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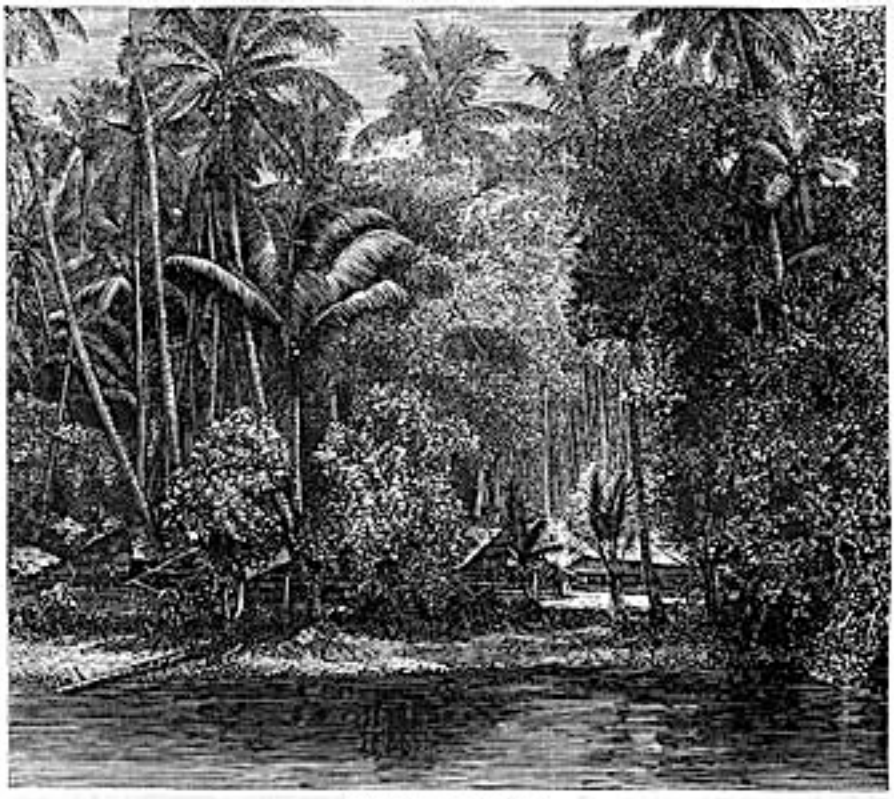
THE SOUTH SEA ISLANDS.



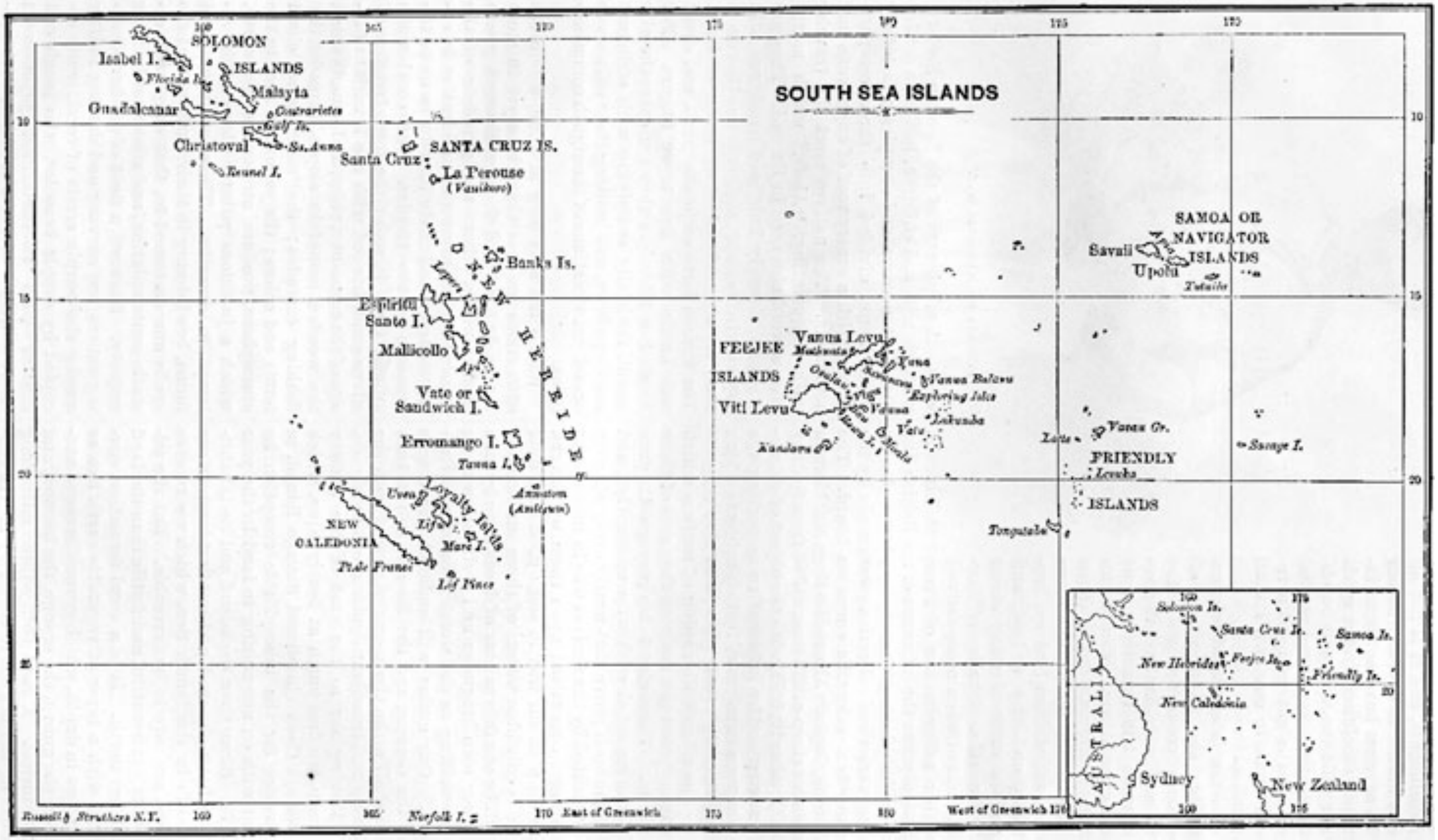
SCENE IN BANKS ISLANDS.

FEW more absorbing pages will be found in the annals of travel and discovery than those which relate to the distant archipelagoes of the South Pacific. Brilliant in coloring and replete with dramatic incident, they offer exciting visions of wild adventure to the ardent boy and fascinating studies to the grown man. From the first chapter to the last they are packed with stories of the exploits of brave explorers, the conquests of heroes of youthful idolatry, the patient labors of scientists, and the vicissitudes of an advancing civilization. The outrages of the infamous "labor" trade recently brought to light give them a still greater interest from a humanitarian point of view, and it would not be easy to write about theni without being entertaining. Comprised in several distinct groups scattered across the wide southern ocean, the islands are populated by diverse races, and in formation and vegetation are also varied. In some the women are perfect nymphs, with soft brown complexions, wavy black tresses, and as delicate forms as sculptor ever imitated in marble. They have musical voices, amiable manners, and sharp minds; while the men are muscular fellows, of friendly and courageous dispositions. In others the men and women alike are black, dwarfed, ignorant, and ferocious, with beastly customs and manners. The land of one is a fruitful paradise, and of the other a lava bed. But whether intelligent or savage, nearly all the islanders have been blessed with a soil that yields without tillage, and encourages generosity, indolence, and sweetness of temper. Most have submitted to the emollient influence of the missionary, and of those who have not it is only fair to say that they are less inherently cruel than resentful of the wrongs they have suffered for a century at the hands of white traders. Both sides are guilty of atrocities; but robbed, kidnaped, and enslaved, the savage has too often wreaked his vengeance upon the first European he has encountered, without discriminating between enemy and friend. We read of a village inhabited only by widows and orphans, the men having been carried away by slavers, and on the next page of a massacre of whites. From this division of crime obstades are met with in inflicting punishments, and it is not an easy matter to decide whether the savages have not been incited to their acts in the spirit of retaliation. It will be observed that the consequential problem is not without a resemblance to our own Indian question.

In the interests of science, and in the adjudication of offenses connected with the "labor" trade, the British government has repeatedly sent out expeditions. The steamfrigate Curaçoa, Admiral (then Commodore) Sir William Wiseman, sailed from Sydney, Australia, on June 4, 1865, and made a cruise lasting about five months. She lay off Norfolk Island when news arrived of the assassination of President Lincoln. Not only was the influence of the British flag extended during the voyage, but valuable discoveries and collections were made by the competent scientific corps on board. The Rosario, Captain Albert Hastings Markham, a wooden sloop of 673 tons, sailed from Sydney on October 19,1871, with the object of obtaining trustworthy information respecting the numerous murders of British subjects which had recently taken place, and also respecting the alleged kidnaping of natives which was supposed to have been the cause of these crimes. Throughout his voyage Captain Markham acted with wise moderation, and his journals prove that nearly every atrocity committed by the natives was in revenge for outrages committed upon them by slavers. As we pick our way in some good ship over the cobalt blue waters of these sun-lands it will be our fate to hear of deeds done by men of our own language and civilization quite as revolting as the worst rites of cannibalism. Our cruise will embrace the tracks of the Curaçoa and the Rosario, and in turn we shall make the acquaintance of both the lovely and truculent denizens of the islands.

Passing far to the east of the Society group, we first touch at lonely Niue, which Captain Cook christened Savage Island, in revenge for the inhospitable reception he met with on attempting to laud in the year 1774. Since then the island and its inhabitants have changed, and our first impressions of life in the South Sea, which we receive here, are sure to be favorable. But the island is less beautiful and fertile than the land farther north. It is a coral formation, covered with a layer of vegetable earth five or six feet in depth, which grows the cocoa-nuttree, the guava, the orange, the banana, and the melon. A road thirty-three miles long girts it, and is kept in repair by native convicts. A missionary of the London Society, with his wife and children, has been settled here for ten years, and occupies a tastefully built house, divided into three compartments, with a pretty roof of sugar-cane and a veranda. The natives meet the traveler with the greeting, "Alofa," which means love, a word also used in Hawaii. They are stalwart, strongly knit, and handsome, still superior to trowsers, and wear no other dress than an abbreviated skirt made of bark. The women have exquisite teeth, and small soft hands with fine taper fingers. For South Sea Islanders they are exceptionally moral, faithfully complying with stringent marriage laws, and limiting their offenses to occasional violations of the eighth commandment.

We do not stay long at Niue, where the attractions are less than those yet in store for us, but set sail for the Samoan group farther north, where the grandeur of the scenery excites rapturous admiration in every traveler, and fairly introduces us to the wonders of the tropics. The coral walls around these islands; the low stretches of silver sand, fringed with the luxuriant foliage of the cocoa-nut, palm, and banana trees; the wooded mountain slopes, threaded by flashing cascades; the magnificent cloud forms and colors; the yellowish haze in the atmosphere, produce an enchanting effect, which a judicious painter alone might attempt to describe. There are tints and forms, bewildering in their variety, that the eye is unaccustomed to, that wrap usin ecstatic contemplation, and silence us by their majesty. Seaward, a fleet of feathery-looking canoes are curving and darting swiftly among the purple crests of coral, many occupied by supple beauties, who laugh and chatter with unconstrained joyousness; landward, lines of white cottages, with mission - houses, English and American consulates, and churches prominent among them, give promise of a civilized reception. But we do not need the assurance, as all testimony has proved the Samoans the gayest and kindliest of their race. We shall drink kava with them, which intoxicates and sends us in a twenty-four hours' sleep, but does not brutalize and leave us with a headache. We can not avoid flirting, though we consider it very wicked, for the effervescing


SOUTH SEA ISLANDS
SOLOMON
ISLANDS
Isabel I.
Malayta
Guadalcanar
Christoval
SANTA CRUZ IS.
Santa Cruz
La Perouse
(Vanikoro)
Banks Is.
NEW HEBRIDES
Espiritu Santo I.
Mallicollo
Vate or Sandwich I.
Erromango I.
Tanna I.
Aneiteum
(Anitgum)
NEW CALEDONIA
Loyalty Isl'ds
Uvea
Lifu
Mare I.
FEEJEE
ISLANDS
Vanua Levu
Viti Levu
Kandavu
Exploring Isles
Lakemba
SAMOA OR
NAVIGATOR
ISLANDS
Savaii
Upolu
Tutuila
FRIENDLY
ISLANDS
Vavau Gr.
Tongatabu
Savage I.
Norfolk I.
East of Greenwich
West of Greenwich
Russell & Struthers N.Y.
AUSTRALIA
Sydney
New Zealand
Solomon Is.
Santa Cruz Is.
Samoa Is.
New Hebrides
Feejee Is.
Friendly Is.
New Caledonia

belles of the island will madly charm us into it; we shall be led into the round of harmless dissipation which is ever turning in Samoa, and when we leave that far-off archipelago it will be with regrets, benedictions, and a cabin full of keepsakes from a dozen of our brown enchantresses. Twice a year there is.a sport called polulu fishing, which engages all the inhabitants, and has been cleverly described by a recent traveler. The polulus resemble worms, and vary in length from two inches to two feet. Baked in banana leaves, seasoned with oil, vinegar, and Cayenne, and eaten on toast, they are said to be very good; but it is the fun of the fishing, and not the value of the spoil, that will attract us. We skim out into the harbor at daylight- polulufishing only lasts two days, and we are obliged to be early-and are soon among an excited, babbling, laughing, and singing crowd of natives, who are splashing and dabbling about the coral reefs for the strange fish that are pullulating in the shallow water. At each dip the net is filled with an ugly black mass, which is put into a calabash. This goes on until sunrise, with flirtations, jokings, squeezings, and duckings. You knock against a young lady's canoe, and in retaliation she splashes you with water, and you splash her in return, without danger of spoiling her clothes. Then follows a race homeward, and polulu is served to you in the manner referred to.

NATIVE TEACHER, UPOLU.

Tutuila, with its volcanic peaks, is the first island in the Samoan group seen from the prow as we bear up from Niue. Several officers and men of the expedition commanded by the gallant La Perouse fell here, at Massacre Bay; but the natives are changed and peaceful now. The men tattoo themselves after a fashion which gives them the appearance of being clothed, but neither they nor the women have any covering except a small skirt fastened around the loins. Their houses are very pretty, with large, domeshaped roofs. Nearly all the children attend school, and in 1864 the natives contributed $5000 to the support of foreign missions. Several books have been printed in their language, including a work on geography, a dictionary, and a Bible. Among the residents is an American blacksmith, who has grown rich in making harpoons and fish-hooks,

and an American carpenter, who deftly fashions the precious woods of the island into furniture. One tree has been named iron-wood by this worthy on account of its hardness, and is used for tomahawks, spears, and clubs. The public buildings at Pango-Pango, the principal harbor, include a church, a school-house, and a large hall. The total population of the island is 3948 souls, comprising 1293 men, 1191 women, 765 boys, and 699 girls. About eighty are Mormons, thirty Roman Catholics, and the remainder Protestants. Tutuila is from two to five miles in width and seventeen miles in length, and includes forty-three villages, each governed by an independent chief. One hundred and thirty tuns of cocoa-nut oil, and a large variety of fruits and vegetables, are produced annually.

The splendid port of Apia, in the island of Upolu, is only distant a day's sail from Tntuila. Many Americans are settled here, and on the visit of the Curaçoa they were celebrating Independence - day with foot-races and other sports, which gave the natives the utmost delight. At Apia fashionable balls and dinners are common occurrences. The traveler and sailor, weary of the oppressive routine of sea life, find in it a glorious change of scene. Society exists on a sound basis. There are plenty of whites to visit, and the native girls are the most animated and handsome in the group. When a chief receives a visitor he at once loads him with presents. A large house, called a fela-tele, is maintained for the reception of travelers, and here, too, the public council meets. The decorum of this assemblage is very parliamentary, the Samoan chief being in bearing and manners a perfect gentleman. It is considered an offense to walk across the circle formed by the chiefs while they are deliberating, and when a white man has insolently done so the only remark made has been, "Never mind the poor white pig; he knows no better." The dress of the chiefs is a graceful robe of native cloth, leaving the neck and shoulders bare; but Malietoa, the head chief; whose authority is recognized by all the islands of the group, Tutuila excepted, disports himself in swallowtails and trowsers of European cut. The Samoans are indolent and pleasure-loving, working no more than is necessary for the supply of their immediate needs, but the men relieve the old people and women of all drudgery. They even do the cooking, the women only preparing the food. A Roman Catholic bishop is stationed at Apia, and has built an imposing church of stone there. The strong hold the religious instructors have obtained upon the natives is shown by the scrupulous respect for Sunday. Devoutness is said to seem incarnate in the native teachers. The population of the whole Samoan group is estimated at 40,000 souls, and of Upolu at 15,000 souls. In 1869,13,472 tons of shipping were entered and cleared at Samoan ports, 5402 tons being British, 3690 American, 3230 German, and 1150 Tahitian. Two years later this grand total had increased nearly fifty per cent. Among the trees and plants indigenous to the island are the banana, the mountain plantain, the bread-fruit, the Brazilian plum, the cocoa-nut, and the yam and taro. The prodnets include bêche de mer, cocoa-nut oil and fibre, arrowroot, and cotton. The exports of the latter are valued at $200,000 annually. The average temperature of the islands is 82° Fahrenheit. Sudden rain-storms of great severity are frequent, but you do not suffer if you have forgotten an umbrella, as one of the broad banana leaves, to be picked up any where, will amply protect you.

On the coast of Vavau, an island of the Tonga group, are some curious caves, which deserve a visit. One has a spacious opening above water; but that in which we might be expected to be most interested has a tantalizing submarine entrance only to be passed by expert divers. Two sticks mark the entrance; above which is an overhanging cliff, and you must be courageous and longwinded if you decide to explore. After jumping overboard from the canoe, two natives take you by the hand, and direct you to the entrance, thu roof of which is bristling with sharp projections. Several times you bob up against them, receiving slight wounds, but at last you rise

to the surface of the water in the cavern. Had the natives been alone, they would have dived to the entrance, and then, turning on their backs, used their hands to keep away from the roof. The phosphorescent light caused by the movement of the water is very brilliant, and the roof and walls are indescribably grand in form and color; but a person of ordinary respiratory powers returns from the expedition in an exhausted and almost dangerous condition. The cave is said to be accurately described in Byron's poem entitled The Island, and a pretty native legend attaches to it. The Tonga, Hapai, and Vavau groups are included under the general name of the Friendly Islands, and are governed constitutionally by King George of Tongatabu. This monarch is a civilized gentleman, about sixty-five years of age, and in his youth was a distinguished warrior.

KING GEORGE OF TONGA.

KING GEORGE'S HOUSE, TONGATABU.

His palace is a primitive but very neat structure, divided into three compartments by cocoanut leaves, and furnished with sofas, tables, and chairs of German manufacture. His private secretary is an Englishman, who writes shorthand, and his wife is a portly lady, as well bred as her husband. At a banquet given on board the Curaçoa King George appeared in a handsome military dress; his deportment was grave, and though be enjoyed the wines, he drank only moderately. Another banquet was given by him at his palace to the officers of the ship, and several courses were in European style, accompanied by Champagne and English bottled beer. The regal island is thirty-six miles in length and eight miles in width, an excellent road passing through it, and branching to several villages. There still exists a peculiar stone monument consisting of two perpendicular rectangular blocks of stone, across which is a large slab holding an immense bowl, supposed to have been used in ancient kava ceremonies.

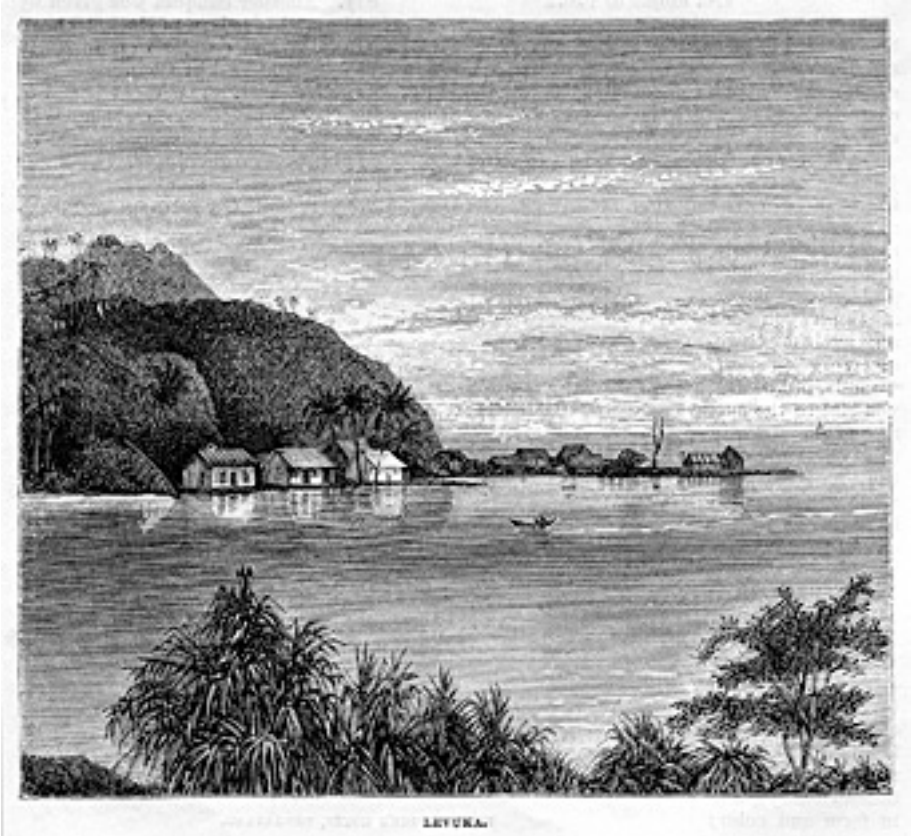
The total population of Tongatabu is nearly 9000 souls, and the commercial products include 100 tons of cocoa-nut oil, arrowroot, tapioca, cotton, and coffee. The natives are Malayans, robust, and of light complexion. With such an exemplary chief as King George, they are naturally well-behaved, and were the first of the South Sea Islanders to recognize the Christian church,

STONE MONUMENT, TONGATABU.

QUEEN OF TONGA.

although cannibalism was formerly practiced by them. All know how to read, but not one has learned the handicrafts of the American and English artisans settled in the country.

All the water in the ocean would not wash out the blood that has saturated the Feejee Islands. This inviting statement is often made by the natives themselves; but cannibalism and its rites are passing away. As we enter Levuka, the port of Ovalau, the prospect is calmly beautiful, and very



LEVUKA.

different from what might be expected in a land so dark in its traditions. About the entrance to the harbor are many small islands of strange forms, some barren and some fertile, some flat and some attaining an elevation of 2000 feet. The coast of Levuka itself is very romantic; the high lands are rich in outline and deeply wooded, and at their base strips of white villages shine out in the noonday flood. A coral reef incloses the harbor, and within its bounds the water is of a bright blue color, and as smooth as a sheet of polished glass. Not far from the settlement there is a succession of waterfalls among the hills, each terminating in a deep pool. It is a favorite pastime of the natives to plunge from one pool to another, until a descent of several hundred feet is thus made by water.

POOLS AT THE WATER-FALL OF WAITOGA.

The men and women at pretty Levuka are exceedingly ugly and avaricious, and demand exorbitant prices for every thing they have to sell. This trait is common throughout the groups, the islanders being so lazy that they overvalue every little exertion. The reader is now to be introduced to a famous old cannibal, who has certainly renounced the flesh, and also, the missionaries would have us believe, the world and the devil. King Thakumbau of Mbau committed murders without number once upon a time, and was celebrated for his ferocity; but we now find him a dignified old gentleman, with whom it is safe to abide any length of time. His appearance has always been prepossessing, his wickedness notwithstanding, and you search his face in vain for indications of a savage temperament. He is benign and cheerful, in stature imposing and nobly proportioned. His majesty's subjects are. stunted and ill-favored, however. At the foot of a pleasant knoll, near the mission-house in the port Mbau, is the old dancing-ground, where, with frightful orgies, thousands of victims have been sacrificed. Akautabu, or the tree of forbidden fruit, overshadows the site, and from its branches certain parts of the bodies of men and women in times past depended. Near by there is a row of upright slabs, resembling grave-stones, used for braining. The victim was seized by two powerful natives, who grasped an arm and a leg at each side, and ran with him across the dancing-ground, dashing his head against the stone with such violence as to split it open. The edge of one stone has been worn smooth from this usage, and all verdure has been obliterated from the ground by the numberless feet that have madly danced upon it. In a double row of raised seats on the hillock the chiefs sat and applauded the ceremonies. Old King Thakumbau on one occasion cut out the tongue of a captive who begged for a speedy death, and ate it before his face. Another favorite crime of his was the braining of children. The origin of cannibalism is uncertain, and several travelers ascribe a religious significance to it. It is an act of supreme revenge, and one man, wishing to express the

KING THAKUMBAU AND SON.

utmost wrath, says to another, " I will eat you." The chiefs are obliged to avenge an insult offered to their nation by eating the perpetrators. The reason given for attaching the ceremonies to religion is, that all the implements are used for this one purpose only, and that the natives are reluctant to allow strangers to handle them. Cannibalism, it is believed, will soon be extinct in all parts of Feejee, and the missionaries and consuls find its suppression all the more easy from the fact that many of the natives disapprove of it. The common people have never been permitted to participate in it, and the chiefs have had an unenviable monopoly of the revolting practice. Contradictory statements are made about the moral characteristics of the Feejeeans, and it would appear that they are not deficient in courage, although it is hardly credible that they are naturally hospitable and humane, in view of the deeds done by Thakumbau in his savage state. Many of their proverbs decry cowardice. One runs,

"Oh, what a valiant man you are,
Who beat your wife, but dare not go to war!"

And in another the questions, "Where is the coward?" and "Where is the brave man?" are answered, "The coward is talking of his deeds in the town," and" The brave man is being dragged to the oven."

Moalo, Mataku, and Vanua-Levu, three islands in the Feejee group, belong to the Tongans, and are populated by a mixed race, superior in intelligence and customs to the pure Feejeeans. The entire group, situated nearly half-way between Australia and Tahiti, is exceedingly fertile, and man may live there with as little labor as any where in the world. The largest island of the group is Viti-Levu, the area of which is about 3750 square miles, and the next largest VanuaLevu, with an area of 3000 square miles. The population is about 150,000 souls, including many white settlers, who are engaged in the production of cotton, tobacco, and coffee, among other things.

Vegetation is wonderfully rapid. Turnips, radishes, and mustard appear above-ground twenty-four hours after being sown; and melons, cucumbers, and pumpkins in three days. In 1864 the value of exports was $100,000, and was then increasing at the rate of at least thirty per cent. The cultivation of cotton is one of the principal concerns of both natives and settlers. The variety known as" sea-island" flourishes luxuriantly, and the grower is enabled to compete successfully in European markets. Sheep-farming and sugar raising have also been tried profitably. The supply of cocoa-nut oil and fibre is abundant, and the coffee-tree, introduced from Tonga, yields well. Land is purchasable at low figures; the climate allows a European to work outof-doors the year round, the hottest months being January and February, when the thermometer occasionally registers 100° Fahrenheit, and life and property are secure. The incurably idle natives find all their wants supplied by the bread-fruit-tree, the wild yams, beans, arrowroot, and the fruit of the mangrove; but labor is said to be plentiful. The importation of the people of other islands to the Feejee group for labor on the cotton plantations, under legal contracts or as slaves, forms a chapter to which reference will be made anon.

NATIVE HOUSE, VATE.

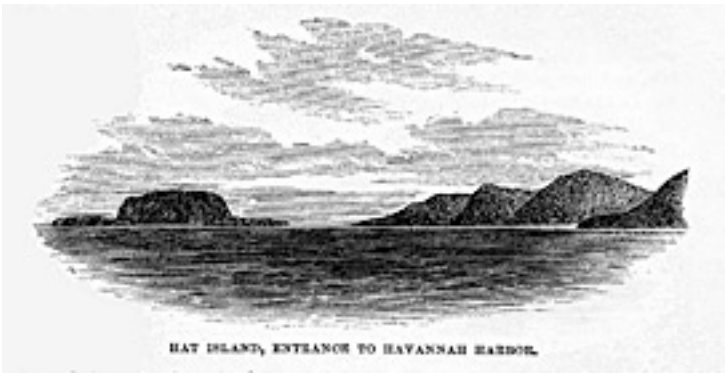
The New Hebrides and Solomon groups were discovered by Spanish and Portuguese navigators over three hundred years ago, and bright as is their history in parts with the scintillations of brave actions, it is not without the stains of many an outrage almost too black for belief. The natives are woolly-haired, short, and ugly; they belong to the Melanesian or Papuan race-vastly inferior in moral and physical attributes to the Polynesian, and accused of perfidy, dishonesty, and cowardice. Missionaries, sailors, and travelers without number have died with the poisoned arrows of the natives in their hearts. Sickening stories of cruelty are told, but the blacks have not been the only offenders. For generation after generation they have been audaciously cheated and maltreated in a variety of ways, with tireless and diabolical ingenuity; and however easy the task of conciliation might have been in the first place, an exacting animosity has grown with years, and has sought and found white victims. The earliest attempt to "conciliate" them was that of the playful old Spaniard, who, under the impression that if he honored the chiefs by making them look like himself he would succeed, forcibly seized one of their number, put him in irons, shaved his head, and dressed him in a wig, hat, and lace doublet. This was one of the gentlest measures of conciliation ever adopted; others recall the atrocities of the African slave - trade. The cotton fields in Feejee and in Queensland have created a demand for black labor, which has been supplied from the New Hebrides and the Solomon Islands, and an act "to regulate and control the introduction and treatment of Polynesian laborers" was passed in March, 1868, by the colonial Parliament. Its provisions would appear well-considered and thorough. It is stipulated that every native taken must understand and consent to the contract, and be clothed, victualed, and paid. But before its passage the natives were kidnaped, and its effect alone has not abated the abuses.

The class of men who enter into the "labor" trade are neither reputable nor responsible, as a rule; the bonds they give to the colonial secretary for aood behavior are usually worthless, and in practice the law itself is inadequate. Several times the captains and owners of slave - ships have been brought before the courts at Sydney, and abundant testimony has been produced to show their infamous dealings, but they have been acquitted, and their captors condemned in heavy damages. One reason for this is that the act has no effect whatever when the natives are landed at places outside of Queensland; and a better and more comprehensive law was passed by the home government in June, 1872, providing for the punishment of all British subjects who engaged in the traffic illegally. Several war vessels of the Royal Navy are now in commission for the prevention of outrages, but it has been well said that "until the islanders are raised in the scale of intelligence, and either better understand our language or we theirs, it is in the highest degree doubtful whether the labor trade, however regulated and watched, can ever be carried on without an admixture of deceit, fraud, and oppression sufficient to condemn the system absolutely."

That the natives are rarely consenting parties to the contract, and do not view the traffic favorably, is clearly proved by their shyness of all vessels entering their harbors until it is discovered whether or not they have come for labor. Since the traffic began they have been induced to emigrate by false statements in some cases, and in others they have been violently carried away. On November 17, 1871, H.M.S. Rosario, while cruising off the island of Api, in the New Hebrides group, sighted a brig under closereefed top-sails on her weather quarter. In answer to the signal, "heave to," the stranger hoisted the British ensign, and continued on her way. The Rosario then fired a gun, which had the desired effect. The fugitive proved to be the Carl, of Melbourne, bound for Feejee with seventy natives. A careful investigation was made of the ship and her papers, but they appeared formal and correct, and she was allowed to proceed.

One of her owners, Dr. James Patrick Murray, who was on hoard at the time, gave Queen's evidence, when the vessel was subsequently seized, describing deeds almost without a parallel for wickedness. After leaving Melbourne the ship went to Palmer Island, in the New Hebrides, and failed to get labor legitimately, as was desired. One of the crew was then disguised as a missionary-a ruse often practiced by slavers-and sent ashore to allure natives to the vessel; but he also failed, and the Carl moved to other islands. Here, as the natives swarmed about the vessel, pig-iron was dropped from the deck into their canoes, and the poor fellows were fished out of the water, made insensible from a blow on the head, hauled on board, and cast into the hold. Eighty men were collected in this manner, and as the ship went to sea they attacked the main hatchway. The crew then began to fire on them, and did so incessantly for eight consecutive hours, Murray singing, as he loaded and reloaded his musket, Marching through Georgia. When the natives were quiet, they were invited to appear on deck. Fifty were dead, and all the others were wounded. Sixteen of them, whose wounds were considered bad, were immediately thrown overboard; the ship was carefully whitewashed, her papers were revised, and when the Rosario met her she appeared in legal order. Murray escaped punishment, and the sentence of death pronounced on two others of the crew was commuted. The natives place a high value on the heads of their enemies as trophies, and some chiefs were persuaded to contract to supply slavers with laborers in return for an equal number of heads. Canoes were decoyed out and upset, and as each unfortunate native was fished up, his head was cut off over the gunwale of the boat. The islanders punish the tribe of the offending individual, and such noble men as Bishop Pateson and John Williams, happening to visit an island after the committal of an outrage, have been inconsiderately slain in revenge.

In scenery and productiveness the New Hebrides group is fully equal to the islands we have already visited. Annatom is the southernmost, and Espiritu Santo the farthest north. Many of the islets are very singular in conformation. At the entrance to Havannah Harbor, in the Sandwich Island, or Vate, a rocky patch resembles a low-crowned hat, and the helmsman must be careful in



HAT ISLAND, ENTRANCE TO HAVANNAH HARBOR.

sailing around its brim. The people are exceedingly fond of human flesh, and often violate the graves of the dead. They adore two divinities as the creators of all things, and attribute diseases and death to sorcerers. Some native missionaries from Samoa have converted many to Christianity, but the majority are immoral barbarians. They are fast dying out, and indeed scarcely one of the islands in the South Sea is increasing in population. If a cause is sought, it is found in the diseases and bad habits introduced by white men. Instances have been known where traders have intentionally brought epidemics for the purpose of killing the natives. In a few years the population of Annatom was reduced from 12,000 to 3500; and at some islands the natives greet every ship that arrives with wild oaths taught to them by English sailors. At Tanna and Erromango the islanders have been the readiest to avenge their injuries, and their shores are red with the traces of massacres. Punishment, when due, has been leniently meted out by the British government, with the main object of teaching the natives that they must not take the law into their own hands. The Rosario visited Nukapa, the island in the Swallow group where Bishop Patteson was murdered in November, 1871. An effort was made to establish friendly relations with the natives, and they waved green branches as a sign of good-will. But as soon as one of the ship's boats was near the shore a shower of arrows was treacherously fired at the crew. Commander Markham decided that if he left the island without landing, the natives would think that they had frightened away a man-of-war, and that their hostility would be thus encouraged. He therefore fired six rounds of shot and shell into the village, and once more attempted to communicate with the natives, again without success. He then landed and set fire to the houses and surrounding brush. It was twilight when the Rosario again stood out to sea, and the flames arising from the inhospitable island were visible long after dark. Treachery is unquestionably a characteristic of the Papuan race. At Aurora, a mountainous island in the New Hebrides, the crew of the Rosario were invited to land by the natives, and when they did so were mercilessly attacked from behind. The savages escaped in the brush, but their houses and canoes were destroyed, Commander Markham confessing in his account of the voyage that he did not inflict more serious punishment because the attack might have been made in requital for the previous kidnaping of some of the tribe.

Each island in our cruise seems more enchanting than that which came before it; and if you were asked to name the one most beautiful, you would be as bewildered as a child in a toy-shop when he has to select a single article from the hundreds that all seem. especially desirable to him. You approach one through a net-work of tiny islets and reefs, clothed with wild grass, crimson and

orange flowers, and ferns; and an active volcano, spouting an incandescent stream into the sea, guards the gateway of another. In all there is a wanton profusion of fruit and leaves and colors, which arrest our admiration at the portals, and hold it until a superior force carries it off. Aurora, with its fine outlines and deeply wooded highlands, surpasses all our memory until we reach the Banks Islands, when we incontinently award the palm to them. The interior landscapes of this group have a trim, cultivated appearance, and the coast is varied by cliff, hill, and marsh. The islands are seven in number, Vanua-Lava being the largest, and all are mountainous. A high cone that rises from the table-land of one has afforded it the name of Sugar-Loaf. The natives go about unarmed, and, unless their nudity shocks us, they are inoffensive. A commodious club-house is maintained at public expense for the reception of strangers. There is no government, and the head of each family is the autocrat of his own household. The population of Vanua-Lava does not exceed 800 souls, while on Sugar-Loaf Island, which is much smaller, there are about 10,000. The soil is marvelously fertile, but, owing to the marshes which line part of the coast, the climate is damp and unhealthy. The natives are troubled with chills, and shiver miserably in wet weather, without ever thinking of covering themselves with a garment. As we pass into the higher latitudes of the Solomon group we see the volcano of Tinakoro isolated in the sea, and emitting clouds of black smoke. Passing ships, when some distance from the volcano, often experience vibrations, caused by its action on the bed of the ocean.

TINAKORO.

NOTA, OR SUGAR-LOAF ISLAND.

The Solomon and Santa Cruz groups are almost the only islands in the South Sea where the natives decorate themselves. In Samoa the women make very pretty necklaces and head-dresses from flowers; but neither they nor their husbands devote any time to the design and manufacture of less simple articles of personal adornment. At Ulaka, one of the Solomon Islands, the natives ornament their arms, legs, fingers, necks, and noses, often with the best of taste, and keep a large stock of trinkets on hand for sale. The ingenuity and variety of the materials and designs are astonishing. Rings of tortoise-shell are inserted in the cartilage of their nostrils; bands of white shells are worn across the forehead to protect the eyes, and similar bands, sometimes made out of human or sharks' teeth, around the neck. Shells of every color, plaited cocoa-nut fibre, seeds, dyed grass and leaves, the feathers of birds, and coral are wrought into novel and occasionally artistic patterns. Some necklaces are made out of pieces of boars' tusks, set with the tortoise-shell figures of birds, and others of black rings made from seeds, and varied with white and red shell-work. Ornaments are also made for the waist and the knee. The workmanship is of the most skillful and patient kind, and a high price is put upon it. We have no information of the agricultural development of the island, which is of coral formation; but the natives appear to give all their time to the manufacture of these ornaments. They are puny in stature, and excitable in disposition. Their teeth are black from chewing the betel-nut. When they are assured that

strangers have not come for labor, they are inclined to be friendly, although they are reputed to be faithless and malicious. The largest island of this group is San Christoval, which is hilly and well wooded. The inhabitants are keen huntsmen and capital traveling companions. Their sight is remarkably good, and they discover birds hidden in the trees which other persons might look for in vain. They are cannibals, and preserve the bones of their victims in a public place. Twenty or thirty human skulls may be seen dangling at one time from time roof of a canoe-house, and near by are several human jaws, from which the teeth have been torn for use in trinkets. Some queer customers reside at San Christoval. The king shows to all white visitors a certificate, written in English, that he is" an old bore" and "an old knave," and that "the less you have to do with him the better." A very black negro resident states to visitors that there is "only one other white man living on shore besides himself." The other white man is a Yankee, who belonged to a whale ship, wrecked on Indispensable Reef.

The approaches to Florida Island, in the same group, are marked by two curious products of nature's fantastic moods-one a rock shaped like the hull of a ship, with two trees growing in the position of masts, and the other two oblique peaks, which rise from the waters in the form of an ass's ears.

TWO TREE ISLAND.

ASS'S EARS, FLORIDA ISLAND.

Life is three-quarters civilized at Port de France, in New Caledonia, and has a wicked flavor of the poorer boulevards. There are cafés and gayety, wine shops and casinos, gens-d'armes and dancing girls, abject misery and thrills of military glory. The harbor is a rendezvous for shipping, and at all, times several vessels are in port to supply the inhabitants with new faces and gossip from the old hemisphere. There is a Government-house, a battery, a telegraph, an Imperial Hotel, and a governor's wife - a witty, sparkling little body, who gives soirées, balls, and receptions. The situation is picturesque, the streets are straggling, and the houses poorly built. Great changes have no doubt been witnessed since the large accession of Communists, and the partly extinguished flickerings of those vandal firebrands must have given a lurid aspect to the little penal town. How many conspirators must be waiting there for news from France, confident of a reversion of fate and ultimate liberation! Each turn of the fortune-wheel of home politics must he

PORT DE FRANCE, FROM SIGNAL HILL.

watched with intense eagerness, and how easy it is to imagine sinister groups filling dark corners of remote wine shops to discuss in fearful under-tones their chances of the future! We can not hope that they will ever work their problem out with the spade and plow, as did the Pitcairn Islanders. And alas for their liberté, fraternité, and égalité!

New Caledonia is one of the largest islands in the South Sea, being about 150 miles long. The land is sterile, but the natives take pains in its cultivation, and irrigate it with a fair degree of science. It is believed that a more advanced civilization once existed here, as remains of ancient aqueducts, paved roads, and fortifications have been found. The natives are cannibals, and subjugate their women to a lower level than their own. It is said to be impossible to satisfy their appetite for human flesh, which is a staple article of their food. They have no intoxicating drinks, but consume great quantities of salt-water. The women and priests are obliged to go to battle, the former keeping in the rear, and rushing forward when an enemy falls, to obtain the body for the oven, while the latter sit at a safe distance calling on the gods for victory.

The statements which have been made against missionaries in the South Sea Islands are not wholly baseless. But the sweeping condemnation that robust voyagers have expressed in the consciousness of their own superiority is undeserved and uncalled for. The achievements of the missionaries outnumber the failures a hundredfold; and wherever the natives have been improved, it certainly has not been by travelers, sailors, nor traders. Credit for the partial extinction of cannibalism, and the inculcation of habits of morality, sobriety, and industry, belongs entirely to the missions and missionaries.

SEA-GOING WAR CANOE.