered about the harbour as best he could in the dark in more senses than one, and finally decided to save his men and perhaps the ship—both of which happened—by running her ashore at a spot nearly opposite Mr. Decker's store at Matautu, with no casualties of any kind as far as the "Olga" was concerned, but running against and sinking a small schooner of about 40 tons lying off Matautu, on board of which there happened to be, by accident, only two persons, one of whom, Mr. Ormsby, connected with the McArthur firm went down with the schooner; the other, the harbour pilot Mr. Douglas escaped in a semi-miraculous manner. When the schooner sank he struck out vigorously for the "Olga"; over her side by the merest accident there happened to be a rope dragging in the water, of this he caught hold and shouting for help was luckily overheard and hauled on board. His services were very useful then to the commander as he was able to point out the best spot on which to beach the vessel. She was afterwards got off with very little damage.

The Samoans behaved splendidly, using their best efforts to save both friend and foe; risking in some instances their own lives to do so. As said before the whole Apia district was in the hands of the Mataafa Malietoa troops.

Seumanu—deceased—and other chiefs whose names I cannot call to mind especially distinguished themselves by their efforts to swim off to the stranded ships—fruitlessly—and connect them with the shore by lines.

Their efforts in this direction were so marked in the case of the three American ships that the U.S. Government afterwards sent them some very valuable presents.

Dr. Reinecke, in his work "Samoa," pages 64-6 gives the Samoans full praise for their behaviour in endeavouring to save lives of the shipwrecked sailors of both nationalities. As the gale happened so soon after the Vailele conflict between the Samoans and Germans some amongst the latter were apprehensive of difficulties, but nothing of the kind happened; indeed the friendly feeling shown by the natives towards the shipwrecked Germans created a good impression in their favour which has lasted to the present day. Long may it continue, fostered as it is by the wise attitude which the authorities here directed by the advice of Governor Solf have uniformly assumed towards the Samoans.

Hurricanes are always important, but this to our community was especially so, not only from its tragic result but because it was the primary cause of the annexation by Germany and America of the group ten years afterwards.

Had it not happened it is almost certain that the Tripartite Government, under a Samoan King, would, for good or for evil, have continued to the present day and probably for many future decades.

ARRIVAL OF R. L. STEVENSON.

A few days after the cyclone, Admiral Kimberley of the U.S. Navy used his efforts to bring about peace between Tamasese and Mataafa, and was successful. Much credit is due to him for the skilful manner in which he accomplished this. After some preliminary measures, he arranged a meeting with Tamasese, at Luatuanuu, of his flag captain to be accompanied by the Captain of the "Nipsic" and Vice-Consul Blacklock.

At the last moment ex-Consul Hamilton, who had promised to act as interpreter at the meeting, could not go, and the Admiral consequently asked the writer to take his place.

On our going up in one of the "Trenton's" boats, Tamasese received the deputation in a very friendly manner, listened carefully to the Admiral's proposals, and finally promised to give the matter his full consideration and return a speedy answer.

This came down from Luatuanuu in a few days, and Admiral Kimberley had the satisfaction, before he left for the States, of having been the means of establishing full peace between the rival parties.

In June 1889, the three Powers held at Berlin a conference *re* Samoans affairs, concluded on the 15th of that month.

One of its results was the restoration of Malietoa to Samoa and to his throne. A German ship-of-war brought him back from Jaluit (Marshall Group in 4 deg. north) towards the end of 1889, his exile having lasted two years.

Malietoa Laupepa was "born to greatness" and had "greatness thrust on him," to his disadvantage as well as that of others.

He was not fitted to rule.

Had he been a minister of religion his career would in all likelihood have been a successful one, barring perhaps at the outset a few indiscretions springing from that species to which most high chiefs in Samoa fall victims.

But that would only have been at the beginning, Laupepa being irreproachable in that particular.

Laupepa immediately after his return voluntarily abdicated, appointing Mataafa his successor, without consulting the Consuls

of the three Governments who had reinstated him. An ill-judged step which soon produced evil consequences.

No doubt it was done in good faith; Malietoa felt deeply grateful to Mataafa for having been the means of bringing him back from exile, but a very little consideration might have shown him that the Powers must first be consulted on the point. As it turned out, the "abdication" had the effect of exciting hopes in Mataafa's mind which at that time cou'd not possibly be realised, and so when the Powers refused to accept it, Mataafa several months afterwards left Mulinuu and went to Malie, a few miles to the westward, where he began to take measures which afterwards brought about in 1893 a new war between him and Laupepa.

English frigates then took the matter in hand, and Mataafa, having retired before the King's forces to Manono was there made prisoner by them, and, in 1893, with twelve chiefs, deported in a German frigate to Ja uit. U.S. Vice-Consul Blacklock assisting in the matter.

The Malietoa troops, I am informed, behaved very disgracefully on this occasion. When Mataafa surrendered at Manono, one of the articles of the agreement was that the women should be protected. They were not; for after Mr. Consul Blacklock had left the shore and the ships-of-war had sailed, the soldiers treated the women shamefully.

Surveyor Maben was, at the time, Secretary of State to Laupepa, and had it not been for the vigorous way in which he began the war against Mataafa, it is probable that the latter would have been victorious.

Mr. Maben was here for several years, and held an appointment for some time as Municipal Magistrate, which he had to resign in consequence of his having unwisely abused one of the High Contracting Powers in a caustic letter to a high official who still more unwisely printed it. Being like Captain Dalgetty of Scotch extraction his remarks on such subjects were always sententious and often satirical, and it does not become any official to indulge in satire; but humble individuals like the writer are encouraged occasionally by the public to use the privilege, for as Shakespeare says: "its prosperity lies in the ear of him that hears it, never in the tongue of him that makes it."

While Mataafa was at Malie, Lady Jersey, a very talented woman, the wife of Lord Jersey then (1892) Governor of New South Wales came down to Samoa in the "Lubeck," steamer, and while here—four weeks—was taken down incog. to Malie by R. L. Stevenson, a great admirer of Mataafa, for which this lady was rapped afterwards on the knuckles by some ungallant members of the British Government on the ground that Mataafa was fostering rebellion against Laupepa.

Surveyor Maben was succeeded by W. Cooper, an experienced New Zealand lawyer (brother of Judge Cooper there), who held

the office for more than ten years. Mr. Cooper, living now with his family at Avondale, near Auckland, where he was born, made many friends in this place, and is very much respected by all who are acquainted with him. When he left Samoa everybody regretted it, and an exceedingly pleasant send off was given him. Being a very clever writer his articles in the *Samoan Weekly* were savoury morsels to the public maw.

The *Samoa Times*, at that period, was carried on by R. T. Chatfield, who had purchased it from S. J. Cusack (deceased) hardly known to me. Mr. Chatfield, if I mistake not, had been educated at Eton ; a great loss to Samoa when he and his family left it and returned to New Zealand, having sold the paper to J. H. Denvers.

Edgar Reid, one of the oldest and most respected settlers in the islands, came here in the eighties. He has now shifted his camp to Pago Pago.

Another of my friends, G. E. L. Westbrook, who, like the author, is of a literary turn of mind, and has written two or three dainty articles on the islands which have appeared in *Cassell's Magazine*, London, came here in the early nineties.

During 1889 R. L. Stevenson, the celebrated author came here from Tahiti. After a few months he made a trip around the islands and returned from Jaluit in 1890 purchasing at Vailima, four miles inland from Apia, on the mountain side, a property of four hundred acres, where he died in October, 1894. The land belonged to W. Johnston, deceased, a very old and much respected settler of Scotch extraction. One of his sons—deceased—was clerk in the British Consulate for eight years. Several other members of his family, children and grandchildren are living in Samoa in good positions.

Mr. Stevenson with wife and her family settled at Vailima ; his mother, now deceased, came out from Scotland shortly after, she was with him when he died. The estate possessing in itself many natural attractions was greatly improved by him, and his residence, for he was exceedingly hospitable, was the resort of many visitors to the islands, especially the officers of H.M.'s ships-of-war, at that period constantly visiting Samoa.

I suppose that his expenses must have run up to more than two thousand pounds annually, or about the amount which his work as a writer brought him in.

SAMOA UNDER THE BERLIN TREATY.

Before going on with the main subject it is necessary for me to refer to the Manono incident in 1893 *re* the women there.

What happened then, at that small island, would most probably take place in England and Australasia should they be successfully invaded.

I therefore advise the women there to stir themselves, put their shoulders to the wheel and help "our Bobs" to contend successfully, first, against the accursed greed of the merchants, warehousemen, manufacturers and other large employers of labour in those countries of that ilk who, to save a few pounds a year, prevent their men from drilling for a few weeks a year, and, secondly, against the cowardice of the men themselves who determine to escape danger by allowing the brave soldiers and sailors in our Army and Navy, fighting for them and their hearths and homes, to run the risk of being annihilated in their overweighted struggle should invasion come.

For what would follow is clear enough as regards the women. Let them remember Cawnpore, and before it is too late, bring pressure on their fathers and brothers which will compel the men to learn to use the rifle and so save themselves from the dreadful excesses sure to be perpetrated by a conquering army should fire and sword (as appears at present extremely likely) go through England and her colonies; for I cannot believe that they would regard this with indifference.

* * * * *

Stevenson had a very frail constitution with weakness of the lungs, but the faculty told him that should he survive forty he might live many years longer. Fleeing therefore from death by travel as did another great writer, Sterne, he chose Vailima, 600 feet above the sea, where being far inland the saline atmosphere incident to the sea level is much less marked in that particular than that found on the mountain side where sometimes at night the cool land breeze from the south lowers the temperature to 58 F., and it is almost certain that had he not overworked himself he would there have attained a good old age.

His manner of life, I am told by Mr. Arthur Aris King who lived at Vailima for some months (a nephew of John King, the sole survivor of the Burke and Wills exploring party in 1860) was to rise early and after taking a cup of coffee commence writing at seven or earlier. His breakfast having been sent up to his study at eight, he went on working till ten or eleven, taking then a rest, generally

employed by him in weeding a plot of ground in the garden specially reserved for him. Lunch followed twelve to one, with some music in the afternoon followed by more work ; dinner at seven then took place ; afterwards cards and conversation till ten, when he retired to rest. But if, during the night, some new thoughts occurred to him, probably often the case, he then, like the poet Pope, immediately rose, lighted the lamp, and noted them down, a very fatiguing practice for the brain, rather than trust his memory till the morning. He was, it seems, somewhat quick-tempered, though not by any means ill-tempered. He used tobacco in the form of cigarettes, and was not a total abstainer, whisky being his favourite drink, but he never exceeded in its use.

His death came suddenly ; on the fatal day he had experienced his usual health when, at six or half-past six in the evening, while making with his own hands a salad for the dinner, he stopped short and turning to Mrs. Stevenson, who was standing by, told her that he felt a pain in his head ; walking to an easy chair in the room he sat down and became immediately unconscious. One of H.M.'s ships-of-war was lying in the port, and its medical officer who happened at the time to be staying at the British Consulate with Consul Cusack-Smith, was sent for ; he, with the local physician Dr. Funk, went up with all haste to the house, but nothing could be done to help him, and he passed from amongst us at eight that night.

The funeral—of a private nature—took place next day. He is buried on a spot on the summit of the mountain above his residence, 1,200 feet above the sea—which, it seems, he had directed to be used for that purpose should he die here. Two heavy blocks of concrete cover his last resting-place, on one side of which is inscribed in letters in relief in the Samoan language : *O le oli'olisaga o Tusitala* (The grave of the author). The words " oli'olisaga," now meaning a chief's grave, had in old times a peculiar signification.

When a great chief making a journey in time of war or pestilence or other distress reached happily, after encountering many dangers and difficulties, his final distination he said "O le oli'olisaga" ("At last I am safe"). *O le mea e te alu i ai, &c., &c.*, verses 16-17 from the Book of Ruth, and on the other side also in relief : 1850 *Robert Louis Stevenson* 1894.

"Under the wide and starry sky
Dig the grave and let me lie,
Glad did I live and gladly die,
And I laid me down with a will.

This be the verse you grave for me,
Here he lies where he longed to be,
Home is the sailor, home from the sea,
And the hunter home from the hill."

I think that as the Samoans had a great affection for "Tusitala," as they called him, he chose the above verses from the Book

of Ruth to show them that he desired to be buried in their land and among them.

Stevenson, like his Scottish compatriots, was deeply reverent, especially in the matter of religion, although, like Dr. Johnson, he had his likes and dislikes ; sometimes, as is the case with most of us, set on a wrong basis.

His was a short life—44 years—but one in which his work has done much not only to please but to instruct many, and that is the object best worth pursuing in life.

Taking up the thread of my story Mataafa and the twelve chiefs mentioned remained at Jaluit for several years from 1893 to 1898. They were brought back by a German ship-of-war and landed in Apia on the 17th September, 1898, just after Malietoa Laupepa's death.

Directly following the deportation of Mataafa in 1893 new troubles arose, and Tamasese, Junr., the son of the former *de facto* King, set up in a quiet way a rival standard to Malietoa at Aana, necessitating in August, 1894, further interference from British ships-of-war ; two of which went twenty miles up the coast to Lufilufi and shelled there the rebel forces, but with not much effect, and in fact, up to the time of Malietoa's death, on the 22nd August, 1898, the natives of Aana and some other disloyal districts refused to pay taxes ; although, as I remember, they condescended in 1896, through the efforts of President Smith Dargitz, to pay a poll tax of one dollar per head on male adults into the King's treasury, but entirely out of deference to the President, absolutely ignoring the King's right to tax them.

I return now to the Berlin Conference, 14th June, 1889. By its Final Act, containing eight articles it was provided that the Government should be administered by King Malietoa under the Three Great Powers.

That a Supreme Court should be established under a Chief Justice to be named by the Three Powers agreeing, or failing this by the King of Sweden and Norway. That a Municipal Council should be established consisting of a President (to be appointed by the Three Powers agreeing, or failing this by the Executive of Sweden, the Netherlands, Switzerland, Mexico or Brazil) and of six members to be elected by the taxpayers of the district of Apia. That three Commissioners, to be named by each of the three Signatory Powers should be appointed to investigate all claims of foreigners to land in Samoa and report thereon to the Supreme Court, to be assisted by an officer to be styled " Natives' Advocate."

That the Municipal Council should elect a Municipal Magistrate and fix his salary. The Act also, in Article VI., appointed the taxation necessary for paying the expenses of the Government.

The Chief Justice's salary was fixed at $6,000 in gold per annum.

The President's salary at $5,000 in gold.

The Commissioners were to receive $300 per month and their fare to and from Samoa. The salary of the Natives' Advocate, ultimately fixed at $150 per month was to be named and paid by the Samoan Government.

The salary of the Municipal Magistrate was to be named and paid by the Municipal Council; this was fixed by the latter at $75 per month.

In the middle of 1891 the Chief Justice appointed by the King of Sweden and Norway, Mr. Cedercrantz, arrived with his secretary Dr. Philip Hagberg, and soon after Baron Senfft von Pilsach, the President of the new Municipal Council came here; both most estimable men and suited in every respect for their high positions.

Judge Cedercrantz remained here until 1893 when he returned to Europe having been appointed to a much higher position there. Baron von Pilsach also went home about the same time and now fills a first-class post in the Foreign Office at Berlin. It was a pleasure to come into intercou se with both these gentlemen. Dr. Hagberg remained here for a few months only, but still long enough to make himself respected.

The three Land Commissioners, Messrs. Haggard (British) Ide (American) and Eggert (German) followed them and began their work in the middle of 1892. R. L. Skeen, a young lawyer from New Zealand, of Irish descent I believe, at least judging by his style, which, like that of all Irishmen, leaves no just fault to be found with it, acted as Secretary to the Land Commission, in a most able manner throughout for which he received the thanks of the Commissioners and of the public. Afterwards he succeeded Mr. Cooper as Municipal Magistrate till 1900. He is now, I am pleased to say, Chief Justice of Tonga.

E. W. Gurr, another young New Zealander, now occupying a most important position as Secretary of Native Affairs in the neighbouring U.S. colony of Tutuila, was made Natives' Advocate. His work also, like that of his colleague Mr. Skeen, gave general satisfaction.

The Land Commission originally fixed for a term of two years, sat nearly three years till the end of 1894 or, I think later still. The last decision of the Supreme Court on land claims appears in a number of the *Royal Gazette* dated November 1st, 1906, and is dated from the Court as made on the 1st August of that year, 1906. The unanimous approval of land claims had to be confirmed by the Court as also undisputed claims; as I remember when the Commissioners were not unanimous the Supreme Court had to decide. This was the case with all Municipal regulations which the three Consuls did not unanimously aprove.

The expenses incident to the Land Commission as well as their salaries and travelling expenses did not fall on the Samoan Government, but were paid in equal shares by the Three Powers.

The fees paid by claimants were moderate, each deed of land costing only from three to four dollars including a sketch survey on each plan.

And the decision of the Supreme Court being final precluded all further litigation on the deed issued by the Chief Justice except in cases where the plans of adjoining land clashed.

At first everything moved in an easy groove. The taxation was not excessive ; the European taxes were always paid punctually in the Treasury ; and the expense of collecting them was not great ; all official salaries being moderate, but, when the Mataafa revolt took place in the year 1893, the recalcitrant natives would not pay their share of the Government revenue, disputing the authority of the King or even of the Three Powers to collect revenue from them, and consequent on this the King's Government Treasury became bankrupt ; not able to pay the salaries of Government officials, a very serious position and calling for strenuous efforts on the part of those concerned to put their shoulder to the wheel and help to push or drag the government chariot out of the impecunious condition in which the natives had left it.

This was principally the duty of the President of the Municipal Council, and he, having taken counsel with the Chief Justice, looked round and found that not only was the Municipal Council in funds but that it actually had more than enough to meet the liabilities of the King's Government.

This knowledge came to him as a matter of surprise, but he wasted no time in acting on it (and, why not ? I should have done precisely the same), transferred the balance at the credit of the Municipal account to the King's Government account so as to be able to draw against it and thus meet the expenses incident to the Samoan Government.

But the Councillors and the public made great objections to this, and called one or two stormy meetings protesting against it. The local paper took it up, against the President of course, and much was said and printed at the time which had better been left over.

I do not remember how the Consuls acted ; they, I think, came in as mediator and recommended the referring of the point in dispute to the Powers. This was done, and the latter decided in the middle of 1893 that the Municipal Council should appoint a Collector of Customs, fix his salary, and assume the control and collection of the import and export duties. Further that if the Samoan Government should receive yearly from all sources less than $15,000 then the President should pay into the Government Treasury one-third of the total sum of said duties provided such payment did not exceed annually $8,000.

But the bitter feeling roused and clamorous claptrap arising out of it caused, I have always understood, both the Chief Justice and President to resign their positions and return to Europe.

The officials taking their places at the end of 1893 were Herr Schmidt Dargitz as President, and Mr. Ide as Chief Justice ; the latter having resigned his position as one of the Land Commissioners.

At the same time two auditors were appointed by the Chief Justice—as then directed by the Powers—to audit every three months the accounts of the Samoan Government.

The writer was one, continuing to hold this position together with Messrs. Ertel, Siemsen and Decker—deceased—and Aspinall till the end of 1895, when he resigned to take another Government post.

When Dr. Hagberg left Samoa J. H. Denvers took his place as Clerk of the Court in the beginning of 1893 and held that appointment up to the time of the 1899 disturbances. He had had a good education and was a clever writer conducting subsequently (as said before) the *Samoa Herald.*

Judge H. C. Ide, a man of great impartiality and good sound sense, continued to be Chief Justice until W. L. Chambers succeeded him in 1897.

The Collector of Customs was J. B. Hay from New Zealand ; he had served in the Maori War in the Commissariat Department, a genial, good fellow. Some of my clerical friends object to such people and say that the only way to obtain salvation is to make yourself as disagreeable as possible, on the plea of religion, and above all things to shun the acquiring the reputation of being liked by your fellows. Mr. Hay, like myself, looked in another direction, and taking precisely the opposite view of the case was popular.

One great drawback incident to German annexation in 1900 was the breaking up of all these little friendships by the scattering of the British settlers.

After President Schmidt's arrival in 1893 the Government machine had a very even course. He, like Consul Cusack-Smith, was of a thoroughly genial nature, and the gatherings round his festive board were always very enjoyable. A man whom to know was to like and respect. This gentleman left us in 1897 and was succeeded by Dr. Raffel. Both men filled the position of President in a most creditable manner, as their predecessor Baron von Pilsach had done. I have to remark that the office of President was an unpopular one, really I do not know why, neither I believe did its decriers, but the least slip or apparent slip by its possessor was invariably made the most of by party politicians. As all three Presidents were exceedingly affable and pleasant in their manners that may have been the cause as inducing their ill wishers to suppose that they could assail them with impunity ; people of the latter class not perceiving that very often the silk n glove merely covers the mailed fist so necessary sometimes in affairs of this kind, and indeed it would appear to be impossible for officials generally to please everybody however much they may attempt it.

But however unpopular the office may have been none of the Presidents were so personally, the public assigning them in that particular at any rate the praise they had fairly earned. All three men now occupy good positions in the German office of state.

Making a slight digression which I trust the reader will pardon I must remark that island rangers, like all colonials, are somewhat lacking in " reverence."

Many years ago Sir Hercules Robinson (deceased) delivered in Sydney, when he was Governor of New South Wales, an eloquent address to the University Graduates there, in which he pointed out to them that although they possessed many excellent qualities, they were deficient in one, without which the others counted for little, viz., the above, and unfortunately the same remark not only fits the case of Australasians male and female, but that of some of their island compatriots.

In May, 1890, Consul T.B. Cusack-Smith (now Sir T. B. Cusack-Smith, K.C.M.G.) arrived, Mrs. Cusack-Smith with their infant daughter following him a few months afterwards. He resigned his office in March, 1898, taking the position of Consul-General in Valparaiso.

He and Mrs. Cusack-Smith soon became exceedingly and deservedly popular through their making every effort to further both the interests and pleasure of the British and general public. No Consul has ever been amongst us who made the Consulate what they did, sparing neither expense nor trouble to that end. He and his wife were the leaders in every philanthropic and social movement.

But on the 19th November, 1894, death struck her down by fever, making a fearful gap in their happy household. " Omne capax movet urna nomen." " No name escapes death's ballot."

> " How lov'd, how honour'd once avails us not,
> To whom related or by whom begot."

And so she died and with her for years at least his life's prosperity. After time had lessened the force of this calamity he again did his best to further the general interests of the community, and in 1897, when Her late Majesty had accomplished the 60th year of her reign, took steps to celebrate the event by instituting a committee to have a suitable tablet commemorating the occasion placed in the English Church, Apia. This was done, being paid for by funds collected there in the offertory taken in a Thanksgiving Service on the 20th June, 1897, the anniversary of the Queen's Accession.

As he furthered greatly tennis, polo, and other sports, taking always himself an active part in them, society in Apia when he left missed him greatly.

He was the prime mover in the formation of a public Apia Library, and always took part in theatricals and public entertainments.

Like his illustrious ancestor, whose name appears in a previous article, who

"Built a church in Dublin Town
And on it put a steeple,"

he galvanised the community into erecting the pretty English Church and steeple which now adorns Apia, giving £50 towards it, and induced the L.M.S. to bring into use on alternate Sundays the service of the Church of England ; in April, 1908, and during the last seven or eight months only held occasionally, but renewed in June, 1908, formerly all the services were "Congregational." As nearly all the Consuls and their families who preceded him and succeeded him were probably on this account mostly heathens, as far as going to church goes, although in all other respects worthy good people, his conduct in this matter stood out in shining contrast to theirs. I mention these little matters giving honour to whom honour is due. He had the faculty of drawing into his circle capable men who assisted him in the carrying out of plans which he or they had initiated.

I must mention that Mr. C. M. Woodford, now H.M.'s Consul in the Solomon Islands, took Mr. Cusack-Smith's place from January to September, 1895, while the latter was on leave in England and was exceedingly popular.

SAMOAN NATIVE CHARACTERISTICS.

Of all the groups that I have seen Samoa appears to me to be not only the most beautiful but, in its history, the most attractive excepting indeed Tahiti.

As the islanders too, as in Tahiti and Rarotonga, have generally been friendly to the whites, and not, as in some other groups, sought to massacre strangers visiting their shores, this fact with most people weighs much in their favour.

But in the native character although, as I will presently set forth, much is pleasing, there is also to be found what is extremely objectionable.

I pass over the habit of stealing, common to the island races, for as the Samoans only allow that a man should be justly reproved when he is found out, and then not so much for the act itself as for having been fool enough to allow himself to be found out, it is rather hard to condemn them on this head, especially when we read about what is going on in other countries. I might certainly state, what suits the facts of the case, that with them, socialism being the base of their social system, everyone amongst them is able to say truthfully "What's yours is mine, and what's mine is my own," and therefore that it is a *reductio ad absurdum* to argue that a man

can steal from himself but I will leave such niceties, and not like the schoolmen of the middle ages attempt to split hairs in argument.

But it is impossible for me to leave unreproved the natives' want of truthfulness. I sincerely trust their half-caste descendants will not imitate them in this respect.

And singularly enough this is a weakness which some of the well-meaning but unwise writers who, from time to time, attack the Samoans absurdly and furiously entirely overlook, but as in this I wish to lay before the public a sketch plan, although a very slight one of the native character, it is necessary for me to refer to it.

It may interest the general reader to learn that in old times, the chiefs both here and in Tonga when they wished to prevent certain articles in their households from being taken by other members of their tribe as allowed by the socialist custom prevailing amongst them, at once declared them "sa" or "tapu," after which heavy penalties awaited, whether by sickness or death, those persons who broke the "sa" by removing or using them.

But apparently, where no "sa" existed the article was really only held in trust by its possessor for, and on account of, the whole community.

Possibly when the millennium comes this state of things will take place in the civilised world and be successful ; but till then, never.

At the same time it is evident that unless some steps are taken to help the poor and destitute and overworked men, women and children in England generally, and in the cities solely of several other countries and *compel* the rich to ameliorate their condition, not only will the race deteriorate, as some experts are declaring to be now happening, but there may be an upheaval which will overthrow society altogether.

> "Slowly comes a hungry people, as a lion; creeping nigher
> Glares at one that nods and winks behind a slowly dying fire."

But with all their faults the islanders appear in a much more amiable light than some of our own race who seem to think that the world and things in general exist merely for the benefit of their particular race, or clan, or county, or family, or their personal selves.

There is something pathetic in the history of these island races, whose very virtues seem to injure them, and the moralist is inclined at times to enquire whether a day will ever come when to be generous or kind will cease to be regarded as folly and inanity by some of the stronger races, "the city of the terrible nations."

For the natives are passing away, and must, unless some radical changes take place in their habits and circumstances, gradually disappear from the roll of the minor nations of the earth. There are many causes of this, the chief amongst them being the loose manner in which the marriage tie is observed ; a chief, for instance,

will neglect or discard his lawful wife for very slight reasons, obtain a divorce, then renew the proceeding with many women, until having reached the age of say 40 or 45 he makes up his mind to settle down properly in life, at least as regards family matters.

But the children by the previous marriages suffer, and being neglected, generally die off quite young or, surviving, are left to others than their parents to be brought up. With the teachers the case is different ; in almost every instance they have many children, proving that sterility is not altogether causing the disappearance of the race.

Withal that the Samoans are very fond of, and kind to, their children, even taking into their family and bringing up some belonging to other people when they have none of their own.

The native character is made up of so many diverse qualities that I am puzzled when regarding it.

As regards morality this is a matter in which at times their ideas seem to be greatly confused.

In old days the younger female branches of families were kept in strict order on that point because they knew the consequences certain to attend any dereliction of their duty before marriage, but as the tests then used in such a case are not now applied, they have lost entirely that safeguard.

Theft with them is not regarded as a serious fault ; for as they hold all their property in common, there should be, according to their idea, no such thing as stealing, everything belonging to everybody. But turning to the other side of their lives and characters we find some extremely good points.

Their kindness to children has just been mentioned.

And not the slightest fault can be found with their behaviour towards the aged, both as regards the looking after them and also as regards the reverence paid them.

Hospitality with them is a *sine qua non*, in fact, they are too generous in that respect, and families render themselves often penniless for weeks in order to entertain visitors.

Again that they must help one another when in any distress is regarded by them as an absolute duty, not to be neglected for any consideration whatever ; neither is this indiscriminate with them. The parents, children, and other relations have the first claim there and must first be assisted. On this head the wife and her family take a very secondary place ; differently from Europeans, where marriage rights supersede all other.

Whether the good qualities just mentioned, and which no man who has lived amongst them or otherwise become acquainted with them will say do not exist, balance the bad, is a question which I leave to be decided by the public at large.

Should they become totally extinct, the question arises, who will take their place ? For whether we accept the position or not it is absolutely certain that the climate and surroundings of Samoa

render it absolutely impossible for a race entirely white, without any admixture of native blood to " swarm " here, that is, continue to produce a race strong enough to resist the attacks of a climate entirely unsuitable for white people.

In Fiji, where the natives are also disappearing, the Indian is taking their place, probably something similar will happen here, by the introduction finally of other coloured races.

CONSULAR CHANGES.

Consul E. G. B. Maxse, F.R.G.S., C.M.G., succeeded Consul Cusack-Smith arriving in March, 1898, leaving for Europe in June of the following year, 1899.

He had been Private Secretary to Sir F. Berkeley Maxse when Governor of Newfoundland. Had served in 13th Hanoverian Lancers, 1885-6. Had been Consul for Continental Greece, 1894. Was attached to H.M. Legation at Athens, 1896. When he reached Apia everything was quiet, it had not then been decided to bring back Mataafa from exile, and the King was living.

But in a few months the situation changed, and Mr. Maxse found himself in the midst of political entanglements, which his predecessors had escaped. Whether he took the best way of extrication will always be a contested point, on which it is not my business to discourse, but no doubt he did what he thought was the best.

He had for his opponent Consul Rose, a man of very great ability, posted too on every particular by Consul-General Stuebel at home, whose thorough knowledge of Samoa, where he had resided for some time, added to his other talents—which were considerable—left nothing wanting necessary to the understanding the situation.

On the 22nd August, 1898, the King died and received a splendid military funeral; all the Consuls, the Chief Justice, the President and all Government officials being present.

As the procession passed from the house of the dead Sovereign to his grave at Mulinuu, files of Government troops lined both its sides firing constantly their rifles into the air as the cortege proceeded.

The Rev. J. E. Newell conducted the funeral service, the King having been a communicant at the Congregational Church, and hymns having been sung and valedictory orations delivered by Mr. Newell and native pastors, the assembly dispersed after farewell volleys had been fired over the grave. Malietoa's death unsettled matters, but Mataafa's arrival a few weeks afterwards made them still more unsettled, and ominous clouds began to gather on the political horizon. But before entering on the record of the events

which preceded and put an end to the Tripartite administration of Samoa, I will lay before the reader the names of the United States and German Consuls who have held office from the first settlement of whites here up to the 1st March and 17th April, 1900, the dates of German and American annexation.

P. Chapin was the first American official, being U.S. Commercial Agent from 16th May, 1853, to January 10th, 1854, succeeded by Dr. Aaron Van Camp—1854 to 1855—succeeded by Consul Jonathan S. Jenkins, May 16th, 1856, to 1st December, 1856, succeeded by Vice-Consul R. S. Swanston to 14th July, 1857, succeeded on the 22nd September, 1858, by Dr. J. C. Dirickson who acted as Commercial Agent till the latter part of 1859. There was then till 1864, an interregnum during which John C. Williams appears to have acted in the double capacity of U.S. Consul and British Consul. On the 3rd October, 1864, Elisha L. Hamilton took office as Vice-Commercial Agent, succeeded a few days after, on the 16th October, 1864, by Jonas M. Coe as U.S. Commercial Agent, Mr. Coe held this office until the 1st January, 1875, when S. J. Foster was appointed Consul, continuing to occupy that position until the 28th Septemter, 1876. J. E. V. Alvord assisting as Vice-Consul from 5th May, 1876, to 7th August, 1876.

G. W. Griffin, well known as a talented author, took office as Consul from the 28th September, 1876, to the 10th November, 1876, and from the 1st May, 1877, to the 14th August. 1878. He was then appointed U.S. Consul at Sydney, N.S.W. D. S. Parker filled the office of Vice-Consul from the 11th December, 1876, to the 1st February, 1887.

James G. Colesmill acting as Vice-Consul from 1st February, 1877, to 1st May, 1877. On the 14th August, 1878, Thomas M. Dawson, who died afterwards in South America, was appointed Consul and remained here till the 23rd August, 1882, when Dr. Th. Canisius, also deceased, succeeded him, continuing in office till the 5th June, 1885. Consul B. Greenebaum followed on the 28th July, 1885, and left Apia on the 18th October, 1886.

From that date E. L. Hamilton again filled office as Vice-Consul until the 19th July, 1887, when Consul-General Harold M. Sewall came amongst us, remaining here till the 10th September, 1888, a very superior man who grappled with the political difficulties of the period.

Wm. Blacklock took his place as Vice-Consul to the 19th May, 1890, when he was named Vice-Consul-General in consequence of distinguished services. From the latter date until the 21st July, 1891, Mr. Sewall again was in office.

From the latter date Mr. Blacklock, as Vice-Consul-General until the 13th August 1894, was in office, when Jas. H. Mulligan, an experienced lawyer of a very genial nature arrived, acting as

Consul-General to December 31st, 1895; as he then left for the States, Mr. Blacklock again acted until the 13th July, 1896, when W. Churchill, a man of the most versatile talent and a linguist, came to Samoa as Consul-General and remained till the 3rd November, 1897. Unfortunately after leaving here he became insane and had to be placed in an asylum. Mrs. Churchill has written a very interesting book on Samoa. At that date Luther W. Osborn took office as Consul-General, a position which he occupied till his lamentable sudden death on the 27th October, 1901. He, like all American officials, was of most affable manners. From the 9th November, 1901, to the 31st January, 1902, Mr. Blacklock again filled the office. On the latter date Consul-General George Heimrod was sent here from Washington, and in 1907 still occupied the Consulate, carrying out the traditions of United States officials as regards the combining suavity of manners with firmness of purpose.

In 1861 Theodore Weber acted as Consul for Hamburg and the Nord Deutscher Bund, filling this office till 1870 when he was appointed Imperial German Consul. In 1872 he returned to Hamburg, Mr. Poppe taking his place as Acting-Consul. On Mr. Weber's return in 1875 he resumed the Consular position until 1880, when Captain Zembsch took his place and occupied it for several years, a man eminently qualified for the post. Dr. Stuebel, previously mentioned, took the office in 1883, succeeded towards the year 1888 by Herr Becker, followed again by Dr. Knappe, subsequently succeeded by Herr Sonnenschein as Vice-Consul, afterwards by Herr Schmidt Dargitz, and then by Consul Dr. Stuebel. In the early nineties, 1893, Herr Biermann was Consul, Herr Geisler co-operating with him as Vice-Consul up to 1896; both being of a high stamp of efficiency. Consul Rose then came into power, assisted by Vice-Consul Grunow, in 1897-8-9. The latter went afterwards to Sydney to fill there an important Consular position. As all the above were picked men by the German Government it is unnecessary for me to say that they did not disappoint the German Foreign Office but fully bore out its expectations.

With regard to the Land Commission, 1892-94, the first appointees were Herr Eggert, succeeded by Herr Greiner, both German; Mr. Ide, American; Mr. Basset M. Haggard—deceased—British.

Mr. Ide resigning, Mr. Osborn—afterwards U.S. Consul-General—took his place; and he in turn resigning Mr. W. L. Chambers,—afterwards Chief Justice—took his place.

The work done by the Commission has proved of incalculable value to property owners here, and the thanks of the community are due to the Powers for instituting it, and to the gentlemen who carried it out for their work therein.

A TRAGIC OCCURRENCE.

Resuming the narrative; immediately after Mataafa's return, on the 17th September 1898, steps were taken by his supporters to nominate him as King in place of the deceased Sovereign.

Now as he had promised that he would not claim this office, this practically meant that he would not keep his promise; but in his favour it must always be remembered that according to Samoan customs chiefs have to abide by the decision of their tulafales (counsellors) in such matters, and where they refuse to do so run the risk of being led out into the main road by the former and there informed that they can choose any road they select out of their district but will not be permitted to remain in it, and this, no doubt, *mutatis mutandis*, was Mataafa's position at that period. But whether this was the case or not his followers put him forward, and after much arguing in the Supreme Court, the 31st December, 1898, an eventful day in Samoan history, was fixed by Chief Justice Chambers for his decision on the point; he, by the Berlin Treaty, being the sole arbiter in the case.

The other candidate—Tamasese, son of the late Tamasese, having withdrawn from the contest—was Malietoa Tanumafili, son of the late King.

Judge Chambers, who, as previously said, had been one of the American Land Commissioners, was a man of sterling integrity, of fine abilities, and popular withal. Whatever fault his enemies—for we all have enemies—might find with him for the manner in which he decided the case, none can justly accuse him of acting in an interested manner respecting it; he certainly settled the question according to what he believed to be right, and this being so it is unfair to attack him on that ground, but no doubt he was misled by his advisers and others as regards the relative strength and merits of the two candidates.

One having at least four thousand warriors close to Apia, while the other could not muster at the outside, more than eighteen hundred.

One being a man of mature years, and thoroughly competent to govern the country, while the other was a mere lad, about eighteen and consequently being fresh from school without the least experience in what is perhaps the most important matter in the lives of rulers, viz., the knowing how to govern men.

At twelve, noon, on Saturday, the 31st December, 1898, Chief Justice Chambers gave his decision that Malietoa Tanu was King. Twenty-four hours afterwards Apia and its suburbs were enveloped

with the horrors of civil war. Thirty-six hours afterwards the unequal contest had ended. Malietoa—Tamasese siding with him —and the bulk of those amongst their followers who had not surrendered at discretion in the early part of the battle, were fugitives on board of and alongside H.B.M. " Porpoise " while the remainder had been killed or were prisoners taken in hand to hand combat and consequently in danger of being massacred.

Mataafa's troops then, on Monday, the 2nd January, 1899, took possession of the town. They looted certainly but only in the first heat of victory, according to one account it amounted to £1,200.

One or two ugly episodes occurred on Tuesday, 3rd January, when, had it not been for the firmness of Captain Sturdee of the " Porpoise " and the mediation of some peacemakers, the European population would have been in very great danger of losing their lives in a general massacre.

Some of the Samoans had deposited for safety their property, fearing looting, in the L.M.S.'s premises at Apia ; the Mataafa chiefs hearing that arms had been thus secreted there by the fugitives (and so they were although neither Captain Sturdee nor the missionaries knew anything about it) demanded the right of search. Captain Sturdee wisely refused this, and 60 or 70 men from the warship faced for some time outside the mission house the Mataafa forces gradually increasing and in the worst of tempers.

But, by some means or another, I cannot exactly say how the danger was averted—I think the Consuls came to the rescue—but it was a near miss.

It was found afterwards that one of the refugees had secreted two or three rifles amongst his belongings and then deposited them with other property in the rush on the mission premises, there being no time for examining the heterogeneous mass of mats, clothes and other native property thus kindly protected by the Mission.

Probably some of Mataafa's men were aware of this.

In any case this fellow endangered the safety on that day of the whole of the European community.

After a few days matters settled down a little, and Mataafa, with thirteen chiefs formed a Provisional Government which was at first sanctioned in the interim by the three Consuls.

Order was well kept, all looting was stopped, and it seemed as if peace generally would be maintained until the Powers would be communicated with and steps taken for the erection of a Government approved by them.

But unhappily new troubles arose two or three weeks after this in manner following : According to the Berlin Treaty, the office of Chief Justice when vacated by him had to be filled by the President.

As Chief Justice Chambers with his family had been compelled to secure their safety by taking refuge on board the " Porpoise,"

the President, Dr. Raffel, declared in a Proclamation that the office of Chief Justice was vacant, and being so, that he was Chief Justice, and was alone authorised to carry on the work of the Supreme Court, being supported in this by Consul-General Rose, and the Mataafa Provisional Government. Against this Consuls Maxse and Osborn protested, being supported by Captain Sturdee of the " Porpoise."

Chief Justice Chambers protected by troops from the " Porpoise " landed, broke open the doors of the Court House, which had been locked by the President, and held a brief session there, to demonstrate that he was still in office. As a report was circulated to the effect that the Mataafa troops would come from Mulinuu in force to prevent this Captain Sturdee notified the Provisional Government that in this case he would bombard Mulinuu where the chiefs were assembled.

But fortunately Mataafa did not interfere. This unpleasant incident had the effect of reviving the civil war, Consuls Maxse and Osborn declaring that Malietoa Tanu had been validly elected King, and that consequently Mataafa was a usurper.

However no open hostilities between the two native parties took place till the arrival of U.S. Admiral Kautz from the Philippines on the 6th March, 1899. In fact the Malietoa party were not till then in a position to fight, being outnumbered on all sides.

The Admiral on his arrival took charge and counsel, the result being, first the order to Mataafa to vacate Mulinuu.

This he did.

Then to vacate the Apia district.

This he refused to do.

Meanwhile the ceremony of crowning Malietoa Tanu as King was performed in Apia by the English and American forces.

And so on the 14th March, 1899, the Admiral having given 24 hours' notice to that effect bombarded with the English ships-of-war Mataafa's forces inland and the Apia district, declaring the island to be under martial law.

This state of things continued until Saturday, the 1st April, 1899, when the Admiral despatched by land to Vailele a small force of English and American officers and men assisted by perhaps fifty Samoans to attack a force of about fifteen hundred men most of whom were in ambuscade, while they were in the open.

The party reached Vailele without having seen any of the enemy, and were returning to Apia when, being inland and close to Fagalii perhaps a mile from the beach, on a road affording every shelter for ambuscades, one of the officers saw a native some distance from them off the road and immediately ordered him to be fired at; this was done, I do not know with what effect, but immediately afterwards the enemy rushed on them in force, the Malietoa troops at once, so I am told, took shelter and ran off, the Gatling gun jambed and became useless. and they were at the mercy of their

assailants. Retreating as best they could to the beach at Fagalii, boats from the ships-of-war came to their assistance, when the firing was heard.

It is stated by some that 38 Samoans of the Malietoa party lost their lives on this occasion ; this I believe to be a mistake, but Lieutenants Freeman, Lansdale, and Monaghan, with several sailors were killed, and the whole party would have been massacred had not the Mataafa men held back their hand.

A monument on which is the following inscription has been erected to their memory over their graves at Mulinuu, and is kept in order by the British and U.S. Consulates from funds subscribed by the officers and men of the ships then in harbour.

IN MEMORIAM.

P. V. Lansdale, Lieut. U.S.N.	Angel Hope Freeman, Lt. R.N., "Tauranga."
J. R. Monaghan, Ensign U.S.N.	John Long, Leading Seaman.
N. E. Edsall, O.S., U.S.N.	Albert M. Prout, Leading Seaman.
James Butler, Cox, U.S.N.	A. H. J. Thornberry, A.B.
John E. Mudge, Pvt. U.S.M.C.	Montague Rogers, O.S.
Thomas Holloway, Pvt. U.S.M.C.	Edmund Halloran, O.S.
of U.S.F.S. "Philadelphia."	of H.M.S. "Royalist."

KILLED IN ACTION.

April, 1899.

On the reverse side of the monument is the inscription :—

"Erected by the officers and men of the U.S. Flagship 'Philadelphia,' and H.B.M. Ships 'Tauranga,' 'Royalist,' 'Porpoise' and 'Torch.'"

It was brought from Sydney in H.M.S. "Pylades," Captain Tupper, and erected in July, 1900. The bodies having been removed from the place at Mulinuu where they had originally been buried to the spot selected a funeral service was held there, conducted by the Rev. W. Huckett, attended by the Governor and staff, Captain Tupper and the officers of the "Pylades," the Consuls and all Government officials. The "Last Post" having been sounded, and the farewell volley fired over the graves, the meeting dispersed.

At the distance of about a bowshot to the east of the spot is another monument over the graves of the German officers and men of H.I.G.M.S. "Olga," killed at Vailele in December, 1888, bearing on it their names. Close to a Mission (R.C.) Church in Tutuila are the graves of those persons belonging to La Perouse's expedition who were massacred there more than a century ago.

On them a memorial was placed in 1883 bearing the following inscription :—

Morts pour la Science et la Patrie
le 11 Decembre, 1787.
" ASTROLABE."

Vte de Langle, Capne de baisau, Commandant
Yves Humon
Jean Redellec
Francois Feret
Laurent Robin } Matelots
Louis David, Canonnier servant
Jean Gerauld, Domestique.

" BOUSSOLE."

M. de Lamanon, Physicien et Naturaliste
Pierre Talin, Maitre Canonnier
André Roth
Joseph Raye } Canonnier's servants.

Erige en 1883.

ADVENT OF DR. SOLF.

Norman H. Macdonald, land surveyor and planter, from New Zealand, where he was born, had resided amongst us for several years. He, with A. Haidlen, land surveyor, also of long standing here, are the two lay appointees of the Land Commission which sits to adjust any disputes arising from land questions, and to settle native titles. Both men are very useful members of our community. Mr. Macdonald (with his partner, a gentleman in New Zealand) has purchased much landed property here, and is an authority on all points relating to Samoan lands. I neglected to mention earlier that he was one of the party, acting as guide, which met with the reverse at Fagalii on the 1st April, 1899, when so many were killed there, a plan of which, showing the spot where the combat took place, has been made and lithographed by him, on which is marked the route taken by the party going and returning, and where the officers and men were killed.

H. E. Rea, a sailor by profession and holding a certificate, also assisted the English and American forces at the same time, piloting the war vessels into several harbours in the group. He has lived amongst us for the last twenty years.

The bombardment and hostilities continued until the 13th May when, in the U.S. sloop-of-war " Badger," Mr. Eliot (now Sir C. N. E. Eliot, K.C.M.G.), Baron von Sternberg and the Hon. Bartlett Tripp arrived, the Commissioners sent out by the Powers to investigate matters. These gentlemen soon put things on a right footing, and left again in the " Badger " on the 18th July, having, in the short space of six weeks, done more to restore security to the islands than the military and naval authorities would have accomplished had they remained on the spot bombarding until now.

Dr. Raffel having sailed for Europe on the 22nd February, Dr. Solf was appointed as his successor, and arrived in Apia on the 3rd May, 1899.

On the 14th March, as said, active hostilities on the part of the Admiral against Mataafa began.

As the war was now no longer confined to the natives, but engaged in by two of the Tripartite Powers against the natives, the condition was a serious one.

The Admiral, fearing that the Mataafa troops would attack the settlement, posted his men along the main street of Apia in tents and other camp arrangements.

The civilians on shore were advised to leave Apia proper and take up their quarters at Mulinuu, which the majority did, herding there together with black boys, natives, and other nondescripts in the barracks set aside for their accommodation.

Two or three of the marines having been shot while on guard on shore, as far as I can learn, from shots from the ships or from their own comrades, and in one case I think by a misdirected shell from one of the vessels, the Admiral notified the inhabitants of the town that on the slightest sign of an attack by Mataafa on it he would sweep the town with grape from end to end so as to exterminate the attacking forces, and on that account many persons left their homes and took up uncomfortable though safe quarters in the barracks mentioned. This disagreeable state of things continued till the arrival of the Commissioners.

On the 14th March, 1899, the Admiral having begun the bombardment, counselled all the settlers in the suburbs of Apia to vacate their homes and come in to the town and occupy the quarters at Mulinuu, above described, which they did, whereupon the Mataafa forces plundered every house within a radius of four miles from Apia.

As the writer remained at his house in the country for fourteen days after the commencement of the bombardment he had an excellent opportunity of witnessing the looting.

The Mataafa troops began this, destroying and plundering the furniture and other property in all deserted houses owned by Europeans ; subsequently when the former left the district, the Malietoa troops took a hand in the matter and cleaned up what was left, not much certainly, but still that little was thankfully appropriated by the loyal troops.

As the German settlers generally sympathised with Mataafa, they supposed, when they left their homes according to the Admiral's direction, that the placing German flags on their houses would induce the Mataafa men to respect their property, but the latter took a different view of the case and plundered the residences of friend and foe in a really disinterested manner. This noteworthy example was followed by the Malietoa troops who took what was

left of the property belonging to their sympathisers, the English and Americans.

As the value of the property thus looted and destroyed amounted to many thousand pounds the King of Sweden, on the Powers' application to him to decide which was liable to the settlers for the damage they had certainly received through the Admiral's bombardment, he decided that England and America must do this, and in 1905-6 amounts totalling more than £12,000, about half the value of the loss, were paid by the two Powers to the English and German settlers.

On the 10th June, 1899, the Commissioners abolished the office of King and transferred his powers to the three Consuls.

On the 14th June, 1899, Dr. W. H. Solf was appointed President by them.

One the 17th July, 1899, Consul Osborn was appointed Chief Justice by them.

On the 26th June, 1899, H.M.'s Consul Maxse and H.I.G.M. Consul-General Rose left for Europe.

On the 16th June, 1899, Mr. Hamilton Hunter, now C.M.G., arrived from Fiji, having been appointed Acting-Consul, and continued here till the 19th August, 1900, when he received the appointment of Agent and Consul for the Tonga Group.

The Commissioners before leaving induced the natives to give up to them their arms, and the Powers subsequently, eighteen months afterwards, paid fair value for them.

The Commissioners having left and also the ships-of-war, no further difficulties or dangers occurred.

The Municipal Council continued its usual work under the direction of the President, and it was generally supposed that the Tripartite Government would continue for many years to come.

But at the end of November, 1899, the Union steamer "Manapouri" arrived from Auckland bringing telegraphic news of an arrangement between the Three Powers by which Germany and America were to divide the spoil, the former annexing Upolu and Savali, the latter Tutuila and Manua.

This was a severe blow to the New Zealand Government who, for many years, had cast wistful, longing eyes in this direction, but the Boer War had begun and Imperial British interests could not be sacrificed to the whims of the colony.

Another thing, it is necessary in matters of this kind that the country acquiring such possessions should be able in time of war to protect or hold them, and looking dispassionately at the case how could New Zealand or all Australia hold Samoa or any other outlying possession should war break out at the present time involving them? The thing is absurd. Colonies in which nine men out of every ten not only do not know the difference between a rifle and a fowling piece but will not take the trouble to learn must, instead of whimpering like spoilt children because they cannot

annex every island in the Pacific, put themselves in a position to defend their homes and hearths at home, substituting this for the mere blather which is made in Australia and New Zealand to take the place of manly conscription, necessary there if it is anywhere in British dominions should their coasts be invaded.

In regard to the attacking of the Mission House by Mataafa men on 3rd January, 1899, the following account has been supplied by Mr. F. Marquardt who was thoroughly conversant with the incidents, and though differing somewhat in detail from that given a few pages back, yet is substantially the same :—"The saving of the British sailors stationed at the London Mission premises under command of Lieutenant Gaunt (Captain Sturdee being also present) was not the act of any of the Consuls, but simply due to the interference of Dr. Raffel. While the Mataafa men were surrounding the Mission House, ready to attack the British force, Dr. Raffel appeared on the scene, and it was only by his coolness and great authority, as well as stern demeanour, that the natives were kept from attacking the detachment. Dr. Raffel, after quieting the greatly excited Mataafaites, escorted the small force, including Captain Sturdee and Lieutenant Gaunt, to their boats, then awaiting them at the beach. Both of these gentlemen thanked Dr. Raffel in the most profuse manner for the manly way in which he had acted, whereby he had probably saved the detachment from a serious catastrophe."

CHIEFLY PERSONAL.

The islands have not been bare of specialists in philology and natural history. Prominent amongst them are Dr. Schultz, the Chief Justice and late Acting-Governor ; Herr Kubari, deceased ; and Herr von Buelow, still living. The first-named's book on Samoan proverbs, and Herr von Buelow's often-recurring articles on Samoan folk-lore and history, printed in the *Globus* and *Samoanische Zeitung* are extremely attractive and instructive.

Should either collect into a volume the old myths and traditions of the Samoan and other island races while it is still possible, it would be a great boon to those students who take an interest in the subject. And, unless this is done speedily, the opportunity will be lost, for only a few of the oldest Samoans can supply such matter, the rising generation knowing but little respecting it.

In the works of Dr. A. Kraemer and Dr. F. Reinecke, Dr. G. Turner, the Rev. J. B. Stair, Captain Bougainville's interesting voyage round the world, Mrs. Consul Churchill's book, and some old missionary records will be found valuable particulars respecting Samoa.

These books, though perhaps high-priced (for the publishers incurred great expense in collecting the varied

information which they contain) are very valuable records of island history. Any detractory remarks *re* some important personages, also referred to by me, will no doubt be removed from them in future editions. Their history not merely of the islands themselves as so much " mount and stream and sea " but of the numerous foreigners residing there, supplies in both particulars a great want. Native customs and superstitions in the different groups are described in a very lively manner, and as the editors added to their own notes some made by standard writers who had preceded them very little is left wanting. The works are crammed with illustrations and form a perfect picture gallery of the islands—men and scenery.

But the history of the islands is principally commercial—of traders

> " Wandering far away
> On from island unto island
> At the gateways of the day,"

and of religion in men and women who

> " Through dearth and dark, through fire and frost,
> With emptied arms and treasures lost,"

for perhaps all the missionaries that I have met with, Protestant and Catholic, were men of such mental calibre and habits that they would, had they chosen commercial pursuits, have each acquired a comfortable competence for their old age, and, in some instances, have amassed fortunes, but who renouncing this have done their best to further what they believe to be right, receiving very often from the general public, in reward " more kicks than ha'pence."

The author of this work who has lived for more than fifty years amongst the islands and therefore ought to, if he does not, know something about them—is amused to hear at times some of the criticisms by hostile loungers on the workers in the mission fields of the South Seas.

No doubt in some instances they have given cause to tourists and others to grumble through uncouth ways and speech, but as a writer on the islands, travelling more than forty years ago in one of Her Majesty's ships-of-war, said in his book then published, somewhat satirically indeed: the public are not justified in expecting " highly educated gentlemen to come out and spend their lives amongst half-naked savages."

But for all that many highly educated men and women, gentlemen and gentlewomen too, if their manners are any proof of the same, have come, will come, and are here to help forward what they think is right; however some may at times differ from them on this latter point.

Herr Kubari, referred to above, died in the Marshall Group I believe. He, like the late Theodore Weber, was a great furtherer of German annexation in the South Seas. A very pleasant

companion and of genial manners. Like many more men of his class and position he had come into the islands originally under the Hamburg auspices of the Godeffroys as a naturalist, and to procure specimens of natural history for their museum in Germany. Herr J. Niebuhr, with others of his countrymen, found also his way here in the same manner many years ago, and being a man who since then has wandered into almost every part of the globe, my reminiscences would hardly be complete without him. I wish he would publish an account of his travels. The same remark applies to Captain Hufnagel, many years and still manager of the large German plantation at Vailele, who has a decoration from the Emperor, and to the present Chinese Commissioner A. Fries who comes from the land of the brave Switzers, where

> "The mists boil up around the glaciers
> Like foam from the roused ocean of old Hell."

Nor must I forget to mention S. H. Forsell from Sweden (although a comparatively recent arrival) if only for the fact of our having been blockaded together for a fortnight on the mountain side at Maletu during the bombardment in March, 1899, when the guns of the ships-of-war sent forth their shells hissing over us towards the Mataafa forces at Vailima in our rear, and we unwisely remained there.

I have enjoyed the society of many other island rangers whose names are not at this moment occurring to me, and indeed could I now remember them would swell my reminiscences to an unreasonable extent, and force the public to cry "Hold! enough!"

THE LONDON MISSIONARY SOCIETY.

The Rev. Joseph King of Melbourne (who lived in Samoa from 1863 to 1874) has written a very interesting work entitled "*Ten Decades; a Centenary Mission Story of the L.M.S.*," from which I gather much of the following.

The London Missionary Society was formed in September, 1795. Mr. King states, giving their protraits, that the Rev. H. Haweis, D D., the Rev. David Bogue, D.D., and Joseph Hardcastle, were three of the founders of the L.M.S. and that on the 28th day of July, 1796, the first missionary pioneers were set apart for their work by an Episcopalian, a Scotch seceder, a Presbyterian, an Independent, and a Methodist, at Zion Chapel in London.

The Revs. John Williams and C. Barff were in 1830 the first missionary visitors to Samoa. The high chief Malietoa gave them at Sapapalii, Savaii, a very friendly reception.

In 1834, the Rev. A. Buzacott came here. In 1835, the Revs. George Pratt of Tahiti, and C. Wilson.

From 1836 to 1840, the Revs. A. W. Murray, G. Barnden, W. Mills, T. Heath, and C. Hardie.

In 1837–9, the Revs. A. Macdonald, George Pratt, and J. B. Stair. The latter is the author of a very notable book, published by the R.T.S., "*Old Samoa.*"

Mr. Pratt is the *facile princeps* of the translation of the Bible into Samoan ; probably the most accurate of the South Sea version of the Scriptures. "He, being dead, yet speaketh." His Dictionary, just about to be re-published, has been much enlarged by the Rev. J. E. Newell, who, as regards his knowledge of the Samoan language, runs Mr. Pratt very close : while Mr. Pratt's Grammar of the language has been largely added to, re-written, and re-arranged by the latter.

In 1840, Captain Croker, killed afterwards in Tongatabu, brought to Apia in H.M.S. "Favourite" part of the bodies of the Rev. John Williams and Mr. Harris, who were murdered the year before at Erromanga. They are buried beneath the site of the native church in Apia ; consecrated ground indeed ; to be remembered when we tread its threshold.

Between the years 1839 and 1844, there arrived the Revs. G. Stallworthy, buried at Malua, G. Drummond, Dr. H. Nisbet, also buried at Malua, T. Powell, the writer of many hymns in the Samoan hymn books, and Dr. G. Turner, the author of an interesting work on the islands, who laboured in Samoa from 1843 to 1882, all have joined the "great majority." His son, Dr. G. A. Turner, Medical Missionary, also deceased, was born at Malua in 1845 and was in the service of the Mission at Samoa from 1868 to 1880.

In 1847, the Revs. J. Geddie, of the Nova Scotia Presbyterian Mission, who merely visited Samoa on his way to New Hebrides, —. Schmidt, and S. Ella.

In 1862 the Rev. T. G. Bird (he and his wife died of consumption shortly afterwards). No preacher of like eloquence has ever visited these shores. He possessed the power, obtained by few, of holding his hearers entranced, forgetting all else, while he described the "things unseen" and the better world, which many hope to see, in fact, as he evidently did with his mental eyes

> —"When death shall come
> And from this ill world they travel home."

From 1863 to 1878, the Rev. S. J. Whitmee.

In 1864-8-9, the Revs. G. F. Scott, —. Gee, and G. A. Shaw, normal schoolmaster in Apia and afterwards in Madagascar.

From 1867 to 1885, the Rev. S. H. Davies, afterwards Medical Missionary.

In 1878-9, the Revs. C. Phillips and John Marriott, who wrote Scripture Histories of both the Old and New Testaments, now the text books in all Samoan schools.

In 1880, the Rev. J. E. Newell—before mentioned—came here; the present editor of the *Sulu Samoa*, a very useful Samoan magazine religious and secular, published monthly at Malua. He has compiled a good many of the school books at present in use in the Mission and outstations. Mrs. Newell is the daughter of the Rev. W. Wyatt Gill, LL.D., deceased, of Rarotonga, who did very good work in Island folk-lore, and myths and songs of the South Pacific ; his books are much valued.

Following on came the Revs. W. E. Clarke, J. W. Hills, an authority as a botanist on all Samoan horticulture, E. V. Cooper, deceased, W. E. Goward, now labouring earnestly with his wife alone at the Gilbert Group, S. A. Beveridge, A. E. Hunt, A. E. Claxton, V. A. Barradale, M.A., J. H. Morley, E. Hawker, B.A., W. Huckett, J. W. Sibree, Pastor Heider from Germany in 1905, the Rev A. Hough in 1906, and in 1900, Mr. H. S. Griffin, Manager of the L.M.S. Printing Press at Malua.

In 1901, the Rev. J. E. Newell, when in Germany, urged the leaders of the Protestant Societies there, to help the L.M.S. to find a German missionary. Pastor Heider volunteered, but his appointment was delayed for a time by the terms of his ordination, and when he was actually appointed ; Mr. Newell's colleague at the Malua college, which sends forth yearly many native missionaries to heathen islands the Rev. John Marriott died, and so Pastor Heider took his place on the Malua staff.

Meanwhile a Wesleyan clergyman, Pastor Beutenmueller, had come out, and when he returned home invalided, Pastor Heider took the German Apia services, and assists, as far as his duties will allow, the German community at those times when a German Pastor's services are desired by them ; which as said subsequently, is not particularly often.

The lady missionaries have been : Miss V. Schultze, Miss Moore, Miss Ffrench, Miss Jolliffe, Miss Newell and Miss Du Commun.

I must also state that the Misses Large, George, Osborne, Forth and Noble (Wesleyan at Savaii) have assisted some of the offshoots of the missions.

The Papauta High School is under the management of Miss Schultze (German) and Miss Jolliffe (English), then solely under the direction of Miss Jolliffe, who takes the greater interest in the work, as Miss Schultze is absent on furlough in Germany. Formerly Miss Ffrench, who has gone to England, was associated in this work with the two ladies above named. The latter's knowledge of medicine has stood her and a good many other people in good stead in those emergencies where a doctor's services could not be obtained.

OTHER MISSIONARY SOCIETIES.

The Wesleyan Church commenced practically its work when the Rev. M. Dyson was appointed in 1857. In 1860 the Rev. George Brown (now D.D.) arrived, succeeded by the Revs. Firth, Austin, Osborne, Wallis, J. Mathieson, J. W. Collier, A. Carne, Edin Bleazard (lately drowned, I grieve to say, at Katafaga, on the 6th September, 1907, in the Fiji Circuit), and G. C. Beutenmueller. The Methodist clergymen now here are the Revs. M. Bembrick, E. G. Neil and G. Furlong.

The two former were born in Australia and the last mentioned in England.

The Roman Catholic Church entered this mission field I believe about the year 1845.

As said previously all three have done work of a lasting and beneficial nature, and this has humanised the Samoans besides conferring great benefits on European settlers and their families.

For more than fifty years Divine Service has been held every Sunday in the English Protestant L.M.S. Church, Apia (at which Wesleyan Ministers have often assisted), as also has been the case in the Roman Catholic Cathedral, whence its sweet-toned bells have daily, during the same period, called at daybreak, noon, and eve, not only the faithful but all who heard them to

> "*Pray*, ere yet the *dark hours* be
> Lift the heart, and bend the knee."

As this and the foregoing are merely, as the late Henry Halloran, C.M.G., the Australian poet, says, "a Shred of Memory" (*Sydney Quarterly Magazine*, 1892) fluttering in the wind, I have only referred specially to a few of those persons who were very well known to me. All did good work in their respective orbits and the historian of mission service here and in other fields

> "Might relate of thousands and their names
> Emblazon here on earth."

In the other life whither all are hastening, this has been already done and will be found there by those who shall consult its records.

The Latter Day Saints (Mormon) Mission was begun in the eighties.

Regarding educational matters I find in the Rev. A. W. Murray's work on Samoa that he and Mrs. Murray, at Leone, Tutuila, in 1843, originated a boarding school for young Samoan women on similar lines to that which has been revived there in the last few years

The latter and the Papauta High School, established in 1892, are doing good service.

As regards schools for foreigners' children, white and half-caste, I find in the same book that the pioneer institution was begun in 1856 at Apia under the auspices of the L.M.S. by Mr. Stearns, he was succeeded by the Rev. —. Schmidt, previously mentioned, and at his death by Messrs. T. Meredith, J. E. V. Alvord and others, as before stated.

The L.M.S. has long since discontinued directly or indirectly any support of any school for white or half-caste children. Having made close enquiry I am able to speak with authority on this point to repress an absurd idea current that this Society is supporting or helping the only English Protestant school in the group, viz., that commenced some years ago (when the L.M.S. school ceased operation) by three maiden ladies, the Misses Armstrong. But although the L.M.S. does not in any way help this school there is excellent reason for its full support by Protestants in the group, not only because it is so ably conducted by these ladies, and the pupils are thoroughly well taught, but because it is the only English Protestant institution of the kind in all Samoa.

The German master, Herr Osbahr, a man of great ability, was for a time on leave in Germany.

The Apia Catholic schools next call for a reminiscence. As I remember the Marist Brothers, noted throughout the world for their devotion to this species of work, commenced their labours in the seventies, while the Catholic nuns, about the same time (I write subject to correction in both instances) established a school for girls. Both institutions have done excellent work, and continue to the present day with a numerous attendance.

The German school was later in the field, beginning in a comparatively small way in 1885, Dr. Sieriel leading the van, followed by Messrs. Schubert and Tandler. The German community then combined, purchased land, built a handsome school house at Matafele, and called to work from home Pastor Margraf as headmaster and also clergyman, but the combination of the two offices did not succeed either with him or his successor Pastor Holzhausen, their pious compatriots, though few in number, objecting to the former—a liberal, broad churchman—on the ground that he was not straight-laced enough, while on the arrival of the latter, the indifferent—very much in the majority—objected to him because he was too straight-laced. Both therefore had to leave Samoa, and the church suffered thereby, for not any German service since then has been well attended.

A very sensible talented lay teacher Herr Damm then came out, followed by Herr Osbahr, both being assisted by Miss L. Schultze, Mrs. Imhoff (nèe von Woedtke,) and Miss Damm.

This institution being under Government control and protection is consequently of much greater importance than any other educational establishment in the group.

The Latter Day Saints (Mormons) have also carried on schools for white and native children for several years past.

As regards native schools all Samoan pastors (Protestant and Catholic) instruct regularly the children whose parents attend their churches. Consequently there is not I suppose at the present time in all Samoa a man, woman, or child (who is over ten years of age) who cannot read and write.

I think it proper to make a few remarks regarding the Misses Armstrong's school, or more correctly the Protestant School, and the German children (*i.e.*, the Samoan children) who attend it.

Of course it would be quite in the province of the Government to withdraw the privilege hitherto accorded this school of allowing German native children to attend it ; but were they to withdraw it no good results would attend such withdrawal. On the contrary it would enable the yellow press both in Australasia and in England to declare with complete truth that this was done by the Government in order that the school might be closed up.

For certainly this institution without the aid of the fees from the native scholars attending it could not exist.

I must inform my readers, speaking with full knowledge of the facts that at present only thirty native children are allowed to attend it. But why the number is limited to thirty I have never been able to find out ; to a spectator like myself it seems that there should be no limit to the number allowed by the Government provided proper instruction in the German language be given them.

Restrictions of this kind leave a very bad taste in the mouths of Australasians, and are certain eventually to cause reprisals on much more important subjects.

The old proverb that " people who live in glass houses should not throw stones " is peculiarly and strikingly applicable to this case, and at the risk of offending the Pan-Germanic clique here and at home, I venture to suggest that the Government reconsider the question and allow this school to educate not merely thirty German native children but thirty times thirty should its resources prove sufficient for that purpose.

THE MULINUU MONUMENT.

Regarding the inscription on the Mulinuu Monument, erected in remembrance of the German sailors who lost their lives at Vailele in December, 1888, and in Apia harbour on the 16th and 17th March, 1889, previously referred to, I subjoin the following translation, being an exact copy.

At the base of the memorial are placed six metal wreaths, on two of which is inscribed in German :—

To the memory of their fallen comrades. By the Commander and Officers of S.M.S. "Cormoran."
Apia, 18/12/99.
Apia, 18/12/1900.

On other two the same heading :—

By the Ward Officers and Petty Officers of the "Cormoran."—Same dates.

On the remaining two the heading is repeated :—

By the men of the "Cormoran."—Same dates.

On its North side is inscribed in German :—

To the memory of the Comrades who died for the Fatherland, on the Australian Station. Fallen in the battle near Apia on the 18th December, 1888.

From S.M.S "Olga."

Lieut. z. S. Spengler, Sieger.

1st class Seamen : Oo. Paetsch, Hch. Peters, Rob. Schultz, Herm. Tetrow, Gust. Tietz.

Seamen : Wilh. Bottin, Frz. Herrfurth, Krl. Herzfeld, Hch. Hildebrand, Grg. Redweite, Ant. Ritthammel, Aug. Witt.

Mechanics : Hug. Goos II., Juerg. Stroeh.

From S.M. Gunboat "Eber."

Seaman Krl. Zitzke.

On its West side :—

Lost in the Hurricane at Samoa on the 16th March, 1889, *from S.M. Gunboat "Eber" and S.M. Cruiser "Adler."*

Gunboat "Eber."

Captain-Lieutenant Wallis.

Lieut. z. S. Eckardt v. Ernsthausen ; 1st class Assistant Surgeon Dr. Machenhauer ; 2nd class Paymaster Kunze ; 1st class Boatswain's Mate Johs. Dormann ; 1st class Gunner's Mate Gerh. Klee ; Boatswain's Mates : Krl. Erlart, O. Lammert, Frz. Pusch ; Quartermaster Alb. Moldenhauer ; Musician Rud. Mohr.

1st class Seamen : Gust. Bathke, Wilh. Bergmann, Ed. Jacob, Alb. Janke, Ech. Leppke, Gust. Molzow, Hch. Noack, Eml. Rohde, Grg. Sinner, Hlmth. Stein.

On its South side :—

1st class Seaman Ad. Tanom ; Seamen : Christ. Balke, Grg. Braasch, Krl. Burmeister, Grg. Delp, Hch. Fabricius, Johs. Gross, Ad. Jansen, Hch. Jost, Johs. Keitel, Ferd. Keger, Jons. Kiaups, Herm. Klueck, Mart. Kusabs, Frz. Lewandowski, Wilh. v Malackinski, Joh. Manhold, Jul. Nagraezus, Mart. Norck, Aug. Oldenburg, Aug. Pulow, Ptr. Rehahn, Hnry. Scharf, Wilh. Vandrey, Aug. Wotschon.

Chief Machinist Theod. Teuber ; Machinists : Enst. Schoodt, Oo. Hoenemann ; Machinist's Mates : Ad. Dietrich, Boleslo von Kukowski ; Water-tenders : Gust. Bahr, Wilh. Jordan ; 1st class Firemen : Aug. Arnemann, Theod. Fick II., Herm. Linke II., End. Metzentien, Krl. Wontzien ; Firemen : Aug. Engel, Grg. John, Krl. Kuhwede, Bruno Michel.

On its East side :—

Firemen : Ewd. Pahlow, Herm. Witt ; Assistant Paymaster Krl. Bunnies ; Equipment Yeoman Karl Mueller ; Hospital Steward Ant. Maffry ; Clerk Oo. Sagert ; 1st class Mechanics : Dan. Weyher, Aug. Mueller II. ; Mechanic Hch. Uhrhammer ; Steward Ed. Kluge.

From S.M. Cruiser " Adler "

1st class Seamen : Pl. Fischer, Herm. Wenk, Hgo. Wilhelm ; Seamen : Hch. Ariszus, Bernh. Blaul, Charl. Busch, Friedrich Fischer, Friedrich Jannusch, Peter Keila, Hans Lassen, Rob. Lenke, Wilh. Loser, Pl. Markus, Leo. Meisinger, Wilh. Petes, Alb. Remuss, Alb. Schneegolzki, Krl. Wahrenberg ; Clerk Frz. Raschke ; Fireman Hch. Jangmann.

It is strange that the Samoans, who, of all the surrounding groups, have always proved themselves most friendly to foreigners, should not only on the above occasion in 1888, but in the Tutuila massacre in 1787, in the Barracouta affray in 1876, and in the fight at Vailele in 1899, have caused so much bloodshed.

But when the matter is considered carefully, it would almost appear that there is much to be said in their favour.

As regards the Tutuila massacre, Dr. Reinecke in his work on Samoa, p. 27, pretty plainly hints that the sex were at the bottom of the disaster. But, as the event occurred more than a hundred years ago, this must remain " not proven."

The Rev. A. W. Murray, p. 105, states that " the attack on La Perouse's men was not made by natives of Tutuila, but by a party from Upolu, who were at Tutuila on a visit, and who called alongside the ships then standing off and on in the neighbourhood of Asu. A lad in one of the canoes, a native of Tutuila, but identified with the Upolu party, attempted or was supposed by the

French to have made an attempt to steal something from one of the vessels, and was fired at and wounded in the shoulder. The wound did not prove immediately fatal, but the natives were enraged, and, leaving the vessels, went straight to the shore and attacked the party they found there then procuring water. As it was low water and the boats were aground, the French were very much in the power of their assailants, and eleven of their number were killed. Of the remainder, 49, all more or less wounded, succeeded in regaining the ships.

"Three days after some of the assailants were seen at Aleipata, Upolu, whither, after the affray, they at once returned, and La Perouse had much difficulty in restraining his crew from attacking them."

As regards the Barracouta fight on the 13th March, 1876, the men who counselled the taking to Mulinuu of Malietoa Laupepa into the midst of chiefs hostile to him, and in the absurd hope that they would then acknowledge him as King, were madder than hatters.

Respecting the Matafagatele fight in 1899, in which the English and American sailors lost their lives, that again was brought about by an error. For to send one hundred white men attended by the same number of Samoans [that, I am told by the gentleman who was with the party, was the exact number] into a district and through roads abounding in convenient cover for ambuscades, to face an enemy who had many hundred men stationed there and in the rear, was certainly folly, as the sad result proved.

The wonder is, not that so many of the party were killed, but that they did not all lose their lives.

SAMOAN CUSTOMS.

Following directly on in the current of the last article it is proper for me to inform the reader that Mr. H. J. Moors, previously mentioned, has played, in many respects, an important part in the political history of Samoa during the last twenty years. At that time, being in Washington, he used earnestly his influence with the Government there on the side of the unfortunate King Malietoa, then banished to Jaluit. Subsequently in 1898, when Mataafa returned, and the stirring events of the following year, 1899, took place he was ever found in the thick of the fray supporting the claims of the candidate for kingship who, he believed, was the most eligible, and thereby drew upon himself the wrath of cliques professing an opposite opinion.

The following particulars respecting the communism existing now, and which has existed for many centuries amongst the Samoans, may not be uninteresting to the reader.

By information supplied to me by an aged Samoan the truth of which, in a general way, has been confirmed to me by my own experience amongst the natives (although, of course, in some points this may be not always the rule, for to every rule, whether in this or in any other sublunary matter, exceptions are always found) I learn that as regards landed possessions the family chief, or owner of that title, viz., the person to whom it has been given by the relations, is the sole possessor of the land, but the relations are allowed by him in conformance with the ordinary custom to use it for planting or other purposes, though it is always expected that they shall previously obtain his permission to do this, but they are not allowed to sell or alienate it. If, for example, any of them wish to build a house on his land and he refuse to allow it they must obey him ; but if in this and in planting, or other uses of it, he tyrannically withhold his consent, the public generally take the matter up and he is promptly ostracised as a mean fellow and " sent to Coventry," perhaps in the eyes of Samoans the most severe punishment that could be inflicted on him.

Should a person belonging to another family make a similar application to him for planting or building purposes, the matter then stands as it does with Europeans. The applicant must give a *quid pro quo,* a return of a suitable kind whether in promised affection or help or in the more substantial method of fine mats, pigs, or cash, &c., &c.

But in this case refusals carry with them no opprobrium and the public declines to interfere. The same remarks apply to other

property. Outsiders, people not belonging to the family cannot, for instance, expect should they apply to those of other families for presents of fine mats, &c., &c., that they will necessarily be granted them ; they may be or they may not. In the latter case the public also declines to interfere. But should one of the family, calling on his own relations, admire a fine mat, a hog, a gun, an umbrella, &c., &c., the Samoan etiquette is that it be at once offered for his acceptance, and there must be no murmuring (until he has left the p emises) should the guest take the host at his word. But this rule does not apply to any landed property nor to those fine mats ' *ie o le malo*," which are very valuable. Should any dereliction of duty on the part of the hosts in such particulars occur and the matter be reported to the public, the offender, as previously stated, will be branded as a fellow who has no conscience. But in such cases, and where special requests are made by friends or relatives for presents of fine mats or hogs, &c., it is understood that the donors in course of time will make a return call or application to the recipients for property of equal value to that which has been given them.

The chief or head of the family receives applications and presents from suitors for the buxom damsels who are or ought to be in the matrimonial market. In this instance, again, very properly, the public never interferes.

The matter is left solely to the suitors and the head of the family and his counsellors (tulafales). They alone arrange that business, and if the bargain suit both parties they strike hands on it. when, not before, the cause of all this trouble is informed of what has taken place and is expected to be pleased. Sometimes, unfortunately, she is not pleased, and the suitor finds subsequently after marriage that he might have done better. But, ladies and gentlemen, as Shakespeare says :—

" Forbear to judge,
For we are sinners all."

I could enlarge a good deal on this exciting topic, the ladies I mean, but it won't do. The clergy and some of the laity too would serve me as the Samoans serve, previously mentioned, offenders, and ostracise me ; so I shall for the present at least quit this dangerous subject.

Respecting the receiving and entertaining (malagas) journeying parties, the Samoan rules are extraordinarily strict. In every village there are or should be houses built expressly for their reception and comfort when travelling, and the Samoans are always travelling. On arrival they are at once conducted to such buildings, and the village or town immediately sets to work to procure and cook food for them, the latter of a quality suited to the quality of the guests. They may be complete strangers ; not a man in the town may have ever seen one of them before, but that matters

nothing ; they are visitors, and must be fed and attended to. In old times, I am told, this custom was carried to a great excess when high chiefs were in the party, but the church has remedied this. But strangers are expected to leave the town early the next morning, or, should they remain a day or two longer, assist their hosts to procure and cook the food required by them.

When visitors of this kind have relations in the town the matter is different. They are treated in the same manner as is the case in Europe.

As regards " nunus " (" a gathering of people for feasting and interchanging property "—Dictionary) the case varies again. The visitors are entertained for three days instead of one, at the expiration of which the town expects them to depart, and it would be considered that they were acting in a very rude and discourteous way should they not then do so, or not make special arrangements in the matter with their hosts.

Such, as far as I can learn, are some of the old communal customs, still adhered to in many parts of the group, although in places like Apia, where strangers come in every day in the week, some of them are a good deal modified.

At the same time I must remark that I am not dogmatising in the foregoing ; it is quite possible that in some places in Samoa the customs mentioned may vary a little from the statements of my Samoan informant, although I believe that generally and taken all round it is fairly correct. Herr von Buelow, of Savaii, and several other gentlemen in the islands are the best authorities on the subject, and I should be very unwilling to oppose by my dictum what they may say on the points touched on in this article.

THE SAMOA CONCORDIA.

On reviewing my work I find it necessary to accept a correction at the hands of Mr. E. F. Allen, master mariner and part owner of the steamer "Maori," as to what took place on the day of opening active hostilities against Mataafa. Mr. Allen was on the spot at the time and saw the man killed by some of the beleaguered natives, who in some way or another eluded the troops posted near the beach, and coming from the inland road got on to the verandah, and there killed one or two of our men, escaping in the confusion back to the bush.

Resuming my narrative, Mr. Allen came here about twenty years ago, under the auspices of McArthur & Co. When they retired from business he started on his own account, and, being very energetic, became a successful trader. Having established several trading stations at Savaii and Tutuila, he pushed out further, and initiated with Mr. Blacklock that steam service between Apia and Pago Pago which has been highly beneficial to the general public, and which, it is to be hoped, will be again called into use should the negotiations *re* a renewal of the Californian steam service by the New Zealand and Sydney Governments prove successful.

He (Mr. Allen) and Mr. Blacklock, the former U.S. Vice-Consul-General here, mentioned above, have (1908) formed the Samoan Shipping and Trading Company Limited (steamships "Dawn" and "Maori"), which is a great benefit to the residents in Samoa, and I trust to themselves.

Ferdinand Rose, my intimate friend, who died in 1895, cut off in the flower of his age, was, for some time, one of Baron von Pilsach's secretaries, and afterwards occupied a similar position with his successor in the Presidency. As party feeling *re* Mataafa and the *de jure* King Malietoa Laupepa ran very high at the time, he, with his superior in office did not escape attack by those who were their opponents, amongst whom was R. L. Stevenson, the great writer, then in Samoa.

He had visited many islands in the South Seas and filled various positions in them.

Herr von Wolffersdorf, his friend, another island ranger, who, like Rose, was highly educated and respected, died in 1900. Both belonged to the "Concordia Club." Amongst other members of the "Concordia" are C. Netzler, previously mentioned on more than one occasion, and P. Rasmussen, both old and much esteemed citizens. The latter married the daughter of the late Mr. Patterson,

of Niue, also an old and highly respected settler; and the genial G. W. Partsch, who, from Hamburg (that city redolent of memories of the time when the Three Castle Flag was seen and respected, too, in many a sea), after wandering through Tahiti, Tonga and various other island regions, settled here at last towards the end of the eighties. The Concordia, established in 1893, to promote social intercourse and general good feeling, is composed of nearly all the Apia German residents and some persons of other nationalities, membership being open to all respectable settlers, without regard to nationality or creed.

As originally formed the entrance fee was £2, the monthly subscription for the first ten years four shillings per month, and during the ten years following two shillings per month, after that period the subscription lapsed.

In return all members suffering from sickness were taken care of by the club; their medical and other expenses paid and £1 per week granted them until their recovery. In case of death all the members are expected to follow the deceased to his grave.

The funeral expenses of all deceased members were to be paid by the club, or a sum of £10 donated to their relatives for that purpose, and their orphan children were to receive at the German School free schooling until their education was completed.

This arrangement still holds good with the surviving original members, about 35, but all new members now pay an entrance fee of ten marks only, and two marks only per month, and the club stands clear of all responsibility regarding them and their children in case of sickness or death.

Its meetings take place monthly; sometimes they assume the form of a bierabend, sometimes of a conversazione, sometimes of a bowling contest, an alley used for that purpose being attached to their place of meeting.

An admirable fellowship, especially in its original form, which up to the present time has well fulfilled all the purposes for which it was created.

Connected with the club is a library of more than a thousand books circulating free amongst its members.

Neither must I forget another old resident, Mr. Robert Easthope, of the "International," commonly called "Honest Bob," whose hostel is well patronised by strangers as also by islanders, with whom he is deservedly a great favourite.

As before said, the island scenery is most attractive.

Samoa especially excels in this respect ; the view of the coast-line of Upolu from the Apia harbour impresses all new-comers with its picturesque charm.

"A thing of beauty is a joy for ever."

Ovalau, again, in Fiji, seen from the Levuka harbour presents a landscape never forgotten by those who have once beheld it.

Taviuni, also, rising to a height of more than 4,000 feet, strikes the tourist as a grand natural object.

So also Vanua Mbalavu after its passage is entered and the harbour with its islands opens out before the visitor.

But, perhaps, Niua Fou, an outlying island from the Tongan Group, half-way between Vavau and Savaii, presents more variety of scenery than many of the larger islands. This place, about thirteen miles in circuit, is merely a volcanic crater. Its name, "new land" or perhaps "new Niua," is contrast with Niuato-butabu, probably refers to its having emerged from the ocean or having been discovered at a time when Niuatobutabu was known or inhabited.

The latter island or group, called by Wallis, in 1767, Keppel Island, lies about 120 miles almost due east from Niua Fou, having good anchorage on the south-west side of the southernmost island.

The shores of Niua Fou are entirely rock bound, and in rough weather it is impossible to land except on the west side, where a very small sandy beach exists—the only one on its coast.

In its middle is a lake of fresh water several miles in extent, in which are several islets.

At the east end of which is a mass of craters, at present quiescent, but in the year 1867 one of them suddenly burst into action, continuing so for some weeks, causing the whole island to rock to and fro during all that time with most violent earthquake shocks, recurring at short intervals and pouring out from its mouth a volume of liquid lava, overflowing the northern portion of the island, and flowing thence into the sea, forming at night, as the fiery fluid met the breakers, a magnificent spectacle. But my informant (Mr. Elisha H. Grey, now of Savaii, then living at Niua Fou, one of the oldest island residents, now, unfortunately, afflicted with blindness) told me that the spectacle gave him and those living there very little pleasure ; on the contrary, had he been worth a million he would have gladly paid it away for the privilege

of being removed from the island; but there were no boats or canoes there, and so they had to wait some weeks for the next vessel to arrive, when he and his family at once left the place.

Since then other eruptions have taken place, during one of which another informant, who took Mr. Grey's place, told me that as he was lying on his sofa during one of the earthquakes accompanying the phenomenon, he heard distinctly, from under the place where he was lying, a huge mass of rock fall and thunder down to unknown depths. He also quitted the island as soon as possible afterwards.

Probably there may be no danger, and now the volcano rests again, but it is not the sort of place that one would choose (although the scenery is grandly beautiful in every part of the island) to spend the remainder of his days in.

In old times the Tongans invariably, when coming to Samoa in their large canoes, made it a half-way place of stoppage, being enabled to do so by means of the sandy beach referred to, on which they beached and hauled up their vessels.

At the beginning of 1859, being then in the island trade, I called off the spot in my vessel and, landing there, went up to the town, perhaps three miles distant, while the schooner laid off and on waiting for my return.

The road ran along the heights impending the lake, and I do not remember ever, anywhere, having looked on a landscape of the kind more entrancing. The hills surrounding it, perhaps six hundred feet high, are with "living verdure clad" from their summits to the base of the lake, while at its east end portraying a scene in the "Vision" of Dante rise, with black, smoke begrimed and sulphurous sides, several craters of different sizes and heights, and, like the giants Dante saw, send forth like them from time to time as the years roll on "a blast and peal which makes the thunder feeble."

The inhabitants told me that some years before (in 1853, Admiralty Sailing Directions) an eruption from the volcano occurred at dead of night at the south-west end of the island under a densely populated village and destroyed many of the dazed villagers while they attempted to make their escape.

On making the island from the southward, and when perhaps three miles distant, we were somewhat puzzled to know, not being able to discern them clearly with the glass, what certain black dots in the sea could be, but after a short time found that they were moving and consisted of the heads of perhaps twenty of the Niua Fou natives, who were taking their usual swimming exercise in this way, just as we are accustomed to take our afternoon stroll or ride. Coming on board, they gave our native sailors all the island news. No bottom is to be found all round the island, but a very small shoal in the north side close to the rocks affords a somewhat dangerous anchorage.

SAMOAN POLITENESS.

The Concordia was founded by the means principally of Messrs. C. Netzler, A. Willis, P. Paul and Tandler. They called the first meeting. The German School originated through Messrs. Netzler and Kopsch (formerly attached to the D.H. & P.G., now in Germany). The former brought his niece from Sydney to assist in the undertaking, but she could not withstand the climate, and had to return to Australia on that account.

Another old resident who, lately, with his wife and children, left for Sydney is Mr. Fritz Niedringhaus, who, when he left H.I.G. Majesty's ship-of-war, started business as an hotelkeeper here. He and his wife, a very hardworking frau, left many friends behind them.

The late Mr. Matthew Hunkin was of exceedingly old standing in these seas. He settled at Tutuila in the thirties, in which decade he married a Samoan lady of rank, who bore him many children. Originally he assisted the L.M.S. at Manua and Tutuila as a sort of lay preacher. Subsequently he turned his attention to commercial matters. At one time, I believe, he acted as British Consular Agent at Tutuila. A man of good education and of much ability. His knowledge of the Samoan language was that which few foreigners, not missionaries, have possessed. He died in 1888, aged 73.

Mr. and Mrs. Conradt and children, all much esteemed, have lived amongst us for many years ; they had previously resided for some time in the Hawaiian Group.

The island scenery has a peculiar fascination for those who are lovers of nature, and what has happened there during the last hundred and thirty years has, when recalled to memory, a singular charm in its retrospect. It is interesting to reflect that now civilisation and great cities are found where only savage tribes existed in 1770 and 1777, the years in which Cook rediscovered New Holland and New Zealand, then inducing the English Government to take steps which led to the colonisation of both countries, and of the South Sea Islands, and that what is practically a new world has come into existence. In comparing the past characteristics of the Fijians, Tongans and Samoans with their present aspect towards the whites and one another it is impossible not to be impressed with the wonderful alteration in their manners in this particular in the last few years. And some amiable but

somewhat simple strangers coming amongst us take it for granted not only that this benevolent and philanthropic style is strictly now genuine, but that it always was so.

In Samoa the politeness which they carry to an excess in their dealings with one another is also extended to the foreigner, likewise to excess, but not in old times until new-comers, formerly " distressed seamen," mostly, had reached the bottom of their sea chests (specially brought on shore with particular care and much inquisitiveness regarding the contents by their native hosts) and the latter had also become well aware of this disagreeable fact, the politeness referred to begin to assume a form which at times bordered on the sarcastic.

It was all very well for the Samoan chief to address such a " distressed seaman " as " My Lord," the proper thing to do according to Samoan ideas, when the chest was full, or, as a sort of mild hint, reduce this down when the chest was only half-full and he knew it, to " Your Excellency " or " Your Honour," but to call a man Afioga or Susuga whose sea chest was not only empty, but who was in such reduced circumstances that he was even short of tobacco and was obliged to apply to his host, not merely for food and shelter, but actually for Samoan tobacco with which to fill his pipe, that was altogether out of the question, except as said above in an ironical manner with a sardonic cast of countenance.

I know that some of my compatriots, especially amongst the ladies, will not only take all I have said for granted, but at once enlarge on the " vile rapacity " of the Samoans ; but they must remember that the same thing exists in our own countries, as I hope presently to show.

The general reader will, I know, be much interested by the description of the *modus operandi* regarding such points which I am now about to unfold, and to which the remainder of this article will be scrupulously devoted.

When, then, in past times a foreigner landed and took up his quarters amongst them and, as was usually the case, had before many months emptied the " basket " and exhausted the little " store " he had brought with him, it became a matter of importance to the elders of the town honoured by his presence to ascertain in what way his dwelling with them could be turned to the good account, not only of the stranger, this being thought a minor matter, but of themselves.

Clerks were altogether at a discount in such a consideration, not, indeed, that many at that time found their way to the islands, but carpenters, blacksmiths, and even sailors, the latter though not by any means to the same extent as the former, were much prized, and sometimes rival towns vied with one another in their

efforts to abstract from their more fortunate neighbours the possession of an experienced tradesman just arrived from foreign parts.

Now, I am told that in May Fair, but only, while in London, having seen this aristocratic locality from a distance, and not being able therefore to state it as a positive fact, it is necessary, consequently, for me to leave experienced readers better acquainted with this subject than my ignorant self to verify or deny these statements. I am told, I say, that in May Fair whenever a debutante of extraordinary personal charms makes her first appearance in London society it becomes the primary object of her relations and friends to take good care not only that she does not make a mésailliance, but that she shall secure the affections and bring into hymeneal bonds the wealthiest and most exalted personage that can possibly be hooked on to herself by her supporters. I suppose, although, as just said, I do not know this to be true, that there is probably something in it, for even here, at the Antipodes, similar customs formerly occurred; but, not to weary the reader by digressions like the above, I continue my story by saying that when a useful foreigner settled in Samoa in the manner described, the town in which he resided became at once the scene of innocent though zealous rivalry amongst the families inhabiting it to hook on to him one of the belles of the village that belonged to their own families. Now, as polygamy had ceased at the time mentioned, it must be evident to all that he could only marry one of them, and so, as said, all kinds of efforts were made by each of the various families to secure him for itself. It would appear that the age of the foreigner was purely secondary in the affair, for it is quite certain that even Methuselah at the good old age of 960 would, had Samoa been initiated when he lived and he had visited it (always supposing that he could repair guns or build boats, &c.) have just as eagerly been sought for as son-in-law notwithstanding his advanced age by the families where he settled and have had as good a chance as some young spark of five and twenty. Night after night the family elders assembled, drank their kava, plaited their cinet, and discussed the best way in which to obtain for their valuable daughter the beneficial alliance of the carpenter, blacksmith, or other good man, who had just arrived. It is hardly worth my while to mention for everybody knows that just as in May Fair the young ladies themselves had no voice in the matter, in fact, it would have been considered that they were in the last degree impertinent, and have led up to very disagreeable consequences to themselves had they made the slightest objection to marry useful men for whom they were selected by their relations.

But if it happened, as I know actually was the case in one or two instances about fifty years ago, the husband was lazy, did not supply property to the family, or in other respects did not give them satisfaction, his "missus" was promptly removed from his

marital care and he was left lamenting ; a warning to other married men to take care how they acted towards the family relations.

But lest my dear friends the Euronesian damsels, for whom I have the greatest respect, should suppose that they are referred to in this article, I wish them thoroughly to understand that the events described happened a long time ago, and therefore did not affect them, at least we hope so, but their maternal ancestresses. In every instance, and consequently this is not excepted, female merit must receive its due reward.

As what has been said throws some light on island life I thought it proper to devote some space to it.

THE CLIMATE OF TONGA.

It is strange how little human life is thought of by the natives, I remember an anecdote told me by one of my friends at Haabai. W. Young, strikingly illustrating this fact.

Perhaps two miles to the northward of Lifuka, Haabai, where the " Port au Prince " was taken, exists a coral shoal lying some little distance from the shore ; and the captain of our schooner, in one of my voyages, by an extraordinary blunder, the weather being fine, ran the vessel on to it. However, we got off again.

As the occurrence was plainly visible from the harbour, and vessels did not get on to shoals every day in the week, the whole population, not many certainly, turned out to see it, and on our anchoring shortly afterwards at Lifuka came off with congratulations. It appears that a great many years before a large double canoe carrying more than one hundred passengers got on the same shoal in a gale of wind, I suppose mistaking it for the harbour, for the Haabai Group is as full of reefs and shoals as is a well-stuffed plum pudding with currants and raisins ; the result being that every soul on board perished except one old woman, not a chieftainess ; now as it was known that several chiefs had been amongst the passengers, the Haabai natives were so angry that they should have perished while this poor creature escaped they at once clubbed and despatched her.

At the present day when a native feels that his end is near it appears to give him little anxiety. I have on more than one occasion conversed with natives who knew that they would die that day or that night, the symptoms unmistakably showing that ; they showed no fear but appeared to regard it as a mere matter of course and maintained the same demeanor up to their last gasp.

The custom has its advantages, but sometimes, no doubt, when by using vigorous measures they might recover from their sickness they assume that their time to die has come, and so, making no effort to escape death, perish.

King George of Tonga, 1878.

Una (King George of Tonga's Son), 1876.

Possibly there may be something in the climate causing this effect, for I have noticed it more than once in fatal disease at the islands of which whites were the subjects.

Hurricanes, previously referred to, are much more frequent in Fiji and Tonga than at Samoa, but as in other latitudes the more seldom the hurricane occurs the more violent it is when it does come; that I believe is the case here. There has been, however, no gale of more than ordinary cyclonic power (that indeed being quite bad enough) since the year 1850 when a terrific storm occurred, extending along the north coast of the whole extent of Upolu.

One of the settlers, old Crawley, then living at Aleipata, the east end of Upolu, told me that the force of the wind was awful, mowing down even the cocoanut trees (which has never happened to my knowledge in Samoa and Tonga during the last forty years at the islands) and then carrying the trees along the ground during the gusts with dreadful force, so that no living creature encountering them escaped destruction.

Shelter could hardly be found anywhere, every house being levelled with the ground. But with all that there was no great loss of life.

Both in Samoa and in Tonga they seldom extend to a distance of more than fifty miles from the spot where they blow with the greatest violence. A hurricane in Vavau hardly ever devastates the Haabai Group, and should one occur in Tongatabu that will only be felt in a much less degree in Haabai.

From what I can learn, they have been far more frequent in Fiji and Tonga in the last forty years than in the three or four decades preceding that period.

As regards volcanic disturbances the bed of all the ocean around and adjacent to the Tonga Group seems to be a network of submarine fire occasionally even in the last ten years throwing up islands which sometimes disappear after a short interval. The latest island of this kind is only about thirty miles from the south-west end of Tongatabu, having emerged from the ocean in 1907.

The Samoans had an old superstition that earthquakes are caused by the movements in his sleep of a huge subterranean giant, and that should he turn himself round during his slumbers the ground above him is moved and produces the earthquake.

The scientist, Dr. E. Friedlaender, who lately visited Samoa and whose interesting article on volcanic activity there appears in the *Zeitung* of the 12th October, 1907, states it to be his opinion that the "present eruption on Savaii will only be of short duration and will become extinct in a few years . . . but that the volcanic activity there will not cease with the end of the present outbreak but that at no very distant time outbreaks in other places in Savaii will follow."

However he qualifies the above by saying that "how the volcano will further develop itself cannot be forecasted with any degree of certainty."

Respecting the climate in the various groups that of Tongatabu, 21.07 S. is unquestionably according to my experience far superior to that of all the other islands. In the winter months warm clothing is required at night, the thermometer falling sometimes below 55.00 of Fahrenheit, and even in the summer the heat is seldom intense. Eventually I believe it will be the resort of many invalids from Australia and New Zealand. The same remark applies to Haabai, about 100 miles to the northward of Tongatabu. Vavau, 60 miles further north from Haabai, has a pleasant climate, but unfortunately the harbour and town (Neiafu) are so shut in by the hills to the eastward that the prevailing trade winds cannot reach the town, and in the summer it is consequently exceedingly hot there; but on the hill over the town where the trade wind can find access the climate is a very pleasant one; and when the wind comes in (not often) from the south Neiafu itself has a fairly low temperature. In Tongatabu and Haabai some of the natives have attained a great age. The late King George was several years past ninety when he died, and would have probably lived for some time longer and reached a hundred had he used proper precautions in the illness that carried him off.

SAMOAN SUPERSTITIONS.

All the islanders are somewhat superstitious and have a great dread of going about at night alone, especially in the bush and in out of the way places.

Withal that, the Samoans have a strange fancy for burying their dead around their houses, in fact I am not aware that they have any cemetery anywhere in the group, this custom rendering that unnecessary.

Some of them believe that the forms of their dead friends reappear to them; not merely at night but in broad daylight. I remember when being at Lepa, for a short time in 1861, a story of this kind, which must have some stratum of truth in it however slight.

A coloured man called Sai Sola, a ship and boat builder, died and was buried perhaps half a mile outside the town on the hill above it, close to the main road leading from the village into the bush. Three or four days after his decease I came up to the town from the westward to arrange one or two transactions arising out of his death, when I found the place in some excitement.

It appears that the day after his burial two young men went inland to dig up and bring into the village some taro, but, a little before dusk, still broad daylight, as each was carrying his burden they approached Sai Sola's grave, and saw deceased sitting down alongside it, looking towards them. At first, forgetting his death, they were about to accost him with the usual formal salutation ; it was so evidently Sai Sola, until the thought flashed across their memory that he was dead, then in a paroxysm of fear, they threw down their four baskets of taro, and rushed into the town at full speed to recount what both had seen.

And so firmly do many of them believe in the continued existence of the dead after their decease that it is a not unusual practice with them, in time of great sickness in the family or in other seasons of distress, to go to the graves of the dead, especially if they have done them wrong or insulted them while on this side of the tomb, and entreat their forgiveness there and ask for their help against the troubles surrounding them.

No doubt things of this sort, not to be explained by the *ordinary* laws of nature have taken place in the group. In a previous chapter I gave some particulars of what most undoubtedly happened some years ago in McFarland's store at Matautu.

When I first visited the islands I paid no attention to such reports, and merely said, like Nicodemus,

"How can these things be ? "

But the above and some other events in which I personally was affected have coerced me *malgré gré* into believing that some of the native stories regarding the supernatural must not be summarily dismissed as mere vain products of vain superstition.

It is singular how in almost all ages the reappearance of the dead on earth has found credence with the majority of mankind.

Even the refined cynic Lucian, A.D. 120, has deigned to endorse it in one of his dialogues—wherein he makes the soul of the young warrior who, at the siege of Troy, being the first to spring from the Greek vessels on to Trojan soil, seeking to immortalise himself thereby, was also the first to meet with his death wound. The classical reader will remember that Lucian after telling us that the young man had married a beautiful maiden a day or two before the ships sailed from Greece then goes on to remark that directly after his death he entreated Pluto to allow him to revisit the earth if only for a day that he might reappear to and look upon his bride, but that the ruler of Hades very justly explained to him that even if it were possible to grant his request it would only cause him pain and bring terror on his widow.

In the "Citizen of the World" Goldsmith reverses the picture and places it in a less sombre light, to which it is refreshing to turn from the above in its somewhat melancholy aspect. The chapter (page 430) is too long to quote, so, to please all my readers, I will

merely remark that its moral is to this effect : As there are two sides to every question so it is advisable and desirable in all such cases not to dwell too seriously on similar circumstances ; but, in this short life, not allow grief to be too long or too excessive, especially, as in the case quoted by Dr. Goldsmith, with married people.

Before continuing I would like to speak on a matter which is so important that it would be improper to be silent respecting it.

Some months ago I was present at a communion service in a large Protestant Church here where more than two hundred persons partook of the sacrament.

The cup (or cups—there were four) was handed round from sick to healthy and again from healthy to sick communicants without regard to their bodily condition, at any rate one person suffering from it may be cancer or consumption, passed it on to another afflicted with influenza or perhaps some yet more dangerous or infectious disease, who also drank and passed it on and with it his disease to his next neighbour and so on, and so on.

Surely the communicants could each bring with him or her a spoon or the smallest of liqueur glasses and dipping the wine or pouring it from the communion cup so avoid such danger.

But nobody cares, and so the thing goes on without stopping because it is nobody's business to interfere, and those who, like myself, do so, run the risk of being called foolish or impertinent for interfering.

Perhaps, after all, taking the above into consideration that authority in the Roman Catholic Church who originally 900 years ago, Wheatly says, made it a church law " that the cup should not be drank from by the laity " was right. For, as far as I know, Samoa is not the only country in the world where the above mentioned dangerous custom prevails.

Revenons a nos moutons : the Samoans and their beliefs, *re* psychical phenomena. Without doubt nearly all the natives in the group believe in the possibility of the dead reappearing, and some both young and old claim that they have had personal demonstration of this to themselves by some deceased relative.

Recently a young man from Tutuila stated to me that when about fifteen years old his sister, just dead, a young girl then, appeared to him at about five in the afternoon and stirred greatly his fears. This would appear to be almost always the case, however great may have been our affection for the deceased when living, the prospect of meeting them again on earth in their disembodied state is uncanny ; although Byron, when he makes Manfred call on the spirit of the lost Astarte entreating her to appear again to him, traverses this argument.

Instances like the above, enough to fill up several volumes, could be easily collected, but certainly not all of equal value, some would be strictly true, and some mere products of fear or falsehood ; but the fact distinctly remains that real occurrences of the kind have

taken place and one only is sufficient to demonstrate that in the universe there are laws relating to the soul and its sheath the body of whose cause we are ignorant although we perceive their effect.

It would seem that most appearances of the kind take place in broad daylight, generally towards sunset they say.

Occasionally, they say, the form of the dead will be seen by one only of the relatives, even at times when many other persons are present.

As said in a previous chapter, all suppose that the spirits of the dead at times enter into the bodies of the living and make them their mouthpieces to communicate their views and wishes on certain subjects. They stand very much in dread of a curse or ban from near relatives, dead or alive, and perhaps it is just as well that they do, for it makes the larrikins amongst them pause before committing undutiful acts or using bad language.

A singular custom once prevailed amongst them, and now exists in some places, that of cutting off one of the joints of one of the fingers when a near relative dies. An old Samoan, well known to me, exhibits in this way on one of his hands the record of death of two or three of his relations.

There is a story current but I cannot vouch for its truth, that a Samoan or Tokelau man, during the almost certainly approaching death of his favourite child, did this, going to the grave of a relative, and that immediately afterwards the child's illness took a favourable turn, and it recovered to the surprise of everybody.

Occasionally, they say, supernatural noises are heard in the bush at night when no person is there ; the sound of axes struck against trees, &c., &c., and they all believe in the supernatural throwing of stones towards and on to the roofs of their houses at night.

They say, too, that some women should they express a strong wish for some article of food from the sea, shellfish, &c., will, when they go outside their house, find in perhaps a small basket placed close to the house, the food they longed for.

They say also that sometimes the doors of the house being all closed, certain articles of food, good or bad, will be brought in by an invisible hand and placed on the floor before the natives seated there. My informants state that this took place in the year 1905 in my house in the suburbs. I was not an eye witness of this, but the statements produced to me by those who saw it happening on two or three successive nights convince me that the events described actually took place. John Campbell Oman in his erudite work on " The Mystics, Ascetics and Saints of India," describes (see pages 61, 63, 64,) somewhat similar occurrences.

Such superstitions whether based on truth or falsehood are not entirely without interest, and it is well to preserve their record.

DEMONS.

"O day and night, but this is wondrous strange."
—HAMLET.

"Before I enter upon the credibility of these alleged miracles I must guard my readers carefully from supposing that I think miracles impossible. Heaven forbid. He would be a very rash person who should do that in a world which swarms with much greater wonders . . and as for these miracles being contrary to our experience, that is no very valid argument against them; for equally contrary to our experiences is every new discovery of science, &c., &c."—C. Kingsley, "The Hermit," page 198.

As the events which I am about to describe border on the miraculous, I thought it necessary to preface them with the remarks suitable to them made by a great writer—a clergyman—who regarded what is called "spiritism" as a danger to mankind, and therefore, l ke myself, with no friendly eyes, at least we have every reason to think so.

In the latter part of the seventies, the chiefs of the Tuamasaga district, Seumanu (deceased), Tamaseu, and others arranged a large travelling party to the western part of Upolu.

My informant, then about sixteen years old, her cousin, still living, and another young girl (deceased) were amongst its members.

The party called and sojourned as usual at several places on their way down and finally reached Satapuala, Aana On arrival they decided to hold a large night dance—poula—in that town.

On the day in question the three girls were sent back in a bonito canoe themselves only to their relations at Fasitoouta and the adjacent villages with presents of food, pork, &c., &c.

This journey occupied some little time during which one of the girls left the canoe on a similar errand, so that only my informant and her cousin remained in it.

A little before dusk, and as they were about to leave Fasitoo, my narrator, on returning from one of the houses there to her cousin in the canoe, saw, standing by it, the form of a very tall man who, just before she reached it, moved off and left the beach.

On enquiry from her cousin who the stranger was, the latter replied that his name was Siufalai, and that he had offered to take a paddle and expedite their return to Satapuala.

Proceeding on their return trip they called at another village, it being then dark, to take on board the other girl, but found that she had already gone on by land.

Thereupon the two girls decided to go back for a short distance and, if possible, find Siufalai to help them, which they did ; but on calling loudly his name he did not appear, only they heard at a very great distance the sound of two voices responding faintly to their call ; and feeling, through the darkness now thickly enveloping them, slightly nervous, they decided to go on at once, being rather anxious lest they should get to the dance at too late an hour.

What made them also somewhat nervous was the fact that their canoe travelled much faster through the water than might have been looked for merely from the effect of their two paddles.

The cousin too began to act somewhat strangely, muttering as if in sleep. However they both continued paddling until they reached a spot which they afterwards found was some little distance from Satapuala, when to their great delight they saw on the shore the town, full of lights in the houses, and the dance, a very large one, going on in the principal building. They saw the forms of the numerous dancers flitting backwards and forwards in the house and heard the singing, the clapping of hands, and everything else usually taking place on such occasions.

Much pleased to find themselves, as they supposed, at their destination they immediately turned the canoe's head shoreward, reached it, and were about to land when, to their surprise and horror, the whole scene, like a phantasmagoria, vanished, and they were in blinding darkness. There were no houses on the spot, nothing but a thick forest of trees.

Frightened and disconcerted they departed with all possible haste and reached Satapuala very shortly afterwards where they found the real dance going on with shouts and songs and laughter just as they had seen it at the place they had left.

Immediately on leaving the canoe the cousin rushed into the house and took part in the dance much to the surprise of her friends, she being ordinarily the very last person to put herself forward on such occasions.

Not long after she disappeared, and when the poula broke up, at about 3 in the morning, some of the party found her at an adjacent spring whirling round and round like a mad woman and speaking incoherently, much knocked about and bruised and with two gashes in her legs, of which the scars still remain. According to the usual practice they obtained the services of a man believed to have medicine by which persons in such a condition are restored to sanity ; having administered which the patient professing to be the mouthpiece of one of her relatives many years dead, her great-grandfather I think, declared that he was Siufalai, and had appeared to them and gone with them to protect them from other demons who were unfriendly to them, that boys should have been sent in the canoe and not young girls alone, &c., &c. ; further, that they intended to duplicate, as they had already done, all other dances

which the travellers might hold during their journey. This statement had such an effect that the chiefs returned to Apia without calling in at any other town *en route.*

The sequel to the phantasmagoria may of course be explained by natural laws, so may the appearance of the man calling himself Siufalai, but the phantasmagoria itself appears to have been certainly of a miraculous nature, unless we suppose with some of the divines of the present day that nothing miraculous ever has happened, is happening, or can happen.

It is right for me to state to the reader that I believe all the above took place as I have related, because the person who informed me and her cousin would not, I am quite certain, make such statements to me if they were not fully conscious that they were speaking the truth.

NOSES.

If any of your readers should enquire what the above has to do with recollections of the Pacific Ocean I have much pleasure now in explaining the matter clearly to them.

Recently one of your contributors asked the public to furnish him for scientific purposes solely, with some information on the subject and on Samoan skulls, if any, which bifurcate just above the back of the neck, and he, being extremely anxious to procure useful knowledge of the above, is rather surprised that no person has, up to this time, favoured him with the required particulars.

This being the case I personally have taken the matter in hand and cautiously and discreetly at a suitable distance have inspected the nasal appendages of many Samoans, not neglecting the Euronesians. Inspect, I say, for although in some instances, I should have exceedingly liked to examine them closely, particularly the softer sex ; that I found to be impossible, the mere hint of such a thing causing that peculiar expression to appear in the eyes of those interested which you have probably noticed in the countenance of Mrs. Grimalkin when her hair was rubbed the wrong way.

So far the result of my enquiries disposes me to believe that the mothers at least of the rising generation did *not* flatten the noses of the youngsters when they were born, for, except in some instances, they are inclined to be aquiline, and I have noticed in one or two a fairly perfect type of the Roman or Jewish species, somewhat favouring the idea of certain ethnologists that the Samoans belong to the ten lost tribes.

But here again arises a difficulty ; this fact does not prove that past generations took the same view of the matter, and it is to be

hoped that further light may be thrown on the subject by sympathising readers ; it was interesting to be told that in some instances the young mothers pinch together the noses of their young hopefuls when born so as to make them aquiline ; an argument that perhaps their mothers having warned them not to fall into the old evil practice which was or may have been common to their ancestresses they go to the other extreme.

Enquiries of the sort deserve encouragement, and although some may attempt to turn into ridicule those who make such investigations the discriminating public generally will take. it is to be hoped, a different view of the matter.

But indeed should I desire to make such an important facial appendage the subject of a mixed chapter I find a precedent in perhaps the greatest humorist of his day ; for he has devoted not one chapter only of his book as I am doing, but several to this matter.

"*Nihil me poenitet hujus nasi*," quoth Pamphagus; that is, "My nose has been the making of me." "*Necest cur poeniteat* ?" replied Cocles ; that is "How on earth could such a nose fail ?"

In deference to some of my readers I have slightly altered the foregoing.

It will be remembered that Mr. Shandy—the elder I mean—spent much time, and money as well, in collecting all the books that had been written on the subject, but the work which particularly interested him was the history of the learned Hafen Slawkenbergius or rather of his nose concerning which to the sentinel who questioned him as he entered the gates of Strasburg and who "looking up 'never saw such a nose in his life,' Slawkenbergius replying said he had been at the Promontory of Noses, was going on to Frankfort, and should be back again at Strasburg that day month on his way to the borders of Crim Tartary."

But to avoid further quotation I must refer the reader to the book itself in which it is shown that, just as now, scientists are arguing ; one section that the Samoan women formerly flattened the noses of their children ; and the other section vigorously asserting that they did not ; so Sterne tells us did the two universities of Strasburg take different sides regarding the nose of Slawkenbergius. Lest my readers, being misled by me, should use Sterne's unabridged edition, I inform them that Professor H. Morley has issued in the Universal Library the book in question *expurgated and fit to lie on any parlour table.*

The Rev. Rowland Hill said once that he did not see why Satan should rob the churches of all the best music. Morley supplements this by proving that there is no reason why—because "Sterne's unseemly pages form about a tenth part of the whole of his works," his sermons excepted—the devil should deprive us of the most refined humour found in English literature.

FOLK-LORE.

The following notes on this subject have been handed to me by one who, having been born and brought up at the islands, is in a very favourable position for collecting them.

I must remark that all the preceding accounts supplied by me in this work of events bordering on the supernatural I am able to confirm by my own evidence or that of reliable persons well known to me, except where I have stated otherwise. What follows I am not able to substantiate by my own evidence or that of my friends, except in one or two events at which my friend himself was present.

At one of these concerning Samu and Soisoi the following happened at Mulinuu in the year 1888 during the Tamasese war.

Samu, making a loud cry, fell to the ground in a swoon one day about noon. My informant and Amosa ran out of the office where they were writing to see what was the matter. On coming to he declared that he had seen Soisoi—then at Aana—with a bullet wound in his chest. Next day the latter came to Mulinuu somewhat disturbed because he had dreamed that Asi, a chief of the Malietoa side, had buried alive Samu and himself. A few days after—the 30th October, 1888, both men fell side by side in a hand to hand fight at Luatuanuu.

On one occasion some years ago, at Sapapalii, Savaii, Samu's wife becoming temporarily insane (no very uncommon occurrence in Samoa it would appear) the aitu (doctor) was sent for, but the poor woman not only expressed her unwillingness to have the usual remedies employed, but offered violence to those attempting it, the result being that it required the exertions of a good many men and women to enable the aitu (doctor) to rub over her body the herbs useful in her complaint. On enquiry being made from the patient for the name of the person who was disturbing her, she declared that she was the mouthpiece of a deceased chief whom her father had wronged, and demanded reparation, ordering him to do this in less than a week ; which was done.

Saunoa, deceased, chief at Fusi, Safata, was credited during his lifetime with supernal powers, being what the Samoans term a "Taulaitu" ; a very religious man ; he preached occasionally. All sorts of stories are told about what he could do in extraordinary ways which I leave to others to relate to those who are curious in such matters

A strange story is told concerning what happened 20 years ago to a large travelling party leaving Lepa for Tutuila. Everything being ready for the journey, the food and presents being on board

the boats, an old lady unknown to the people of the town called on the leading chief and having informed him that should they go on their journey they would, when close to Tutuila, meet demon boats ; be driven back from that island and never afterwards land again, she suddenly disappeared. The chief rejected the advice and started with several boats, but has not yet returned.

There is another story current regarding another beneficent old lady whose name is Saumaiafe or Togo, said ordinarily to frequent Lemafa, on the road from Falefa to Falealili and Lepa. She is said to meet, sometimes appearing as a woman at other times as a man, in the daytime, travellers on that rather unfrequented road, talk with them, and set them right when in doubt which way to take. I heard this story (before) from an old Samoan woman who stated to me that she, many years ago, had met such a person there and had been directed to the proper road.

As regards photographs—some of the natives strongly oppose the photographing of any of their relatives when the latter are at variance with one another, having a superstitious dread of disaster should this be then done.

" Mauala, a chief of Malie, in Tuamasaga, was very anxious to attend a large fono in Mulinuu. He insisted in wearing a siapo and a fusi or belt (sash). He had asked his newly-married wife to arrange his dress and mark out the pattern of the siapo he wanted. But she was found to be rather slow and incompetent for the task. ' Oh ! if only my sister Tuea were alive, she was the only person who could please me for she looked after my garments properly.' Fili, the wife of Mauala, now grew impatient and exclaimed in indignation : ' Then go and call her.' Tuea had been long since dead, and the chief in his excitement was about to raise his cane, and let it come down heavily upon his wife's back, when suddenly Tuea herself appeared, but visible only to the chief himself. She smiled kindly upon the chief and sat down beside him. The bundle of white tappa was opened out and the marking and patching up began before him. In about 30 minutes the work was over, when the phantom smiled as before, and waving her right hand disappeared. During all this time both the chief and wife were seized with fear, and felt as if some unknown power had held their limbs and voices, so that they were not able to either move or speak. The old chief never again complained about his wife's slowness, nor did he wish to see that phantom again, for, he said, the thought of it was dreadful, and his body felt sore (maini) ever since."

HAUNTED HOUSES AND DISTRICTS.

Samoa, like may other countries, is not exempt from this superstition.

The mountains at the back of Faleula are said to be frequented by a female demon called Sina, I think, who occasionally, according to the native belief, showing a flaming torch, comes down to the coast.

At Apia there is a certain piece of land on the beach which in heathen times was never passed by canoes or boats without the sail being lowered and a small piece of kava thrown ashore from the boatmen as an offering to the spirit (or spirits) believed to inhabit the spot ; he, they said, usually took at night the form of a red rooster

As several deaths occurred at short intervals in the members of the native family who owned and lived there, they at last sold the land and moved elsewhere.

The explanation of that particular lies, I believe, in the fact that a swamp is close to the land at the back, and also as far as I can learn that a great many dead bodies were interred long years ago under the ground around and on which are the present dwelling houses.

The rooster I have never seen nor has anyone else known by me, and I hold, consequently, that his existence is decidedly " not proven," but the sad circumstance remains that several deaths have occurred during the last twenty years of comparatively young people who lived on the premises ; either there, or from sickness contracted while living there, and illnesses have been very frequent. According to various authorities inhumation does not destroy the germs of some infectious diseases in the bodies of the dead. This is my own report and not one that I have heard from others.

A somewhat singular circumstance happened to me about forty years ago, when I was living at Faleula on a cotton plantation there, in a small weatherboard house, which was situated perhaps half a mile from the beach, and much further than that from any other house.

Just as I was going to bed at nine or ten o'clock, some large object, judging by the sound, struck the inland wall of that portion of the house where I was, (the bedroom) with a great crash, producing a sound like that which would be made by the wings of an enormous bird rushing against the wall, or by a number of heavy cocoanut branches dashed against it.

As the night was calm and there were no trees near the house, nor were there any cattle, horses, or pigs on the land, I thought it strange, and so did a large dog belonging to one of my friends. To my surprise he did not bark at all, was too much astonished to howl, and putting his tail between his legs, ran, evidently much frightened, cowering under the bed : his appearance was, " on this night only," as the Playbills say, for he always bolted off just before dark on subsequent evenings, refusing to sleep again under my roof.

It may have been the work of some natives seeking to annoy or terrify me, the locality having a haunted repute ; and never happened again during the remainder of my stay there, several months, although I was quite alone both that night and for some weeks longer.

I mentioned previously the Samoan belief that stones are sometimes thrown by invisible hands towards houses or on to their roofs, but I never heard of their being thrown violently into a house ; or that any person had been struck by them.

Concerning two large houses at Matautu, now pulled down, there are uncanny stories to the effect that in one of them the windows of the store portion of the building were sometimes opened and shut in a violent manner at night by invisible hands ; and that in the other, further to the eastward, the form of the deceased owner was seen by a young lady (who happened that night to be visiting the family then residing there) to ascend the steps and come towards her. Recognising him she was so much frightened that it caused her almost to faint away, and she was ill in consequence for some days afterwards.

The same young lady was the subject, at Mulifanua, of a somewhat similar occurrence, for, being alone at night, in her bedroom, lying on the couch, reading, her shrieks for help caused the numerous other visitors (it was Christmas time) to rush upstairs from the parlour below where they were enjoying themselves and find her in an almost comatose state from which they had great difficulty in reviving her. On coming to she declared that a deceased native woman suddenly appeared and angrily attacked her. My informant, the same in both instances, states that finger marks of the unwelcome visitor were left on the breast of the terrified girl ; that he and others saw them, but I cannot altogether accept this portion of his story as correct as he understood it. The finger marks on her breast or throat were there, no doubt, for he and others, he says, saw them, but I think the girl herself must have made them with her own hands in her terror. But that she saw something unusual or believed she saw it is clearly proved by her calling for help and fainting as she did.

Should I be asked whether I believe that the uncanny events I have been describing in these articles really happened my reply is that where they were witnessed by more than one person I

certainly believe so ; as also in what I have stated as seen by me or reliable persons known to me ; but in cases which merely rest on the evidence of ordinary Samoan superstitions, I hold my opinion suspended ; such may be true or they may not, the reader will be just as well able as myself to decide on that point.

On the other hand it is quite clear to me that speaking generally some things have happened in this country (as according to John Campbell Oman they happen in India) which are inexplicable by any laws of nature at present known to us, and therefore require that investigation which the Psychical Society and other searchers after truth are now undertaking in the subject.

The statement made by some and referred to in the *Weekly Times* of the 25th September, 1903, in the critique on Mr. Oman's book is to the effect : " that the soul wanders abroad ; even takes possession of other bodies for a time, and has been accepted by the late Mr. Myers in his work upon Human Personality as being capable of scientific proof."

Let us enquire further :

> "Not for themselves since that were needless now,
> But for our sakes who after them remain."
>
> —Dante, Purgatory, Books X. and XI., 23, 24.

THE SAMOANS.

Since I wrote the foregoing article I happened to meet a much respected resident of Samoa, who informed me that, perhaps 20 years ago, he having some business to transact on the other side of Upolu, left Fasitoouta for that purpose. Through some delay it was late when he and his Samoan guide started, and darkness overtook them on the road, a thunderstorm also came on with vivid flashes of lightning, the result being that he decided to leave his horse in the path to shift for itself and to proceed on foot with his attendant. Bush paths even in daylight do not afford particularly pleasant travelling, but on a dark night with a storm raging around they are altogether disagreeable, as they both then found. However, groping their way through the dark they reached, at some distance across the island, an open space near a mountain stream where they halted for a short time to enable the Samoan to gather leaves and make torches, it being now almost impossible without them to find the track. I must mention that between Fasitoouta and the town whither they were bound no houses or villages existed.

During this halt stones from several directions began to fall around them and at their feet, but not one touched either him or the native. The continuance of this unpleasant circumstance, and the vivid lightning, gave the place quite a weird aspect, and the native

was greatly terrified. The constant falling of the stones about them both causing him to "hurry up" with the manufacture of the torches in a way quite contrary to Samoan custom. Leaving the spot as soon as possible, but it took some little time to prepare and light with the few matches they had fortunately brought with them their flambeaux, they proceeded on their journey and reached the sea on the other side about three in the morning.

The guide then communicated the above particulars to the townsfolk there, most of whom sat up drinking kava till daylight discussing and asking questions about this strange occurrence.

This island race is perhaps more interesting than all its ocean neighbours, at any rate, it runs very close the Tahitian (whence the Pitcairn people sprang), the Hawaiian and the Rarotongan natives.

It is for scientists to decide whence it and they and other denizens of the various South Sea archipelagoes originally emigrated, about which there is some dispute.

Their manners and customs, as the reader will perceive from what has been previously said in these pages, are of a very varied and sometimes of a singular nature, and not at all encouraging to the British "women suffragists," nor in the least degree favouring the latter's axiom that "any woman is as good as any other man." The noun "woman," according to them, being of the epicene gender—male and female.

They are superstitious, sometimes without reason, and sometimes with reason; facts which have been enlarged on in the last three or four chapters.

They are also firmly persuaded that "blood is thicker than water," carrying this belief to all lengths; relatives are ever with them entitled to precedence. Yet withal, strangers are not neglected, especially when they marry into other families, although even then the wife of such a new comer is expected to consult the interests of her relations quite as much as those of her husband.

The latter circumstance is intensified through the not uncommon practice of a very young woman marrying a very old man; such unions, when I first saw the islands, being quite a matter of course, particularly where the woman was of lower rank than her husband. As far as I can judge the women are getting to be more knowing now; having doubtless not failed to profit (it is sincerely to be hoped that it will be the same in other respects) by the advice of their European sisters.

Partly no doubt is consequence of this, and to mitigate the evils arising from mésalliance children here take always the rank of the mother, not of the father; however high may be the father's rank his children by an inferior woman cannot claim it. Certainly now in some cases, as a matter merely of courtesy, children by such unions are treated with respect, but it cannot be demanded by them.

As may be supposed illegitimacy here does not carry with it any great stain, the race having only recently emerged from a condition in which polygamy was almost universal amongst men of power, or with those who had the control of large land estates.

Tattooing, much discouraged formerly by the missionaries, is still often used by the young men. The " carpenters " who understand this branch of native industry charge large sums for making the operation which is a painful one, occupying generally some days. Various devices according to the skill of the operator are thus imprinted indelibly on the limbs of the subjects.

Hospitality, as already stated, is universal amongst them ; although they have a keen eye to the " main chance," and although the introduction of civilisation (good and bad) is not altogether tending to support it, especially in Apia, the capital, where strangers are arriving every day, but notwithstanding these drawbacks the words " I was an hungered and ye gave me meat ; I was thirsty and ye gave me drink ; I was a stranger and ye took me in ; naked and ye clothed me ; I was sick and ye visited me ; I was in prison and ye came unto me," occur to the minds of those who know that in nearly everyone of the above particulars tens of thousands of the Samoans have to all appearance at least done that which seems to fit with the actions described.

Those are the virtues of the Samoans. Their faults may be written down in four words of Milton :

" Lust hard by hate."

The one is ruining them ; the other, tribal hatred, although now kept well down by the strong arm of a powerful Government still at times effervesces.

As regards their religion although much of it is on the surface, there is still a suggestion of the words of the Hebrew seer about " a nation being brought forth at once."

There is much difference of opinion on this subject amongst those who take an interest in it, but the fact remains—undeniable—that they have practically turned from heathenism to Christianity. Unquestionably they are not all good people ; neither on the other hand are they all depraved. " *Medio tutissimus ibis*," as old Sol told his son Phœbus. " Safety lies midway " when judging the case.

Their future will be much affected by the result of the training schools for young men (and women, for it would not do to leave the latter out of the question). They all marry, have children in almost every instance, and lead respectable lives.

The ranks of the native clergy are recruited from this source and as the families of the native pastors may be counted by hundreds this is an important factor as regards the survival of the Samoan race.

The native clergy are on the whole I think sincere, Protestant and Catholic, and according to what they know try to act fairly, but of course, as with us, there are exceptions. It is supposed by mere lookers on that the former teachers were of a better stamp than the present. Very likely, I think.

A good deal rests with the Government on these heads. If those in power run counter to the religious beliefs of the natives, and attempt to draw them into materialism by discouraging or lessening the outward forms of their religion, this will have a very injurious effect, and certainly demoralise the race much more so than persecution would do. But it is quite certain that the Government wishes them well.

Some may be surprised at their having turned from heathenism to Christianity in such a short interval of time, not much over seventy years; such must remember that native superstitions and in some cases native well-grounded belief that supernatural occurrences actually at times take place prepared the way for this; and that people who believe that their dead relatives sometimes appear to them after their decease, *vide* previous chapters, are not likely to be staggered (as some of our *divines* now are) at what they read about similar miraculous events in the pages of their well-translated Samoan Bibles.

My remarks here and in other places about the Samoan character are based on the experience of many years' residence among them.

"THE GREATEST IS BEHIND."

The "reminiscences" close in 1900: the annexation year. But although this is the case, it is proper to bring in them before the public, the leading personage in the events, which, beginning at the end of 1899, have so largely affected since, the inhabitants of Samoa. Moreover, my doing so will give the cue, so to speak, to any future "recollections" of this group following the year 1900, which may be subsequently set down by others or by myself regarding it.

I have cautiously and discreetly toned down the colours of the picture I am about to present, for it is the furthest possible from my wish that I should lay myself open to the charge of having painted them with too glowing tints.

And as regards the personage they represent, it is quite certain that

> "When I tell him, he hates flatterers
> He says he does: being then most flattered."
> —Shakespeare.

And "flattery and fawning," my criticising friends, are one thing, while a plain statement of facts such as is now about to be recited is quite another thing; a recital, I believe, which will meet with the approval of the large majority of our fellow colonists.

And if some should say, as no doubt some will say, why all this " rodomontade " about one man, they forget that public men, who (like Seddon and Parkes for instance) devote their energies to the benefit of those amongst whom they live and over whom they have control expect, and it is only fair for them to expect, that the public will acknowledge this, not with flattery, but with a just appreciation of what they have done, or even merely tried to do, for them.

Further it is necessary in the interests of communities that this should be brought into relief *pour encourages les autres* (to stimulate others).

" Vixere fortes ante Agamemnona
Multi : sed omnes illacrymabiles
Urgentur, ignotique longa
Nocte : carent quia vate sacro."
—Hor. Carm iv. 9.

" Many brave men lived before Agamemnon ; but all, uncared for, are lost in the night of oblivion ; because they had no historian."

Dr. Solf then, as once before said, arrived here in 1899 : was then, in June of that year, confirmed as President of the existing Municipality, by the three High Commissioners of the Great Powers, and subsequently on the 17th February, 1900, was directed by the Emperor to raise the flag in Samoa, on the 1st March, 1900, and be its future Governor ; which honourable office he has occupied ever since.

Now, I suppose that no one will dispute on the point that the Samoans are a very difficult race to *successfully* govern.

But it is the easiest thing in the world to govern *unsuccessfully*.

As for instance, not long since—in Africa when the lieutenant shot dead one of the Herero chiefs and thereby brought on a bloody war, by which no one benefited, or, when a few years ago, some of the chiefs broke open the gaol doors at Apia, to release people whom they thought ought not to have been imprisoned, some of the citizens at once exclaimed " Shoot them down ! " " Shoot them down ! " which, had it been done by the Government, would have brought on another native war ; when it would have been a matter of no difficulty to bring thousands of troops here and wipe out the Samoans from existence, and likewise benefit no one.

Dr. Solf has never worked on such lines. At the commencement of his duties as Governor he had great difficulties to contend with as regards the dominant native party to do away with the dangerous title " King." They struggled to maintain it (the writer was present at the interview), but the Governor by conciliatory but absolutely firm steps carried his point and crushed under his feet that danger.

The next difficulty was the distribution by Mataafa of fine mats. Now everybody acquainted with Samoan history knows what a dangerous thing that is ; and that in the past it has more than once caused native wars.

Here again, refusing to do what he certainly might have done; adopt the still more dangerous alternative of not allowing this distribution to take place, he permitted it, but in such a manner that everything went off smoothly, and, wonderful to relate, all the actors in the scene gave satisfaction to others and to themselves.

Further, in the matter of native taxation, he has so conducted it that the natives again, another wonder, do not grumble; and it is highly probable that in the course of time it will be possible to raise it to a point which will greatly help the Government Treasury with the natives' full concurrence.

As regards his attitude towards those citizens who are not Germans I am entirely confident that they will fully support my statement that he has ever treated them in the most liberal manner.

And as regards his own nationality he has done precisely the same.

Neither has he allowed the flag to be flouted. He deported to New Britain one of the actors in the incident above mentioned a very powerful chief, and then after the lapse of three or four years tempered mercy with justice and brought him and two or three other offenders back again to their relatives and their native land. All very easy things to do, the critics say. Yes! but unfortunately, although *apparently* easy, those in power do not always do them: and then trouble to you and me, my readers, confronts us.

Further, when it was discovered, some months after the High Commissioners had left, that a large quantity of arms still remained in the possession of the natives, he then took steps to call them in which had the full effect without the least friction between the Government and the natives.

As regards the previous payment made to them for the arms they delivered up in obedience to the High Commissioners, that again calls for notice because of the manner in which he presided when this was carried out.

As regards reticence, firmness, tact and affability Dr. Solf has never been lacking, nor failed in anything to be desired, and the admirable way in which he has gained the affections of the thirty-two thousand natives under his control, sparing no pains or trouble to accomplish this end, should not pass unmentioned. In his impartial and generous treatment of all nationalities and creeds, in the easy access at all times permitted to his presence, and in other points which I will not now dilate on, he has ever won the confidence of all unprejudiced persons. It is not generally known, and perhaps hardly necessary to mention in closing that I am informed by a leading citizen, that His Excellency largely supplements out of his own private means in order to benefit the community the allowance made him by the Imperial Government.

It is to be sincerely hoped that the Emperor will long require him to continue as Governor of this the youngest but fairest colony of the German Empire

CONCLUSION.

The Samoans are undoubtedly one of the finest races in the Pacific.

Not their least praise lies in the fact that they, as well as the Rarotongans, have constantly gladly offered themselves and gone forth to the work of civilising their less fortunate fellow islanders in the Western Pacific.

And however people may differ on the point whether there is any necessity for their doing this, all must acknowledge that they have fairly earned such praise.

On the question of their increase or extinction authorities differ ; but here again the majority must confess that unless their place could be supplied by another coloured race, Samoa would be of little use to any Power occupying it, for all experience hitherto has shown that although the climate is fairly salubrious under certain conditions it does not suit members of the Labour party.

White men who can do their work in this country *indoors* will, if careful, enjoy good health, but even on the mountain summits, and much less at the sea level, it is impossible for them to labour in the open air at farm or plantation work and escape elephantiasis, rheumatism, rheumatic fever, and other complaints of that ilk ; in other words they cannot gain their living as farm 'abourers and escape disease.

The annexation of the islands in 1900 brought about some changes as regards the white settlers.

Several British residents then left Upolu, amongst whom were R. L. Skeen, E. W. Gurr, both previously mentioned, and some others.

Dr. Solf, President of the Apia Municipality, having been appointed Governor of Samoa by the Emperor of Germany H.I.M. William the Second, hoisted the German Flag at Mulinuu on the 1st March, 1900, in the presence of a great concourse of people.

On the 17th April, 1900, Captain B. F. Tilley, U.S.N., lately deceased, the first administrator of the Naval Station, hoisted the United States Flag at Pago Pago, Tutuila.

The "reminiscences" close, for the present at least, with the annexation of Samoa.

As regards the value of the group to any Power occupying it I make now a few remarks.

Without doubt Samoa has, from a point of sentiment principally, attracted far more attention than its actual worth merits.

Strategically the islands of Upolu and Savaii are useless; as they possess no harbour with the exception of Asau which could be fortified under any reasonable expenditure. Asau has a very large reef-locked harbour, the entrance to which could be easily made deep enough for the largest vessel; at present there are only eight feet of water in the channel.

But as the land for miles surrounding it is only a mass of volcanic rocks—joining on to the volcanoes in action there, no settlement of any commercial importance could possibly be formed there.

The Tutuila Group again, with the important exception of the land-locked large harbour of Pago Pago, is not of very great value as it possesses such a small area.

As regards plantations Upolu certainly as well as Savaii offer many advantages to settlers, but after all the area of suitable land is comparatively small.

But with respect to climate much may be said in its favour, for although at the sea level the heat is sometimes oppressive (in the daytime but never at night), yet on the mountains, now being gradually occupied by settlers, the climate is magnificent, the thermometer often in the winter months falling as low as 54 deg. Fahrenheit and sometimes 50 deg.

Certainly the favourable geographical position of the islands, lying as they do in the direct line between Australia and California has to be considered, but here again, as said above, their limited extent tells against them.

With respect to their value to Germany it would almost seem that surrounded as the group is by English-speaking colonies it would be impossible to carry out Pan-Germanic views on the linguistic point; the English language at present at least being quite as necessary to the Samoan settler and the rising generation as the German language; for, the moment the settler leaves Samoa for any of the surrounding countries, excepting perhaps the Bismarck Archipelago or New Guinea, he finds that without a knowledge of English or French it is necessary for him to employ an interpreter.

But Australasians must again remember what they appear now to have forgotten ; that countries sometimes change hands ; and that when they do, their languages also change.

Regarding the important colonies of New Zealand and Australia in such close proximity to the South Sea Islands and therefore mutually affecting them, it is interesting to enquire whether they will take their place like the United States of America, &c., amongst the great nations of the earth or retrograding, supine, despising the warnings which history gives them regarding the fate of other countries, become vassals of unfriendly powers ; change their language and sink into the condition of bondsmen and slaves.

All depends, humanly speaking, on themselves ; but if they, as many young Australians now do, suppose because a few children are now being taught drill : and a handful of skilled riflemen amongst them are the best shots in the world ; that therefore there is no occasion for them to do what all other civilised nations are now doing, that is arm themselves, all of them, to the teeth ; not merely a few lads at school ; then this Utopian dream of theirs will find, perhaps sooner than they think, a sad and dreadful awakening—to action—certainly ; but then too late.

Their women should be a great factor in this matter, for not only do they possess great influence (they are able not merely to persuade, but to *compel* the men to arm) ; but further, a very serious question indeed, it is they who will suffer most should such evil come upon the countries in which they are dwelling. I do not think any of the women are foolish enough to be ignorant of how such evil would affect *them*, and so shall not go into particulars.

It would be well for Englishmen at home and Australians abroad to imitate Germany in this particular, and do *on land* what she is doing at sea ; that is find the best preventive of war to be the being well prepared against it. Also they might, especially in England itself, sit on the school-form and take another lesson from Germany as regards the poor and, as she has done institute working men's insurance companies and various other societies of a similar nature, having a half-business half-philanthropic character, by which the working poor in Germany are compelled or at least induced by the Government to provide a *modicum* for them in their time of need. The old age pensions lately introduced into England ; but long ago in New Zealand and Australia ; are a real benefit to the nation and the poor ; but the latter as in Germany ought to be made to also put *their own* shoulders to the wheel in this matter, by contributions from their wages, month by month and year by year to such funds, especially as a time may come when war might exhaust the national treasury. Dreadnoughts are expensive, but are necessary to Great Britain. Her ramparts are on the deep sea,

and if they should be broken down, her empire would "go to pot," for she does not possess, nor *at present* require those fortresses on land which are the saving clause in the case of the European powers ; and so as said above, even national charity may be roughly thrust aside by national dangers requiring immense expenditure. For as Demosthenes in one of his orations (*re* The Fleet) told the Athenians "Who desires to perish with all he possesses rather than give up half to save himself and the rest of it ?"

"Coming events cast their shadows before them."

As the Emperor William truly forecasted, the great struggle between Painim and Christian is sure to come ; not probably in his time nor in his son's time, but come it will : although it is satisfactory to believe that none now living will see it.

Possibly the arming of Christendom begun (or caused to begin) by Napoleon the Great, the most able administrator of a nation that the world has ever seen, has something to do with "this great event" and is preparing the way for it.

[THE END.]