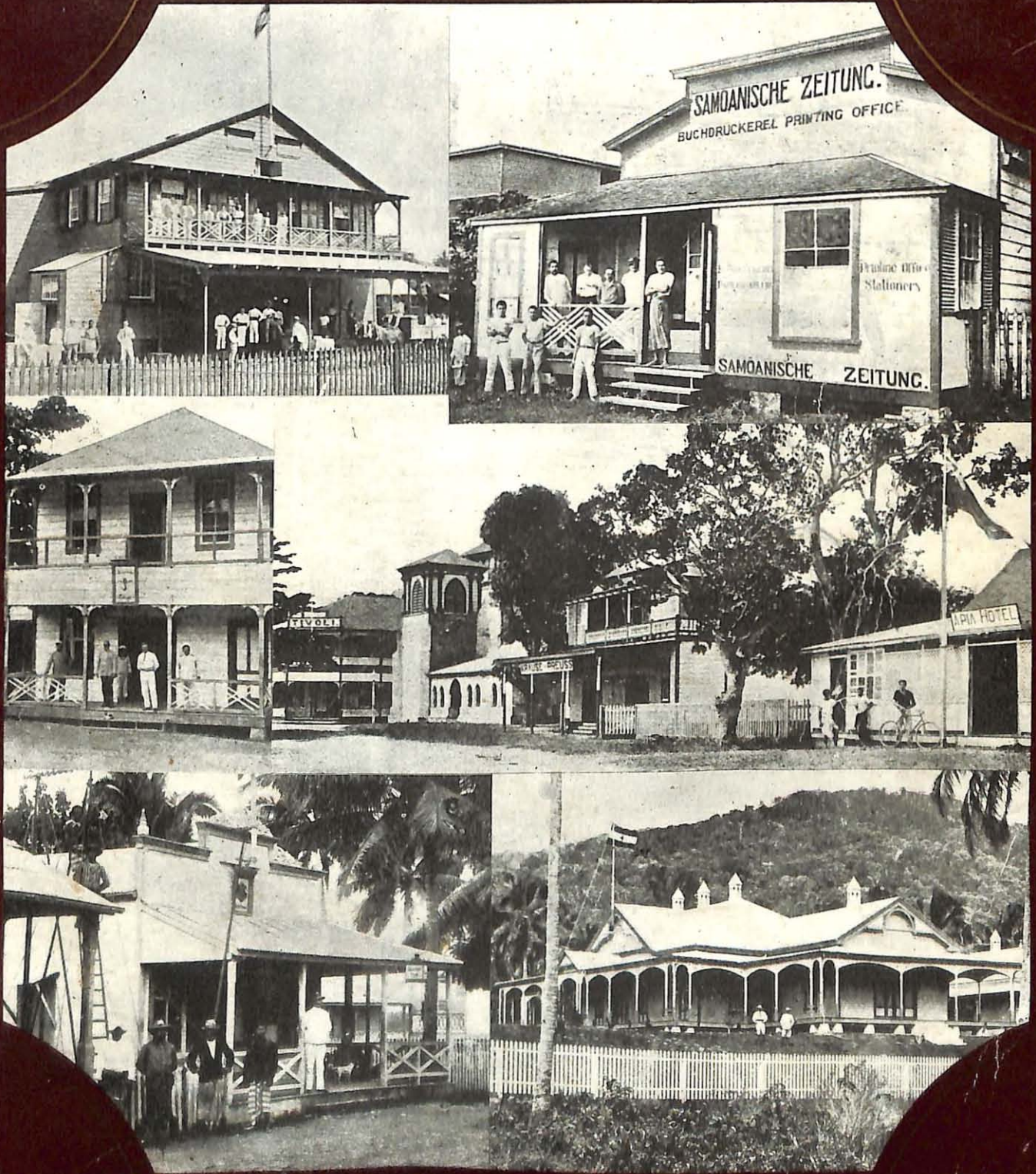


THE  
CYCLOPEDIA

OF

Samoa,

(ILLUSTRATED).



Rosa Barton. 1984.

... THE ...  
CYCLOPEDIA

OF

Samoa

(ILLUSTRATED).

...Published under the Patronage of...

His Excellency Dr. Solf (the Governor of German Samoa), His Majesty King George III  
of Tonga, His Britannic Majesty's Consul at Tonga (Hamilton Hunter, Esq., C.M.G.),  
&c., &c.

---

A COMPLETE REVIEW of the HISTORY and TRADITIONS  
and the COMMERCIAL DEVELOPMENT of the Islands,  
with Statistics and Data never before compiled in a  
single publication.

---

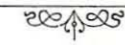
DESCRIPTIVE AND BIOGRAPHICAL FACTS, FIGURES AND ILLUSTRATIONS

1907 :

FIRST PRINTED AND PUBLISHED BY

McCARRON, STEWART & CO.,  
44 PITT STREET, SYDNEY, N.S.W.,  
AUSTRALIA.

# The Cyclopedia of Samoa.



## DESCRIPTION OF THE ISLANDS.

All who know the South Sea islands love Samoa. For the group which constitutes the Samoan, or Navigators' Islands is one of the most beautiful in the Pacific. In the opinion of many, indeed, these islands stand alone for beauty and romance. Some call them the paradise of the Pacific. Several books have been written about them; many stories have had their setting there; and though the old order of things is fading, and with the advance of civilisation the Samoans are gradually assimilating European ideas,

1758, and La Perouse in 1787. The former visited Tutuila and sighted Upolu, the two most beautiful islands of the group; but it remained for La Perouse to determine the position of the entire group. It was Bougainville who gave them the name of the "Isles of the Navigators," so called because so many natives were to be seen plying their canoes on the waters. But, to speak truly, the Samoans are not navigators, and do not deserve the appellation. Other islanders, and notably the Tongans, have better claims to such a title. In 1773 Captain Cook heard of the Samoan Islands from the Tongans, and noted some of their



View of Apia showing surf rolling in

the charm of romance is still with them; Samoa is still a place "where life is different." When Robert Louis Stevenson saw these islands he was conquered, and just as he fell in love with their strange exotic beauty, so, too, he loved the Samoan people, and made them his people "to live and die with." One who knows Samoa understands.

So far as we have any record of, a Dutch navigator, Jacob Roggewein, was the first to sight these islands. In charge of a "three-ship expedition," he discovered the three most easterly islands of the group and gave them the name of Baaumann Islands, in honour of the captain of the ship "Tienhoven," by whom they were first seen. Two French navigators were the next to pass by them, de Bougainville, in

names; and 18 years later, in 1791, Captain Edwards visited them in H.B.M. "Pandora."

The Samoans at the time when the first European vessel hove in sight, looked with wonderment and awe. Their views were narrow and circumscribed. They knew of no other world than Samoa. They believed that the sky junctioned with the sea and that the world ended there. The word *papalagi*, which to-day is used to designate a foreigner, of whatever nationality, was applied to the first white men who visited their shores. This word signifies "sky-bursters," and it was believed that the visitors had either burst through the sky with their ships or had bodily lifted up the sky and passed underneath. By some, however, it is held that the noise of the white men's guns

The publisher gratefully acknowledges the assistance provided by the Australian Government in the reproduction of this book

Published by  
Commercial Printers Limited  
1984

Printed in Western Samoa by  
Commercial Printers Limited

was responsible for this name. Some authorities state that the first European visitors did not land, but sailed about at some distance from the shore, while the natives gazed upon the mysterious ships with ever-increasing wonder. Many climbed the tall cocoanut trees that lined the shore in order to obtain a better view. And then offerings of food were brought and placed upon the beach to propitiate the gods, for it was fully believed that the marvellous ships had come from spirit-land. When the food offerings had been brought, petitions were offered that the gods would be satisfied, and that if perchance the strangers had come to take away men for food or sacrifice, they would go elsewhere where the population was greater and men could be spared better. When at length some who were more courageous than others ventured off in their canoes to the nearest ship, their astonishment became greater than ever. They found a new race of men, white in colour, dwelling in "caves" beneath the ship, their skin covered with "bags," and "no toes on their feet." And from the fact that pieces of pork, supposed to be human flesh, were seen hanging up on the vessel, the new-comers were described as man-eaters.

A tragic incident marked the landing of La Perouse at Tutuila, 19 years after the discovery of the island by Bougainville, for a fierce encounter with natives took place there, and M. de Langle, second in command, and twelve of his companions were killed. The spot where this catastrophe occurred is known to-day as Massacre Cove. The accounts given of the affair in the "Voyages of La Perouse" had the effect of branding the Samoans for close on half a century as a race of bloodthirsty and treacherous savages; but had the native version been known a different complexion would have been given to the story. The quarrel did not originate with the party who went ashore in the boats; instead, it was due to the punishment of a native who had visited the ship and had committed some petty theft. According to Rev. Dr. Turner, author of "Nineteen Years in Polynesia" (now out of print), "the poor fellow was shot at and mortally wounded, and when taken on shore, bleeding and dying, his enraged companions roused all who were on the spot to seek instant revenge." A slightly different account is given by Rev. J. B. Stair in his interesting book "Old Samoa." He states that a member of a large party of natives from Falelatai, who were on a visit from the neighbouring island of Upolu had stolen something, and was "hoisted to the top of the mainmast of the long-boat by his thumb or hand." According to Mr. Stair, this led to the attack. Comparing the accounts of these two authorities, we find a slight discrepancy in another respect. Dr. Turner states that the attack ended in the death of M. de Langle, his brother officer, and ten of the crew; Mr. Stair says de Langle and twelve others were killed. However this may be, both are agreed that the natives buried the bodies of their victims decently, winding them in native cloth and treating them with the same respect they would have shown towards their own dead. As has been stated, the accounts of this massacre were such that for many long years afterwards these shores were dreaded and the Samoans were

regarded as a most treacherous race. And this they are not. But the heathen savage has a keen sense of justice and always avenges a wrong. The Upolu natives, who figured most prominently in the attack, left Tutuila the same night, taking the captured French boat with them. The boat was left at Falealili, and there it was allowed to rot.

The group consists of ten islands—Savaii, Upolu, Tutuila, Maiono, Apolima, Anuu'u, Nu'utele, Ta'u, Ofu and Olosenga. The three last-named are generally embraced in the name Manu'a, and it was these three, the most easterly of the group, that Roggewein visited. Occupying a position 1,500 miles distant from Tahiti and 800 from the Hervey or Cook Islands, they lie between the parallels of 13 deg. and 15 deg. south latitude, and 168 deg. and 173 deg. west longitude. They are distant about 2,570 miles in a direct line from Sydney. From Sydney to Apia, the capital of the group, situated on the lovely island of Upolu, the voyage occupies twelve or fourteen days, via Fiji; from Auckland it may be done in seven or eight days, via Tonga. The three principal islands are Upolu, Savaii and Tutuila. Savaii is the largest of the group, and is 150 miles in circumference. It has mountains rising to a height of 4,000 feet, and these may be seen from a distance of fifty miles. On Upolu and Tutuila the mountains are between 2,000 and 3,000 feet high. These two islands have a circumference of 130 miles and 80 miles respectively. The islands run east and west. Upolu, the most fertile of all and the most picturesque, lies between Savaii (12 or 15 miles to the west) and Tutuila (some 40 miles to the east). Barrier reefs abound—those wonderful walls of coral that have been built up through the ages—and Upolu is almost entirely surrounded by them. The distance between reef and shore varies, in some places being no more than 30 or 40 feet, while in other places it is as much as three or four miles. These coral reefs, in some places beautiful beyond imagination, are a source of danger to the mariner who is not familiar with the islands, and in bad weather many a stalwart ship has gone to her doom upon them. Built up to the level of the sea, the dull booming of the waves upon them is incessant; in stormy weather the sound is as the roar of great artillery. But inside the reef the waters are nearly always still. In this lagoon the natives sport with their outriggers or catamarans, and the way they manage them is truly remarkable. Nowadays, too, they possess many fine boats of European pattern, some of them 70 and 80 feet in length, and in these the villagers make *malagas* or journeys from island to island, rarely meeting with mishap. In places the lagoons are very shallow, and the rise of the tide is necessary before a canoe is able to make progress; but in many parts they are to be found as deep as 20 fathoms, affording good anchorage to ships.

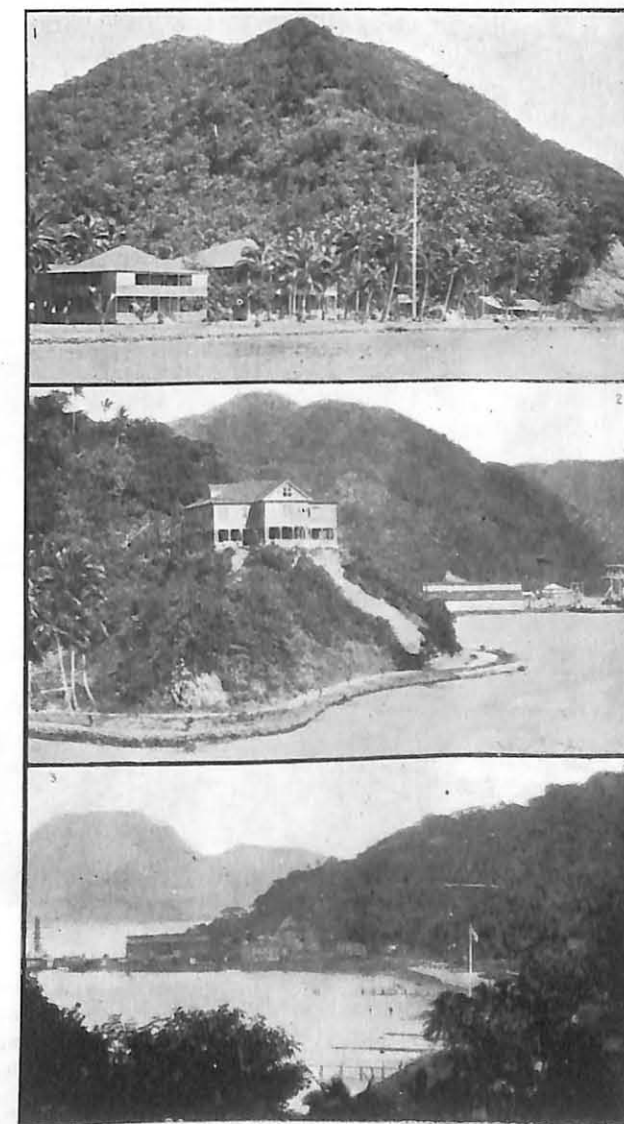
Samoa has not many good harbours. The best is that of Pago Pago, at Tutuila, the possession of the United States. An American naval station has been established there, and it is admittedly an invaluable naval depot. Almost entirely land-locked, Pago Pago affords the best of anchorage, and, in addition, it is one of the prettiest spots in the South Seas. It was handed over to the United States Government,

by treaty, many years ago, long before the events occurred which finally led to the parcelling out of the islands between Britain, Germany and America—the three Great Powers among whom Samoa was for so long a bone of contention. When the division was made, America retained Pago Pago, and thus secured the finest harbour Samoa affords. But if she obtained no harbour to compare with this, Germany was in other respects the most fortunate of the three Powers, and the chief island of the group, Upolu, fell to her share. The United States obtained Tutuila. Neither Savaii nor Tutuila can be compared to Upolu for richness and fertility. Britain, for some reason or other was not anxious to be burdened with possessions in Samoa, and she gave up her share of the spoils to Germany in consideration of certain concessions in the Solomons. That Germany had special claims on Samoa is admitted. The big German firm—which the Deutschen Handels und Plantagen Gesellschaft—to-day has its trading stations all through the islands, was planted there a great many years ago in the palmy days of Caesar Godeffroy; and Theodor Weber, who managed it then, took a prominent part in shaping Samoan history. He was a man of great business energy and resource, and for a time was Acting German Consul. He it was who made Germany's footing in Samoa so firm that when the time for settling the vexed question of control arrived it was recognised that Germany had claims to special consideration.

To-day, then, we have German Samoa and American Samoa; and so far as colonisation has gone it is all in favour of Germany. America is content with the possession of a fine harbour at Pago Pago; she has done little in the way of colonisation. Germany has done, and is doing, much more, and the oft-repeated statement that the Germans cannot colonise does not find illustration in Samoa. Here they have succeeded admirably, and perhaps it is because they have in a large measure adopted British methods. What would happen under a military regime one does not know; but so long as the Germans continue to govern Samoa as they are doing at present the islands will prosper and the natives will give no trouble. The Governor, Dr. Solf, is a wise man and an able administrator and he was not above taking a trip to Fiji soon after his appointment, in order to make a study of the British methods of colonisation in those islands. Methods that had succeeded in Fiji, he considered, would succeed in Samoa, and he did not hesitate to adopt them. And so it comes about that people of all nations work side by side in German Samoa amicably and harmoniously, and the best of good feeling prevails between them. And surely there never was a spot on the face of the globe which in proportion to its population had so many nationalities represented in it as Apia, the capital of Samoa. Germans, Britishers, Americans, Frenchmen, Danes, Norwegians, Swedes, Chinese are all represented. But the white population is as yet very small, and Apia itself, though a thriving and expanding little township, is only in its infancy.

According to the census taken on January 1, 1905, the total white population of German Samoa was 381, and of this number 340 were on the island of Upolu, the remainder being on Savaii. Of the total number,

192 were Germans, 89 Britishers and 39 Americans. The half-castes totalled between 600 and 700, while the native population was about 33,000. Apart from the few officials and the officers and crew of the U.S.S. "Adams," stationed at Pago Pago, there is but a handful of whites on Tutuila, but the native population is large. A registration of births and deaths recently organised by the German authorities shows that since the annexation, following on which tribal wars were stopped and the natives were forced to devote them-



1. U.S.A. Offices, Pago Pago, Tutuila. 2. Governor's Residence, Pago Pago. 3. Coaling Station, Pago Pago.

selves to the cultivation of their lands, the Samoans are increasing in numbers. The fact is gratifying, especially as one is often told that when the white man comes the natives die out. The Samoans, at all events, show no sign of dying out. They are not interfered with to any extent and in many respects are happier and more comfortable than they ever were before. They have an abundance of everything they require in the way of food and clothing.

## SAMOA'S CAPITAL.

Though not so picturesquely situated as Suva or Levuka, in Fiji, Apia is, nevertheless, an extremely pretty place. With its fringe of coconut palms along the beach, with here and there a row of tall talie trees throwing their grateful shade upon the white Beach Road, and the mountains in the back-ground the town presents a pleasing sight to the visitor approaching the harbour. Apia stretches right along the beach, from Matautu Point to Mulinuu, the old seat of Government, a distance of about a mile and a half. Practically all the business is done "on the beach" Government offices, hotels, stores, they are nearly all on the Beach Road. And one of the things that strikes the stranger is the number of times, as he passes along the beach, the same name meets his eye as he glances at the buildings. Instead of confining his attention to one big shop, the trader in Samoa builds two or three places within a distance of a mile or two. and



Government Hospital, Apia.

divides his stock among them. To understand the reason of this it is first necessary to understand the Samoans. The explanation lies in the fact that the Samoans, as a people, are "lazy." They will never, if they can help it, go one hundred yards to find something they can get within fifty yards of them. Apia embraces about eight or nine separate native villages, all within a few yards of each other, and if A has a shop at Sogo and B has none, A gets all the trade, while if B has a shop at Matautu and A has not, it is precious little business A will do with Matautu. Therefore, as competition is the soul of trade, A and B follow each other up; and as the mountain will not go to Mahomet, Mahomet goes to the mountain. This applies particularly to two firms—the D.H. & P.G., as the German firm is commonly spoken of, and H. J. Moors. The latter is an enterprising American, who knows his islands better than the average Sunday-school

boy knows his catechism, and he is practically known all over the South Seas. With his ordinary trading pursuits, he combines the growing of cacao, with which he has been very successful; and as a buyer of copra he has for years been the most active opponent the German firm has had to compete with. And if you travel round the Samoan group you will find the branch trading stations of these two firms almost side by side at all important points. Where one goes the other soon follows.

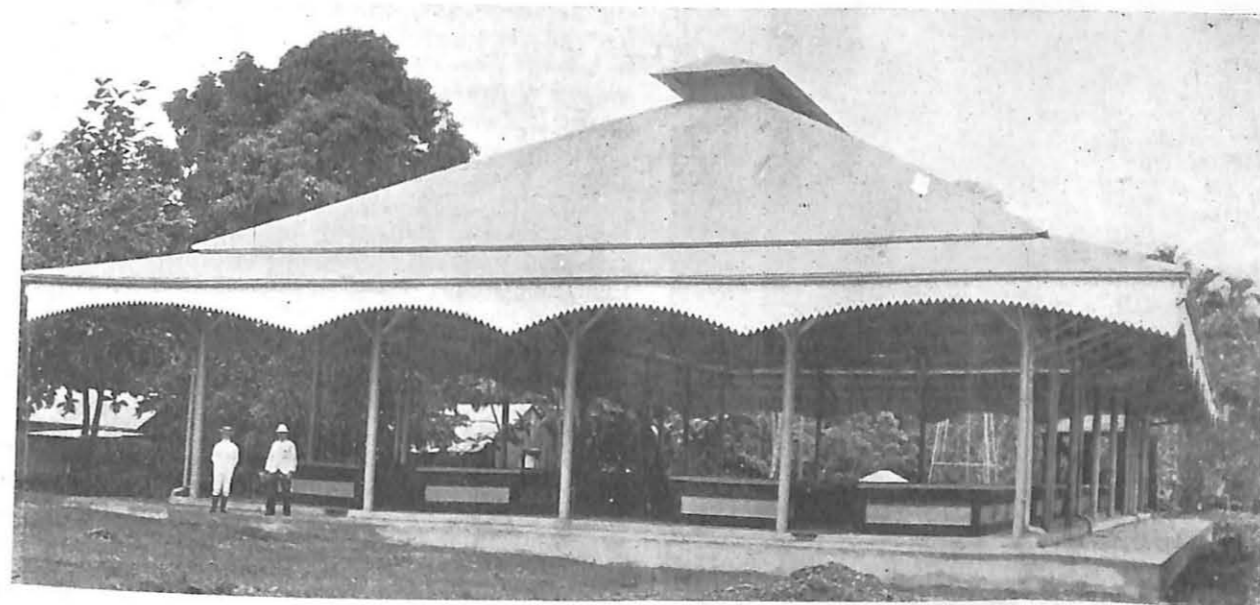
Upolu is the most thickly wooded of the islands, and as yet Apia can scarce be said to be "out of the wood." There is the Beach Road and its long string of shops and other business places, and there are half a dozen cross roads leading out into the bush; but the forest stretches down, one may say, right to the beach. Along the cross roads one will find a few private dwellings, principally along Tivoli Road (a delightful pathway which leads up to "Vailima," Stevenson's old home) and Motootua Road. Some of these dwellings

are exceedingly pretty in design, and for the most part, owing to the hot climate, are built in the bungalow style. At the back of the town also, about a mile from the beach, is situated Government House, a fine large residence, with ample grounds. Here, to add variety to the scene, some imported ornamental trees flourish alongside Samoa's own beautiful trees. A levee, a dinner party at Government House in German Samoa are things which stay in the memory. The *fitafitas*, or native soldiers, in their cool white uniforms—consisting of a coat, cap, and a piece of cloth hanging, skirt-like, to the knees—make an impressive guard. Tall, upstanding, and with the physique of a Sandow, the Samoan *fitafita* makes a model soldier. At table one is waited upon by pretty Chinese boys, with pearly teeth and smiling lips, as well as by Samoans, each having his allotted duty to perform, and the former clad in the most gorgeous Oriental

costume. Not far from Government House is the Hospital, comprising a number of immaculate white buildings standing in Motootua Road. These up-to-date buildings, costing something like £50,000, were presented to the people by the late Herr Kunst, a wealthy German gentleman, who purchased "Vailima" some time after Stevenson's death. Herr Kunst, too, had a fine Market-building erected in the town, which he presented to the people. This structure is one of the principal on the beach. Other striking buildings are the Court-house, the Tivoli Hotel, the Roman Catholic Cathedral, the Government offices, the Public School, and the offices and stores of the German firm. Then there are the American and British Consulates and the pilot station at Matautu Point, the London Missionary Society's buildings close to the Tivoli Hotel, and Messrs. Moors' and Dean's large stores. Here and there are rows of very pretty private residences. Out of town a mile or two are the Catholic Convent and the Girls' School at Papautu. The

be sure they will not return with their baskets empty. For the Samoans, men and women, whatever else they may be, are expert fishers. As has been stated, the Papautu school is for girls only. There are other schools for boys; and in addition to the public school—a first-class educational establishment in charge of Mr. Damm—there are several private schools.

In the words of Rev. J. B. Stair, the island of Upolu "will yield to none in beauty of appearance and loveliness." And though there have been some changes since he left Samoa in 1845, and considerable tracts of land have been put under cultivation, his description of the islands, as given in his book, "Old Samoa," may fitly be quoted as applying to the present day. "Scenery the most varied and charming," he says of Upolu, "is presented to the view of the delighted voyager as he sails along the shores of this beautiful island. A chain of mountains runs through its centre from east to west, whose slopes are interspersed with rich valleys, gradually trending towards



Market Hall, Apia

latter is a particularly fine building, in the midst of very large and picturesque grounds, and was established by the London Missionary Society. The Misses Schultz are in charge, and they have obtained admirable results. Some of the girls attending this school—and it is for native girls only—are as splendid specimens of budding womanhood as are to be found in any part of the world. A more beautiful combination of girls is certainly not to be seen in any of the South Sea islands. Every Saturday morning they put their books on one side and go fishing; and it is a treat to see them chatting and laughing as they march down the Tivoli Road and along the beach in their spotless pink uniforms, carrying their nets and baskets to the fishing grounds. And whether the tide be high, or whether it be low, and whether they wade into the lagoon, or whether they pull out in their catamarans, gliding swiftly and noiselessly along, you may always

the shore, which form belts of level land several miles in width and many in length. Nearly the whole of these mountains, valleys and flat lands are covered with forests of evergreen trees; the scenery being frequently enlivened by cascades leaping and bounding down the mountain sides, where they stand out plainly to view, amidst the verdure by which they are surrounded. Where the soil reaches the coast it is covered with vegetation to the water's edge; and even the mould formed in the crevices of the rocks does its share towards the general adornment. . . . On some parts of the island the scenery is of a grand and romantic character, whilst other districts combine almost every variety of prospect. All, however, is a scene of wild and rank luxuriance, but at the same time one of never fading interest. The highest mountain of Upolu is at the east end, in the district of Atua, and is named Fao. The views in the neighbourhood of Saluafata

especially are very beautiful and varied. In addition to the constant interchange of hill and dale, of rocks and valleys, the scene is at times varied by large patches of a small plant somewhat resembling heath, of a light green colour, which the voyager often mistakes for green sward, but which adds greatly to the prospect. . . . Its northern and southern sides are well watered, and it has five harbours, viz., Apia, Saluafata, Fagaloa, Falealili and Loto Faga. Saluafata is the best and safest and is expected eventually to become the principal resort for vessels." Mr Stair makes no mention of Papasea (sliding rock), nor Lanatao, two of the chief points of interest on the island, and both of them favourite picnicking spots. The former affords never-ending amusement to old and young alike, and it is one of the spots the tourist visits. It is a great wide rock that has been worn wonderfully smooth by the water which has been falling over



Papasea—Sliding Rock.

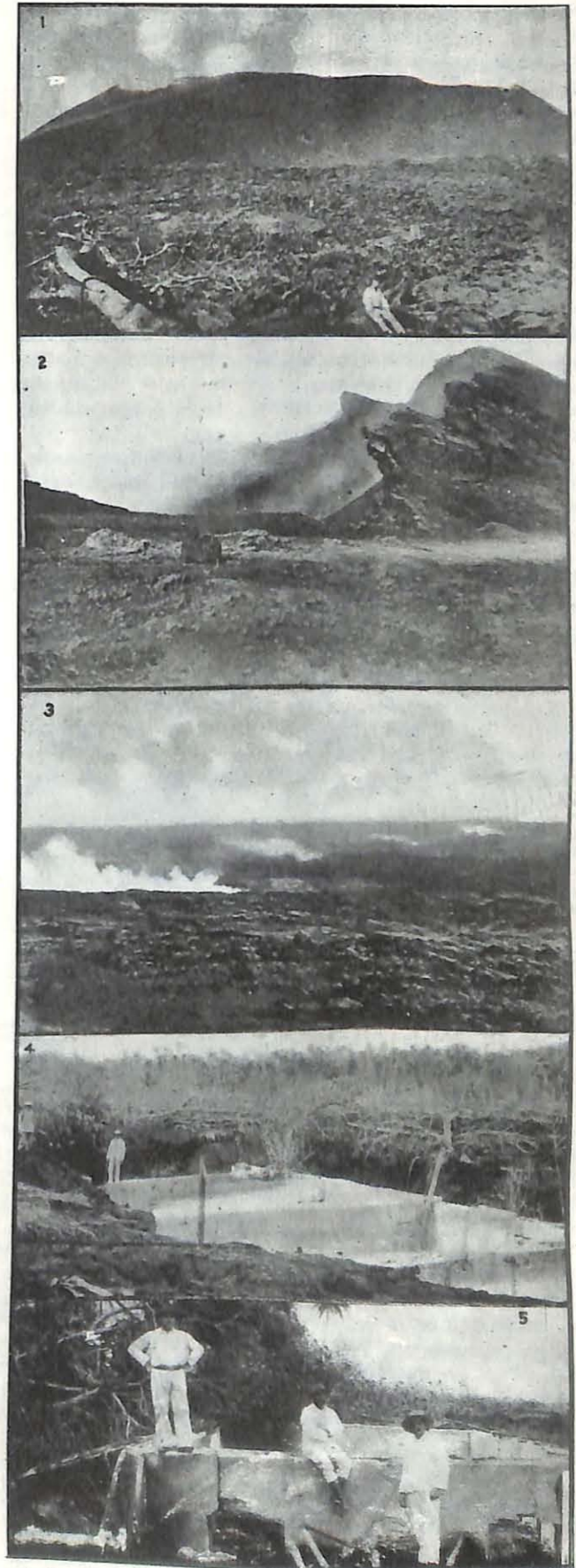
it through the ages, and exciting as is the experience of "shooting the chute," it is nothing to the thrill which shooting this rock occasions. If you are familiar with the native mode of wearing a *lavalava*, the staple article of wearing apparel in Samoa—a piece of print or cloth three or four yards long which you fold round the waist, so that it hangs down to your knees—it is well to adopt this style of dressing for the occasion; or you may bring your pyjamas with you and make them serve. To the uninitiated the *lavalava* is full of pitfalls, and the passing tourist would be well advised to steer clear of it in making this exciting, if not exactly hazardous, descent, as otherwise he may get inextricably tangled up in the print and be lifted out of the pool below in a half-drowned condition. For at the bottom of the waterfall is a crystal pool and it is into

this that you make your slide. And such a slide! The party is invariably accompanied by some Samoan belles, and one of these dusky beauties will place herself in position on top of the rock. The man or woman desirous of making the slide will then sit behind her; and the next moment both of them are shooting over the rock. It is a mad, whirling moment. Then there is a splash, and both are in the pool, the one cool and calm, the other in a magnificent daze. But it is all over. The dazed one is pulled out of the pool and is quickly himself, or herself, again, and smiles, and laughs—and wants to do it again! Such is Papasea. Lanatao is a different thing. It is simply a beauty-spot—a huge crater of an extinct volcano, a lake on top of a mountain. But if Papasea affords one an experience that for momentary excitement is hardly to be equalled, Lanatao affords a picture surpassingly grand and beautiful. The former is about five miles from Apia, the latter some eight miles further along the same road; and though it be a somewhat arduous undertaking to make the journey to it, for the road is rough and rugged, and some of it has to be done on foot, the prospect that awaits one well repays. There is a track running across the island in this part—a narrow pathway, some 15 or 16 miles in length,—and whilst Lanatao is a place of marvellous beauty, there are rich Nature-pictures on every hand all the way along. It is a forest pathway "where every prospect pleases," from Papasea where one begins to enter the thick forest, to the lovely Safata lagoon on the other side of the island. Near Papasea are to be seen the remains of what was once a great tower, built up for the most part of stones—and it was built to catch wild pigeons! The ruins are a relic of a bygone age. Nowadays the natives shoot their pigeons with white men's guns; but before the white men came other devices were resorted to. This was one of them. At certain times it was known that the pigeons were in the habit of passing this particular spot in large numbers, and so this tower, higher than the trees, was erected. At the top of it the natives would locate themselves and spread their nets for the unsuspecting birds as they passed by. To the lover of Nature the enchanting gorges, with their luxuriant tropical growth, ever green, ever beautiful, the series of murmuring streamlets and silver waterfalls, and the tall and rugged mountains, are things to linger over; while not far from Lanatao one comes across a huge banyan tree that it is a wonder to behold. It is about 30 feet in width and 90 feet in circumference, a giant that stands like a sentinel of the forest. It is a wonderful sample of Nature's architecture. You can enter the tree through twenty doors and roam about inside it, and there is something about it that reminds one irresistibly of a cathedral. Samoa is noted for its trees. There is the malila tree, for instance, with its huge buttresses, as if Nature, by some strange device, had built these supports to strengthen it. Each tree has four or five such buttresses joined to the trunk, widening out at the bottom and sloping to where they join the tree, some four or five feet above the ground. These supports, two or three inches thick, are just for all the world like ready-made tables, triangular in shape. The breadfruit tree, with its rich, dark-green leaves,

is perhaps the most beautiful of all Samoa's trees; and the delightful shade it affords is only equalled by the magnificent talie and a few other trees. So rich is the soil of Upolu that in parts the forest is impenetrable. Giant creepers, some of them thick as cables, twine and intertwine round the forest trees stretching from one to another and passing on to the next, holding each in a tight embrace, and so making an almost impassable wall. But if it means labour for the "man on the soil"—and cultivation is increasing rapidly—it is a pretty sight to see: the great trees with these flowering creepers climbing up and around them, and the orchids showing through. But the dominant note in Samoan scenery is provided by the cocoanut. Bananas and other palms and trees there are in plenty, but it is the cocoanuts which stand out in the picture. This is particularly the case along the coastline, for the cocoanut likes to be near the sea. It grows larger and reaches maturity more quickly there than it does inland; and so the man who starts a cocoanut plantation gets as near to the beach as he can.

VOLCANIC ACTIVITY.

And now let us briefly describe the other islands which go to make up the Samoan group. Savaii, the largest and most westerly, distant from Upolu 12 or 20 miles—according to the point at which one crosses the strait which separates them—is not nearly so rich as Upolu, and the land available for purposes of cultivation is much less. It has only two harbours of any importance—Matautu, on the north side, and Salelologa, on the south—but even these are very poor. As is the case at Apia, there are no wharves suitable for large vessels, for the water inside the reef is too shallow to allow of the ships getting close to the beach; and consequently passengers have to be conveyed ashore in small boats, manned by natives. Samoa has for centuries been the centre of much volcanic activity. There are several extinct volcanoes, and there is now an active volcano on Savaii. It has been pouring forth its lava now for about eighteen months, has swept away several native villages, and demolished some European buildings, including the old mission-house of Rev. Dr. George Brown, who was one of the most familiar figures, as well as one of the most devoted missionaries, in the South Seas. The volcano broke out in a valley: to-day the valley has disappeared and a high mountain stands in its place. And miles of country, stretching from the burning mountain to the sea, eastward of Matautu, have been laid waste. Millions of tons of lava—now hard rock—have been thrown up from the bowels of the earth, and, rolling seaward, have swept away cocoanut trees, breadfruit, bananas and vegetation of all descriptions, leaving a scene of ruin and desolation. When, not long since, Vesuvius was in eruption the Savaii volcano, which had then been active for eight or nine months, seemed to enter on a period of renewed activity, and about the same time another volcano broke out on the small island of Tofua, in the Tongan group, as if in sympathy with the general upheaval. On Upolu, and especially in the vicinity of the Malua and Leulumoe mission stations, there are abundant traces of volcanic outbursts; but they are more pronounced on Savaii. Large portions of the latter island are covered with lava. The present



1. Eruption on Savaii. 2. On the Outside of Crater. 3. Looking from the Crater to Lealatele. 4. Residence of Chas Bartley with Lava around it at Savaii. 5. Mr. Bartley's House destroyed by Lava from Volcano, Island of Savaii.

volcano is situated about twelve miles inland, though the lava, in the more or less circuitous route it has taken; has had to travel much farther to reach the sea. It has widened out on the sea-front to a width of some eight or nine miles, leaving a rugged and iron-bound coastline; and in one place a narrow promontory, a new finger of land, or rather rock, juts out towards the reef for a distance of nigh three-quarters of a mile. The steamer "Maori," which runs across from Apia to Pago Pago for the mails by the American boats, makes occasional trips to Savaii, affording excursionists an opportunity of viewing the volcano. The distance from the little capital of the group to Matautu is about 40 miles, and as the steamer usually starts at 11 o'clock at night, the passengers are close to the spot where the lava is flowing into the sea by 2 or 3 o'clock in the morning. It is a magnificent spectacle by night.

In view of the volcanic activity of these islands, it is but natural that earthquakes should be frequent. But they are not violent. The active volcano acts as a safety-valve, and so long as that continues there is little to be feared from earthquakes. There are records, however of alarming seismic disturbances in the past. "On one occasion," says Mr. Stair, referring to the year 1845, "two severe shocks were felt; one in the morning, the other later in the day, the last shock being accompanied and preceded for some hours by loud subterranean noises at the back of Falatea and Apia, on Upolu. The natives of the former place were greatly alarmed at these noises, and feared some dreadful catastrophe was about to happen. Similar noises had not been heard for more than fifteen years, prior to which time they are said to have been frequent. . . . Whilst residing on the north-west of Upolu I frequently heard a very similar submarine noise that in its stifled sound resembled distant thunder, but which always seemed to come up from under the reef. It was repeated at intervals of a few minutes and continued at times for hours together. There was something most uncanny and ominous in the sound, that seemed to warn one of impending danger and tell of restless working of hidden submarine forces, so that it was impossible to hear the noises without feeling a certain sense of insecurity and alarm. It always occurred on hot, sultry days, and ever seemed a most uncanny monitor. It was called by the natives *O le-ta-tu-a-lalo* ('the striking below') and always seemed to be regarded by them with a certain sense of awe and wonderment." Readers who have been to Rotorua, the wonderland of New Zealand, and have trodden over the unsubstantial ground of Whakarewarewa, whence spring so many uncanny sounds, and where are so many sights exciting wonder—bubbling hot springs, geysers, "porridge-pots" and all—will in this connection recall that strange, uncanny underground noise which is known as "The Torpedo."

We have read particulars recently of a steamer in a mid-ocean which passed through boiling water for a distance of some fifty miles, indicating that a submarine volcano had broken out in the vicinity, and still more recently we heard of many scalded fish being thrown up on the beach at Hawaii. And we are reminded that much submarine activity has existed in

the vicinity of Manu'a, the most easterly of the Samoan islands. This was first reported in the sixties by the late Mr. J. C. Williams, then British Consul at Apia. His report was to the effect that a volcano broke out in the ocean about two miles from Olosega, occasioning a great submarine disturbance.

Mr. Thomas Trood the acting British Vice-Consul at Apia, furnishes the following account of the eruption: "On September 12, 1866, dense masses of smoke, accompanied by mud, were thrown violently from the sea, at half-minute intervals, to a height of about 300 feet, at a spot perhaps a mile from the beach at Olosega, in the Manu'a part of the group, 14.14 south, 169.40 west. Repeated earthquake shocks attended the explosions, which continued for two months. The depth at present at this spot is much shallower than before the occurrence. It was previously very deep; now it is perhaps no more than 40 or 50 fathoms."

In June, 1906, a special visit of research was made to these islands by Mr. H. J. Jensen, of the Geology Department of the Sydney University, and Macleay Fellow of the Linnean Society, and in an interview on his return to Sydney, Mr. Jensen gave an interesting account of the volcano. "The Samoan Islands," he explained "lie on the great volcanic line which passes from Auckland through the Kermadec Group, through Faleon Island, Tofua, Latte, Pylstart, Keppel, and Niuafou to Samoa. Here we have represented a great line of earth folding and faulting. As to the cause of the great volcanic activity on this line, it is Tonga, and not Samoa, that furnishes the clue. I spent most of my time, of course, in investigating the active volcano, which is situated on Savaii, some 10 miles from the sea, though the lava takes a circuitous course, running probably between 12 and 15 miles. The volcano has a height of 2,000 feet and now stands where there was a valley before. That which broke out in 1902 is situated to the south of Aopo, and the crater is 4,500 feet high. Sulphurous vapours were still rising from the crevices at the time of my visit. The new lava flow covers nearly 35 square miles. What was originally a valley only a few hundred feet high is now a huge, bulging ridge about 1,500 feet high, gradually getting lower towards the sea. The present eruption is remarkable for its absence of true tuffs and ashes, though a little tuffy material exists in the active cone itself, which is built up of inter-bedded masses of cinders and scoriaceous lava. This cone is about a third of a mile in diameter at the base, and 330 feet high. The crater appears to be about 200 yards wide at the top, and the inner walls are nearly vertical. At a depth of about 200 feet in the crater is seen the seething lake of red-hot lava, which flows out in two vents. The one flow is probably 30 yards wide, and is like a river running over a cataract at the mouth of the tunnel. The other is sucked diagonally downward with a vortex motion. Loud rumbles are heard intermittently in the heart of the mountain, and immense quantities of vapour rise in puffs. The lava, which flows most rapidly along the reef, has built a long point or peninsula at Salacula, exceeding a mile in length. Large pieces of sulphur and common salt are said to have been ejected in the early stages.

"Speaking generally, the activity of the volcano has been gradually weakening since March last. Probably so much material has now been exuded that the pressure within is relieved, and the volcano is approaching extinction. If it merely plugs up for a time, and should break out again, the lava may follow a new course and destroy some beautiful villages. It will be remembered that the great sunspot minimum in 1902 led to widespread volcanic activity all over the earth, and several vents on the Tongan-Samoan line were active. The Savaiian vent was 4,500 feet above sea-level, and inasmuch as there were other vents on this line of activity the pressure within did not suffice to maintain this crater in activity. The lava rose slowly, cooled in the vent, and had to be shattered with explosive violence again and again. Probably in 1902 a great quantity of lava was secreted in a reservoir under the Samoan group, under considerable pressure but insufficient to cause it to rise 4,500 feet, and it consequently awaited favourable conditions to form a new vent. This occurred in the sunspot maximum year of 1905. How far these disturbances depend on solar or lunar or other extra-terrestrial causes, or on the actual movement of great basalt masses within the earth, is a matter of great importance, for the solution of which we may look to Dr. Lincke, Director of the Apia Observatory."

Many years ago a little paper was published half-yearly by the London Missionary authorities in Samoa and in this paper, the *Samoa Reporter*, under date September, 1846, the following interesting paragraph is to be found:—"On the north-west side of Savaii, about 12 miles west of Safune, passing inland, on emerging from the bush, you are astonished at the sudden bursting to view of an extensive field of lava, which you at first think cannot have been blown up more than a few years. Much of it is still hard and compact, and shows the waves or ripples on the surface as when it cooled. Other parts are partially broken up, and the masses lie in wild confusion. This scenery extends for miles longitudinally, and in breadth from the summit of the mountains to the sea. The people now know very little of the facts of the eruption, but their vague tradition seems to fix it three or four generations back, and ascribes it to the anger of one of their *aitas*, or demons, and says that the natives with difficulty escaped in their canoes. The name they give it is significant—'O le Mu', (the Burnt). What Captain Wilkes (in his narrative of the United States Exploring Expedition) says of the rocks of Upolu may be said, with some variations, of those of the whole group, that they "are composed of a variety of basaltic lava, in which are found augite, felspar, albite and chrysolite." The particular volcano here mentioned is briefly referred to in Mr. Stair's book. "Extinct volcanoes," he says, "are met with on most of the islands, but on Savaii they are numerous, one in particular, the Mu, or the Burning, forming a conspicuous and striking object as viewed from the sea, being at least 4,000 feet in height."

But it must not be supposed that while so much havoc has been wrought by volcanoes on Savaii the whole island is barren and sterile, for in some parts the soil is admirably suited for cultivation, and not

only is a large trade done in copra, but some enterprising Europeans are doing well with cacao plantations there. Matautu itself, besides being extremely pretty, is a busy and thriving little place. The timber to be found in the forests, being for the most part harder and more durable than is to be obtained on the other islands, is much sought after for purposes of canoe-building. The fresh-water streams on the island are few, but there are numerous springs to supply the deficiency.

#### ROMANTIC SPOTS.

The island of Manono, situated between Upolu and Savaii, is only a few miles in circumference, but, small as it is, it was in years gone by much the most important of the group in a political sense, for it was here that the highest of the chiefs lived. Of a more or less triangular shape, it rises in the centre to a height of about 800 feet, and is well covered with breadfruit and coconut trees. It is, however, badly watered, and while yams, which thrive in a dry soil, do well, there is little cultivation of other vegetables. In



Observatory, Apia.

glancing, later, at the history of Samoa we shall see the importance of this island from a political standpoint. It has been the scene of many bloody battles, and many historic events have had their beginning here. Near the south-west end is a little islet known as Nu'u Lopa which was for years used as the burying-ground of the family of Matatau, by whom it was owned.

Four miles to the west of Manono is the interesting island of Apolima, and, with the former, it had its share in many important events. Indeed, it formed a natural fortress for the Manono natives, and once established here there was scarce a power on earth that could shift them, for it is almost impregnable. Only about a mile in length and from half to three-quarters of a mile in breadth, it rises up sheer from the sea, with precipitous walls of basaltic rock, rising to a height of perhaps 1,000 feet. Apolima means to "catch in the hands," and it is no doubt the shape of the island that gave it this name, a shape some idea of which may be obtained by placing the hands

together as one does to catch something. It is only on one side that a landing can be effected. There is just one narrow passage through which one can enter—and "shooting the Apolima passage," as the expression goes, is a sensational experience never to be forgotten. In bad weather it is impossible: in fine weather it is a feat. If you are wise, you will not attempt it without a picked native crew. There is scarce a white man who has dared to pilot a boat through the passage. A false move means death. Sometimes the natives wait outside for an hour or two, watching the waves rolling in, waiting for the psychological moment. At last comes the roller they are looking for, and along with it you go. A false move now even may bring death. Every eye is alert, every movement is conducted with the greatest precision; you are swept onward to the mouth of the passage, you enter it shivering, your head is swimming, you feel certain that nothing can prevent you from being dashed to pieces against the menacing rocks, on to which you feel you are being shot as from the mouth of a cannon, so swift goes the boat; but suddenly, just as all hope seems to have departed, and the deafening noise of the sea beating on the rocks is sounding loudest in your ears, and your eyes are almost blinded with the spray, the pilot does his work, the boat takes a rapid turn, lurches, rights itself, and shoots over into—the stillest of lagoons. You heave a sigh of relief. You are in calm water, a quiet and beautiful lagoon; the danger is past, and, almost before you know it, you are being assisted out of the boat by the Apolima natives. There are not many natives living here, but those who have made it their home live in a delightful spot, a small valley surrounded by high walls of rock, forming as picturesque a scene as one can well imagine. And as you wait for your opportunity to enter the passage, so you bide your time for the going out; and if the element of risk is not so great it is hardly less exciting, and once you have "shot the Apolima passage" you are glad enough when you have left it again far behind you, and it is but rarely that one wants to repeat the experience.

Taken as a whole, there is plenty of fresh water on the islands, and, if there are no great rivers, beautiful streams abound. Many fresh-water springs are to be found. Samoa, with its abundant rainfall, is a place where droughts are practically unknown and there is an evergreen freshness about these islands the whole year round.

There are numerous caves, some of large extent, and stories of romance are weaved round some of them. For instance, there is the cave called by the Samoans "O le Ana Se'uao," which being translated, means the "enclosing titles cave." A remnant of a defeated body of warriors once took refuge there, and for a long time remained secure. The story is told in Mr. Stair's book. "The accounts I heard of the place," he writes, "greatly interested me, and I determined to visit the spot in company with a friend. We found the entrance small, the surrounding soil having fallen down and choked it; but the place was well adapted for concealment. It was needful to stoop on entering, but after passing the mouth of the cavern, it soon

increased in size to 10 or 12 feet in height and 15 or 17 feet in width. Slightly raised terraces on either side were neatly covered over with small stones or gravel, and extended the whole distance we penetrated, and I have no doubt did so to the full extent of the cavern. These side terraces, or couches, had formed the resting or sleeping places of the refugees, a footpath, about six feet wide, being left in the centre. Everything connected with these terraces was in perfect order, the stones being as neatly arranged as when left by the former occupants very many years before. Shelves and other resting-places on either side had been prepared as additional sleeping-places, and these were also covered over with a layer of small stones or debris, so that the cavern would be able to shelter a large number of refugees. We had provided ourselves with torches, and proceeded some distance into the cavern, but were obliged to return before reaching the end of the cave, in consequence of our torches failing and also because of the anxiety of several of our party to return to the light of day. In several parts the whitened roots of cocoanuts and other trees had forced their way through the roof and hung down in all directions, giving an idea of insecurity to the whole roof; and a heavy thunderstorm passing at the time caused many and loud vibrations, which did not add a sense of security, so that I reluctantly yielded to the request of our party and decided to return; first planting my walking-stick in the ground at our turning-point as a memento of the extent of our researches. My visit to this spot greatly interested me, as I had previously heard from a chief of the district, Tupua, the history connected with the cavern, and on my return to A'ana the information I had gained in Atua was confirmed by an old and well-known orator, Viliamu, who also gave me still further particulars.

"In the distant past A'ana, with some allies, was at war with a portion of Le Tuamasaga and after a severe conflict, the latter was defeated and fled to this cave, their stronghold or *Olo*, where they took refuge with their wives and children, continuing for a long time to elude the search of their enemies. At last they were discovered, and the horrible resolve was taken to burn them and suffocate them in their hiding-place. Accordingly, the woods soon resounded with sounds of preparations, and piles of firewood were heaped up in front of the cavern to accomplish the dread purpose of the victors. Before these preparations were finally completed, and whilst the whole body of the pursuers were collecting at the cavern's mouth, an old blind orator of the vanquished party resolved to attempt the deliverance of himself and companions. Led by his little grandson, the old man attempted slowly to make his way to the cavern's mouth through his excited and terrified companions. As he passed through the crowd, he was pitied by some, abused by others, and assailed with the taunts of the more desperate: 'What did he, an old blind and helpless man, mean by pressing forward into the front of the danger? Better by far return to the inner part of the cave and quietly await the end!' 'Still the old man pressed forward through every obstacle, until at length he and his little grandchild stood in the entrance of the cavern. Once there he commenced questioning

the child as to the distinguishing dress and ornaments of the various warriors who were continually arriving, party after party, and collecting in the vicinity of the cave, so as to surround it. Time after time the boy described the dress of the warriors, but the old man remained silent. At length the child said, 'Warriors are approaching with white cloth bound round their heads, followed by others who are headed by a leader whose body is quite covered by shells.' These were the warriors of Leulumoega and Fasito'tai, the latter being headed by Taua'e, one of their principal orators, and priest of the war-god of the district of O le Fe'e, and who was the person anxiously sought after by the old man in the cavern's mouth. He immediately addressed himself to this leader, and, silence having been commanded, he pleaded hard with his friend that himself and companions might be spared. He acknowledged their perfect helplessness and that

tide of war has turned, A'ana has been more than once the vanquished party, but 'the cave of Se'uao' is still spoken of by the orators and leaders both of A'ana and Le Tuamasaga, in quoting from their bygone history and in their public discussions."

In another book, "Sunshine and Surf," written by two English tourists who spent some months in the South Seas, an account of a great cave which they passed through in Samoa may be found. According to the authors of that book, their experience in passing through this cave was one of the most eerie they ever had, for it was of great length and in some parts extremely narrow, and was the habitat of bats and creeping things that love the dark. This book also contains many other interesting particulars concerning Samoa, and its numerous illustrations add to its interest. Several other books dealing with Samoa have been published, including "Samoa 'Uma," by Mrs. Churchill,



Interior of a Native House

they were at the mercy of the conquerors, but begged for life, pleading that in the event of their being spared they would not again bear arms against their deliverers, but would always assist them. 'Should you still resolve upon our destruction,' continued the old man, 'a remnant of our families will still survive, who will sullenly brood over our destruction and plot schemes of vengeance. Be merciful and spare us in our extremity.'

"A long and animated discussion followed this appeal. As the old man expected, the orator and war-priest he had at first addressed was for pardoning the vanquished; others as vehemently contended for their destruction. At length another and influential orator named Iuri made a powerful appeal on their behalf, and they were spared. Since that time the

wife of a former United States Consul at Apia, and one by Dr. Kramer, a German gentleman, which deals chiefly with the legends and folk-lore of the Samoan people. The latter is of considerable interest, but so far no English translation of it has been made. Mrs. Churchill's book is interesting, but contains many inaccuracies.

#### CLIMATIC CONDITIONS.

As to the climate of Samoa, it is undoubtedly trying to Europeans, though by no means an "impossible" country to live in. It is more moist than is the climate of Tahiti, for instance, and in summer the heat is sometimes extreme. The acting British Vice-Consul, Mr. Thomas Troed, in his report for the year 1895, says: "The climate does not permit any



European to work regularly in the open air and retain robust health; the contrary is asserted by some, but is disputed by all who know the country." But when the cool months come it is a delightful country to live in, and a Samoan July is as pleasant and invigorating as one can wish for. And then, again, there are the cool trade winds, which are constantly fanning the islands, so that even in the hottest months the climate is far from unendurable. And the people dress to suit the climate. The buildings are white and the clothes are white—we are speaking now of the Europeans—and white is quite the recognised thing for full-dress. If you go to a fashionable dance in Apia you will find the gentlemen in immaculate white, and you may be almost sure that if there be one in black he is a stranger in the country. As for the natives, dress does not trouble them overmuch, but, as far as it goes, they like it to be full of colour. The native girl who wears the most gorgeous *lavalava* is the best dressed; and a *taupou* (maid of the village), clad in a piece of print with as many colours as Joseph's coat would be more likely to win the adoration of a young Samoan chief than one dressed in black or white silk *lavalava*.

A fireplace in a house in Samoa is practically unknown, for it is really never cold and the need of a fire is never felt except for cooking purposes. Robert Louis Stevenson, when he built "Vailima," excited great curiosity and amusement by having a fireplace built, but he is said to have only used it two or three times during his residence there. When asked why he had built it, he explained that a fireplace made a place look homely, and even if he should never light a fire in it he would have the comfortable feeling of knowing it was there—"for," said he, "what is home without a fireplace?"

Whilst the prevailing winds are the trades, strong westerly winds are common enough during the months of January, February and March. The natives reckon but two seasons—the fine season, extending from April till the end of September, and the stormy season. In the latter season rain falls constantly, as a rule, sometimes coming down in torrents. The suddenness with which a storm occurs at times is remarkable. The sky may be a perfect blue, with not so much as a cloud the size of a man's hand showing, and of a sudden it will commence to rain, and rain hard. The stranger wonders where it comes from; but after a short residence in the islands he understands. A sound as of a rushing wind comes from across the bush. Yonder you see the hills blurred by a mist. The next moment the rain sweeps across and drenches you. And so it comes about that even on the finest day men seldom go down the street without an umbrella. There are more umbrellas sold in Apia in proportion to population than in any other place in the world. In every native house, or *fale*, may be found two or three umbrellas hanging from the roof. Hardly a day passes without a shower, heavy or light, and if as sometimes happens, no rain falls for a space of three weeks or a month, the people begin to talk of a drought; sometimes, indeed, though fortunately this is of rare occurrence, serious droughts do occur. And in the hurricane season the coconut and banana groves at times have been devastated, the fruit trees generally despoiled

and the natives reduced to a fish and taro diet. Of the great hurricane of March 16, 1889, the most memorable and destructive that there is any record of, we shall have something to say further on. Other destructive hurricanes occurred on December 17, 1840, and December 15, 1842. Usually the hurricane season is considered to have passed by the end of March, but hurricanes of more or less violence have been known to occur at various times between the months of October and April. It is no uncommon thing when a gale is blowing to see the natives, and indeed the whites, lashing and propping up their houses as a precaution against a hurricane; and some of the Europeans, with a caution born of experience, will secure their habitation against sudden destruction early in the hurricane months and keep it secured thus till the bad season is over and all danger is passed. The residents of Samoa may be said to be on the tip-toe of expectancy all through the stormy season, and when the end of March is reached without any destructive gale having been experienced there is a general feeling of relief.

The natives have a word—*afa*—to describe the peculiar circle which a cyclone makes. The wind begins to blow from one point of the compass, usually the north, and gradually growing in intensity shifts from point to point until the circuit of the compass has been made. Then it is that, having regained the starting-point, the destruction begins. Trees are uprooted, the roofs of houses whipped off, and in some instances the houses thrown down bodily, ships are dashed on to the reefs, and great damage done in all directions. Hence when the native cry *O le afa* arises ("it will be the four"—the wind, that is, will blow from all points of the compass), it is the signal for immediate preparation to ensure the safety of houses and other property. In a few minutes the work of a lifetime may be utterly destroyed.

Violent thunderstorms occur at times, and it is not an uncommon thing to come across a group of trees that have been shattered by lightning. On the road to Fasitotai, for instance, a group of eight or nine coconut trees, in a straight line, may be seen that have been blackened and shattered in this way. Sometimes the clouds hang so close overhead that the sound of the thunder is like the roar of cannon—heaven's artillery in full play. And the vivid lightning that accompanies it makes a big thunderstorm in Samoa a fearful, yet impressive, thing to behold.

#### HISTORY OF SAMOA.

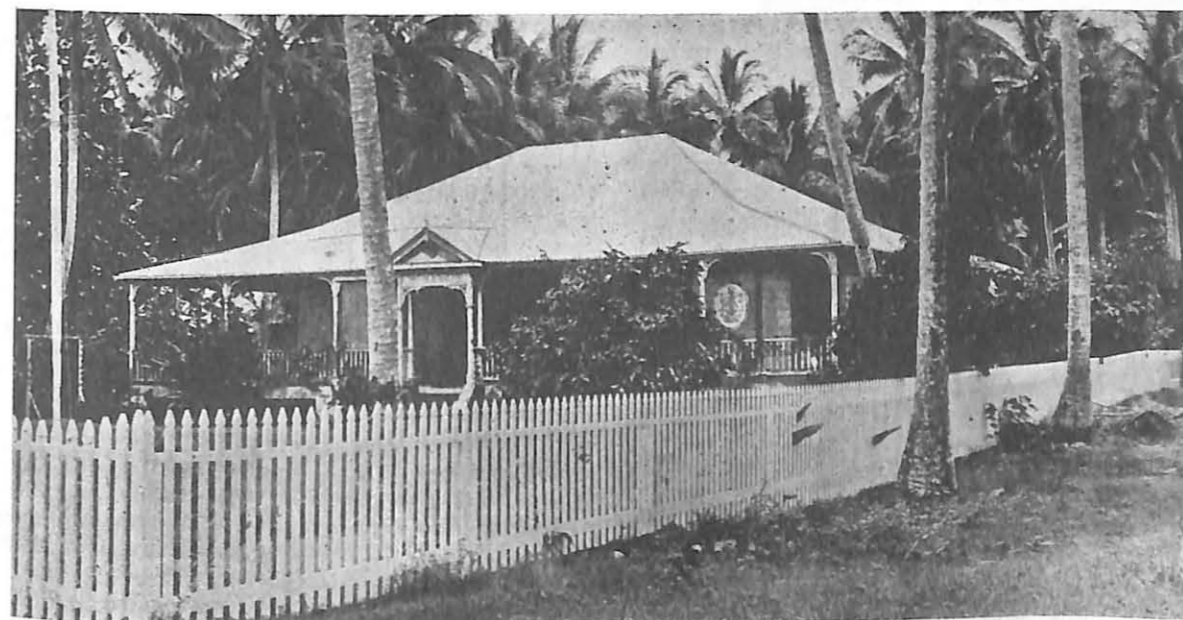
In his "Footnote to History: Eight Years of Trouble in Samoa," Robert Louis Stevenson whose remains lie buried on Mount Vaea, at the back of Apia, told some of the history of Samoa. But it was a mere fragment; the full history of this wonderful country has yet to be written, and when it is done it shall be found to be a marvellous record of romance and stirring deeds. Nowadays when one arrives a stranger in the land, it is hard to realise that but a few years ago this peaceful group of islands in the Pacific, so beautiful to behold, with their waving palms and towering forest trees, furnished such intrigues and atrocities as made

the eyes of the world turn on them with wonder and amaze. Yet it was so. For years Samoa was a bone of contention among the nations; and it was only when Britain, Germany and the United States of America entered into an agreement for the division of the islands that tribal wars departed, head-hunting disappeared, and order took the place of chaos. The main island, Upolu, and the neighbouring islands of Savaii and Manono went to Germany, and Tutuila and Manua were handed over to America; Britain was compensated by concessions in the Solomon group. Upolu is by far the best of these islands, but America has in Pago Pago, on Tutuila, a harbour with which that at Apia cannot compare. The latter is entirely open and dangerous; Pago Pago is land-locked.

The Samoans, as loving and gentle a race as you can find anywhere in the world, are supposed to have originally come from the East Indies. It is generally conceded that from Samoa population spread to many

Savaii, for it was there that the large sea-going canoes were mostly built. The Rarotongan records referred to begin by stating that Tangaloa, or Tupua (this latter being a name he was also called), was the first chief of Upolu. Then follows a list of seventy-three names of chiefs or rulers, the last being Tangiia, one of two famous voyagers who first settled one portion of Rarotonga. In the list of chiefs who ruled on Upolu, or other parts of Samoa, are found the names of chiefs who ruled on the island of Savaii, as well as those who dominated the people of Upolu. The first canoe the record tells of was built on Savaii.

That there was much intercourse between Samoa and Tonga is a fact beyond dispute as also is the fact that the Tongans made frequent attempts to subdue the Samoans, though they could never conquer the group. The name of Malietoa has its rise in connection with one of these attempts. As he was preparing to leave Samoa, the chief commanding the Tongan



British Consulate, Apia.

shores in the Pacific. Places and people bearing Samoan names give evidence of this, and the traditions of many islands, separated by a wide expanse of ocean, tell of intrepid navigators who came and settled from Samoa. Records tell us that they visited the Sandwich Islands to the north, the Marquesas, Tahiti, Raiatea, Huahine and other islands to the east; Rarotonga, Tonga, Fiji, and even New Zealand and the Chathams to the south and south-west, besides other places. Manuscripts purporting to be "the history of the peopling of Rarotonga with the generations of the people of Samoa, whence they sprang," describe not only the first settlement of Rarotonga by Samoans, but give accounts of extensive voyages by successive generations of Samoans, covering a great part of the Pacific. A strange fact is the apparent eclipsing of the name of Samoa by that of Savaii, under various names, such as Hawaiki, Awaiki and Hawaii. But it would appear that the chief expeditions started from

invaders addressed himself as follows to the leader of the Samoans: "*Ua malie tau, ua Malie toa*" ("I am pleased with your fighting and satisfied with your bravery. I shall now leave Samoa and return to Tonga to stay"). Following on this, the Samoan chief in question changed his name and adopted that of Malietoa ("satisfied with your bravery") by way of commemorating the high compliment paid to him.

Certain constellations guided the Samoans in their voyages, the *Amoga*, or burden—Orion's belt—being the usual guide for those bound for *Tuāga*. The records show also that they were accustomed in many cases to take their idols on board with them for protection. They provided for a fire for cooking purposes on their canoes—some of which were of great dimensions—by building up stones and earth in the hold or shed; and fresh water was carried in bamboos or water-bottles, the latter being either made from gourds or coconut-shells. It is stated that in olden times, when

making a long sea voyage, the Samoans took with them a supply of leaves of a certain herb, which was claimed to lessen thirst. By chewing these leaves, it is asserted by the record-keepers, that salt water could be drunk without much ill effect. All efforts to identify this herb or plant, however, have failed. The only reply is: "We cannot tell what it was, but we know that our ancestors used it." The discovery of a plant the leaves of which would assuage thirst, or enable salt water to be drunk with impunity, would indeed be a boon to humanity.

Savaii, from time immemorial, has held pride of place for canoe-building, an art which ranked high in the estimation of the Samoans. On Savaii there are extensive forests of the harder kinds of timber, and this probably accounts for the esteem in which Savaii canoes were held. One finds the name of Savaii mentioned frequently in connection with early Samoan voyages; and, indeed, in the Maori records of early Samoan voyages to New Zealand Savaii is referred to as the starting-point of these island navigators. Considering the implements used, a finely-finished Samoan canoe was a beautiful thing to behold. All they had were stone hatchets and a large nail, or small round stone, for punching holes for the lashings. Though not a single nail is, even to-day, used in the making of a canoe, they are wonderfully strong and well-balanced. They are firmly sewn and lashed with sinnet the strength of which is remarkable. In some of the inland villages, indeed, nails are still regarded with contempt so far as the construction of houses even are concerned, sinnet doing all that is necessary. Old customs die hard.

In the history of Samoa two names stand out above all others, the names of Malietoa and Mataafa. Malietoa is dead; Mataafa, an old, white-haired man of 73, must soon follow him. The former—Malietoa Laupepa, whose death took place on August 22, 1898—was never much more than a puppet in the hands of the Powers, and his reign as king was chequered and inglorious. It was on the death of this ruler, "unwept, unhonoured and unsung," that those events took place which led to the final parcelling out of the islands among the interested Powers. Malietoa was the head of the twenty-fourth generation of kings bearing that name, and a grandson of Malietoa Vainupe, who reigned when, about a century ago, the first missionaries landed on the island of Savaii. When, in 1860, his father, Malietoa Moli, died, he was a student at the college of the London Missionary Society at Malua, some twelve miles distant from Apia; and as he was considered to be too young to have the greatness of kingship thrust suddenly upon him, his uncle, Talavou, assumed control, being invested with the name of Malietoa. Nine years after, at the instigation of the then British Consul, Malietoa Laupepa was chosen king by the Tuamasaga people, and he took up his quarters at Matautu, on the eastern side of Apia harbour. But it is no easy matter to dethrone a king, and Talavou remained in state at Mulinuu, on the western side of the harbour, and the recognised seat of Government; other provinces refused to follow the lead of Tuamasaga. Here were two kings, one at Mulinuu and another at Matautu; but this was a thing

that later was to be repeated, and, indeed, has had its parallel in other countries of far greater importance than Samoa. Nor is it a surprising thing that sometimes a pretender gathers round him more followers than the actual sovereign. It was in January, 1869, that Malietoa was proclaimed king; in March the opposing forces were marshalled, and fighting took place. Malietoa Laupepa went to the wall. Fleeing the Tuamasaga district, he took refuge in the province of Atua. In this state of things the consuls and missionaries—for the latter always prominently identified themselves with politics in Samoa—set about bringing the two divisions together, and in the following year this was accomplished. Laupepa and his followers returned to their homes. But the sore was not healed. In 1870 war was again declared by Laupepa against his uncle, and this time he proved victorious, though it was not before many brave warriors lay dead upon the field. Some time after this the German warship "Nymph" put into Apia harbour, and her arrival was signalled by firing the Samoans fourteen dollars for depredations committed on German property. In 1873 a British and an American man-of-war arrived on the scene, and a peace treaty was signed between the opposing native forces, Laupepa taking control. A constitution was framed and laws were made.

#### COLONEL STEINBERGER.

And now we come to Colonel A. B. Steinberger, an American, who for some time was destined to play an important part in Samoan politics. Steinberger had taken a hand in the American Civil War, and had managed to cultivate friendly relations with General Grant. He came to Samoa, with instructions from Grant to study the country and report to the United States Government. It was chiefly through his influence that the Samoans were led to pay taxes to their own Government. He spent several months in the islands, becoming very popular among the natives and wrote an exhaustive and interesting report. Hardly had he gone than there was trouble for the Government. The Samoans, deriving little or no benefit from the payment of taxes, paid no further; and in this extremity the king conferred with Tupua Pulepule, a chief of high standing, and an agreement was entered into that they should jointly rule the country. At the same time efforts were made to secure the return of Steinberger, and the Premiership was offered to him. He came back on the U.S. warship "Tuscarrora" in April, 1875, bringing with him a great number of valuable presents, including a steam launch for the Government. It was then that the United States and Samoan flags were first hoisted together. The Government was remodelled; an upper and a lower House were created, and Steinberger became Premier. At the same time Tupua Pulepule stepped down, leaving Malietoa Laupepa as sole ruler for a space of four years, it being arranged that they should govern the country alternately for this period. But Steinberger did not last long; he engaged in some very queer practices; he made laws and broke them; and inside a year he found both the American and British Consuls arrayed against him. In February,

1876, the British warship "Barracouta" was lying in the harbour, under the command of Captain Stevens, and the captain allowed himself to be persuaded to seize Steinberger and place him aboard the warship. The puppet King had, as a preliminary step, been given a paper to sign, authorising the removal of the Premier; he signed it because he was in the habit of signing everything he was asked to like a child, and in the face of the fact that he, in common with most of the Samoans, did not desire to lose Steinberger. The latter was taken to Fiji, and Captain Stevens reported to the British authorities at that place that he had an American prisoner on board. He cited the facts, and was severely reprimanded for his trouble, and the prisoner was released without delay. Steinberger, however, did not return to Samoa; he went to the States and never returned. He began an action for damages against the British Government, and a compromise was effected. The American Consul in Samoa was recalled.

Interest attaches to the constitution drawn out by Colonel Steinberger and agreed to by the Samoans in 1875; and while it would take up too much space to quote the whole of the constitution, we may give the preamble:—

"We, the people of Samoa, who laid the foundation of our Government at Mulinuu, on the 21st day of August, A.D. 1873, impressed with a sense of all human weakness, and bending before the power of Almighty God, do now ordain and establish the constitution for Samoa.

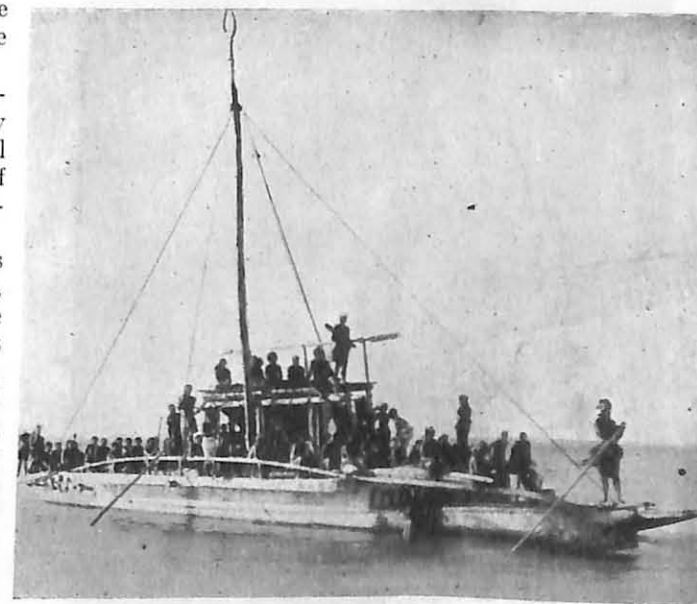
"This is in order to establish justice, to give us domestic tranquillity, promote the general welfare, and cause us to be respected as a nation among the nations of the earth. The origin of our Government is by the action of our chiefs and rulers of Samoa, and we give thanks to God for the peace and goodwill that we are enjoying and the unity which enables us to choose rulers for the secure establishment of our Government. God has made of one blood all the people of the earth; peace, unity, happiness and the love and fear of God are among the blessings of the earth. Guarantees for the liberty of the people, and the power of the law will be our safety; to man belongs the sacred rights of life, limb, liberty, freedom from oppression, the earnings of his hands and the productions of his mind. Government and laws are not for the protection of chiefs and rulers only, but for the people; each shall be free to come and go, to till his land, to earn his bread, to trade and barter, and appeal to the majesty of the law for protection. The execution of the law will operate upon the chiefs and rulers as well as the subject; all will be equally judged for a violation of the law. Protection is hereby published for the safety and welfare of all the inhabitants of these islands, that people and chiefs may enjoy protection alike under the same law; that each may be secure in their lands, their lots, their habitations, and all property, and should a chief, or ruler, or governor, or any public functionary act in violation of this constitution he shall no longer retain his position.

"As we have merged from barbarism through the teachings of the missionaries, and come to know the living God through the love, patience and teachings

of these teachers of the Holy Word, so will we maintain our faith and recognise the truth that we are powerless without God's aid; that we will support our church, observe the Sabbath, respect our pastors, and adhere to the Word of God, but religious freedom shall be accorded to all the sound promptings of the heart, and the entire freedom of conscience is the right of all men; therefore, it is our solemn desire that no law shall be enacted at variance with the Word of our Lord God or the spirit of His Word.

"Now, in enacting our Government, we pray for the charity and protection of all the civilised nations of this earth, that our Government be recognised and our laws respected, as we will respect and give protection to the foreign element now and hereafter to be amongst us."

In a report by the United States Secretary of State, dated May 9, 1894, we read that there was an instruction issued specially referring to the report that Steinberger had promised the Samoans the protection of the United States, and the following is an extract



Last War-Canoe in existence—Presented to German Emperor.

from this instruction:—"If this be as represented, it is much to be regretted, as no such promise was made, nor any hope of such protection was held out by warrant of this Government, and such promise, if made, was one which this department, in the absence of a formal treaty or the sanction of Congress, had no right to authorise you to make."

The report proceeds:—"Steinberger did not again officially return to the United States. As ruler of Samoa he fell into difficulties and, with the concurrence of the American Consul, who was in open conflict with him, he was deported on a British man-of-war. On March 18, 1876, the American Consul transmitted to the Department of State a copy of what purported to be an agreement between the German house of Godeffroy & Son, of Hamburg, and Steinberger, entered into before the latter's return to Samoa, by which, in

consideration of a commission, he engaged to exercise all his influence in Samoa, in any position he might occupy, for the furtherance of the German firm's trade.

Thus closed the first chapter in the history of our relations to Samoa, and of the attempt by such relations to extend our commerce and influence in that quarter of the globe.

In 1877 one Mamea was sent by the chiefs of Samoa to the United States as ambassador to conclude a treaty. In the same year a deputation of chiefs had proceeded to Fiji and made an unsuccessful application for annexation to Great Britain. The strifes and civil wars that had continuously prevailed in the islands for a number of years had led the people to



Late Tamasese.

fancy that they might find a repose in annexation or protection by a foreign power. It is well known that Mamea came to the United States with a view to obtain at least the protection of this Government. In this mission he was unsuccessful. No disposition seems to have existed on the part of the Government to assume such a relation. But, if such a disposition had existed, the difficulty previously expressed still remained of satisfying the people of the United States that 'their safety and prosperity' required the assumption of control over islands which were practically unknown to them, which were more than 4,000 miles distant from their shores and with the possession and

control of which their safety and prosperity had not in any wise been connected.

On January 16, 1878, there was concluded at Washington the treaty which, up to the ratification of the general act of Berlin twenty years later, contained the only formal definition of the relations of the United States to the Samoan group. By the second article of this treaty the Government of the United States was granted 'the privilege of entering and using the port of Pago Pago, and establishing therein and on the shores thereof a station for coal and other naval supplies,' and the Samoan Government engaged that it would thereafter 'neither exercise nor authorise any jurisdiction within said port adverse to such rights of the United States or restrictive thereof.'

#### NEGOTIATIONS FOR ANNEXATION.

Meanwhile Malietoa Laupepa had abdicated, and the two houses, the Taimua and the Faipule, had taken over the whole government. It should be stated that Malietoa had been urged to abdicate by the Consular representatives. But in November of 1876 the flag of Malietoa was again hoisted, this time at Malie, the ancient capital of Samoa, six miles westward of Apia, and war was declared. Fighting took place between the two Governments, until in January, 1877, peace was declared and the two parties agreed to unite and abolish the office of king. It was then that the deputation was sent to Fiji, praying that Samoa might be annexed to Great Britain; but the reply was unsatisfactory, and on the return of the deputation, the United States flag was again hoisted with the Samoan. Still the seeds of discontent were being sown; and in May three distinct parties appeared on the scene, each anxious to elect a king. One party desired to place Malietoa Laupepa on the throne, another Malietoa Talavou, and the third Tamasese. Never was there such a restless people, never such a country as this for fighting and intrigue. In June Malietoa Laupepa was for the third time anointed king, but in the inevitable fighting that followed he was vanquished, and the Taimua and Faipule still governed. It was about this time that the high chief Mamea was selected to go to America, with the object of seeking the protection of that country. There was no hope of annexation by Britain, it being distinctly stated that the British Government could only enter into a treaty of friendship with Samoa. Towards the end of 1878 Mamea returned from America with certain treaties, but the direct object he had in view was not attained. The Powers were watching each other like dogs over a bone; each was afraid to move, lest the other two fall upon it; neither Power would seize the bone itself, but all stood by jealously watching each other. Germany was the thorn in the side of Britain and America, the fly in the ointment.

For a long time the country was kept in a state of continual agitation by the Puletua party, supporting Malietoa Laupepa, and at one time this potentate was actually fined £400, a sum that was promptly paid. In 1879 the Taimua and Faipule made a compact with the German Consul, and this was resented by a great part of the population so much so that Malietoa Talavou was immediately declared king. Then fol-

lowed a proceeding which has a notable parallel in English history. A band of men boldly marched up to the seat of Government on Mulinuu and anointed Talavou king of all Samoa in the presence of the Taimua and Faipule, and the Parliament was ordered to disperse. There was no alternative; no blood was shed. Talavou was recognised as King, and under him Malietoa Laupepa took office as Premier. It was at this time that treaties were entered into with the Powers and the municipality of Apia was established. But peace was not yet. The Taimua and Faipule could not rest under the insult they had received, and, gathering their scattered forces together, they made war on the Malietoas. The latter had also got into the black books of the Germans, owing to the king refusing to approve of certain land titles. There was at this time a man of great business energy and resource in Samoa—Theodor Weber, manager of the big German firm, which, in Stevenson's "Footnote to History," we find referred to as "the head of the boil of which Samoa languishes." This man exerted great influence, and in addition to being manager of the firm, he was acting German Consul. What with Weber and the opposing Samoan factions, Malietoa found himself lying on anything but a bed of roses; but in the fighting that followed he was again successful. In December, 1879, at a meeting of all parties, he was unanimously recognised as King, and a new flag was made and hoisted in token that the past was dead and that a new era had dawned.

In 1878, when the Government of the United States was free to establish with Samoa such relations as its interests might seem to require, it declined to assume even a protectorate. On January 24, 1879, a treaty was concluded between Germany and Samoa, by which the latter Government conceded to the former a right to establish a naval station in the harbour of Saluafata, and engaged not to grant a similar right in that harbour to any other nation. On August 28, in the same year, a treaty was concluded between Great Britain and Samoa granting Britain the right to establish "a naval station and coaling depot" on the shores of a Samoan harbour, excepting the harbours of Apia and Saluafata and "that part of Pago Pago" which might thereafter be "selected by the Government of the United States as a station."

And now a new star rises in the firmament—the great Mataafa, who, with just cause, has since been described as Samoa's Grand Old Man! In February of 1880 Mataafa was elected Premier. Towards the end of that year Malietoa Talavou died, and Laupepa became King. On the accession of the new king, however, further fighting took place, and it was not till March of 1881 that he was formally saluted by foreign men-of-war and generally recognised as the supreme ruler. As with Talavou, the German Consul now found fault with Laupepa, and immediately afterwards some chiefs on a German man-of-war at Saluafata, about fifteen miles eastward of Apia, declared Tamasese king. A month later this high chief was also declared king at the important Samoan township of Leulumoega. War was declared, and it was not until the arrival of the American warship "Lackawana" in July that peace was made. Then it was agreed that Tamasese

should be installed as Vice-King. We pass over two years, during which nothing of great importance happened, and we come to the arrival in Samoa of Dr. Stuebel—"the great and wise Stuebel"—as German Consul. Malietoa grew suspicious, and, fearing intrigues between the Germans and Tamasese, he petitioned New Zealand to annex the country. As a set-off to this, the German Consul took steps to secure a similar petition to Germany. Stuebel grew still more irritated when, in 1884, the king sent a further petition to Great Britain signed by forty-eight of the highest chiefs, praying for protection. Both king and vice-king were threatened, and Tamasese was advised to sever his connection with Malietoa and establish a Government of his own at Leulumoega. German interests in Samoa were without question predominant; the great Weber had built up a gigantic business, and he was now found working in concert with the new Consul. They had the strong opposition of the British and American Consuls. Weber turned Malietoa out of a certain piece



Dr. Stuebel.—Former German Consul-General.

of land on Mulinuu, claiming that it was his property, and in 1885 the German flag was hoisted on Mulinuu. German marines occupied the quarters of Malietoa, and there built a fort, despite all protests by the other Powers. The following year the German Consul charged Malietoa, who was now established at the head of Apia harbour, with having written insulting letters respecting the Emperor of Germany. The King denied it, and appealed for protection to Admiral Knorr, of the United States navy. The appeal was granted, and the American flag waved over the Samoan and a protectorate was declared. But it was a hasty piece of business, and the United States Government repudiated it, with the result that the flag had to be hauled down again.

The official United States report is as follows:—"In January, 1885, Dr. Stuebel, the German Consul-General, took possession of all the land within the municipality of Apia, so far as the Samoan Govern-

ment's sovereign rights in it were concerned, to hold it as security till an understanding with the Government should be arrived at for the protection of German interests. As a counter-demonstration the American Consul, Greenebaum, raised the American flag and proclaimed a protectorate.

"The situation thus created seemed to require the discharge by the United States of its obligation under the treaty of 1878, to employ its good offices in behalf of the Samoan Government. The phrase 'good offices' is necessarily vague, and the circumstances show that it was not inserted in the treaty of 1878 for the purpose of involving the United States in the responsibilities of a protectorate. The inference is quite the reverse. But the situation existing in 1885 presented, as clearly as any situation could present, an occasion for the employment of good offices. Our ministers at London and Berlin were, therefore, instructed to say that the claim of an American protec-



Eugen Brandeis—Captain of Artillery.

torate over Samoa by the U.S. Consul at Apia was wholly unauthorised and disapproved, no protectorate by any foreign power being desired; and to suggest that the British and German ministers at Washington be instructed to confer with the Secretary of State with a view to the establishment of order. This suggestion was accepted with the modification that, before the conference was held, each of the three Governments should send an agent to Samoa to investigate and report upon the condition of affairs in the islands.

"This preliminary having been accomplished, a conference was held in Washington in June and July, 1887, between the Secretary of State and the British and German ministers. It was adjourned on the 26th of July, by unanimous consent, till the autumn, in

order that the members might consult their respective Governments with a view to reconciling certain divergences of view which the discussions had disclosed. The German Government proposed in the conference a plan to commit the practical control of Samoan affairs to a single foreign official, called an adviser to the king, and to be appointed by the Power having the preponderance of commercial interests. The plan proposed by the United States was to commit the administration of the laws to an executive council, to be composed of the Samoan king and vice-king and three foreigners, one of whom should be designated by each of the treaty Powers, but who should hold their commissions and receive their compensation from the native Government so as to be independent of the influence and control of the Powers designating them. It was also proposed that any arrangement that might be devised should be embodied by the Powers in identic, but several and independent, treaties with Samoa.

"Germany objected to the plan of the United States on the ground that it did not promise a solution of existing difficulties which were largely due to rival foreign interests. The British minister supported the German minister, and; incidentally, the German plan.

"Immediately after the adjournment of the conference, the German Government instructed its representative in Samoa to make a demand on Malietoa for reparation of certain wrongs alleged to have been committed by him and his people, all of which ante-dated the assembling of the conference, and if he should be unwilling or unable to afford satisfaction, to declare war upon him 'personally.' War was declared. Malietoa was dethroned and deported, and Tamasese, who had some time previously been vice-king, but had lately been in arms against the Government, was installed as king, with a Bavarian named Brandeis, who had long been connected with German commercial interests, as adviser."

In May, 1886, Malietoa, who had continual promises of support from the British and American Consuls, made arrangements for an attack on Tamasese at Leulumoega; but news of the move reached the German Consul, and he was able to intercept it. In January of the following year the Hawaiian Embassy arrived at Samoa, and a treaty was entered into between the two countries. This was another cause for considerable irritation on the part of the Germans. About the same time came the remarkable Brandeis, who figures prominently in Stevenson's book. He had been "a Bavarian captain of artillery, of a romantic and adventurous character," and he was introduced to Samoa as a clerk. But very quickly he was sent down to Leulumoega, ostensibly as an agent of the German firm, but in reality to drill the forces of the rebel king Tamasese and to fortify his position. Remonstrances by the British and American Consuls were of no avail; Stuebel, great and wise man that he was, denied any association with Brandeis. Thus Germany went on making her secret preparations; no one knew what was really contemplated until of a sudden she declared war against Malietoa in August of 1887, following it up by taking possession of Apia. The king fled. On September 17 he surrendered; the promises of assistance he had received from the representatives of the

other two Powers vanished into thin air. This stands out as the noblest act in Malietoa's life. He was no hero, he was never a success as a king, but he was not without some virtue; and now he displayed it. His surrender was in defiance of the wishes of his chiefs, but it was to save the lives of his countrymen. He did not yield to Tamasese, "but to the invincible strangers." His farewell was a touching epistle:—

"To ALL SAMOA.—On account of my great love to my country and my great affection to all Samoa, this is the reason that I deliver up my body to the German Government. That Government may do as they wish to me. The reason of this is because I do not desire that the blood of Samoa shall be spilt for me again. But I do not know what is my offence which has caused their anger to me and to my country. Tuamasaga, farewell! Manono and family, farewell! So also, Salafai, Tutuila, A'ana and Atua, farewell! If we do not again see one another in this world, pray that we may be again together above."

"So," says Stevenson, "the sheep departed with the halo of a saint, and men thought of him as of some King Arthur snatched into Avillion." Then followed his exile to Africa and Jaluit. On his departure the Germans brought Tamasese from Leulumoega to Mulinuu and placed him on the throne. Brandeis became Premier. The year that followed was one of tyranny and oppression, and at last there was a rebellion, headed by Mataafa. A battle was fought in Apia in September, 1888, and Tamasese's force was routed, despite the fact that the king was assisted by the German warships. Driven out of Mulinuu, Tamasese took refuge in Atua. Before leaving his country, Malietoa had entrusted Mataafa with its care and the latter was true to his trust. The name of Malietoa was now bestowed upon him, and he sat in power as regent for the banished Laupepa. Only a few months later there was a conflict between Mataafans and German marines at Fagalii, and the result was disastrous to the latter. To-day on Mulinuu one may see a monument standing there to the memory of the Germans who lost their lives. It was a hard blow, and the Germans have never forgotten it.

#### THE GREAT HURRICANE.

The great hurricane of March 16, 1889 effectually put a stop to the war. It did much more. It served to show these dusky warriors of Samoa in a new light; they stood forth as men who could be merciful and gentle to their opponents when chance gave them the victory; as heroes who strove to save the lives of their enemies. There were lying in Apia Bay at this time seven foreign warships—three German, three American, and one British—and of them all only one, the British ship "Calliope," escaped. The German ships were the "Eber," the "Adler" and the "Olga"; the American the "Trenton," "Nipsic" and "Vandalia." The bay of Apia is notoriously shallow and dangerous, and can hardly be called a harbour. On the eastern end is Matautu Point, on the western the long finger of land known as Mulinuu; between these two points, along the beach, lies the town of Apia, the centre of business life in Samoa. The barrier reef runs out far to sea at Matautu and Mulinuu; inside

of these horns it curves sharply towards the land. The shape of the enclosed anchorage has been compared to a high-shouldered jar or bottle with a funnel mouth. The surf of the great Pacific rolls into the bay, and sometimes thunders in, so that the entrance of vessels is at times impossible. The entrance is three cables wide at its narrowest part, and when the wind is from northward there is little or no protection. Inside, more than half the bay is taken up by the "shore reef," which runs out from the beach opposite the entrance and divides the anchoring ground into two parts, forming a very dangerous angle right in the centre. The harbour on the Matautu side affords anchorage for four ships; the west harbour shoals



Mataafa.—The High Chief.

and is only suitable for small craft. It will thus be understood that with seven warships in the harbour the anchorage was taxed to its utmost capacity. Add two sailing merchant ships of 600 and 400 tons and several island schooners, and the position becomes accentuated. The "Calliope" was the outside ship in the harbour proper; the "Vandalia" and "Trenton" (the latter flying the flag of Rear-Admiral Kimberly) had, as the last to come, to anchor in the entrance between the reefs.

On the 15th, a Thursday, the barometer began to fall until at 2 p.m. it reached 29.11, and preparations

were made to withstand a stiff gale, though experienced people ashore thought the fall merely betokened rain. By midnight it was blowing hard from the north-east, and the wind kept increasing through the middle and morning watch. At daylight the "Eber" was missing; she had gone down with all hands, save five. Great seas rolled into the harbour and splashed over the roofs of the houses along the beach. Through the darkness people ashore could see the outlines of the ships tossing in the bay like so many corks, all dragging and hopelessly mixed up. The spectacle was a terrifying one. At 5 a.m. the "Adler" collided with the "Olga," smashing her own bowsprit and knocking a big hole in the port quarter of the "Olga." Soon she went on the reef; later the "Olga," after almost ramming the "Calliope," was beached. Twenty men belonging to the "Adler" were drowned; the rest were rescued. One by one the ships went to their doom. The "Trenton," the "Vandalia," "Adler" and "Eber" were left total wrecks, and the "Olga" and "Nipsic" were beached. The "Calliope," under a brave commander, alone escaped. She steamed straight out to sea in the very teeth of the gale. Giving the "Vandalia" a wide berth, she stood out towards the "Trenton," which was still holding on right in the entrance passage between the reefs. Between the "Trenton" and the reef there was none too much room to pass through, even in fine weather; to attempt it now, in the face of such blinding wind and rain, was almost madness. Yet it was the sole hope.

And here let Captain Kane tell his own story. "I sheered close past the 'Trenton's' stern, our foreyard actually passing over her quarter as we rolled. The engines were going very fast just then, and the ship answered her helm admirably. We came up to the wind in splendid style, clearing the reef by fifty yards, and then stood right out to sea. As we passed the 'Trenton' all her officers and crew, who were on deck, gave us a ringing cheer, which was heartily returned by us. We were much affected by that proof of goodwill from another ship at a time when they might well have been thinking about themselves alone. We noticed that her rudder was broken and her screw not revolving."

As to the strength of the wind, some idea of it may be had from the fact that the "Calliope" made only a knot or so against it and the sea, just enough to give steerage way. It was a brave sight to watch that ship defying the elements, and Britishers must always remember it with pride; but it was a sad sight to see the others battling hopelessly against the odds, until one by one they sank or settled on the beach. When, on the 19th, Captain Kane returned to Apia he found the harbour clear, not a thing afloat on it—warships, merchantmen, or schooners.

No fewer than 130 men lost their lives; and it is to the everlasting credit of the Samoan people that the death-roll was no greater. These brave men forgot that they were at war, lay down their arms, and, instead of glorying in the destruction of their foes as it were by the very hand of God, they gallantly went forth to rescue whom they might, regardless of nationality. At their head was Seumanu, chief of

Apia, and if ever a man deserved the Victoria Cross, or the gold medal of the Royal Shipwreck Relief Society, here was one. Before daylight on the 17th he had ventured in his boat through the raging surf and had succeeded in communicating with Admiral Kimberly, and as soon as there was light enough to see by rescue lines were rigged and the survivors were gradually brought to shore in safety, in the face of many dangers. It was a strange but inspiring sight soon afterwards to see the band of the flagship "Trenton" parading and enlivening the town with the strains of "Hail, Columbia." The work of rescue was continued throughout the day, and was accompanied by numerous instances of heroism. Along the beach the Samoans might have reaped a harvest from the wreckage, but they did no pillage. One man who did attempt to rifle the pockets of a dead sailor was instantly shot by a chief. Friend and foe looked on this people with an admiration they had not known before. The humanity and honesty of the Samoans were things to marvel at; and it was only now that white men began to get an insight into the character of the people they were making war against and whose country they were despoiling. Nor did Germany or the United States fail to show their gratitude. The United States Government presented Samoa with a fine boat, and watches, rings and money were distributed among all who assisted in the rescue work. Germany is said to have paid 12s. for every German saved.

To-day we may see the great rusty hulk of the German warship "Adler" lying high and dry on the shore reef but a few yards from the beach, a grim monument of that awful day.

#### A NEW EPOCH.

Thus did the great hurricane mark a new epoch in Samoa, if not actually in world-history. The Berlin Treaty was the immediate result of it. Tamasese got no further help from the Germans, and Mataafa, who had by far the larger following continued at the head of affairs.

On June 14, 1889, there was concluded the general act of Berlin "for the neutrality and autonomous government of the Samoan Islands." We take the following from the official American account:—

"Before proceeding to the consideration of this treaty and of its results, it is proper to advert to the fact that in the instructions given our negotiators at Berlin it did not escape observation that our course towards Samoa had involved us in a departure from our established policy. It has already been shown that in the conference of 1887 the United States presented a plan to establish through identic, yet separate and independent, treaties with Samoa an executive council, to consist of the Samoan King and vice-king and three foreigners, one of whom should be nominated by each of the three treaty Powers, but who should be appointed and paid by the native Government, in order that they might be independent of foreign influence. Referring to this plan the instructions given by Mr. Blaine to our negotiators at Berlin on April 11, 1889, said:—

This scheme itself goes beyond the principle upon which the President desires to see our relations with the Samoan Government

based, and is not in harmony with the established policy of this Government. For, if it is not a joint protectorate, to which there are such grave and obvious objections, it is hardly less than that, and does not, in any event, promise efficient action.

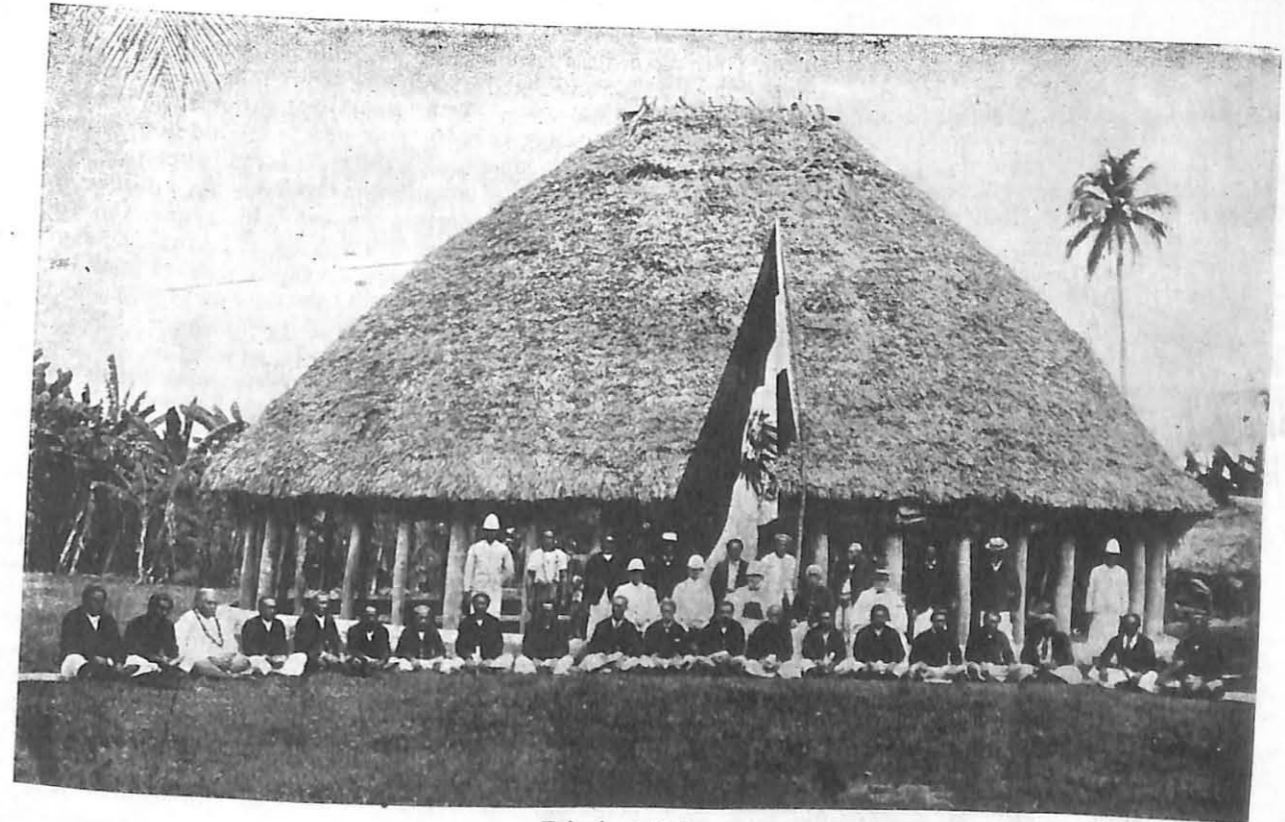
"The general act of Berlin, after declaring the independence and neutrality of the Samoan Islands and stipulating for the provisional recognition of Malietoa Laupepa as king, provides for the establishment of a government.

"Of this government the principal feature is a Supreme Court, which consists of one Judge, styled Chief Justice of Samoa, who is nominated by the three treaty Powers, or, if they cannot agree, by the King of Sweden and Norway, and who is empowered to appoint a clerk and a marshal. The salary of the Chief Justice is fixed at \$6,000 a year in gold, to be paid the first year in equal proportions by the three treaty

of all suits between natives and foreigners or between foreigners of different nationalities; of all crimes and offences committed by natives against foreigners, except minor offences in the municipality of Apia; and he is empowered to adopt in his court, so far as applicable, and with such modifications as circumstances may require, the practice and procedure of common law, equity, and admiralty as administered in the courts of England."

Following is the text of the convention signed at Washington on December 2, 1899, between the United States, Germany and Great Britain, "to adjust amicably the questions between the three Governments in respect to the Samoan group of islands":—

"The President of the United States of America, his Imperial Majesty the German Emperor, King of Prussia, and her Majesty the Queen of the United



Faipule at Mulinuu.

Powers and afterwards out of the revenues of the Samoan Government, on which it constitutes a first lien, but with a provision that any deficiency shall be made good by the treaty Powers. The clerk and the marshal are paid by fees.

"The Chief Justice has jurisdiction both original and appellate, and his decisions are final. He has jurisdiction of all questions arising under the general act; of any question that may arise as to the election of a king or any other chief, or as to the validity of any powers claimed by such king or chief; and also of any differences that may arise between either of the treaty Powers and Samoa. He has power to recommend the passage of laws. He has exclusive jurisdiction of all suits concerning real property in Samoa;

Kingdom of Great Britain and Ireland, Empress of India, desiring to adjust amicably the questions which have arisen between them in respect to the Samoan group of islands, as well as to avoid all future misunderstanding in respect to their joint or several rights and claims of possession or jurisdiction therein, have agreed to establish and regulate the same by a special convention; and whereas the Governments of Germany and Great Britain have, with the concurrence of that of the United States, made an agreement regarding their respective rights and interests in the aforesaid group, the three Powers before named in furtherance of the ends above mentioned have appointed respectively their plenipotentiaries as follows:

"The President of the United States of America,

the Honourable John Hay, Secretary of State of the United States;

"His Majesty the German Emperor, King of Prussia, his Ambassador Extraordinary, Herr von Holleben; and

"Her Majesty the Queen of Great Britain and Ireland, Empress of India, the Right Honourable Lord Pauncefote of Preston, G.C.B., G.C.M.G., her Britannic Majesty's Ambassador Extraordinary and Plenipotentiary;

who, after having communicated each to the other their respective full powers which were found to be in proper form, have agreed upon and concluded the following articles:—

"ARTICLE I.

"The general Act concluded and signed by the aforesaid Powers at Berlin on the 14th day of June, A.D. 1889, and all previous treaties, conventions and agreements relating to Samoa, are annulled.

"ARTICLE II.

"Germany renounces in favour of the United States of America all her rights and claims over and in respect to the Island of Tutuila and all other islands of the Samoan group east of Longitude 171 deg. west of Greenwich.

"Great Britain in like manner renounces in favour of the United States of America all her rights and claims over and in respect to the Island of Tutuila and all other islands of the Samoan group east of Longitude 171 deg. west of Greenwich.

"Reciprocally, the United States of America renounce in favour of Germany all their rights and claims over and in respect to the Islands of Upolu and Savaii and all other islands of the Samoan group west of Longitude 171 deg. west of Greenwich.

"ARTICLE III.

"It is understood and agreed that each of the three signatory Powers shall continue to enjoy, in respect of their commerce and commercial vessels in all the islands of the Samoan group, privileges and conditions equal to those enjoyed by the sovereign Power, in all ports which may be open to the commerce of either of them.

"ARTICLE IV.

"The present Convention shall be ratified as soon as possible and shall come into force immediately after the exchange of ratifications.

"In faith whereof, we, the respective plenipotentiaries, have signed this convention, and have hereunto affixed our seals.

"Done in triplicate at Washington, the second day of December, in the year of our Lord one thousand eight hundred and ninety-nine.

"JOHN HAY [SEAL].

"HOLLEBEN [SEAL].

"PAUNCEFOTE [SEAL]."

MALIETOA AND MATAAFA.

Under the provisions of the Berlin treaty Malietoa returned to Samoa towards the end of 1889, and was reinstated as king. He ratified the treaty, but it did not bring the untold blessings that were looked for.

Not only did Malietoa still reign as a puppet, being never allowed a free hand by the Powers, but a large section of the people still refused to acknowledge him as king. With his absence his influence had waned; Mataafa had taken his place in the hearts of his country men, and stood head and shoulders above all in power and popularity. These two now found themselves facing each other as rivals. But Malietoa had the Germans behind him; Fagalii, and Vaitele (the scene of another defeat) rankled in the memory; Mataafa's arms were "still soiled with the unexpiated blood" of German sailors. In a sense they were not rivals; they had parted as brothers, they were brothers still, and each waived his claim; each pressed the kingship on the other. In the end there was a compromise; Laupepa became king. Mataafa continued to conduct the affairs of the country to a very large extent. But before the end of 1890 there were signs of a rupture. The delay in sending out the two high officials—a chief justice and a president of the municipal council—provided for by the Berlin convention had irritated the people. It had also been announced that commissioners were to come out to decide questions affecting land titles, and they had not yet arrived. The position was becoming crucial. A sudden crop of superstitious stories, we are told, began to circulate and add to the general feeling of unrest. Rivers had been seen running red, a headless lizard had crawled among chiefs in council, the gods of Upolu and Savaii made war by night. But in January, 1891, Chief Justice Cedarkrantz, a Swede, arrived at Apia, and it was thought then by the Samoans that all their troubles would soon be at an end. When, however, a cry went up for a new king, for the installation of Mataafa in the place of Malietoa, the Chief Justice followed a policy of unpardonable delay. The great body of Samoans wanted Mataafa as king, and they claimed that the Berlin treaty gave them power to appoint another king "according to the laws and customs of Samoa." Cedarkrantz was asked to fix a date for the election of a new king. He hesitated, prevaricated, delayed; and at last the patience of the Samoans gave out.

On May 31, 1891, Mataafa's house was empty; he had gone to Malie, the ancient capital, and this was significant. Again there was the spectacle of two kings ruling one country; but the rule of Malietoa was the rule of an impotent king, incapable of governing. And a strange thing now happened. There were two Governments, but the people refused to pay any taxes to the Government of Malietoa. There were two kings but the Samoans would no longer have the one recognised by the Powers; and in this state of affairs, before yet any blood had been shed, a scheme was devised whereby, if Malietoa should accept it, he should still reign as king, but Mataafa should have a high executive office, similar to that of a Prime Minister. Malietoa refused. And through his refusal the country was once again plunged in war. Had he accepted the compromise all would have been well, and there would have been peace. Mataafa stood on the Berlin treaty, claiming that it was the right of the Samoans to elect their king, and he was willing to waive his claim if the Chief Justice would conduct

a new election. Finally, Cedarkrantz announced that there would be no election and that Malietoa would remain king. It was then that fighting began. The foreign warships supported Malietoa and Mataafa had to give in. He surrendered, and together with about a dozen of his highest chiefs was deported to Jaluit. But he had hardly gone before Tamasese the younger—his father had died—revolted, and profiting by the disaster that had befallen Mataafa through the latter having taken up a position on the small and exposed island of Manono, he stayed in the hills, where the warships could not harm him. When terms were eventually arranged they were to his own satisfaction.

Mataafa and his chiefs were away for five years, and were only allowed to return on entering into a bond that they would refrain from doing anything calculated to disturb the peace then existing. They arrived at Apia on September 19, 1898, a month after the death of Malietoa. This latter event, coming at this particular juncture, caused a good deal of anxiety, for it was considered that with his return the Samoans would again desire to elect Mataafa their king. The Consular Board accordingly took steps to make assurance doubly sure by getting Mataafa to repeat his oath in the terms of the agreement he signed at Jaluit. This historical document is as follows:—

I, Mataafa, now held at the island of Jaluit, do hereby solemnly promise agree and declare that if I am permitted to return to Apia, Samoa, and there remain, I will at all times be and remain loyal to the Government of Samoa as established under the Berlin Final Act, as concluded June 14th, 1889, and the Government as heretofore existing under King Malietoa Laupepa and to the successor of the said Malietoa Laupepa when chosen; that I will remain at Mulinuu, the present seat of the Samoan Government, and will not depart therefrom without the written consent of the Consuls of the Three Treaty Powers; that I will not encourage or participate in any hostile action against the Government, nor will I permit my relatives or adherents to engage in any such hostile action against the Government; and that I will to the best of my ability uphold, aid and support the Government as now established under the treaty, and that I will use my influence to promote the peace of Samoa and to strengthen the loyalty of the people towards the Government; and I agree that my return to Samoa and continued residence therein shall depend upon my faithful performance of the conditions abovenamed, and that a wilful disregard of the conditions abovenamed shall be sufficient cause for my removal from Samoa, or for other punishment.

After Mataafa and his chiefs had expressly declared that they would adhere to all the promises they had made, German Consul Rose, as senior member of the Consular Board, read an address, welcoming them back to Samoa. "It is the sincerest wish of all who are here assembled," were his concluding words, "that the return of the noble chief Mataafa and of the other Alii and Faipule will prove a great benefit for the country of Samoa and all people residing therein, foreigners as well as natives."

But he had hardly established himself at Mulinuu before the cry once again went up—"Let Mataafa be our king!" And once again the Chief Justice was asked to appoint a day for an election. The great body of Samoans stood solidly behind this grand old man of their race; he alone had their confidence. "It cannot be," came the reply. "Mataafa is for ever barred. The very agreement he has signed makes it impossible." A careful perusal of that agreement, however, will show that with the death of Malietoa

Laupepa the circumstances had changed; there was nothing to prevent him aspiring to the kingship, or, at all events, rightly or wrongly, his followers were of that opinion. His best white friend, Mr. H. J. Moors—an able American, who, in common with Stevenson had always been a warm supporter of Mataafa's cause—held this opinion. If a new king was to be elected Mataafa was undoubtedly the man; but to avoid the possibility of any further friction, Moors proposed the abolition of the kingship. Mataafa agreed with him; he personally had no desire to be king; his sole wish was for peace and for the happiness of his people. The Samoans thought otherwise; they wanted a king; and as opinion at this time seemed to be unanimously in his favour, no other aspirant for the office having appeared, Mataafa yielded to the pressure and agreed.



Baron Cedarkrantz—First Chief Justice of Samoa.

And now comes that famous letter written by Chief Justice Chambers to Mr. Moors:—

SUPREME COURT OF SAMOA.

Apia, Samoa, Oct. 5th, 1898.

DEAR MR. MOORS,

Your valued favour of the 3rd was handed to me yesterday, and it has been read more than once with interest.

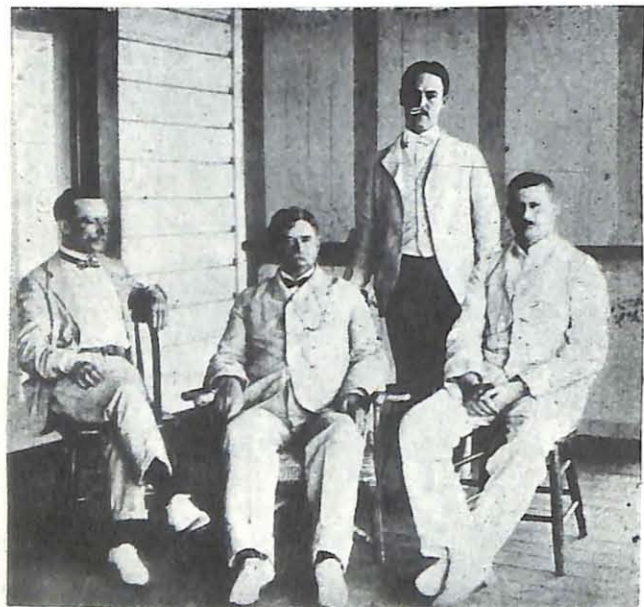
You are right that certain rumors do reach me, notwithstanding my effort to keep out of the way of them. They are like water on a duck's back, however, and are gone as soon as they come. In fact, I am much occupied in telling people that I have nothing to do with the chief Mataafa, he having the same right to aspire to the kingship as any other Samoan, and if the people elect him as Malietoa's successor in a rightful manner "according to the laws and customs of Samoa," why shouldn't he have the office?

As to his movements I can say nothing; that is a matter absolutely with the Consuls.

Yours truly,  
W. L. CHAMBERS

## THE LAST WAR.

On November 12, at Mulinuu, Mataafa was for the third time elected king of Samoa, "according to the laws and customs of Samoa." But a certain section of the whites, and among them the Protestant missionaries, had become suddenly active. Mataafa was a Catholic, though by far the greater number of his supporters were Protestant Samoans. The religious element was introduced, and it is asserted that the Chief Justice allowed himself to be influenced by the missionaries. At all events, there now came on the scene two other claimants to the throne—Tamasese the younger and Tanumufili, or, as he is generally called, Tanu. The latter was a mere youth, and son of Malietoa Laupepa. He was "discovered" by E. W. Gurr, a New Zealander, who had gone to Samoa some years before and had succeeded in working himself into a position of some prominence. Chief Justice Chambers refused to ratify



Three Commissioners sent to Samoa in the year 1900.

the election of Mataafa—as to the validity of which, *faa-Samoa*, there could be no doubt—and intimated that he would hear the respective claims and decide the matter. Whatever the reason, it was commonly rumoured that the decision would be against Mataafa, and it was because of this that the latter refused to sign an agreement prepared by Chambers undertaking to abide loyally by the decision. That decision was delivered on December 31, and, as had been expected, it went against Mataafa. Tanu was to be king, and Tamasese was to be vice-king—although together they could not muster one-half the number of followers that Mataafa had.

On the following day, the first in the new year, there was fighting in the streets, and had it not been for the intervention of American and British warships, the Tanu-Tamasese party would have been entirely routed. The Germans wisely held aloof and pro-

tested against the action of the British and American ships as being in distinct contravention of the Berlin treaty, which provided that no action should be taken by foreign Powers in Samoan waters unless all the Powers were absolutely unanimous. That protest was subsequently upheld by King Oscar of Sweden, acting as arbitrator. As a matter of fact, whatever might have been the case a few years previously, Germany no longer objected to Mataafa being king, time had softened former animosity, and it was now recognised that of all men Mataafa was most fitted for the kingship. One of the first acts of the combined British and American forces was to keep Mr. Moors a close prisoner in his house, armed guards standing in front of his residence day and night for six weeks. Meanwhile the rebels were subjected to daily bombardment, but never in the history of warfare have so many shots been fired with so little result. Mataafa knew every movement of the enemy—many of his followers joined the Tanu-Tamasese warriors in order to supply him with information—and he had the key of the situation in that the food and water supplies were in his hands. Most of the townspeople had been unceremoniously bundled out of their houses and sent to Mulinuu out of the way of the fighting, and the warships had to supply them with food and water. It was a situation that could not last long. Moreover it was generally considered that the war was an unjust one, and that as soon as the American and British Governments heard of it immediate instructions would be issued for its discontinuance. It was so. Admiral Kautz, who commanded the combined forces received a severe reprimand from President McKinley and was ordered to desist without delay; and the United States Secretary of State actually drove to the German Embassy in Washington and apologised. Moors with keen insight, had advised Mataafa that the war was an unauthorised one, and that as soon as the mails arrived the bombardment would discontinue. Throughout Mataafa refrained from fighting as much as possible; had he wished to do so, he might have easily slaughtered hundreds of his enemies. As it was, a good many were killed and wounded on both sides.

Following on this, three commissioners were appointed to visit Samoa and investigate the situation on behalf of the Powers; and it was agreed to compensate the sufferers. Many of the claims, however, are still unpaid. When the Commission consisting of Mr. Elliott, Baron von Sternberg, and Mr. Tripp, appeared Mataafa's flag flew defiantly within three miles of the Admiral's cabin windows, and it was dislodged by force. It was largely through Mr. Moors' good offices that the native forces finally consented to surrender their arms, when part of the Commission promised that Mr. Chambers should be removed from Samoa. It was because of his outspoken sympathy with Mataafa and the revolted Samoan people, and his known strong interest in their contention, that the British and American commanders isolated Mr. Moors in his own home during the period of the hostilities, always maintaining a guard about his premises. This was not removed until the Peace Commission had almost reached Samoa, and it was known that the acts of Admiral Kautz had been disapproved of by

President McKinley. When the Commission finally left Apia two of the three members saw fit to publicly express their thanks to Mr. Moors for his valuable assistance in rendering a settlement possible.

Upon the hoisting of the German flag Mr. Moors notified Governor Solf that he had for ever withdrawn from Samoan politics of all kinds, and when Governor Solf appointed him as one of the members of the Advisory Council, he called the Governor's attention to his determination never again to take any part, however small, in politics.

The final decision of the arbitrator, King Oscar of Norway and Sweden, against the acts of Admiral Kautz, and justifying the German contention that the war was unnecessary has always been considered by Mr. Moors as an ample justification of his course during those dangerous days of the Samoan war, when party spirit ran very high, and most of his own countrymen were opposed to him.

## THE CRY OF MATAAFA.

On August 16, 1899, Mataafa issued an appeal to the Powers, and the following is a translation of it:—

## THE CRY OF MATAAFA FOR HIS PEOPLE TO THE THREE GREAT POWERS.

On behalf of my people, whom I love with a great love, I beseech the three great Powers of England, Germany and the United States of America to listen to my voice and grant my prayer. I ask and desire nothing for myself. My years cannot be many, for now I am old. The grave will soon enclose me, and I shall be no more. But the people who have loved me long, and love me still, will live for many years after I have gone. The strong men who have served me so bravely and faithfully, the women who for my sake have endured many hardships and privations, and the children whose laughter and sport make the villages joyous and happy—these will be living when I am no longer in Samoa. It is for their sakes that I raise my voice and pray that the three great Powers, in their generosity and kindness, will grant my request.

Thrice have I been elected king of Samoa by the free will and choice of the great majority of the people, and according to our own laws and customs. At Faleula, in 1888, at Vaiala, in 1889, and at Mulinuu, in 1898, the people asked me to reign over them. When the people asked me on the last occasion to become their king, I thought there were none to oppose or cause trouble, for it seemed to me that all Samoa was united. I was not eager to rule, for I had been five years in exile from my native land, and I wished to live peaceably and quietly in Samoa for the remainder of my life; moreover, kings of Samoa have ever been beset with dangers, difficulties and troubles. But I believed the people desired me to reign over them, and I thought that I could govern them in such a way that all Samoa would be happy, contented and peaceful. But certain evil white men led a portion of the people astray, beguiling them with falsehoods and deceptive promises. These evil men persuaded a minority of the Samoans to choose a boy as king. They forced him, against his will, to leave his school at Leulumoega, and he came to Apia and lived in the houses of some of the white men, so that he might always be under their control. They desired him to be king, so that they might do with him as they pleased for their own selfish purposes, and not for the good of Samoa.

It has been said by some people that before I left Jaluit to return to Samoa, I signed a written promise not to concern myself with Samoan politics, and these persons also say that by reason of this promise I could not be rightfully elected king of Samoa. But this statement is not true. I did not promise to have nothing to do with politics in Samoa, and the writing which I signed does not contain anything which should prevent me from becoming king of Samoa after the death of Malietoa Laupepa.

I believed also, and felt sure, that the German Government no longer objected to me being appointed king. This being so, I cannot understand why evil and designing white men, who were not authorised by the German Government, should make an objection which did not concern England or America, but only

Germany. But the Chief Justice, being an ignorant man, and also not upright, listened to the lawyers, who spoke with many deceptive words, and also paid great heed to the evil counsels of others, and declared the boy to be king of Samoa, but not according to the laws and customs of Samoa; for such a thing has never been known in Samoa, that a boy should be clothed with the power and authority of a high chief or king. It was an unrighteous judgment, and against the wishes of the majority of the Samoan people. Then my people rose up in their anger and indignation, driving the small minority who wished the boy to be king out of Apia, and establishing a Government of Samoa at Mulinuu. This Government was recognised by the Consuls of Great Britain, Germany and the United States, in the name of the three Powers, until the Powers should determine what should be done concerning the unrighteous decision of the Chief Justice. But before the three great Powers had time to consult among themselves and make their wishes known, the American Admiral commanded me to submit to the boy whom the Chief Justice had unlawfully declared to be king. He likewise ordered that the Government which had been established at Mulinuu and had been recognised by the three great Powers should be overthrown, and that my people should yield to the small party opposed to them. He also said that if his orders were not obeyed he would fire upon the people at Mulinuu, who could not resist, with his great guns and small guns. These orders grieved and astonished the people, because they knew that the great Powers had not ordered these things to be done, but that all these things were being done because of the evil influence of certain officials and white men. So my people and I left Mulinuu, and we went into the bush. Then the great guns of the American warships shelled the town of Apia and the mountain of Vaea, and sent armed men ashore to hold the town.

After this there was much fighting, and many of my people were killed and wounded by the guns which fire many bullets, like the drops of rain in a heavy shower. Some of the white officers and men were slain also, and for this I was very sorrowful, for I desired not that any should be killed. Many times when the white soldiers were marching along my people were on each side of them, but they let them pass unharmed. Then the British warships proceeded up and down the coasts of Upolu and Savaii, shelling towns and villages, none of which could defend themselves; for the people in them had no thought of fighting, being nearly all old men, women, children and pastors. These were compelled to seek refuge in the bush and in the churches; but even these sacred buildings were not safe, some of these being pierced by shells and bullets, and there was great trouble and fear among the people. Then white officers came ashore in small steamers (steam launches) and boats, landing Samoan warriors, even the British Consul being with the officers, and carrying a sword and a revolver. The white officers commanded the Samoans to burn down the houses in the towns and villages, and they did so, leaving only the pastors' houses unburned. Many things were burned in the houses. They likewise destroyed many plantations, and they also destroyed many large and valuable boats, the building of which had cost many thousands of dollars.

In consequence of the destruction of their houses and the sacking of their towns and villages, the old men, the women and the children were compelled to take shelter in the bush, residing in poor huts which were not weatherproof, and were in unhealthy situations. They were also compelled to subsist on unwholesome and unsuitable food. In consequence of these things many of these old men, women and children sickened and died, causing great sorrow and distress in almost every town and village. Even now the people are living in temporary houses hastily erected, and subject to much discomfort. I humbly implore the great Powers to regard with compassion my people in their trouble and distress. They have obeyed the High Commissioners whom the great Powers sent to Samoa. They have surrendered their guns; they have faithfully complied with all that the High Commissioners required of them; and they are resolved to obey the Provisional Government established by the Commissioners before they left Samoa.

Though my people are subject to frequent insult and ill-treatment from the small party who were opposed to them—these things being done in order to provoke them to renewed strife—they desire to live at peace with all Samoa. If the bad influence of a few evil-minded white people were stopped by these men being removed from the country, there would no longer be any trouble, for then all Samoa would be at peace. I rejoice, and my people are glad, at the prospect of a new and stable government for the government, and not those who only care for the money they receive, Samoa will become peaceful, happy and prosperous. I

pray to God that this may be so, for I love my country and my people greatly.

But, now, I again beseech the great Powers, out of their abundant wealth, to grant my people some compensation for the great loss and damage inflicted upon them. To his Majesty the German Emperor I appeal, in great confidence and trust, for during the trials and troubles of this year he and his Government have been the true and steadfast friends of my people and myself, and this we shall ever remember with deep and abiding gratitude. To President McKinley and the Government of the United States of America I appeal, for that great country has always been friendly to Samoa, and has in past years assisted and strengthened us in times of peril and tribulation. To her Majesty Queen Victoria and the Government of Great Britain I appeal, for all the world knows the Queen to be good, kind and humane, and the British Government has always been ready to succour the needy and help the weak and distressed in all countries. To the great peoples of Germany, America and England I appeal, and beseech them to make their voices heard in our behalf, and assist my people in their cause.

The smile of God brightens the lives of those who assist the injured and the wronged, and the blessings of those whom they relieve and assist will continually follow them.

(Signed) O. J. MATAAFA.

Amaile, Upolu, Samoa,  
16th August, 1899.

There are few epistles more touching than this in the world's history. It remains to be added that Chief Justice Chambers had to leave the country, for so long as he remained in Samoa no settled peace was to be hoped for. The following extract from the *Auckland Observer* of March 17, 1906, correctly sums up the character of the man:—"Mr. Chambers lacked all the pleasing qualifications which were common to his two predecessors (Conrad Cedarkrantz and Henry Clay Ide), and, though a trained lawyer, his legal knowledge appeared to be of a crude and limited nature. He fittingly crowned his career as Chief Justice, and finally what little reputation he had possessed as a lawyer, by a decision which was unsound in law, essentially unjust and palpably absurd. It immediately involved the natives in war, and ultimately led to the partition of Samoa between Germany and America, and the abandonment by Great Britain of her interests in the islands." Chambers was the last Chief Justice under the tripartite system.

#### PEACE AT LAST.

To-day there is settled government in the islands, and all Samoa is at peace. The American possessions have not yet been developed to any extent, but the Germans are doing admirably. In Samoa, if nowhere else, they are proving their ability to colonise, though perhaps it may be urged they are doing it by adopting British methods. In the appointment of Governor Solf a wise choice was made, for he started out from the first on lines that were calculated to dissipate all hatreds and animosities. The natives have been treated with every consideration; equal justice is meted out to all foreigners. If Governor Solf went to Fiji to study British methods of colonisation the more credit to him; he has done exceedingly well.

Mataafa, still the idol of the nation, rejoices that a settled Government has at last come to Samoa, and he states that his people are now quite happy and contented. Poor old man! he no longer has any enemies, and nowadays men recognise in him the greatest of his race. Over 70 years of age, his eye is still clear and his every movement kingly. At Mulinuu he has

his native house, or *fale*, and some four miles out of town he has another house, thoroughly European in construction; between these he divides his time, sometimes living in one, sometimes in the other.

The Samoans live in a communal system under the rule of hereditary chiefs. The German Government upholds this system, thus ruling the people through the chiefs, but with the tendency to educate the natives gradually so that they shall learn to stand alone. A kind of self-government has been granted them, this having been found necessary in order to avoid tribal disturbances. The native villages have their magistrates, and there are also some native judges and scribes. In addition to all this, there is a council, which assembles twice in the year. A native parliament called the "o le Malo," played a prominent part in Samoan politics under the three Powers; but after the annexation steps were taken to abolish it. Owing to the number of influential chiefs sitting in it, however, it could not be dissolved at once, but in 1905 the Governor succeeded in dissolving it. At the same time he appointed new members for the above-mentioned council to take the place of the parliament. This marked a great forward step in the development of the native administration. The natives of the island of Upolu are under the direct control of the Government in Apia; in Savaii there is an *amtmann* (white magistrate).

The chief production of the islands is, of course, copra. In 1905 8,603 tons were exported, the natives contributing 5,500 tons, the D.H. & P.G. (the big German firm) 2,600 tons, and small white planters the remainder. The German firm owns three large plantations, mostly under coconuts, and comprising about 7,500 acres. About 600 acres, however, are devoted to the cultivation of cacao. The firm owns besides between 70,000 and 80,000 acres of uncultivated land and employs over 700 black labourers (Solomon Islanders) and 20 Chinese. Lately the growing of cacao has largely increased, it having been found that it attains to a rare quality in these islands. The principal growers are the German firms (three), the Upolu Cacao Company, Mr. H. J. Moors, and Mr. R. Hetherington Carruthers, the total land under cultivation being about 3,000 acres, though all the trees are not yet in full bearing. As showing how the export of the beans has increased, it may be stated that in 1900 only one ton and a half were exported, whilst in 1905 the amount had grown to 27½ tons. Attention is also now being devoted to rubber. Last year (1905) a German company started a plantation, and this year an English company has begun operations, over 100,000 young trees having just been planted. Mr. F. Harman, who as manager of the company is one of the pioneers in this industry, speaks in the most hopeful strain of the future of rubber in Samoa. Mr. Andrew, who combines planting with photography, is one of the principal authorities on rubber-growing in the islands, and is engaged in perfecting an important invention for "tapping" the trees. As yet the industry, so far as Samoa is concerned, is in its experimental stages; but judging from results so far obtained, it promises to be a very important factor in the future commerce of the country.

#### LABOUR.

As the Samoans do not enter into contracts for long terms, the Government in 1903 gave permission for the importation of 280 Chinese coolies. In 1905 a second shipment of about 550 arrived, so that there are now some 800 coolies in the German colony. This year the Government took the importation into its own hands. About 700 or 800 new coolies are now to be imported, whilst those of the first shipment will return to China, their contract having been for three years. The first shipment cost, roughly, £35 per head, and the second £17 10s.; the next shipment is expected to be cheaper. The coolies are paid 12s. monthly, and are supplied with food, medical attendance, &c. The monthly expenses for each coolie total on an average between £2 and £2 10s. The Chinese are

natives 33,000. The registration of births and deaths shows that the natives are increasing. With the annexation, tribal wars disappeared, and the Samoans were forced to devote themselves to the cultivation of their lands. The London Missionary Society claims 22,000 adherents, the Wesleyan Mission 5,000, the Roman Catholic Mission 5,000, and the Mormon Mission 1,000.

#### FINANCES.

The revenues of the German colony are constantly increasing, and now almost cover expenditure. A recent publication shows that the German Empire only paid a subsidy of 90,000 marks (about £4,500), and it is hoped that the colony will soon be self-supporting. There is a 10 per cent. ad valorem duty on all goods entering the port; but in the case of spirits,



Court House, Apia.

at liberty to sign on for additional terms if they so desire. But they must always remain the servants of white men; they are not allowed to keep a store or vegetable garden, or in any way enter into competition with white settlers.

#### STATISTICS.

The statistics for 1905-6 give the total white population as 381 (340 on Upolu and 41 on Savaii). Of this number, according to the census of January 1, 1903, 192 were Germans, 89 English and 39 Americans. The half-castes total between 600 and 700, and the

tobacco and similar importations a special duty is levied. The estimated revenue for the year 1906-7 is 600,000 marks (£30,000). Last year the imports were valued at £144,096, and the exports at £101,436.

#### NATIVE POLL TAX.

1904—72,311 marks (being 12 marks for head of each family, and 4 marks for ordinary native); 1905—71,352 marks; 1906—94,250 marks. The tax on the ordinary native will in 1907 be increased to 8s. per head, but the tax on the head of a family, 12s., is to remain unaltered.



## THE SAMOANS AND THEIR CUSTOMS.

Much has been written about the Samoans as a people, about their customs and traditions; and some of the most valuable contributions under this head have come from Dr. George Turner, of the London Missionary Society, who spent a good many years in these islands as a missionary. Dr. Turner devoted a considerable amount of his time to the study of the race, and some valuable ethnological papers were written by him for publication in a journal called the *Samoan Reporter*, which was issued half-yearly for private circulation among friends of the mission. Subsequently these papers were republished in Dr. Turner's book, "Nineteen years in Polynesia." Only a few copies of this book are now extant, but a great part of the matter which appeared in it was subsequently revised and embodied in another book by the same author. To him and to the Rev. J. B. Stair we are chiefly indebted for the particulars which follow.

Taken as a whole, the Samoans are a fine race, and the average height of the men is 5 feet 10 inches. Many of them have very handsome features, and this applies to males and females alike. Some of the younger females have very fine features, but they seem to grow old before their time. Possibly the climate has something to do with this, but it has to be remembered also that it is no uncommon thing for a Samoan woman of 20 to be the mother of several children. Brown in complexion, some are much darker than others, and so it comes about that we have their complexion variously described by different travellers. La Perouse described them as having a close resemblance to Algerines and other nations on the coast of Barbary. Others have spoken of them as being of a gipsy brown and an olive brown colour. The shade, however, is much lighter than that of the Tannese and other islanders of the Western Pacific. The colour of the eyes is, as a rule, black, as also is their hair. In regard to the hair, however, the practice of matting it with lime is largely resorted to, and one of the sights that a stranger is most struck by is to see a group of Samoans, men and women, walking along the beach with hair as white as snow. The explanation is, of course, soon forthcoming: the hair has been limed. This practice has the effect of turning the hair a reddish brown, and sometimes one sees a young woman with hair of a beautiful auburn tint. Their features are somewhat flat, and no Samoan can be beautiful if his nose has not been well flattened on his face. A young Samoan mother spends a great deal of time in pressing out the nose of her offspring, so that it shall lie as flat as possible, and the flatter the nose the more beautiful the belle. And no matter how beautiful a European girl may appear to us, she can never hope to be regarded as good-looking by the Samoan people because of her neglected nose.

Mr. Stair tells us that in their heathen state the cast of countenance of the males was most forbidding and, when at all excited, ferocious: an appearance that was much increased by their long black hair, which either hung loosely over their shoulders or was worn twisted up in knots of various shapes, on the crown, or back, or sides of the head. Albinos were

occasionally found, whose pink eyes and white skins formed a strange contrast to the rich brown colour of their associates, and whose unpleasant and sickly appearance tended to reconcile a European to the tanning he himself might be undergoing. The Samoans disliked the white colour of the Europeans, and often said to Mr. Stair, when alluding to his sun-burnt appearance, "Why, you are becoming as handsome as a Samoan!"

The population, we are told in regard to what may be called Old Samoa, was divided into five classes—*Alii*, *Taulaaitu*, *Tulafale*, *Faleupolu*, and *Tangatanuu*. Comprised in these classes were others—*Songa*, *Soa*, *Taumasina*, *Atamai-o-alii* and *Salelelesi*,—who were all attendants of chiefs and privileged persons. The *Alii*, or chiefs, constituted the highest class, and were of various ranks and authority; the regal, or highest, title of all was *Le Tupu*, the literal interpretation of which is "the grown," that of *Ole Tui* being next in importance. The latter title always had the name of the district conferring it added—thus, *Ole Tui A'ana*, "the lord of A'ana"; *Ole Tui Atua* "lord of Atua." This title of *Ole Tui* is believed to have been the most ancient, as it is frequently to be found in the old traditions and records with that of *Alii*, while that of *Ole Tupu* for a long period does not occur in the records. But at some period in the nation's history, after a series of conquests in which the differing districts conferring the titles were conquered and their titles all merged in the person of the conqueror, he either assumed or was allotted the title of *Ole Tupu*, and this title has been perpetuated, the possession of the smaller titles conferring the highest or regal title, as *Ole Tupu o Samoa*, "the grown (or king) of Samoa." The rank of other chiefs was indicated in some degree by the style of address adopted towards them, and this is true also of to-day. For instance, the words *Afio* and *Susu* were properly used only to chiefs of the higher ranks, while the term *Maliu* was a more general one, and employed in general use as a polite form of address. In olden times the chiefs were very exacting as to the proper use of these terms when addressed by inferiors, but a great change has taken place since the advent of Europeans, and while a commoner will still as a rule address his superiors in befitting language, much of the old-time deference is dying out. Not the least interesting fact in connection with the Samoans is the existence of a special "chiefs' language"—a language, that is, which is used exclusively when speaking to a chief. Samoans of high rank, when addressing others and talking of themselves, always, however use ordinary language, and often the very lowest terms, and it is amusing at times to listen to expressions of feigned humility from a proud chief, who would be highly indignant if such language were applied to him by others.

The term *Ali'ipa'ia*, or sacred chiefs, was applied to some chiefs of high rank, to whom formerly great deference was shown. A dozen of these chiefs—*Ole Tui A'ana*, *Ole Tui Atua*, *Tonumaipe'a*, *Fonoti*, *Muagatuti'a*, *I'a Majana*, *Tamafaiiga*, *Maliotoa*, *Tamasoalii* and *Natoaitetele*—were addressed by the highest phrase, *Afio*. Six others were addressed as *Susu*, and these were *Lilomaiava*, *Mataafa*, *Ole Manu'a*

*Fiaime*, *Sa'ima* and *Lavasi'i*. The term *Afio* was applicable to four other chiefs, although they were not *alii pai'a*; and the names of these were *Taimalieutu*, *To'aleafoa*, *Liutele* and *Ajamasaga*. In order to understand the history of Samoa, it is necessary to know that the *ao*, or titles, of these chiefs were bestowed, or, as the general phrase has it, were in the gift of various places, two or three districts at times having the same, while Manono had three.

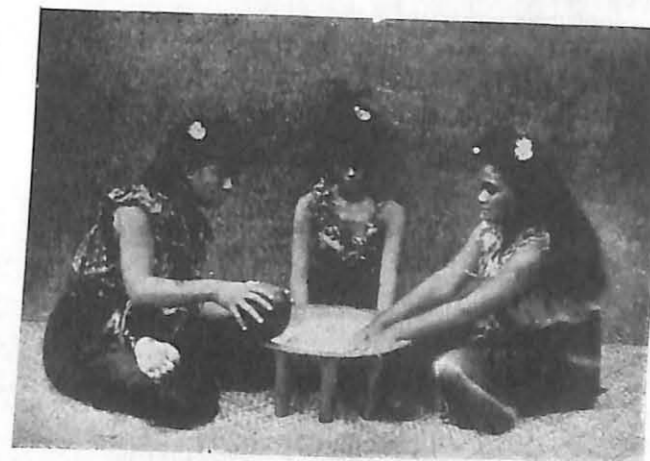
The *Taulaaitu* ("anchors of the spirits") formed the priesthood, and their influence was considerable. There were four separate classes of these priests—prophets or sorcerers, family priests, priests of the war-gods, and keepers of the war-gods. Of these we shall have more to say when we come to deal with the mythology of the Samoans. The *Tulafale*, corresponding in many respects with the *Rangitira* of New Zealand, were a very powerful class. They were the chiefs' principal advisers, and the orators, who exercised great influence, were as a rule selected from their numbers. Moreover, they had the gift of the *ao*, or titles, and they had power to depose or banish an unpopular chief. Instances are not wanting in which the *Tulafale*, in combination with the *Faleupolu*, have banished chiefs on account of tyranny and oppression. It was usual to send the offending chief to the island of Tutuila, accompanied by a large number of the people of his district, intelligence of the event being sent to the chiefs and people of Tutuila beforehand. When the prisoner was landed, the inhabitants of the island formed up in two lines and the chief was compelled to run between them, the while he was pelted with sticks and stones and subjected to other indignities. Sometimes he was severely injured; sometimes, indeed, his life was sacrificed.

It is told of one chief that on arriving at Tutuila during the night he expressed a wish to commit himself to the deep in the hope of finding a refuge in some distant land, rather than suffer the indignities which a landing in Tutuila would entail. Having excited the sympathy of his companions, they cast off their vessel from her moorings and hoisted sail, steering away from the island. After enduring great hardships and privations, they at length reached Rarotonga, distant about 800 miles from Tutuila. There they were kindly received, and were given a district in which they might live. They soon learned that this very island was originally peopled by their own countrymen, who had set out long before from Samoa under two adventurous leaders, *Tagiia*, of Upolu, and *Matea*, of Manu'a. Settling down, the new-comers named many places in the district after similar places in the district of A'ana, in Upolu, where they had formerly lived.

Next in importance to the *Tulafale* are the *Faleupolu* (House of Upolu), and, like the former, are large landowners and wield considerable influence. It is their province to supply the chiefs with food, in return for which they are given native property in the shape of mats, siapo, canoes, &c., this payment being called *tonga*. If, as sometimes happens, foreign property is given instead of native, the payment is known as *oloa*. Attached to the families of the higher chiefs were various office-bearers, such as barbers, cup-bearers,

messengers, trumpeters (or shell-blowers), and buffoons; and, though not very numerous, they were regarded as a privileged class. Though good authorities are inclined to the opinion that direct slavery never existed in Samoa, it is an undoubted fact that the condition of some of the lower classes was little better than slavery. Captives taken in time of war also were treated with the utmost contempt and compelled to perform all kinds of menial duties. The life of a favourite pigeon, we are told, was of more consequence to a haughty chief of the old days of Samoa than the life of a man of low degree.

When the head of a family holding a title was supposed to be near death, his friends and relatives were summoned, and he conferred his family name upon his eldest son, or, in the event of being childless, upon an adopted son. But the conferring of the *ao*, or title of the higher chiefs, was a matter of much greater importance than this and often involved great difficulty, for upon the death of a high chief his title or titles always reverted to the district or settlement which had conferred them, and which was very jealous



Kava-making.

of its right in this regard. The dying chief might nominate his successor but unless the nomination was approved by the holders of the gift it would not succeed.

## ANCIENT FORM OF GOVERNMENT.

The old form of government in Samoa seems to have approached closely to the monarchical government obtaining in Tahiti and the Sandwich Islands. It was something of a combination of the monarchical and patriarchal forms. While the whole group was nominally governed by one head, or king, the various districts had their own separate governments under their chiefs and local authorities, all for the most part independent of each other. The power of a high chief in whom the five distinct titles of the *Ole Tupu* were centred was very great, and extended over the whole group of islands. Three great families comprise what may be termed the aristocracy of Samoa—*Sa Mataafa*, *Sa Maliotoa*, and *Sa Muagatuti'a*,—and for a great length of time the title of *Ole Tupu* was confined to members of the last-named family. The ramifications

of these three families spread throughout the entire group. On the death of Safe-o-fafine, the last king in the Muagututi'a line, the title remained in abeyance for a long time, and was eventually usurped by a war-priest of Manono, O le Tamafaiga, who assumed the attributes of a god as well as those of a king. He was actually worshipped as a god and developed into a tyrant. In the hope of escaping from his tyranny, the people of A'ana conferred their title of *Tui A'ana* upon him, but only to further smart under his oppressive rule. Soon he obtained the remaining titles, and was proclaimed *O le Tupu-o-Samoa*. And so for the first time for many generations the dignity passed from the family of Muagututi'a. A'ana not only lost the prestige it had so long held in this connection, but the royal residence no longer was situated in the province, the new king continuing to reside on Manono. As his tyranny increased, in like proportion increased the hatred of the people of A'ana, and at length they rose against him and he was killed in 1829. This was just before John Williams, whose name is as a shining light in the annals of missionary enterprise, visited Samoa for the first time. A bloody war ensued, and A'ana's power was broken and the district laid waste.

Some time later the *ao*, or titles, were bestowed on Malietoa, the first *Tupu* of that name. He had striven for long to obtain this much-coveted distinction, but he did not long enjoy it. When he was dying he endeavoured to have the hitherto united five titles divided, vainly wishing that no other *Tupu* should succeed him in the full dignity of the office. He desired that his name might go down to posterity as the last king of Samoa, and that on his death the titles might be distributed among three relatives whom he named. His brother, Tai-ma-le-lagi, succeeded to the family name of Malietoa, but it is said that A'ana and Atua for long declined to recognise the claims of the various aspirants to their titles except as a matter of courtesy. Of all the centres of influence Manono was the most powerful, owing to the prowess of its people in naval warfare. The fact that they owned the natural fortress of Apolima was another contributing factor to their power. Moreover, for many years Manono was the firm ally of A'ana, which was as celebrated for its prowess on land as Manono for its naval power; and so the two were as a rule more than a match for the rest of the group.

In the election of a king, the title of A'ana was usually the first conferred. Deputies from the district would proceed to the residence of the selected chief, and, standing before him, each member of the deputation would successively shout five times the war-cry of *U-u-u*, thus proclaiming his accession. Then they would immediately prepare to return, though it was usual for them to be first presented with some valuable mats, which then, as now, were the chief articles of value in Samoan eyes. About a week would elapse and then the whole of the principal men of the district would proceed in a body to pay their respects to the newly-elected chief taking with them a large quantity of food and everything required for the preparation of *ava*, the national beverage, distilled from the powdered root of that name, without which it is impossible for any ceremony in Samoa to be properly carried out.

The inauguration ceremonies were thus completed, and after that the chief was publicly recognised as "Lord of A'ana." Upon this title being conferred, the other districts followed the example, and the chief then assumed the title of king and entered upon a circuit of the islands to receive the homage and congratulations of the different districts. The announcement, *Ua afio mai le Tupu*—"The King is approaching!"—proceeding from the mouths of the orators, was the signal for suitable preparations for the reception of his Majesty. The king was accompanied in his royal progress by a number of attendants, and was preceded by his *soga*, or cup-bearer, carrying his drinking-cup, either hanging from his neck or suspended from a piece of cocoanut leaf. He also carried a large *pu*, or conch-shell, which he continually blew. The king followed on foot some distance behind, accompanied by his chief wife, who at such times carried a bird-cage containing the *manu alii*, or chief's bird. Behind them again came the attendants, according to rank. In return for large quantities of food presented to the king by the several districts, numbers of fine mats were distributed among the heads of families. These mats were provided by the family connections of the king, who often smarted under the burden caused by the many demands made upon them to uphold the dignity of the king. It is not without interest to mention that in discussing the eligibility of a chief upon whom the *ao* was about to be conferred the extent of wealth in native property, as well as power of the chief's family, were always taken into consideration.

#### DOMESTIC LIFE.

A Samoan *fale*, or house, has been described as resembling a great bee-hive, and this description can hardly be improved upon. As a rule, the native houses are elliptical, but some of them are circular in shape. In a Samoan village are many houses—the chief's house, the strangers' house, the meeting house, the common villagers' houses, &c. The fact that a special house is set apart for the reception of strangers is an indication of the hospitable character of these people. They are nothing if not hospitable, and the visitor very quickly feels quite at home. Usually there is an abundance of taro, bananas, cocoanuts and oranges in the houses, but should the visitor express a desire for anything that does not happen to be there, it is very soon forthcoming. A native boy will climb a cocoanut tree, or pluck you an orange, while you wait. To a stranger in the land, here as elsewhere in the South Sea islands, the manner in which these people climb a cocoanut tree seems marvellous, and some there be who see in it a proof that not very many centuries ago man was in truth the ape-like creature some of our scientists would have him. Their climbing is not as the climbing of white men when they desire to ascend a tree, but it is done on all fours and with remarkable rapidity. It has to be remembered, though, that the natives are not burdened with cumbersome boots, and that, moreover, the trees in question, though they have no branches except at the very top, are marked with circular grooves as to afford an easy foothold. We have spoken of *ava* before—or *kava*,

it is called in some parts of the islands—and no stranger has been properly entertained by the Samoan people without this root being called into requisition. Indeed, it is the usual etiquette for a stranger to take a few pieces of the root with him when he goes to visit a Samoan chief, and to place it on the mat before the chief's feet on entering the house as a mark of respect. The preparation of kava is attended with much ceremony, and is as a rule presided over by the village *taupou* (maid of the village.) Nowadays the root is pounded to a powder on a large smooth stone, and then it is mixed with water in a wooden kava-bowl until the desired strength has been obtained. These bowls, containing from four legs upwards, are carved out of the one piece of wood, and a bowl with a great number of legs is regarded as an article of considerable

distinguished visitors drink, an ordinary cup serving for others. The Samoans also utilise the cocoanut shell for holding water, and in every house one or more of them may be found hanging up. All that is necessary is to remove the plug from the eye of the shell and to drink.

To return to the native "architecture." The roofs of the houses are made of wood from the breadfruit tree, and thatched with the leaves of sugarcane, which is specially cultivated for the purpose. No nails are used, all the timber used in the construction of the house being firmly lashed together with sinnet, or tough fibre. The manner in which the sinnet is used is a revelation to the stranger, and its strength is hardly less remarkable. As in more advanced communities, the Samoans have their "master builders,"



Street in Apia

value. When the kava is ready for drinking, the chief's talking-man makes a speech and calls out, one by one, the names of those who are to partake of it in their order of rank. If the native chief is believed to be a bigger chief in his country than the white stranger is in his country, the chief drinks first; and those who have read Robert Louis Stevenson's "Vailima Letters" will remember how proud he was when he once visited the high chief Mataafa and was actually handed the kava cup before Mataafa himself drank. These cups are made from the shell of a cocoanut. Cut a shell in half and you have two kava cups. Some of them are very highly polished. Mataafa has a beautiful silver-mounted cup, out of which only himself and

and as they are not a very numerous body there is always plenty of work awaiting them. Except for the devastation occasionally caused by a hurricane, a Samoan house will last for a great many years, though the thatch has usually to be renewed every four or five years. Of late years a good deal of imported timber has been used by the Samoans, and in a good many instances corrugated iron is used for the roofing instead of the old-fashioned thatch. In a hot country such as this is, however, it is unlikely that iron roofing will permanently take the place of thatch, and its use is simply to be ascribed to the ever-growing desire of the natives to conform to European customs and to the pushing business proclivities of the traders. Some

of the dwelling-houses will be found partly enclosed with thatch, tied to upright-sticks and fastened to the eaves, but usually the sides are protected by blinds of plaited cocoanut leaves, which can be raised or lowered as desired.

"The houses of the principal chiefs," says Mr. Stair, "were formerly surrounded by two fences, the outer of which was formed of strong posts or palisading, and had a narrow zigzag entrance several yards in length, leading to an opening in the inner enclosure which was made of reeds, and which surrounded the dwelling at a distance of four or five fathoms. Of later years, however, the habits of the people have changed for the better, thus rendering many of the precautions so long adopted unnecessary; hence these enclosures have for the most part disappeared, and the houses of all alike are now left open. The ground immediately surrounding a dwelling was usually covered with sand or small stones. . . . Immediately in front of the strip of pavement before the house might often be seen a well-kept grass plot, where the family seated themselves to enjoy the cool of the evening breeze or upon which during a fine day the females spread newly-made *siapo* or other articles to dry in the sun. . . . A layer of sand, coral debris, or small stones was spread upon the floor of the house, which, again, was covered over with coarse cocoanut-leaf mats. Finer mats were spread upon the floor for sleeping on at night, or for use of visitors by day; but these were always carefully rolled up when not required. The sleeping accommodations of the Samoans were very scanty, a mat or two spread upon the floor a pillow made from a piece of thick bamboo cane, raised three or four inches from the ground, with a large piece of native cloth for a covering, usually comprising the whole. Sometimes a *tainamu* was used. This is a contrivance which does duty for a mosquito curtain, and consists of a large piece of *siapo* fastened to a string running along the centre. This was suspended over the sleeper and formed into a kind of small tent by two bent sticks placed in the upper part of the *siapo*. Savaii is credited with the invention of the *tainamu*. . . . The houses mostly consisted of one compartment, men, women and children herding together in common; but the young men mostly slept by themselves in the *falatele*, or great house, which was a favourite gathering place for all bachelors. Unmarried females, especially those of high rank, were carefully watched by several attendants, both male and female, who were appointed for the purpose. The females slept by the side of their mistress, whilst the males either watched throughout the night or else slept in the front part of the house."

As it was then, so it is now to a very large extent, and most of the foregoing is applicable to the conditions obtaining to-day. We have already stated that fine mats are very valuable articles in Samoan eyes. Indeed, an infinite amount of labour is bestowed on the making of them. Mat-making is the province of the females, and some of them will be engaged for many weeks on one mat alone. Fine mats constituted in a large measure the native means of exchange; a bride's dowry consisted of fine mats; and they have from time immemorial occupied a very important place in Samoan history. Tribal wars have in past times

sprung from far smaller causes than a dispute over the possession of a fine mat. To-day, as in Mr. Stair's time, they are only brought forth on special occasions and when finished with they are carefully rolled up and placed upon cross-beams overhead. The more distinguished a visitor the greater the number and the more valuable the fine mats that are spread on the floor for his delectation, and no stranger behaves properly who does not express his admiration for the fine work he sees in them. Some families have in their possession fine mats of great antiquity, almost falling to pieces with age, and they are treasured as family heirlooms of rare value. History is bound up with many of these ancient mats, and now and again one will come across a Samoan chief who will entertain his guest for an hour or more in simply recounting the history of one. If one of these mats could write an autobiography what deeds it could tell of, what history, and what romance! It is said of one old chief that he has in his house, wrapped up inside a fine old mat, a quantity of dust, which he proudly tells you is the remains of a mat which has been handed down from generation to generation, so that it is hundreds of years old.

The most valued of all mats were those known as *ie taua* (mats of renown), and it is not difficult to understand this when it is stated that the making of them often took six months, and sometimes even twelve months. They were made from a large plant called the *lau ie*, the leaves of which, though larger, closely resembled those of the pandanus. The prickly edges were cut off with shells, and the leaves were then rolled up and baked in a native oven. The next process consisted of separating the inner or finer part of the leaf from the outer, which latter was put aside for a coarser style of mat. Even the stalk of this plant had its use, being used for corks for water bottles. The leaves having been strung together were fastened to a bamboo pole and placed in the sea, remaining there until they were bleached—five or seven days—and they were then rinsed in fresh water and placed in the sun until quite dry, when they were cut into small strips of various lengths and widths according to the nature of the plait that was required. When one of these mats was finally made, all the women resident in the neighbourhood were summoned to bathe the mat in fresh water, after doing which they repaired to the house to engage in a feast to celebrate the occasion—for everything in Samoa is celebrated by a feast. Various dyes were obtained from roots and vegetables. The mixing of the inner bark of the root of the *nonufi'afi'a* (Malay apple) with sea-water and lime produced, for instance, an excellent crimson. A splendid purple was obtained from young shoots of the mountain plantain. Yellow was obtained from tumeric and oil, and also from the bark of the *nonu*. A brown might be had by mixing the inner bark of the *pani* with sea-water. If black were desired it might be secured by burying the article in the mud of a taro patch in a swamp. These dyes were used with considerable effect and no little artistic ability in native cloth and different kinds of mats. They are still used to a great extent.

As for the Samoan pillow, the bamboo is still

used; and though the Samoans usually keep several of the white men's pillows in their houses for the use of European visitors they themselves prefer the good old-fashioned bamboo. These bamboo pillows are of various lengths, some of them being long enough to permit of several persons using them at once. It is really the neck, and not the head, that rests upon them. Day and night you may see them upon the floor, for the Samoans are very fond of taking life lying down. Nowadays, of course, they are not obliged to resort to native cloth for a covering in their sleep, and in every well-ordered house there will always be found comfortable European coverings. And it is a somewhat noteworthy fact that a Samoan, male or female, will never lie down, day or night, without some special covering, be the day or night never so hot. The mosquito curtain which is familiar to white people has also now taken the place of the *tainamu*. The precautions taken in guarding the unmarried females still exist, though not in such a pronounced degree as in the days of which Mr. Stair writes; and the young men of a village still sleep in a special house.

Until a few years of his leaving the islands—over half a century ago—Mr. Stair tells us that chiefs of rank were always watched with care during the night by several armed attendants, who either sat in some part of the dwelling in which their master slept, or else patrolled around to guard against an attack on the part of men who were deputed to take the lives of rival chiefs. This was especially the case with the family of Malietoa, and the attendants kept a fire burning during the whole night, around which they watched. The assassins employed on this secret service of death were called *aitu-tangata* (men-spirits) and were usually trusted dependants of a rival chief. They always came at night, with their bodies profusely oiled, either entirely naked, or with a simple *maro*, or girdle, tied loosely round their loins, so that if grasped by a pursuer they might escape whilst the *maro* was retained. The great object of the assassin was to reach his victim while in a deep sleep, so that he could creep stealthily upon him and thrust the barb of the sting ray into his loins or side. The weapon used for this midnight murder—the barb of the sting ray—although simple, was sure and deadly in its action, so that if buried in the flesh death quickly ensued. Usually chiefs of high rank slept with no better protection and accommodation than the common people, though sometimes the spot where they lay was partially enclosed by matting placed upright.

Upon the marriage of a chief with a lady of rank, the site selected for their house was formed into a *janua-tanu*, or paved ground, by the united labour of the people of the entire district. A raised terrace of stones was formed from 50 to 70 feet square and often many feet high, and on this the house was built. This custom prevailed throughout the whole group not only in the case of dwelling-houses, but also in sacred edifices or *fale-aitu* (houses of the gods). In some instances these raised stone terraces or platforms were of massive construction, seeming to be the work of an earlier but now extinct race of men. Similar stone platforms, as foundations for sacred houses or temples are to be found throughout Polynesia, and also in

many of the islands in the north-west. Mr. H. B. Sterndale has told us of some remarkable cyclopean remains of such platforms which he visited in the Caroline islands, from which islands he thought the custom had spread.

In regard to the furniture and domestic utensils of the olden time, fishing spears and rods and nets, clubs, axes, bows and arrows might be seen suspended from the rafters, or thrust into the thatch, together with baskets containing tumeric and other things used in making native cloth, water-bottles (cocoanut shells) and a few other articles. There was nothing in the way of tables or chairs. Nor are there to be found any tables to-day, though an occasional chair may be



Alama—Pastor.

75 years of age, and preaches vigorously every Sunday.

seen. For himself, the Samoan likes neither chairs nor tables, and prefers to sit down, cross-legged, and eat his meals on the floor. The eatables—taro, yam, fish, tinned meat, *palusami* (a mixture of cocoanut, taro leaves and salt water, considered to be a delicacy), or whatever else there might happen to be—are spread out on the floor on a small rough mat of plaited leaves. These small mats are put together very quickly, and there is no occasion to use them more than once. Each person partaking of the meal has one. Unlike many Europeans, the Samoans never drink between mouth-

fuls, always waiting till they have finished eating before passing the water-bottle round.

On a couple of poles, lashed lengthwise to the centre posts of the house, repose the fine mats, sleeping mats and bamboo pillows when not in use, and often bundles of *siapo* rest there too. In the back part of the house, on what was known as the *jata* (a rude kind of stage) were piled bundles of the more valuable of native property, consisting for the most part of the finer mats, generally termed *tonga*, whilst near one of the side posts rested the kava bowl and the drinking-cup. Baskets of food were placed on a stand fixed upright in the ground. With a few other articles, used chiefly in the preparation of native cloth, and occasionally a canoe, these things comprised the furniture and effects of a Samoan dwelling. In addition some tame doves and pigeons might be seen, either perched on sticks or confined in rough cages. Nowadays, however, a Samoan boasts more property than formerly, owing to the advent of the trader, and it is no uncommon thing to find half a dozen large boxes or trunks full of various articles of dress and other things at one end of the house.

As for the Samoan diet, it used to consist mainly of fish, taro, breadfruit, and various kinds of fruit which were obtainable in abundance, such as pine-apples, oranges, bananas and mangoes. Fowls and pigs they had also, but these were as a rule set aside for travelling parties, which were always frequent. The Samoan loves nothing better than going on a *malaga*, or journey, whether it be to see his friends or relatives, to seek a wife, or just for the pleasure of moving. Pigeons, doves and other birds were also plentiful at certain seasons of the year, and many and varied were the devices for trapping them. Out Papaseea way are to-day to be found the ruins of what was once a tall erection, towering above the trees, on the top of which the natives used to spend many hours waiting for pigeons to pass by and ready to trap them with their nets as they winged their way over the top, or settled there to rest. Much ceremony was, and even to-day is, observed during meals. The *Alii pa'ia*, or sacred chiefs, always partook of their meals apart from the others, as everything they touched was believed to take on a certain sacredness; and any food left by them was thrown away in the bush, it being held that if a common person ate of it his stomach would immediately become diseased and death would quickly follow. The wives of some chiefs of inferior rank were allowed to eat with their husbands, but ordinarily women and children had their meals alone, not being suffered to eat with men. Many of these barriers between men and women have, however, now been broken down. It was usual to take two meals every day, one in the morning, the other in the evening; but they were in the habit of eating at all times, whenever anything eatable came their way. With the exception of made dishes, the food was cooked in the ordinary Polynesian style, being steamed in the native oven. A large round hole is made in the ground, and this is filled up with stones. A fire is made, and the stones getting to the required degree of heat, the pig, fowls, fish, or whatever else there may be to be cooked, is placed on them, and then covered with a layer of

fresh banana and other leaves. Over this again is placed a layer of mats, or bags, and so the cooking takes place. But it is a long and tedious process and in the case of a big pig some hours must elapse before it is ready for eating. After their meals the Samoans are in the habit of washing their hands, a water-bowl being passed round for the purpose. To-day you will see them dip their own hands into the water, but formerly the water was poured over their hands, even as Elisha, the son of Shaphat, poured water on the hands of Elijah.

#### DRESS AND DECORATION.

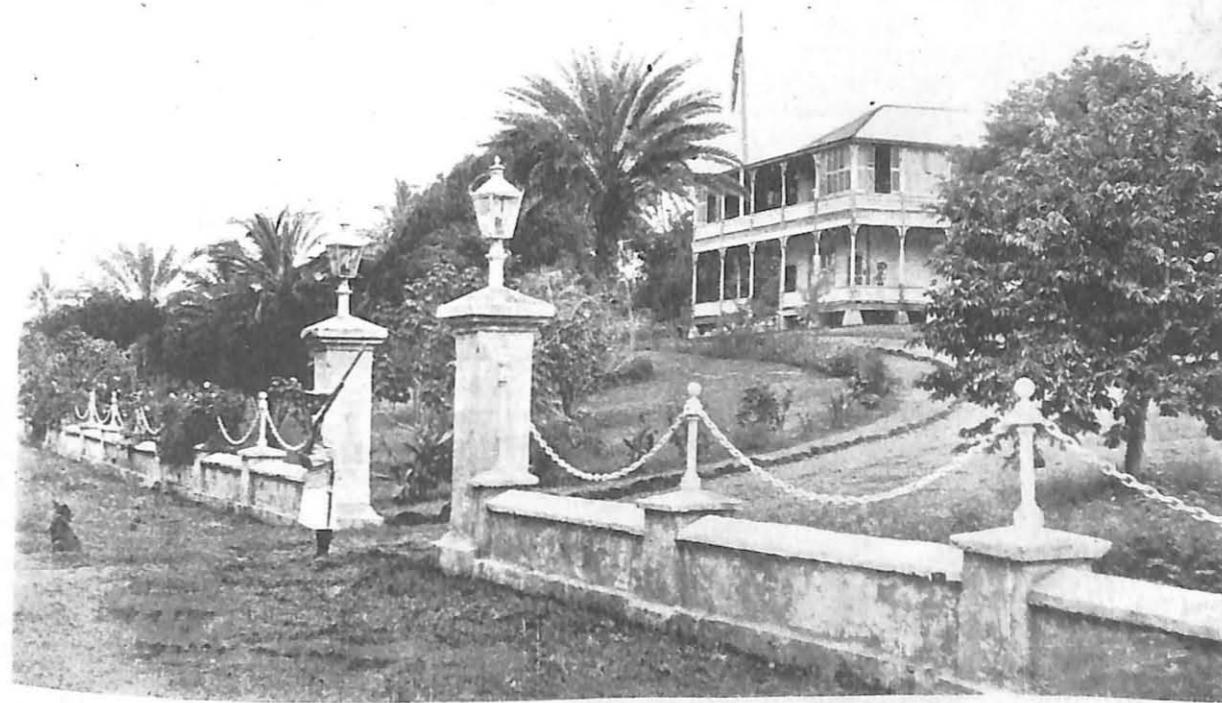
In their heathen state, the dress of the Samoans consisted of the *maro*, the *titi* and *lavalava* whilst the children remained entirely unclothed until ten or twelve years of age. The *maro*, which was only worn by males, was a narrow belt woven from the bark of trees and worn round the body, passing between the thighs. It was mostly worn in battle. The *titi* was made of the leaves of the *ti* plant, and was a favourite dress for both sexes. This girdle of leaves was worn constantly by day, being only laid aside at night when the natives retired to rest. This girdle is still worn to a great extent, but it is of a larger size. The *lavalava*, which was also worn by both sexes, was made of native cloth, and also various kinds of mats. But the use of *siapo* as an article of dress was even for some time after the advent of Europeans confined to a few unmarried females of highest rank, all others being prohibited from wearing it on pain of heavy penalty. It was only worn in the house. At their dances the finer description of mats were worn by unmarried females, but strong shaggy mats, made from the bark of trees, were used on ordinary occasions. With the introduction of Christianity and the coming of the trader print, calico and cloth of European make found their way to the islands and were eagerly purchased by the natives. Except on festival occasions, the *lavalava* now worn by the natives consists almost universally of cloth or print of European manufacture.

The Samoans have always been extremely fond of decorating themselves. They set a high value on necklaces of shells, sharks' teeth and flowers, and later on of beads. Small shells, garlands of flowers and pieces of mother-of-pearl shells were worn on the forehead, while bracelets and rings, made of tortoise shell and other material, were also worn. Sometimes cocoanut-shell was used for the purpose, and, as in the case of sea-shells, it was rubbed to the width and thickness desired on a stone. They are just as fond of personal decoration and ornamentation to-day as ever they were, and even the painful method of burning indelible marks on the arm and chest and legs by applying a piece of lighted wood or a small roll of cloth forming a rudely-made moxa, which was held close to the skin for some time, is still practised. Such marks were also used as tokens of mourning, or mementoes of deceased friends; and sometimes here, in other groups, a joint of a finger, or even a finger itself, was cut off for the same reason. Tattooing is still largely practised, both on men and women, though in the case of females the operation is of no large magnitude. Every young male, however, on reaching

manhood, is expected to be tattooed, and this is a long and painful undertaking. Tattooing is a profession, and some of the designs are extremely artistic; but so painful is the operation to the subject that it sometimes takes weeks to finish, only a small portion of the skin being operated on at a time. For some reason that is hard to explain a number of Europeans resident in the islands have undergone the operation. In the case of the males the tattooing extends from the waist downward as far as the knees, and it lends to the native the appearance of wearing knickerbockers.

It was customary for head-dresses (*tu'iga*) to be worn in battle, and also in the more harmless, but hardly less exciting, native dances, for when the Samoans enter upon an elaborate dance they throw their whole souls into it, and the contortions of their

dancers. As the dancing becomes wilder and more exciting so does the singing, and it leaves a never-to-be-forgotten impression on the stranger. The leading part in a dance is almost invariably taken by a *taupou*, and she is generally associated with a man who cuts the most extraordinary capers. The man who is best able to play the part of a buffoon is accounted the best dancer of his sex. When a *taupou* dances she discards all clothing except a covering from the waist to the knees, besmears her whole body with cocoanut oil, and wears a garland of flowers or leaves and a necklace (*ula*), usually of the scarlet pandanus. The *tu'iga*, which we have referred to, was a small mat or framework covered with hair or red feathers. There were three kinds, one of ordinary human hair, another of brown hair (dyed), and a third of costly red feathers.



Governor's Residence, Apia.

bodies and the unearthly yells they give vent to contribute to a scene of extraordinary excitement. This is more especially the case in regard to war-dances, for some of their Terpsichorean evolutions are really most picturesque, though almost always bordering on the vulgar. The Samoans are, perhaps, the finest dancers in the world, but it would be impossible for Mrs. Grundy to watch some of them without a protest. Aleipata is said to boast the finest dancer in Samoa, and it is a treat to watch her. Sometimes, nowadays these exhibitions are accompanied by mouth-organ "music"—the Samoans, indeed, master the mouth organ in an incredibly short space of time,—but more often those who are not taking part in the dance sit round the house in a ring and sing, or croon, for the

With the *pale*, or crown, these were the usual ornaments of high chiefs, and mention of them is to be found in some old traditions of the race, from which they would appear to have been ancient tokens of rank. The feathers covering the small mat known as the *tu'iga ula* were obtained from a species of scarlet parrot in Fiji and Tonga. Whilst they were very costly in Samoa and highly valued, some of the more wealthy chiefs had a sufficient number of them even to form armlets and other kinds of ornamentation. Some very fine red feathers, however, were to be obtained from several varieties of paroquet in Samoa, but it was with the Samoans as it usually is with us—that which comes from afar, even though not superior to what is obtainable at our own doors, is prized the most.

By both sexes great attention was bestowed, and, indeed, is still bestowed, upon the hair; and as a rule it was the women who followed the occupation of hair-dressers. In the families of chiefs of high rank, however, these important duties were performed by the class known as the *Soga*. In olden days it was a somewhat painful operation to have the hair dressed. This may be readily imagined when it is stated that the nearest approach to a razor was a pair of cockle-shells, the beard being clipped with the sharp edges of the shells—unless, of course, a man preferred the more complete, but also more torturing, plan of having the hair plucked out by the roots. Before the advent of scissors, a shark's tooth was called into requisition and with this instrument of torture the hair was scraped off the head whenever it was desired to remove it. In the case of the males, however, in heathen times the hair was worn long, while the females kept theirs short, singeing it off with a piece of lighted bark. The men wore their hair either hanging loosely over the shoulders, or tied up in a *foga*, or knot. This knot was worn either in front, or on the back, crown or sides of the head; there were, in fact, a dozen different methods of dressing the hair. To enter the presence of a superior with the hair tied up was considered a great insult, the hair being allowed to fall loosely over the shoulders on such occasions. It is not without interest to note that a similar custom prevails among the Chinese. Then the Samoans used three kinds of wigs as a head-dress in time of war or on dancing occasions, these being formed of human hair, which was plaited and worn in the nature of frontlets. As for the females they had seven or eight different methods of dressing the hair, each distinguished by a special name. One name meant, for instance, that *pulu*, or breadfruit pitch, had been used for the purpose of stiffening the hair; another that a certain kind of earth or clay had been made to perform the functions of a pomade, this latter when dressed with lime-water giving a golden-brown shade to the hair. Then there was the style restricted to young females during their virginity, and this was designated the *tutagita*, the centre of the head being shorn backwards from the crown, and the side hair, which was allowed to grow long, hanging loosely over the shoulders.

While the office of the *Soga* was a privileged one, and he might appear in any address and generally behave much after the manner of the old English jester, or Court fool, the office of jester was more properly the province of the *salelelisi* (quick-flyer), a high chief's retinue not being considered complete without one. Those belonging to this class belonged to one particular village on the island of Upolu, but they roamed about a good deal and attached themselves to various chiefs. To-day, as in earlier times, they are allowed much privilege, and their actions are often very mystifying to a stranger. They will "drop in" enter a chief's house in the middle of a meal and take their seats, and, without any apology whatever, help themselves to the best of what is going. Sometimes, indeed, they will calmly take the food off a stranger's plate—for in a well-ordered modern Samoan house there are always plates for the *papalagi*, though the

Samoans themselves use their eating mats,—and the chief who is doing the entertaining simply smiles at the stranger's astonishment.

#### COURTSHIP AND MARRIAGE.

We have already referred to the guard kept over unmarried females, and it may here be added that it was through the attendants of females of rank that all negotiations concerning courtship and marriage were carried on, a girl rarely being allowed to have her own choice in the matter. The young man who came of high birth and had great wealth, in the shape of pigs, fine mats, &c., was the man who stood the best chance of being accepted as a suitor for a maiden; it mattered not on whom the maiden had cast her affections. Love is a word that does not seem to exist in the Samoan vocabulary, or, if it does, it has never been allowed to get an established footing. A chief sells his daughter to the highest bidder always.

Sometimes, as in India and China, both the parties were betrothed when young children, and sometimes a young girl was betrothed to an old man simply because he had wealth in the shape of mats, canoes, &c. The custom has not yet been entirely abolished. Courtship was a simple enough affair among the lower classes, but it was not so in regard to the higher ranks. In the latter case, instead of a man going to court a girl for himself, he despatched a friend on the errand and sometimes it came about that an attractive *taupo* would be besieged by three or four men at the same time, each pressing the suit of his friend. The *soa* or friend, going off on such a mission, took with him a large quantity of food, and if it was refused it was tantamount to a rejection of the offer of marriage. If, on the other hand, it were accepted, there was hope, and it was understood thereby that his visits would be approved by the girl's family. It did not take long to arrange the marriage, a few weeks, and sometimes a few days, being sufficient time. There was little ceremony in connection with the marriages. The families exchanged presents, and the bridegroom took up his residence with the bride's family. After the lapse of a short time he was allowed to remove her to his own residence. The ceremony was more elaborate in the case of persons of high rank, and the actual suitor sometimes came in person to press his claims. The lady having at last announced her choice, preparations for the marriage were begun, some months usually being allowed to pass before it took place, the family and political connections of the chief spending the time in collecting presents for the bride's family, the latter in turn presenting valuable gifts to his family.

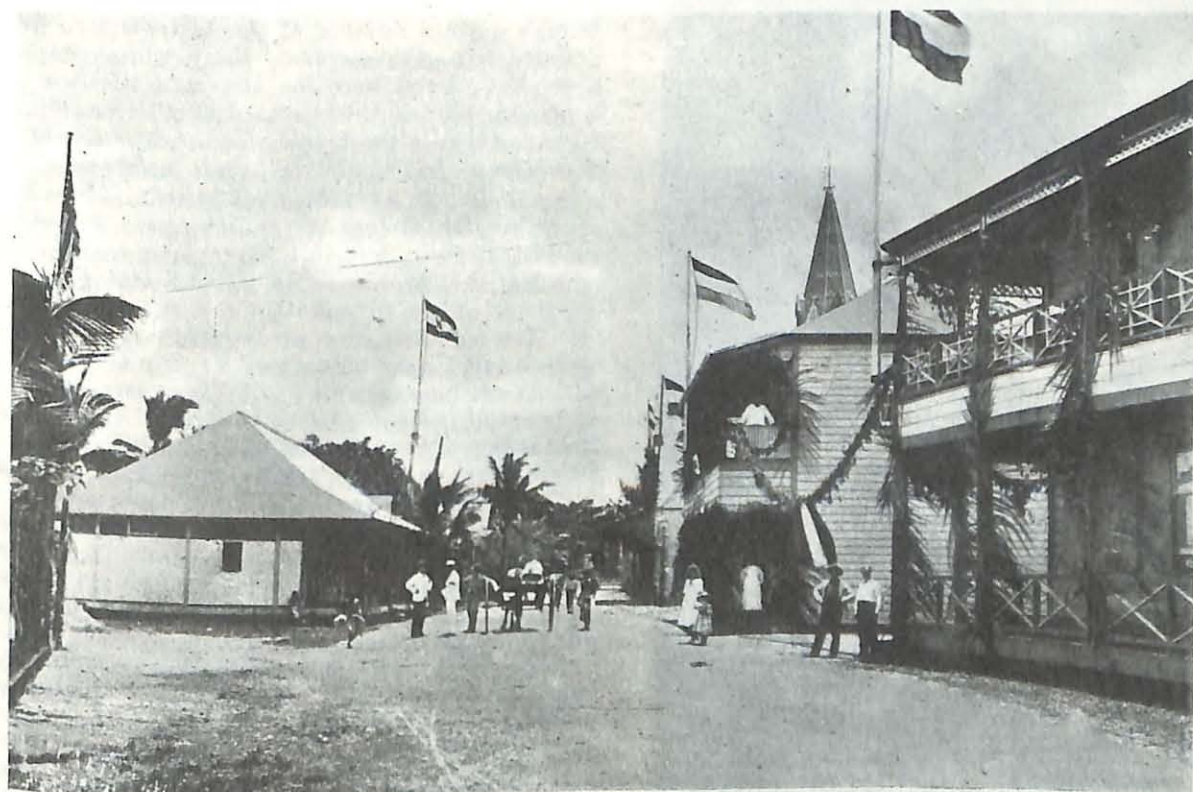
The marriage was celebrated by sports and feasts. As to the ceremony, first came the *alalafaga*, or clapping of hands by visitors and strangers, this being followed by a distribution of presents to the bridegroom and his family. Then came the consummation of the marriage—*o le avagaga*—a most degrading and repulsive proceeding, regarded with European eyes. There followed much feasting and dancing, and these with other forms of amusement, continued many days. Dissipation and lewdness always accompanied these scenes. When a site for their future dwelling was selected by the wedded pair, there was another large

gathering to form a *fanua tant*, or platform of stones on which to erect the house. Then came another distribution of property. Two months elapsed, and there was another exchange of presents, the relations of the wife giving various kinds of property, and those of the husband giving a large quantity of food.

At one time polygamy was practised to a large extent, many chiefs of rank having sometimes as many as eight or more wives at a time, and of these wives one or two generally exerted authority over the others. A discarded wife of a chief, or one who had voluntarily left her husband, was formerly prohibited from marrying another unless, of course, the latter was powerful enough to set the law at defiance. It is said that in order to avoid strangers being brought into a family, the principal wife of a chief would endeavour to get her own sisters added to the roll of her husband's wives.

crawl there was another feast; when it could stand upright a feast; a feast when it could walk! A custom answering to circumcision was practised throughout the entire group. Whilst polygamy was sometimes the source of troubles, the Samoans were fonder of their children than the natives of many other islands, and the desire of a Samoan woman for offspring was very strong, so that if they had none of their own they frequently adopted them.

The Samoans have always been a people with whom etiquette counts for a great deal, and many quarrels, sometimes leading to bloodshed, have sprung from very simple causes, such as stepping over a person's leg that might be stretched out on the floor, standing upright before a person sitting down, throwing something over the head of another, or omitting to make a circuit to avoid a company seated near a



Street of Apia on Kaiser's Birthday.

Many interesting ceremonies attended the birth of a child in the old days. For the first week or so the child was fed on the expressed juice of the cocoanut, and was then put to the breast and also fed with vegetables previously masticated by the mother. About the eighth day, we are told, the child's head was shaved, or scraped, with a shark's tooth, as a substitute for a razor, and soon afterwards the property which had been collected by the family connections of the wife was distributed to the husband's relations. Great rejoicings took place, including boxing-matches, club-fights and other games. Feasts were the order of the time. When the child was able to sit upright there was a feast to mark the occasion; when the child could

public road during a *fono*, or meeting of the native Parliament. To carry a lighted torch past a chief's house was a great insult, and the attendants of the chief would rush out with their clubs to avenge the indignity. A travelling party, therefore, carrying lighted torches, was expected to extinguish them on approaching a chief's house, lighting them again when the house had been passed. We have it on good authority that a fifteen years' peace was broken by an orator of Safotulafai, in Savaii, comparing the people of Palauli to shell-fish obtained on the last day of the moon's age, which are then of a watery nature. The village of Palauli, in turn, baked a pig and took it to a travelling party from Safotulafai and with much

formality informed them that it was "the white Tagaloo," that being the name of the official messenger of the district. This was a gross insult, and Safotulafai immediately took up arms, and war followed, many lives being lost.

#### MEDICINE MEN.—FUNERAL OBSEQUIES.

Though it is held that the Samoan medicine-men are surpassed by the Tongans, they are said to have been skilled as surgeons, and in the use of the knife



Wife of the Chief Tamasesse.

almost daring. Their vegetable diet and constant sea-bathing no doubt stood them in good stead, and treatment that would prove fatal to Europeans often succeeded with them. Bullet wounds and broken limbs seemed to give them little trouble, certainly not so much trouble as a blow from a slung stone, to heal which was often a very difficult matter. There is a case on record where a man was wounded in the chest by a jagged spear, which had broken off and left several

inches in the flesh. It was impossible, from the jagged nature of the spear, to pull the piece back, and the only alternative was to force the spear-head and part of the handle through the body and pull it out on the opposite side—which, it is solemnly averred, was done: Post-mortem examinations, it is interesting to know, were at times carried out, though in a somewhat rude manner; and in the event of a diseased organ being found it was carefully burnt, with a view to preventing the spread of the disease. Elephantiasis is the chief scourge of the islands, arms, legs and other parts of the body being affected by it; and for this the Samoans have discovered no remedy, even as they have discovered no cause. The investigations of learned European doctors have as yet likewise failed to ascertain the cause of the disease or the cure for it. Various theories, however, are met with as to the cause of it, the principal one being that it is due to the mosquito. It is much more prevalent among natives than whites, though quite a number of the latter are to be found afflicted with the disease. Many white people, however, have lived here for almost a lifetime without contracting it, and it is stated that if one takes it in time and leaves the tropics for a colder climate before the disease has made any great headway it will go away. Except at occasional periods, when it is responsible for violent fever, it is not a particularly painful disease; but to a stranger a man or woman who has the disease in an advanced stage, is a most repulsive object to look at.

The most common mode of burial was in a rough stone vault for the higher ranks and in a shallow grave for the common people; but sometimes other means were employed, such as embalming the body and putting it into a canoe and setting it adrift on the ocean, or putting it on a stage erected in the forest and leaving it there to decay, the bones being collected and buried later on. As soon as death took place all the mats on the floor were thrown outside and the thatched sides of the house torn down or beaten in with clubs. At the same time the relatives and others present worked themselves into a strange frenzy, uttering loud cries, tearing their hair and striking themselves with clubs and stones. Valuable mats and other property were at times buried with the body, and in the ground surrounding the grave of a warrior upright spears were placed, his musket and war-club being sometimes placed on the grave and there allowed to decay. Sometimes graves were marked by stones placed around them, sand and coral debris being placed inside the space. The funeral obsequies in the case of a big chief lasted for ten or fifteen days, and all this time the house in which he died was watched night and day by a special guard. Until the time of mourning was done, the days were as a rule spent in wrestling and boxing matches, with sham-fights, the nights being taken up with dancing and general buffoonery.

In the case of a person dying a violent death much fear was expressed lest the disembodied spirit should haunt its former abode, and it was customary for a woman to proceed at once to the spot where death took place, if this were possible, and spreading a piece of *siapo* on the ground, to wait until an insect of some

description crawled upon it. This insect was supposed to have received the man's spirit and it was carefully buried with the corpse, no further fear being felt. Where the man died in battle, however, or at a distance which prevented his spirit being obtained his relatives are said to have been much troubled and disturbed by visits from the homeless warrior.

Two Samoan families Sa-le-Tufuga and Sa-Mataafa (the former being a branch of the latter family), at one time practised a rude kind of embalming. This was known as *O le fa'a-Atua-lala-ina* ("made into a sun-dried god"). The Mataafa family practised it chiefly. Mr. Stair tells us that as late as 1841 he saw several bodies in the family burial-place at Aleipata, on the island of Upolu, which were preserved in this way. Although the spell of sacredness which formerly surrounded them had been broken, they were still watched over and protected with care.

#### AMUSEMENTS AND DIVERSIONS.

Something should be said as to the forms of amusement in which the people indulge. Dancing, of course, is the chief amusement, and playing cards is a very common form of amusement at the present day. The favourite entertainment used to be known as the *po-ula*. This means "night of pleasure." It was an obscene night-dance, and elaborate preparations were made for it in the way of "make-up." Particular attention was devoted to the hair. As for dress the males wore the *titi*, or girdle of leaves, perhaps not more than seven or eight inches wide and the females wore a shaggy mat round the loins. Add armlets, frontlets, or garlands of flowers and some beads, and you have the complete dress. "When this skilled dance was concluded," one authority tells us, "the males who had danced exchanged girdles and commenced a variety of antics and buffoonery which formed a prelude to the closing saturnalia, of which a description is inadmissible, but which was always received with shouts of laughter and approval from the on-lookers. Regrets are often expressed at the manner in which these obscene dances have been discouraged by the missionaries; but such sentiments can be uttered only in ignorance of the true character of the dances and their tendency. Even as late as 1839 Commodore Wilkes spoke in terms of strong condemnation of these dances, as witnessed by some of the officers of the expedition; but what they saw would convey no correct idea of the dance as conducted by the Samoans during the times so aptly described as 'the days of darkness.'"

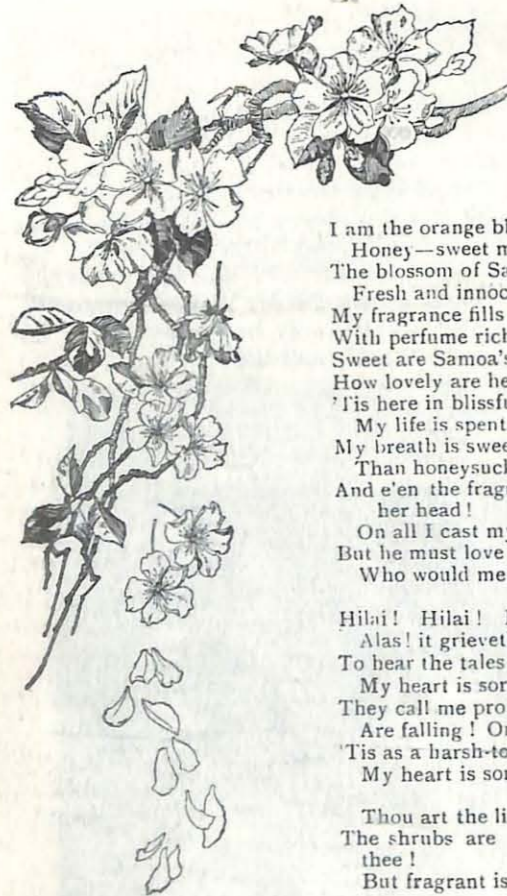
In the *siva-a-oje*, which was very popular with the young of the inland villages, each performer blew a pipe or flute of bamboo while dancing, and the dancing consisted for the most part in throwing the arms and legs into many strange attitudes, leaping up and down, and turning round, clapping of the hands being an accompaniment incidental to such occasions. Always there was delightful rhythmical motion, "but almost all the motions, excepting those of the females were of a lascivious character."

The Samoans have always been fond of singing, but nearly all their singing is in a minor key. The Samoan housewife croons her song at home, the children sing at play, the rowers keep time to the dipping of their oars with songs that strike the tourist as the strangest, weirdest songs he ever heard. To hear them and to go away soon after is to carry with you strange memories of a day-dream on the shores of old Romance; but when one hears them and lingers for weeks and months the romance dies, and the monotony of the songs becomes wearisome, for one tune differeth from another, like the stars, only in degree. With all their music one would hardly call the Samoans a musical people; certainly, they are not nearly so musical



Crater Lake, Lanutoo.

as they are poetic. Samoa is a land of poetry—a land where it is "always afternoon,"—and for its size and population there are perhaps more poets here than in any other part of the world. It is very difficult to give a correct translation into English verse, but through Mr. W. Farmer Whyte, a Sydney journalist, who spent several months in the islands collecting native songs and legends, we are able to include here a very pretty poem, which will give our readers some idea of the poetry that is in this people:—



THE SONG OF  
THE  
ORANGE  
BLOSSOM.

I am the orange blossom,  
Honey—sweet my scent;  
The blossom of Samoa,  
Fresh and innocent,  
My fragrance fills the air  
With perfume rich and rare!  
Sweet are Samoa's flowers;  
How lovely are her bowers!  
'Tis here in blissful hours  
My life is spent!  
My breath is sweeter far  
Than honeysuckles are,  
And e'en the fragrant *eli* hangs  
her head!  
On all I cast my spell;  
But he must love full well  
Who would me wed!

Hilai! Hilai! Hi!  
Alas! it grieveth me  
To hear the tales they tell!  
My heart is sore!  
They call me proud! My tears  
Are falling! On my ears  
'Tis as a harsh-toned-bell!  
My heart is sore!

Thou art the lily fair!  
The shrubs are thorny round  
thee!  
But fragrant is the air,

And sweetest where I found thee!  
Thou art my lover true!  
Ah, why should I shed tears?  
My hopes are mixed with fears  
For love of you!  
My bracelet and my ring,  
Bouquet upon my breast,  
And all that I love best  
Thou art to me!  
Of thee alone I sing!  
I cannot sleep or rest  
For love of thee!  
Thou art my silver dawning!  
Thou art my radiant morning!  
And wert thou not anear  
I would be sad and drear!  
My face would smile not, and my  
sighs  
Would take the beauty from mine  
eyes!

Alas! the tales they tell  
About us both! Ah, well,  
No evil deed is ours!  
Love is divine!  
'Tis but a slander, love!  
I am thy tender dove;  
Ah, happy, happy hours!  
My heart is thine!

To-day the Samoans are much given to playing the mouth-organ, and of late a brass band—known as the Alamagoto band—has been established, under the conductorship of Herr Busch. The members of the band, however are half-castes. They have made very rapid progress and the selections they give every week in Apia serve to enliven the place and to make life much more enjoyable than formerly. That there is



a large amount of latent musical talent in Samoa is indisputable. Then, too, violins and other musical instruments are coming into fashion. In olden times the only musical instruments the Samoans had consisted of the drum, flute and various kinds of pipes. One of the pipes, from which loud sounds were emitted, was at one time much used by war parties on their marches, or at their musterings. *O le pu* (bull-mouth conch-shell) was largely used for parade and show in peace and for signals in war time. The Samoan drum was formed by hollowing out part of a log. This drum may still be seen, in various sizes, and it is used to call the natives to church in many places or to meetings. It is raised above the ground slightly and beaten with two short sticks. Oftentimes two men will beat it at the same time. It can be heard from a great distance, and the effect is not unlike a dull peal of large bells.

In the way of sport, boxing-matches, foot-races, club-fights, wrestling, canoe-sailing, and kicking-matches were common. In the kicking-matches the combatants endeavoured to kick each other down—about as foolish a pastime as were the club-fights. In the latter the opponents were armed with the butt-ends of cocoanut leaves, heavy and tough, and with these they attacked each other furiously, broken heads and arms being frequent. Story-telling was a popular amusement. In some districts annual revels were held in honour of the war-gods. In one of these, a famous affair in the district of Aana, there were the usual club-fights, boxing, &c., followed during the succeeding days by many obscenities and vulgar practices. After a short interval, we are told, the *A'ana* festival was followed by that of Atua, called *O le amo-o-Atua-ia Tupua-le-ngase* the carrying of Atua to Tupua-le-ngase (Jupiter). After the burial of a person of rank, some buffoonery was practised for a space of about ten days, in order to while away the night watches which the days of mourning necessitated. It seems strange that a person's death should be made the occasion for sport, but so it was. There are many things which the Samoans do which are difficult for more civilised people to understand. Formerly the death of a chief was celebrated by a feast; but there has been an improvement since then, and when a person of rank feels that he is about to die now he sends word round for his relatives and friends to gather round and feast with him. A feast is a very important matter to a Samoan, and it seems only right that if there is to be a feast over a man's death the man himself, seeing that he is the principal one concerned, should arrange for it to take place beforehand so that he may get some satisfaction out of it.

When all is said and done, the Samoans are more at home in the water or in their canoes than anywhere else, and it is only natural therefore that their principal sports should be aquatic. All kinds of aquatic sports are indulged in, from swimming to canoe-racing and surf-riding, the latter pastime being a perennial source of amusement to the children, native and white. The English game of cricket has also been introduced with much success, though the natives have their own rules and play it their own way. A club, for instance,

takes the place of a proper bat, and, instead of there being eleven aside, a whole village will play another village, and thus one match will sometimes last for a week or two. The umpires, too, are a numerous body, for nearly everybody who is not taking part in the match as a player takes a very important part in it as an umpire—and it is a rare thing to find a decision given over which there is no dispute. Football, too, has come within the last few years, and some of the natives, and more particularly the half-castes, give promise of developing into players, to whom the "All Blacks" may some day in the not very distant future have to surrender their colours.

#### MYTHOLOGY AND SPIRIT-LORE.

[We are indebted to the Rev. J. B. Stair for the following interesting particulars concerning Samoan mythology.]

The religious system of the later generations of the Samoans differed widely from that of still older generations, and also from the religious worship of the Tahitians and other groups surrounding. They had no idols or teraphim, neither were they accustomed to offer human sacrifices to their idols; still they were burdened with superstitions which were most oppressive and exacting.

It is difficult to arrive at anything like a clear and collected account of their mythology, as native statements are often vague and conflicting. I give some particulars which I gathered from intelligent natives, and which I think may be relied upon, as I tested them carefully, and, moreover, they were the outcome of more than one testimony. These accounts were collected more than fifty years ago, *i.e.*, before the natives had had much intercourse with Europeans, and before their records had become mixed and unreliable, as they are likely to have been in later years. The Samoans had several superior divinities and a host of inferior ones, "lords many and gods many," and they were also accustomed to deify the spirits of deceased chiefs. In addition to the homage paid to these, petitions were offered and libations of *ava* were poured out at the graves of deceased relatives; whilst the war-clubs of renowned warriors were regarded with much superstitious reverence, if not actually worshipped, under the name of *Anava*.

Several classes or orders of spiritual beings seem to have been recognised in Samoan mythology:—(1) *Atua*, or the original gods who dwelt in *Pulotu* (a Samoan elysium), as also in the *Langi*, or heavens. (2) *Tupua*, the deified spirits of chiefs, who were also supposed to dwell in *Pulotu*. The embalmed bodies of some chiefs were also worshipped under the significant name of *Le faa-Atua-lala-ina*, or made into a sun-dried god, as were also certain objects into which they were supposed to have been changed, which were called *Tupua*, and held to personate them. (3) *Aitu*, a class which included the descendants of the original gods, or rather all deities whose aid was invoked or whose vengeance might be denounced by the various classes of the priesthood. Of this class of deities some were supposed to inhabit *Pulotu*, others held sway in *Fafa*, or *Hades*, whilst one, *Mafui'e*, was supposed to take

up his abode in the volcanic region *i lalo*, or below, which was called *Sa-le-Fe'e*, of or pertaining to the *Fe'e*. (4) *O Sanali'i*, which term, I think, may be said to include ghosts or apparitions. These seem to have been regarded as the inferior class of spirits ever ready for mischief or frolic, but who do not seem to have been represented by any class of priesthood, or to have had any dwellings sacred to them. The term is also used respectfully for an *Aitu*, or god.

The *Atua*, or original gods, who are described as dwelling in the *Langi*, or heavens, were considered the progenitors of the other deities, and believed to have formed the earth and its inhabitants. These original gods were not represented by any priest or temples, neither were they invoked like their descendants. Of the primitive gods, the chief place is assigned to *Tangaloa*, or, as he is sometimes called, *Tangaloa-langi* (*Tangaloa* of the skies). He was always spoken of as the principal god, the creator of the world, and the progenitor of the other gods and mankind. In one tradition, that gives an account of the formation of the earth, mention is made of other divinities or helpers—*Tangaloa-tosi*, also styled *Ngai-tosi* (*Ngai* the marker) and *Ngai-va'a-va'ai* (*Ngai* the seer or beholder), also called *Tangaloa-va'a-va'ai*. These two helpers are introduced as being sent by *Tangaloa* to complete the formation of the bodies of the first two of mankind, and to impart life to them. In this tradition there would seem to be a remarkable allusion to a trinity of workers, and also what appears to be an indistinct reference to the phenomenon of the elevation of the earth by means of the far-famed fish-hook of *Tangaloa*, described further on. The son of *Tangaloa* was the *Tuli* (species of plover). *Tuli* went down from the heavens to the surface of the ocean, but found no place on which to rest, and returned to complain to his father. On this his father threw down a stone from the heavens, which became land. Another account of the origin of the earth states that in answer to *Tuli's* complaint of want of a resting-place, *Tangaloa* fished up a large stone from the bottom of the sea with a fish-hook. Having raised the stone to the surface, he gave it to his son for his dwelling-place. On going thither to take possession of his new home, *Tuli* found that every wave or swell of the ocean partially overflowed it, which compelled him to hop from one part to another of the stone to prevent his feet being wetted by each succeeding wave. Annoyed at this he returned to the skies to complain to his father, who, by a second application of the mighty fish-hook raised the island to the desired height. This version is also given by the inhabitants of other groups in Polynesia.

This tradition also gives the history of the worm of the earth. *Papa-taoto* (the reclining rock) was succeeded by *Papa-sosolo* (the spreading rock). *Papa-sosolo* was succeeded by *Papa-nofu* (the sitting rock). *Papa-nofu* was succeeded by *Papa-tu* (the upright rock). The rock was succeeded by the earth or mould (*O le deelee*), which was then spread over with grass (*ona ufitia ai lea o le elelee e le mutia*). After this the *fue* (*convolvulus*) grew and overcame the grass. *Tuli* returned to his father, *Tangaloa*, having obtained his land, but there was no man to reside on it. His father said to him, "You have got your land; what grow

on it?" Tuli answered "The fue" (convolvulus). His father told him to go and pull it up, which he did and on its rotting produced two grubs (ilu), which, moved a little as Tuli looked upon them, when he again returned to the skies to his father that he might tell him of their birth. Upon this Tuli was told to return to the earth and take with him Tangaloa-tosi, or Ngai-tosi, or, as he was called, Ngai the marker, and Tangaloa-va'a-va'ai (Tangaloa the seer) Ngai-va'a-va'ai (Ngai the seer or beholder), who were all told to operate upon the two grubs. On their arrival they began to form them into the shape of men, commencing at the head (ulu). When the head was completed Tuli said, "Let my name be joined with that of the head," a portion of which was then named, O le-tuli-ulu. They then proceeded to give sight by forming the eyes, when Tuli made the same request as before, upon which a portion of the eye was called O le-tuli-mata. The tradition goes on to describe the different members of the body which were successively formed; each having the name of Tuli prefixed to the portion of the body as formed: as the elbow, O le-tuli-lima, and the knee, O le-tuli-va'e. Tuli is the general name for plover, of which there are several species in Samoa; and it is remarkable that one species, *Charadrius fulvus*, is called by the natives O le-tuli-o-Tangaloa.

On the formation of the two bodies being complete they lived, but were both males, and dwelt on the land on which they were formed. One day whilst fishing with a net, called the faamutu, one of them was injured by a small fish, called the lo, which caused his death. Upon this Tuli returned to the skies, and bewailed the loss of one of the inhabitants of his land to his father, when Ngai-tosi was directed by Tangaloa to proceed to the earth and reanimate the dead body, previously to which, however he changed the sex of the deceased male to that of a female. The two then became man and wife and the parents of the human race.

In connection with this history of Tangaloa it may be mentioned that occasional visits are stated to have been made to the abode of the august Tangaloa by parties from the earth, who returned with some useful benefaction from the deity; as, for instance, Losi, who is reputed to have been the benefactor of his countrymen by bringing taro.

The deified spirits of deceased persons of rank appear to have comprised another order of spiritual beings, the more exalted of whom were supposed to become posts in the house or temple of the gods at Pulo-tu. Many beautiful emblems were chosen to represent their immortality, as some of the heavenly bodies, such as Lii (the Pleiades), Tupua-lengase (Jupiter), also Nuanua (the rainbow), and La'o-ma'o-ma'o (the marine rainbow), with many others. The embalmed bodies of chiefs of rank, or those who had been fa'a-Atua-lala-ina (made into sun-dried gods) were also revered under the title of Tupua.

The third order included all the many deities whose aid was invoked by the different orders of priests, and who were included in the general term of Aitu. These comprised war-gods, family gods, those invoked by prophets and sorcerers, as well as the tutelar deities of the various trades and employments. Some of them, as Savea-se'u-leo and Na-lanua, were stated to

be the more immediate descendants of the gods, and to have their residence in Pulo-tu, over which place the former was said to preside. These two were the national gods of war; but in addition to these were many other war-gods, invoked by different settlements as local war-gods, of which may be mentioned Moso, Sepomalosi, Aitu-i-Pava and Le Tamafainga. The same gods were also invoked by family priests. Moso O-le-nifo-loa (long tooth), and Ita-ngata appear to have been regarded as vindictive spirits, and to be cursed with their maledictions was looked upon as a calamity. One or two of the names given to the Aitu thus invoked would seem to have been chosen to illustrate the manner in which their vengeance was shown. Pupu-i-toto (spitting blood) and Lipi-ola (sudden death) may be given as illustrations. These spiritual beings were supposed to enter into the priests representing them, and to make known their commands through them; but they were also considered as accustomed to take the form of certain objects, as birds, fish, reptiles, as well as at times the human form, in which latter case they were represented as possessing the various passions incident to fallen humanity. This belief at times enabled erring mortals to cloak over their delinquencies by attributing them to the gods. Many a faithless wife and many a murderer have secured themselves from punishment in this manner.

As every settlement has its local god of war in addition to the national war-gods, so every family has its own particular Aitu or tutelary deity, who was usually considered to inhabit some familiar object. One family supposed their god to possess a shark; another, some bird or a stone; and another, a reptile. Thus a great variety of objects, animate and inanimate, were revered by the Samoans. Their feelings with respect to these guardian deities do not appear to have been very sensitive, as although the members of one family were accustomed to regard a given object, say a shark, with superstitious reverence as their family god, they were continually seeing the same fish killed and eaten by those around them. In the case of local or district war-gods, the entire districts were careful to protect their chosen object of reverence from insult. Still, it often happened that if the gods were not propitious to their suppliants, torrents of abuse were heaped upon them; but, as a rule, the chosen deities were much dreaded. Many of these gods were supposed to dwell in the Fafa, or else in Sa-le-Fe'e, whilst others ruled in Pulo-tu.

O le Fafa, Sa-le-Fe'e and Pulo-tu are places which occupy a prominent position in Samoan mythology; and seem in some manner to be connected the one with the other.

O le Fafa (Hades) is alike the entrance to Sa-le-Fe'e (the Samoan Tartarus or dread place of punishment) and also to Pulo-tu (the abode of the blest), the one entrance being called O le Lua-loto-o-Alii, or deep hole of chiefs, by which they passed to Pulo-tu; the other, O le Lua-loto-o-tau-fanua, or deep hole of the common people, by which they passed to Le-nu'u-o-nonoa, or the land of the bound, which is simply another term for the much-dreaded Sa-le-Fe'e. The idea of the superiority of the chiefs over the common

people was thus perpetuated, none but chiefs or higher ranks gaining entrance to the Samoan elysium.

Speaking of the condition of the dead, an old chief of Savaii once told me that there were supposed to be two places to which they went, the one called O le nu'u-o-Aitu, or land of spirits; the other O le nu'u-o-nonoa, the land of the bound; their bondage being superintended by such vindictive spirits as Moso, Ita-ngata and other deities who had sway there, whilst the significant name itself is, I think, simply another name for Sa-le-Fe'e.

It is interesting to notice how much this name O le Fe'e is mixed up with Samoan mythology, whether as the name of a renowned war-god and deity, or as Sa-le-Fe'e, the much-dreaded region below; as also with a mysterious building of the distant past, known as O le fale-o-le-Fe'e, the house of the Fe'e; the ruins

the most westerly of the group, and towards this point disembodied spirits from all the islands bent their way immediately after death. Thus, in case of a spirit commencing its journey at Manu'a, the most easterly of the group, it journeyed on to the western end of that island from whence it started, where it dived into the sea and swam to the nearest point of Tutuila, where, having journeyed along the shore to the extreme west point of that island, it again plunged into the sea and pursued its solitary way to the next island, and thus onward throughout the entire group, until it reached the extreme west point of Savaii, the most westerly island, where it finally dived into the ocean and pursued its solitary way to the mysterious Fafa. At the west point of Upolu the land terminates in a narrow rocky point, which is still known as O le fatu-o-sofia (the leaping stone), from which all spirits were



Post Office, Apia.

of which still remain as mute witnesses of a bygone worship of which the Samoans now have no knowledge or record whatever, save the name. All these facts point to it as a name of deep significance and meaning in the history of the past, whether in connection with the history of the ancestors of the present race of Samoans, or, as many think, with the records of an earlier, but long since extinct, race. A halo of mystery and romance seems thrown around the name which has been selected as the name of the war-god of A'ana, O le Fe'e (octopus). At some future time light may be thrown upon the subject, but at present all seems mysterious. The disembodied spirit was supposed to retain the exact resemblance of its former self, and immediately on leaving the body it was believed to commence its solitary journey to the Fafa, which was located to the westward of Savaii,

said to leap into the sea en route to the Fafa. This was a much-dreaded point where the lonely travellers were said to be certainly met with, and their company was anything but desired. I well remember the astonishment expressed at the daring courage of a man I well knew, who, after he became a Christian, built his house upon this haunted point.

Many times natives have assured me that disembodied spirits have passed them on the road when travelling. When asked how they knew them they answered, "Why, we knew them personally, and spoke to them, but received no answer," which was quite sufficient in their estimation to determine the spiritual nature of the parties met, since it is the invariable custom of the Samoans to return an answer when accosted on a journey; to do otherwise being looked upon as an insult.



The war-clubs of renowned warriors, anava, were regarded with superstitious veneration by the different members of their families. Prior to an engagement various rites and ceremonies were observed towards the war-clubs, which were considered essential to their owners' success in battle. I have often seen battered and blood-stained war-clubs treasured up and revered as articles of the highest value by natives, who resisted for a long time all attempts to purchase them, even at a high price, as they considered that in parting with them all hopes of success in battle went with the club. The family of Fa'atauvelo, an old Manono chief and renowned warrior, for a long time resisted my efforts to purchase their father's war-club, O Tama-ma-teine (boys and girls), so called from the number of poor children he had slain with this club during his many midnight attacks upon defenceless villages and settlements. At length some time after his death, I was enabled to purchase this relic and deposit it in the London Missionary Society's museum on my return to England in 1846.

The soul is termed *anganga* in a general sense, but *atamai* is also sometimes used for the mind; but this latter word more properly expresses wisdom, cleverness, instinct, or skill in manufacturing. *Mauli* is also a term occasionally used for the spiritual portion of a man, but in a restricted sense. In case a man had been very much startled he would say, "My *mauli*, or spirit, has been startled" (*Ua senjia lo'u mauli*). In this connection it may also mean "My heart is startled."

The priesthood, *Taula-aitu* (anchors of the spirits)—from *taula*, an anchor, and *Aitu*, spirits or gods—were divided into four classes, viz., priests of the war-gods, keepers of the war-gods, family priests, and prophets or sorcerers.

(1) The *Taula-aitu-o-aitu-tau* (anchors of the priests of the war-gods) were important personages, being consulted upon all warlike occasions. This class invoked the assistance of various war-gods, but most of all, *Nafanna*, a female deity who was revered by the entire population, and who, in conjunction with *Savea-se'u-leo*, may be considered the national gods of war. In addition to these, however, each district had its own war-god.

It was one of this class, the representative of *Le Tamafainga*, that usurped the regal power of the islands and reigned with great tyranny over the whole of Samoa until the year 1829, when he was slain by the people of *A'ana*. He was worshipped as combining both regal and divine attributes.

(2) *O Tausi-aitu-tau* (keepers of the war-gods), or, as they were also called, *Ova'a-fa'atau-o-aitu-tau* (war-ships of the war-gods), next claim our attention. To their custody were committed the objects supposed to be inspired by the district war-gods. These emblems of the gods' presence were various, and had different names. The fleets of *Manono* were accompanied by two of such symbols, *Limulimu-ta* and *Sa-ma-lulu*, the former a kind of drum, and the latter a long pennant that floated at the masthead of the sacred canoe. In the *Tuamasanga* it consisted of the *pu*, or sacred conch-shell, which was named *O aitu langi* (gods of the heavens). The same symbol was used by

the people of *Matautu* on *Savaii*; whilst at *Fangalaoa*, in *Atua*, the object of reverence was called *O le Atua* (the god), and resembled a large box or chest, which was placed upon the canoe of the priest, and accompanied the fleet to battle. Another emblem used by the people of the latter place took the form of a broom or besom, which was carried, like the broom of *Van Tromp*, at the masthead of the war-priest's canoe. The *pu*, or sacred conch-shell, was carried by the war-priest or keeper of the god when the *Tuamasanga* were engaged in warfare, but the other emblems were only taken in canoes.

In connection with the well-known fact that in *Polynesia* the *pu*, or conch-shell, was regarded as a sacred emblem of the war-god, I may mention a remarkable instance of one having been found by the late *Mr. H. B. Sterndale*, of *Samoa*, in some cyclopean remains placed on a *cromlech* in an extraordinary mountain burying-place in the district of *Le Tuamasaga*. In the midst of these remains he came upon an inner chamber or cell, about ten feet square. The floor was of flat stones, the walls of enormous blocks of the same, placed on end. The roof was of inter-twisted trunks of the banyan tree, which had grown together into a solid arch. In the centre was a *cromlech*, about four feet high, formed of several stones arranged in a triangle, with a great flat slab on the top. Upon it was what appeared to be another small stone, but which on examination proved to be a great conch-shell, white with age and encrusted with moss and dead animalcules! This strange relic of the distant past had evidently been placed on the *cromlech* as a sacred relic, as was the common custom in bygone days at the time of the burial of the occupant of this mysterious tomb. Whether king or priest none could tell, but certain it is that it was someone of great renown amongst the people of his day.

(3) *O Taula-aitu-o-ainga* (anchors of gods of families, or priests of families) are the next class to be noticed. These summoned the aid of various gods, such as *Moso*, *Ita-nga-ta*, *Sepo-malosi*, *O le alii-tu maunga*, *O le Tama-fainga*. This office was also sometimes held by the head of the family or his sister. It held by the former it gave him great power and authority over the different branches of his family, which he seldom failed to make use of in the acquisition of wealth. It was also found very convenient to dedicate property to the family god, either canoes or valuable mats, as in that case the articles could never be given away or parted with, although they might be used occasionally by the *Taula-aitu* himself.

Some one of the aforementioned deities was selected by a family as the object of their veneration, and at certain times the god was supposed to enter into the *Taula-aitu*, or priest, to answer inquiries or deliver demands. The approach or presence of the god was indicated by the priest commencing to gape, yawning and clear his throat, but at length his countenance and body underwent violent contortions, after which, in loud unearthly tones, the visitor from the land of spirits was heard announcing his approach to the terrified inmates of the house, who sat silent and trembling at respectful distances from the priest. Perhaps the god worshipped by the family was *Moso*, and upon the

announcement, "I am *Moso*, I am just arrived from the land of spirits to visit you," one of the elders of the party present answered, with much fear and reverence, "Approach; we are your subjects, and are here waiting to receive your commands," which address to the ghostly visitor was always made in the highest chief's language. At the close of these introductory speeches the occasion of the visit was made known. Perhaps this was to utter a complaint of carelessness in bringing donations of food and property, accompanied with severe threats of vengeance if a liberal supply was not speedily brought to his representative. Or perhaps the god's anger was directed against some unfortunate who had been treasuring up a valuable mat, the existence of which had been known to the speaker, and the possessor was threatened with quick punishment if the said mat were not immediately forthcoming. At other times the god announced it to be his pleasure that the entire family should assemble and build him a large canoe or a house, which command was always obeyed with alacrity, and a humble apology tendered for past neglect. Or it might be that the god was summoned and his assistance implored in effecting the recovery of some sick person placed before him. On such occasions it was often announced that there was no immediate danger, but that recovery was retarded in consequence of the meanness of the sick person's more immediate relatives, and intimation given that a valuable mat was left behind. At other times the patient, although perhaps in a dying state, was directed to take plenty of food, and those who accompanied the sick person, if brought from a distance, were told to send immediately to their land for such food or seek it amongst relatives; and they were told to see especially that there was no lack of pigs. Sometimes the patient recovered, and the fame of the cure was noised far and near; but if, after all, death ensued, and the more immediate friends ventured to expostulate with the god for his cruelty in taking from them one of their small number, and not going to a more numerous family, they were coolly told by the god that the deceased died in consequence of his having been overpowered by the *aitu* of the family on the mother's side.

(4) *O Taula-aitu-vavalo-ma-fai-tu'i* (anchors of the gods to predict and curse, or prophets and sorcerers)—from *vavalo*, to prophesy, and *fai-tu'i*, to curse. This class of the priesthood invoked the assistance of the following *aitu*: *Tito-uso*, *Pupu-i-toto* (spitting blood), *Lipi-ola* (sudden death), and many others. Their services were sought after by persons who had been robbed or otherwise injured, and who sought to know the spot where the stolen articles were hidden, as also, who was the thief, or cause of the injury or curse that was supposed to have fallen upon them. They were also consulted by persons who sought to revenge themselves on others, and asked that curses might be uttered upon parties who were specially named. The sick were also taken to the *Taula-aitu*, and they were consulted as to the occasion of the sickness and probable issue; at the same time they were besought to invoke the aid of the gods in the removal of the disease. In return for these services they received large presents of food and valuable property.

All the different orders of the priesthood possessed great influence over the minds of the people, who were kept in constant fear by their threats and impoverished by their exactions. This remark applies more particularly to the two latter classes, although frequent offerings were made by the people to their war-gods, with which the priests, or *Taula-aitu*, failed not to enrich themselves. There would seem to have been a strong resemblance between this class of priests and the *Maori tohunga*, with their much-dreaded incantations.

Some *aitu*, principally the war-gods, but not entirely so, were honoured with dwellings called *Fale-aitu* (spirit-houses), as also *O le Malumalu-o-le-aitu*



Princess Faa-Mu.—The only Samoan Princess.  
(Specially taken for Cyclopaedia).

(the dwelling or temple of the *aitu*), whether a house or a tree, one or more of which of some description were usually found in every village. These spirit-houses were built in the usual shape and style, with nothing in their build or finish to distinguish them from other dwellings, being at times mere huts, but rendered sacred by their being set apart as the dwelling-place of the god, and hence regarded with much veneration by the Samoans in the olden times; so much so that for a considerable period after the arrival of Europeans amongst them, they were accustomed to view with much jealousy any intrusion upon their

sacred precincts. They were placed in charge of the keepers of the war-gods, who, in addition to their titles given elsewhere, were also called Va'a-fa'atan-aitu-tau (war-ships of the war-gods.) Whatever emblems of deity were in possession of the village were always placed in these houses, and under the watchful care of these keepers.

When the priests of the war-gods were consulted professionally, they were accustomed to go to these houses for the purpose of advising with the god who was supposed to enter into the priest, as well as the particular emblems of the deity, in case any were deposited in the temple, and then deliver his answer to the proposed question.



Vao.—The present Taupau of Apia.

These spirit-houses, or Malumalu-o-le-aitu, were usually placed in the principal malae of the village surrounded with a low fence, and were built of similar materials to those used in ordinary dwellings. They were almost always placed on fanua-tanu, or raised platforms of stones, varying in height and dimensions, according to the amount of respect felt towards the presiding god of the temple by those who erected them. These platforms were always made, and the Malumalu, or spirit-house, built by the united exertions of a whole family, village or district, as the case might be.

One very interesting exception to the usual style of building these temples is found in the case of a re-

markable old ruin of the Fale-o-le-Fe'e (house of the Fe'e), the famous war-god of A'ana and Faleata, the site of which became known to me a short time before leaving Samoa in 1845. This appears to have been built in the usual Samoan style, but its ruins disclose the fact that its builders had used stone slabs for the supporting-posts of the roof, and thus it got the name of O le fale-ma'a-o-le-Fe'e (the stone house of the Fe'e), and hence became enshrouded with much mystery and wonder. I think this is the only instance of such a departure from the usual style of Samoan building known in the islands.

Various localities were supposed to be the haunts of different aitu, or spirits. On the road leading from Falelatai to Le Fanga there is a gap in a mountain-top washed by the rains, through which the road passes, which was said to have been formed by repeated blows from the club of a vindictive spirit who had taken up his residence there, and was continually assaulting travelling parties as they passed. I have often been entertained, whilst passing this spot, with the recital of the various hair-breadth escapes of parties from the assaults of this tyrant. On the different roads throughout the islands spots are still pointed out as places which were formerly regarded with dread as the abode of some aitu, and on passing which every person was accustomed to make some small offering, accompanied with a petition for a prosperous journey.

Sometimes a tree acquired sacredness and renown from its being the gathering-place of spirits. Even as late as the year 1844 I was much surprised one day to see an old blind man labouring to cut down a beautiful and very ornamental tree that stood near his house, and which till then had afforded him shelter from both heat and storm. I remonstrated with him for destroying so great an ornament to his land, when he told me that it was the resort of an aitu, who disturbed him greatly with his doings, and that by cutting the tree down he hoped he should be rid of his torment, and thus get peace. On my return, some little time after, I found the man had succeeded in cutting down the obnoxious tree, near to which he sat and told me, with evident pleasure, he hoped to get quiet nights for the future, as of late his rest had been sadly disturbed by the aitu and his visitors. In the olden days such an act of summary ejection and daring impiety would never have been thought of or entertained for a moment.

The dispositions attributed to their aitu and saualii by the Samoans varied considerably, some being considered playful and mischievous, others vindictive; whilst some again were reputed to be of mild and inoffensive temper.

The playful or frolicsome aitu were said to disturb the peace of some quiet family at their evening meal with unearthly noises or sounds; or perhaps, just as the last flickering flame passed from their wood fire, the company would be startled by the arrival of aitu in the shape of a dull-coloured ball of fire, which flitted from rafter to rafter, or passed along the ridge-pole, and then took his departure amidst the uproar and clatter made by the affrighted inmates of the dwelling, who rushed helter-skelter out of the house. At other times taking the form of a man, and feeling

disposed for a ride, the aitu terrified some poor benighted traveller by leaping on his back, and nearly choking him, while he continued to ride on in this fashion. Resistance was vain, and the terrified traveller marched along in silence, but with hair on end, until his tormentor released his hold and left him to pursue his journey in peace.

This love of a ride on the part of the playful spirits was said on one occasion to have enabled a party of visitors to compass the destruction of one who had long been a terror to the neighbourhood, as he haunted a particular spot, to the dread of all passers-by. These details were given me by an old orator of Mulinuu, who seemed convinced of the reality of the whole proceeding, which he declared had actually happened a few years before the details were narrated to me; and also that he knew the man who had carried the aitu, a daredevil fellow whom I also knew, and who was fearless of danger.

Tradition says that this aitu was accustomed to sit upon the limb of a tree near Palauli, from which he so constantly assaulted travellers as to become the bugbear of the place. At length a travelling party from Falelatai, happening to stay there, one of them proposed to destroy the pest, provided the villagers would lend their aid and support him in his plans, which they gladly consented to do. He procured some putrid fish, with which he rubbed himself over as the night advanced, and started alone for the haunt of the aitu, having previously arranged with his companions that they should light a fire in the malae and appear as though they were having a merry-making, whilst some were to lie in ambush near the fire with their clubs. On nearing the spot he saw the aitu seated upon a branch, and at once accosted him. After a little the aitu said, "What a nice smell comes from you!" "Yes," said the man, "I have been feasting upon a dead man, and a famous feast I have had; would not you like to have some of what is left?" "Indeed, I should," said the aitu, "but if I go you must carry me." "All right," said Mu, as the man was called. "I will carry you part of the way, and you shall carry me the rest." On this Mu started with the aitu on his back, taking the road towards the village. The aitu made some remark about the noises and laughter that came from the village, but they trudged onwards until at length they neared the spot when Mu said to his companion, who was riding, "Don't hold so tightly, you will choke me; sit very loose upon my back and hold slightly by my throat, for as we must pass through this village I shall have to walk quickly, as I know they are a bad lot, so don't stop my breathing." The aitu, anxious to get to the promised feast, did as he was told, and Mu trudged onwards, taking care to pass close by the fire, into which he pitched his burden, when the ambush rushed to the spot and beat fire and aitu to pieces with their clubs and thus were enabled to rid themselves of their tormentor.

The natives often assured me, with much earnestness that sometimes an assembled company would be compelled to flee in terror, to escape from furious and repeated blows which were dealt amongst them with cudgels wielded by invisible hands. These blows were declared to be inflicted by aitu of vindictive and revengeful

disposition; and it was also asserted that individuals were frequently carried away by them and never heard of afterwards. Many were so severely beaten by the aitu as to cause death; but it is probable that these poor creatures were put to death in personal revenge by some enemy, whilst ascribing the deed to some spiritual agency was found a convenient mode of stifling inquiry.

Earthquakes were attributed to the freaks of a god named Mafui'e who dwelt in the volcanic regions below. Earthquakes were also called mafui'e, and so named after this god.

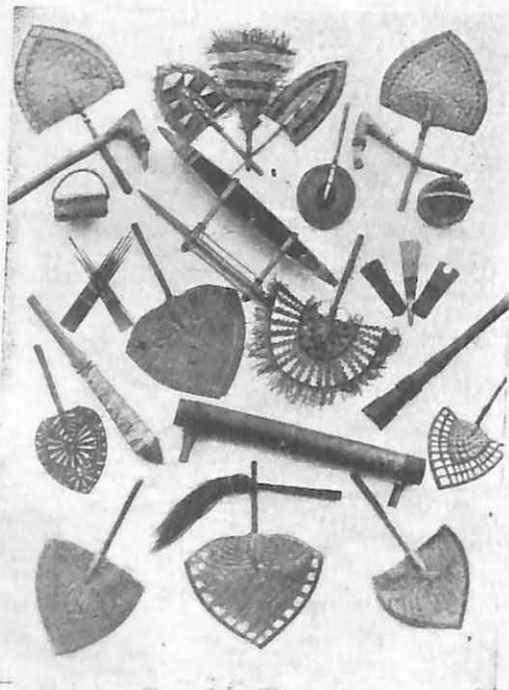
The earth was supposed to be flat, and supported by a pillar, and upon anything exciting the wrath of Mafui'e, he seized the pillar supporting the earth and



Fai.—Star of first Troupe.

shook it violently, thus causing earthquakes. That they were not disastrous in their effects was attributed to the fact that Mafui'e had but one arm which was cause for great rejoicing in Samoa; otherwise they said, the earth would long since have been destroyed. The tradition proceeds to describe how this occurred, and also tells how fire was first obtained in Samoa. Mafui'e was an inhabitant of the regions below, Sa-le-Fe'e. Ti'iti'i-a-Talanga dwelt upon this upper world, and was the offspring of the Ve'a. The employment of Mafui'e was to work in the lower regions and plant taro-tops. Ti'iti'i was sometimes called Talanga, in short. One day he determined to go below and visit Sa-le-Fe'e. He therefore went to Vailele, and standing upon a rock, exclaimed, "Rock, rock, I am Talanga,

open to me, I wish to go below." On this the rock came asunder, and Ti'iti'i proceeded to the regions below. At this time there was no fire in the upper world, but in the lower regions there was fire i.e., in the place where Mafui'e dwelt. When Ti'iti'i had descended, Mafui'e, who had heard him descend and beheld him approach, said "Who is this strong one of Samoa that thus disturbs my land?" Ti'iti'i answered, "Be silent; this fellow has not ceased to eat cooked food, whilst those above have been eating uncooked food; for there was a great fire always burning below." To this Mafui'e responded, "Well, choose an employment upon which we shall first engage, whether wrestling, or boxing, or fighting with spears and stones, or twisting of arms." Ti'iti'i answered, "Then let us two twist." On this they immediately closed with each other, but Mafui'e's right arm was soon twisted off by Ti'iti'i, who then seized his opponent's left arm



Native Weapons and Curios.

and began twisting that off also, but Mafui'e cried out, "Enough, let me live; leave me one arm that I may take hold of things with." Talanga demanded some acknowledgment of defeat from Mafui'e when the latter said, "Take some fire, this burning brand of Toa, with these taro-tops; thus your people will be able to eat cooked food." On this Talanga left the lower region and on coming to the place whence he started, he struck various kinds of wood with his burning brand, which caused them to yield fire. This latter statement apparently has a reference to the kinds of wood from which fire is usually obtained by friction, and which seems to be referred to in this statement.

Tradition further states that Talanga on one occasion went for a sail in his canoe. The Tualaola (south wind) blew, on which he said, "Bring hither that wind and put it into my canoe; it is a bad wind."

This was followed by the Matu (north wind), when Ti'iti'i said, "This wind is a nuisance, it will cause many tempests," upon which it was brought and placed in the canoe. Shortly after the Mata Upolu (east wind) sprang up; it was also bad, would be accompanied by rain, and prove unpleasant; this wind was also brought to the canoe. The To'elau (trades) came next, but were considered bad from their strength, and summoned to the canoe. They were followed by the Laufala, the Faati'u, and the Piipapa, but as neither gave satisfaction, they were all summoned to the canoe. These were succeeded by the Tonga (S.S.W.), which was also secured on account of its bringing rain and inducing drowsiness. At last came the Fisanga, a gentle, pleasant wind, when Ti'iti'i said, "Let this remain, lest both the land and the sea become bad; and also that its breezes may gently fan my flowing hair."

A tradition also existed of Malietoa-fainga, a chief, who was so called from his custom of having a man cooked daily for his own eating. Pou-niu-tele, of Safotu, was sent for by this cannibal chief to come to Sangana, where he lived. Pou-niu-tele started, and was met by Maesama, who sent him back, and went himself. He was also sent back by Le Tufunga, who sent his son, Angavale, in his stead. He crossed over to Upolu, and on entering the harbour Avalua, in the neighbourhood of Sangana, he came up with a fishing party, amongst whom was Polua-le-uli-nganga, a son of Malietoa, who asked Angavale where he was going, and on the latter telling him his destination, he expressed his sorrow at his father's cruelty, and devised a scheme to shock him. He returned to the shore and caused himself to be bound up in cocoanut leaves, as though prepared for baking. He then had himself to be put under the stool on which his father sat, so that his countenance, the only part of his body left uncovered, might be seen instantly by his father. As he expected his father knew him, and, shocked to see his son in that position, at once ordered the body to be unrolled. In the explanation that followed, the son made such an impression upon his father that he prevailed upon him to give up his horrible daily feast.

#### ROBERT LOUIS STEVENSON.

No story of Samoa would be complete without some reference, however slight, to the famous Scottish novelist who spent the closing years of his life in the group "Vailima," his island home, situated about three miles at the back of Apia, on the island of Upolu, modernised since Stevenson's time. After his death it was purchased by Herr Gustav Kunst, a wealthy German, and by him it was converted into something like a mansion. But no tourist visits Apia without making a pilgrimage to "Vailima," because of its old associations; nor, getting that far, does he stop before he has made the ascent of Mount Vaea, close by, at the summit of which Stevenson lies buried.

In his collection of island travel sketches entitled "In the South Seas" some of the charm of life as it is

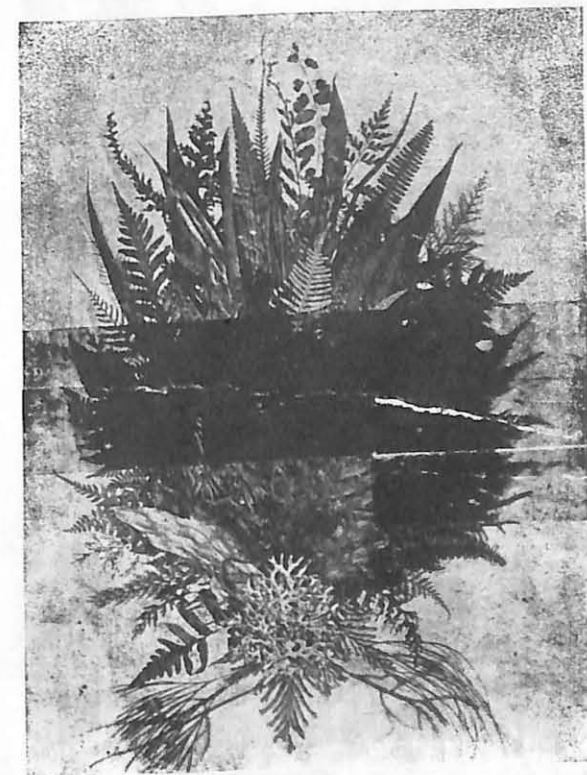
here is revealed to us. "For nearly ten years," he says in his first sketch, "my health had been declining; and for some while before I set forth upon my voyage I believed I was come to the afterpiece of life and had only the nurse and undertaker to expect. It was suggested that I should try the South Seas; and I was not unwilling to visit as a ghost, and be carried like a baby, among scenes that had attracted me in youth and health. I chartered accordingly Dr. Merrit's schooner yacht, the 'Casco,' seventy-four tons register; sailed from San Francisco towards the end of June, 1888, visited the eastern islands, and was left early the next year at Honolulu. Hence, lacking courage to return to my old life of the house and sick-room, I set forth to leeward in a trading schooner, the 'Equator,' of a little over seventy tons, spent four months among the atolls (low coral islands) of the Gilbert group, and reached Samoa towards the close of '89. By that time gratitude and habit were beginning to attach me to the islands; I had gained a competency of strength; I had made friends; I had learned new interests; the time of my voyages had passed like days in fairyland; and I decided to remain. I began to prepare these pages at sea on a third cruise, in the trading steamer 'Janet Nicoll.' If more days are granted to me they shall be passed where I have found life most pleasant and man most interesting; the axes of my black boys are already clearing the foundations of my future house; and I must learn to address readers from the uttermost parts of the sea. That I should thus have reversed the verdict of Lord Tennyson's hero is less eccentric than appears. Few men who come to the islands leave them; they grow grey where they alighted; the palm shades and the trade-wind fans them till they die, perhaps cherishing to the last the fancy of a visit home, which is rarely made, more rarely enjoyed, and yet more rarely repeated. No part of the world exerts the same attractive power upon the visitor, and the task before me is to communicate to fireside travellers some sense of its seduction, and to describe the life, at sea and ashore, of many hundred thousand persons, some of our own blood and language, all our contemporaries, and yet as remote in thought and habit as Rob Roy or Barbarossa, the Apostles or the Cæsars. The first experience can never be repeated. The first love, the first sunrise, the first South Sea island, are memories apart, and touched a virginity of sense."

Some of Stevenson's books were written at "Vailima"; some in which he collaborated—unfortunate collaboration!—with his wife and Lloyd Osbourne, his step-son, were written here. When he died there were two books left unfinished. "Weir of Hermiston" and "St. Ives." The latter, a fine story, written in his best vein, was almost finished, and subsequently concluding chapters were written for it by Quiller-Couch. But "Weir of Hermiston" gave promise of even better things, and many eminent critics consider that in it, if Stevenson had lived, we would have had a masterpiece.

Following is a list of Stevenson's works:—"An Inland Voyage, Edinburgh," "Picturesque Notes," "Travels with a Donkey," "Virginibus Puerisque," "Familiar Studies of Men and Books," "New Arabian

Nights," "Treasure Island," "The Silverado Squatters," "A Child's Garden of Verses," "Prince Otto," "The Strange Case of Dr. Jekyll and Mr. Hyde," "Kidnapped," "The Merry Men," "Underwoods," "Memories and Portraits," "The Black Arrow," "The Master of Ballantrae," "Father Damien: an Open Letter," "Ballads," "Across the Plains," "Island Nights' Entertainments," "A Footnote to History," "Catriona," "Vailima Letters," "Fables," "Songs of Travel," "In the South Seas," "St. Ives," "Weir of Hermiston," "The Dynamiter" (with Mrs. Stevenson), "The Wrong Box," "The Wrecker," "The Ebb Tide" (with Lloyd Osbourne).

The "Footnote to History" was written during the troublous times Samoa was passing through when Stevenson lived there, and it shows how strong were his



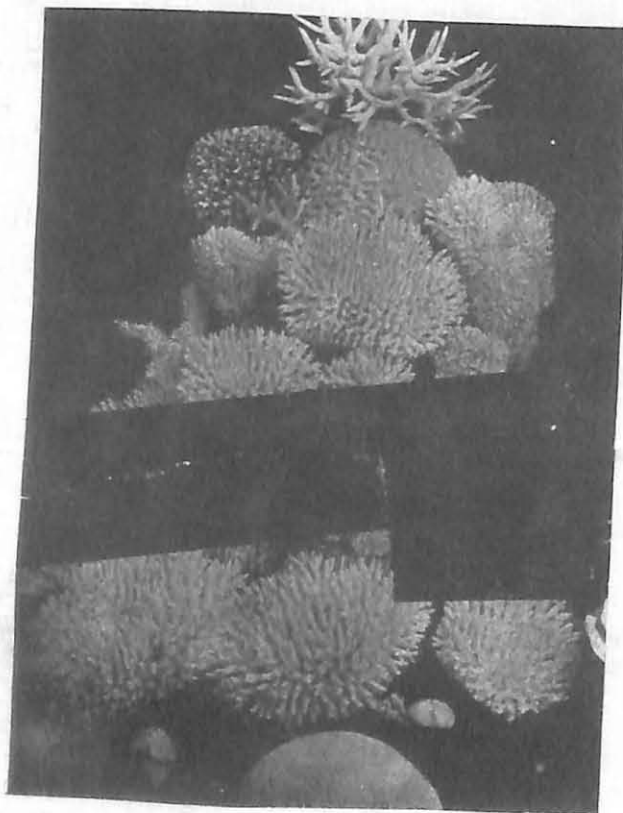
Samoa Ferns.

sympathies with Mataafa. Indeed, he was always prominently identified with Mataafa's cause, in company with his friend Mr. Moors. And here we may print an article which appeared in the Samoa Weekly Herald (long since defunct), dated Saturday, July 15, 1893. It is an editorial which bears evidence of being from Stevenson's pen, and he is generally credited with having written it. It is worth reproducing not only as a sample of the English language, of which Stevenson was such a master, but because of the interesting side-lights it throws on Samoan history:—

"The bloody encounter at Vaitele last Saturday afternoon between the opposing forces of Malietoa and Mataafa was an event which at one time seemed utterly improbable, though latterly such a collision had become

practically inevitable. It is of little or no importance to inquire as to how the fight commenced, or who fired the first shot, or whether the first man killed belonged to Malietoa or Mataafa. Our duty is to ascertain, if possible, who is primarily and justly responsible for Saturday's fratricidal strife. For the purposes of our inquiry it is necessary to hark back to September, 1887. It was in that month Malietoa voluntarily surrendered himself to Brandeis and Consul Becker in the hope and trust that by this act of self-sacrifice he would save his country from threatened bloodshed and ruin. Torn away from his country and his people, he endured an exile of two years in distant lands.

"For far less meritorious acts men have been



Coral Trophy.

hailed as heroes and received the adulation and worship of the world; but they knew the art of advertising; Malietoa did not.

"Just before delivering himself up he summoned Mataafa and entrusted him with the welfare of his country and his cause. Mataafa accepted the trust, and entered on that struggle with Tamasese from which he ultimately emerged triumphant, a result attributable to some considerable extent to the advice and enthusiastic support of American and English sympathisers. During the first year of Malietoa Laupepa's banishment Mataafa was the deputy of the exiled king, but on the 9th September, 1888, he was appointed king of Samoa at Faleula by the chiefs of Atua, Aana, Tuamasaga and Savaii, and received the name of Malietoa. Tamasese's day was then drawing

to a close, and by the end of the year the war was practically over, and he had become a nonentity with but a remnant of his former following. On the 11th September, 1889, the banished king was restored to Samoa, and on his landing a very cordial and affecting meeting took place between him and Mataafa. Then the future relations of the two men began to be discussed. Who was to be king?

"It soon transpired that Malietoa, broken in spirit and feeble in health, was unwilling to resume the cares and obligations of sovereignty, and on October 2 a great meeting was held at Vaialu. Upwards of 2,000 people were present and the principal chiefs of Atua, Aana, Tuamasaga, Manono and Savaii were there. At that great meeting Malietoa publicly and solemnly abdicated in favour of Mataafa, who was then as publicly and formally appointed king of Samoa. The people most interested and concerned thought the question was finally settled, but they were sadly mistaken. Some months before this a conference on Samoan affairs had been held at Berlin. It was a unique conference, and it has naturally been productive of results more striking than satisfactory. Samoa herself did not join in the conference; she was not invited to join.

"The conference drew up a document which was dubbed its final act, but Samoa was not made acquainted with the contents of this production. Three great Powers had kindly taken Samoa in hand, and her part was humbly to submit to be led blindfold along the way which was pointed out to her. Yet, to give the gentlemen who composed that conference justice, we must acknowledge that they had been very jealous for the freedom and independence of Samoa. Their words are very clear and unmistakable. They commence their final act with a most touching and eloquent expression of their desire for the welfare of this distressful country, and then proceed to declare that 'the three Powers recognise the independence of the Samoan Government and the free right of the natives to elect their chief or king and choose their own form of government according to their own laws and customs.' Could anything be more liberal and considerate? And the Samoans, though at the time ignorant of this beneficent provision, had elected their king at a great gathering of their leaders and chiefs. But, alas, after expressly recognising this free right, the final act immediately proceeds just as expressly to deny it, and declares that 'Malietoa Laupepa, who was formerly made and appointed king on the 12th day of July, 1881, and was so recognised by the three Powers, shall again be recognised hereafter in the exercise of such authority, unless the three Powers shall by common accord otherwise declare, and his successor shall be duly elected according to the laws and customs of Samoa.' So on November 8, six weeks after the abdication of Malietoa, and the appointment of Mataafa, the representatives of the Powers in Samoa issued a proclamation embodying this latter paragraph, though not quoting it from the treaty, which still remained a secret agreement, and invited the people of Samoa to take without delay such measures as, according to the Samoan custom, were necessary to reinstate the High Chief Laupepa as King of Samoa.

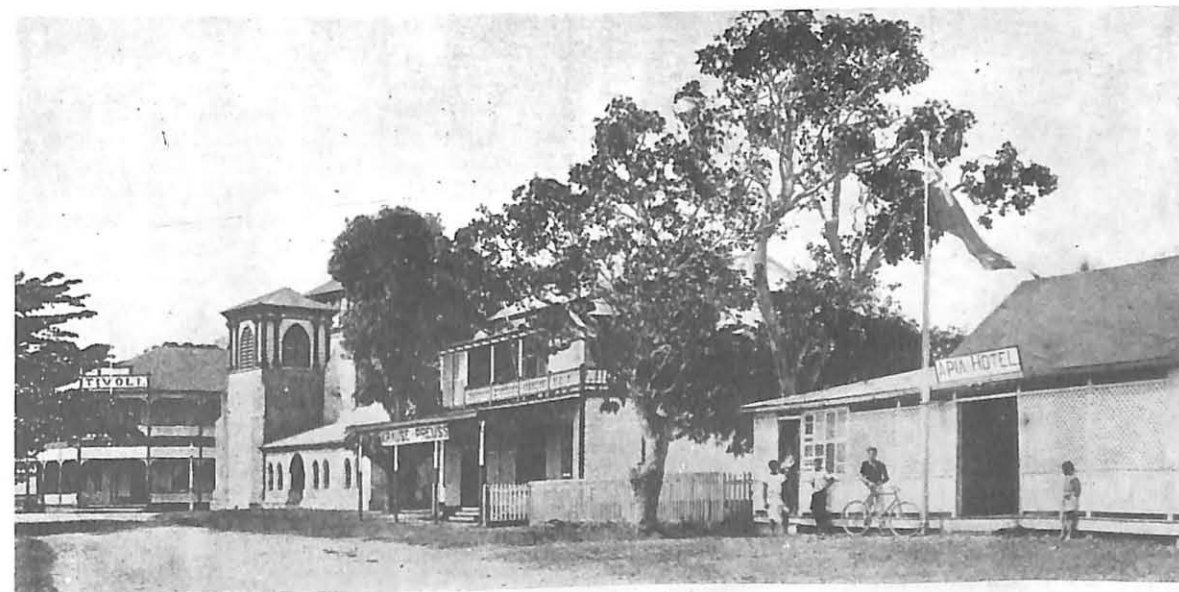
"This gentle and polite invitation conveyed to the Samoans a meaning not exactly warranted by the derivation of the term, nor yet sanctioned by Webster or Johnson; but when three great Powers join in an invitation to a small and feeble State the ordinary canons of interpretation become unreliable and must be abandoned.

"The real interpretation can only be discovered by ascertaining the will of the Powers. So in this instance the word 'invite' actually meant 'command'; it was simply the velvet glove concealing the mailed hand of arbitrary dictation. This having been made clear to the Samoans they responded to the request, if not with alacrity, at least with submissive obedience. There was no great public ceremony as on October 2, but it was understood that fonos were held in various districts, and on December 5 the Consular representatives issued another proclamation in which they stated that, 'Having been informed that, in compliance

the treaty to be binding upon him. We imagine, however, that this episode is absolutely without parallel in history.

"We have here a king publicly and solemnly renouncing his dignity and title in favour of another, and that other elected freely and spontaneously to the vacant throne; we have the three greatest States of modern times recognising in one breath the free right of the people to elect their own chief or king, and in the next declaring that their nominee must be chosen. Nay, more, when that nominee voluntarily resigns, they compel the people to annul the election of his successor, command them to restore the former occupant of the position to the place he had relinquished, and force the unwilling king to resume once more the burden which, but two months before, he laid down with a feeling of relief and satisfaction.

"And all this is done under the provisions of a secret agreement, concocted thousands of miles away



Street Scene in Apia.

with the invitation contained in our proclamation of the 8th November, Malietoa Laupepa has been reinstated as King of Samoa by his own party, and being also aware by letters received from the chiefs at present assembled at Lufilufi, bearing the date of the 1st November, and by a letter of the 12th November, signed by the high chief Tamasese, that they, too, are willing to accept Malietoa Laupepa as King of Samoa, we, the undersigned representatives of Germany, Great Britain, and the United States of America, availing ourselves of the instructions sent us for the purpose by our respective Governments, hereby proclaim: That the Governments of Germany, Great Britain and the United States of America from this time recognise Malietoa Laupepa as King of Samoa.

"It will be noticed that there is no reference to a consent on the part of Mataafa to this arrangement, but there is no doubt that he acquiesced in the new order of things, and he has frequently since then acknowledged

without the knowledge or consent of Samoa. Four months after this agreement, which we now know as 'the final act of the Berlin conference on Samoan affairs,' and which we also know as the most dismally stupid production of modern diplomacy, is presented to Samoa, and she is practically forced to assent to it. Then the unfortunate king is to all intents and purposes abandoned and left to his fate. Some years ago, when the Taimua and Faipule sought to place Samoa under the protection of England, Sir Arthur Gordon replied: 'It would be impossible for her Majesty to accept the onerous responsibility of protection without a corresponding right to direct the action and policy of those protected.'

"But is it not equally unreasonable and unjust for the three Powers to claim the right to direct the action and policy of a people and yet to endeavour to avoid all responsibility? We assert that the Powers are justly responsible for the slaughter last Saturday.

After being compelled to resume the kingship Malietoa Laupepa had a right to expect that those who insisted upon his occupying that position should support and protect him. Had it been manifest that he could rely upon the support of the treaty Powers, we are convinced that the battle of Vaitele would never have taken place. This, however, cannot absolve Mataafa, or his advisers, from blame. This is not his first secession from Malietoa. Twelve years ago he deserted him, and it was rumoured then that he aspired to the kingship, and now, for a second time, his schemes have proved abortive.

"For more than two years he has been the centre and focus of discontent, intrigue, and sedition. If, in November, 1889, when the Powers insisted on Malietoa being reinstated Mataafa had refused to relinquish the honour which the people had, of their own free will, conferred upon him, his actions since would have been



Pilot Station, Apia.

consistent and blameless, but he yielded to the pressure, and has since proved recreant to his allegiance, and he has long been a standing menace to the Government. He has sown the wind and reaped the whirlwind. As to the respective personal merits of Malietoa and his rival we refrain from speaking. In view of the awful calamity which has devastated Mataafa's household and bereft him of his children in his old age, we can only express our deep regret that the hand of affliction should have smitten him so sorely."

STEVENSON'S GRAVE.

(By W. Farmer Whyte).

"Here I am until I die, and here will I be buried. The word is out, and the doom written."

These words were written by Robert Louis Stevenson from his "Vailima" home in Samoa to

Mr. S. R. Crockett, on May 17, 1893. On December 3, 1894, he died, suddenly and painlessly, as he had hoped for, and the Samoans had lost their gentle and beloved Tusitala.\* But to this day, even as the initials R.L.S. are to Mr. Barrie and many others "the sweetest in recent literature," the name of Tusitala lives in the memory of the people of Samoa. They made the Road of Gratitude as a token of affection; on his death, in further proof of their love, they cut a track up the steep slope of Vaea Mountain, so that he might rest upon the summit. For Vaea he called "my mountain," and it was there he desired to be buried.

Scotland, the home of his youth, had passed away for ever—he knew he would never see it more, and yet he ever turned his eyes lovingly towards it, even to the end. He wrote once to his friend, Sidney Colvin, asking him to visit "Vailima"—"it is beautiful, and my home and tomb that is to be, though it is a wretch not to be planted in Scotland—that I can never deny." When, in connection with the London Mission, a "Sailor's Rest" was established in Apia, he contributed a bed, and named it "Allermuir"; he lived in Samoa, but his thoughts were in far-away Scotland, where the heather is. As you read of the wanderings of Davie Balfour and Alan Breck, you feel the haunting presence of their creator following you through the book. It is thus in most of his writings; he cannot conceal his love for his native land. And a poem of his, published just after his death in "Longman's Magazine," contained these pathetic lines:—

The tropics vanish, and meseems that I,  
From Halkerside, from topmost Allermuir,  
Or steep Caerketton, dreaming gaze again.

It was a bright morning in February, 1906, when I first visited Stevenson's grave. "Vailima," which after the novelist's death passed into the hands of Mr. Kunst, a wealthy German gentleman, is situated about three miles from Apia, and the road to it is somewhat steep. It is, however, a delightful walk. For the first mile or so you go through an avenue of coconut palms—"those vegetable giraffes," as Stevenson called them—and then there comes a wealth of other tropical trees, shady and sweet-scented—the talie, the graceful fao, the fuafua, and many others. Here and there a great banyan shows through. On either side the beautiful hibiscus, cream and scarlet, lends colour to the scene. After a walk of an hour you see "Vailima" lying to the right, and you turn off the main road, going along a country lane. A few hundred yards down, and this lane turns sharply up to the left. Here at this corner begins the Road of Gratitude, or, as it is sometimes called, the Road of Loving Hearts. The post with the notice-board at the top, placed there when the road was completed a few months before Stevenson died, still remains, but the inscription can now only be read with much difficulty. It runs as follows:—

O LE ALA O LE LOTO ALOFA.

Ua matou mafautau i le alofa sili o Iana susuga Tusitala i lana tausil alofa i le puapugatia o i matou i le fale puipui a matou sauni

\*Tusitala (writer of tales) was the name given to Stevenson by the Samoans.

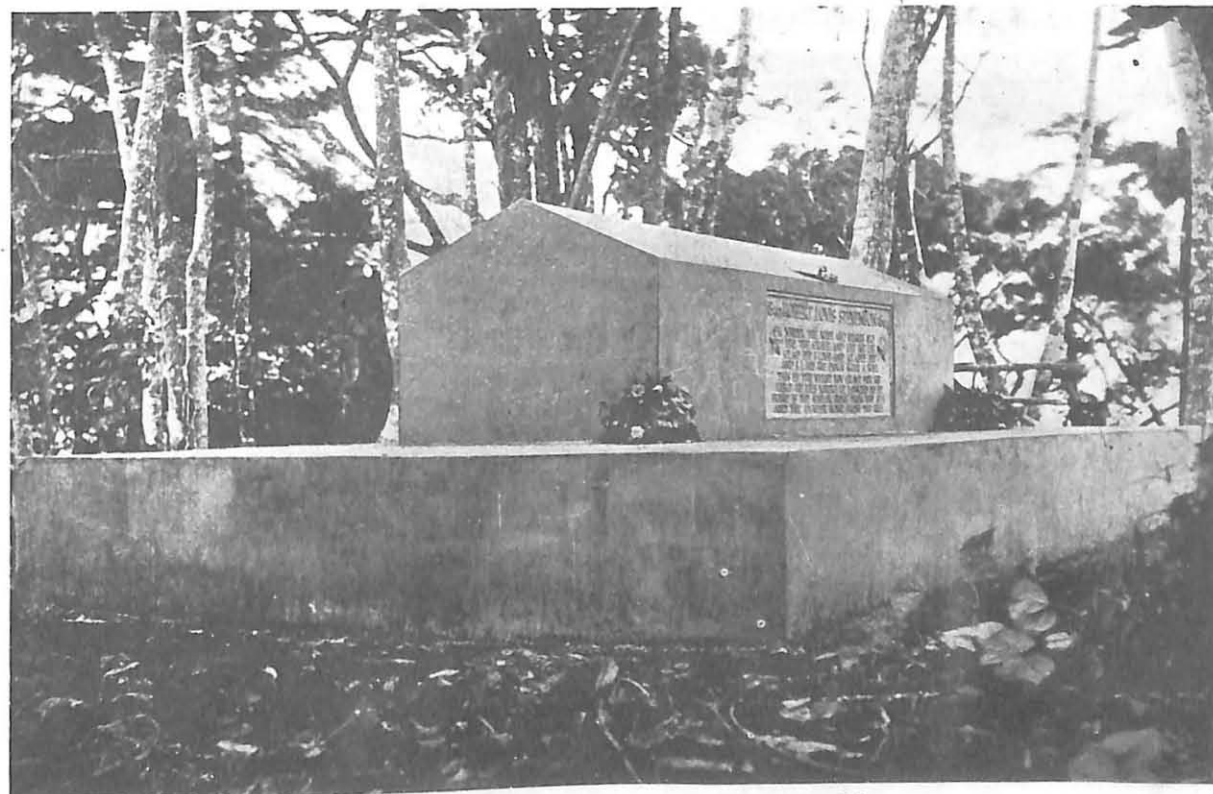
a' se mea alofa ua sili e la pala e oo i le faavavau o le ala ua matou elia.

O i Matou	Tupuola i Lotofaga
Lelei i Palauli	Tupuola i Amaile
Mataafa i Palauli	Muniaiga i Amaile
Salevao i Siumu	Ifopo i Lepa
Po'e i Siumu	Fatialofa i Lepa.
Teleso i Siumu.	
Lemusu i Solosolo.	

The translation—a somewhat free one, it must be admitted—is thus given in the "Life of Stevenson," written by his cousin, Graham Balfour:—"Considering the great love of his Excellency Tusitala, in his loving care of us in our tribulation in the prison, we have made this great gift. It shall never be muddy, it shall go on for ever, this road that we have dug." Then follow the names of the Samoans, and of the

grave after I am dead. And I love the people, and have chosen them to be my people to live and die with."

"Vailima," or "Villa Vailima," as it is now called, is to-day a more pretentious building than it was in the time of the gifted Scot, for its new owner added an additional wing to it, and effected many other improvements. Yet, as one goes over it, one sees many things that the "Vailima Letters" have made familiar to us. The visitor stands in the large ballroom, from which the great staircase leads to the upper part of the house, and he recalls the many strange and interesting gatherings that took place in it—Stevenson's birthday parties, the dances and other functions, grave and gay. A little distance away, in a sequestered green spot, is the cottage where the family



Grave of R. L. Stevenson.—Inscription in English.

towns or districts in which they live. The men had been political prisoners, and Stevenson had befriended them during their imprisonment.

The road is perhaps a quarter of a mile in length. "Chiefs!" said Stevenson, when the official opening took place, "our road is not built to last a thousand years, yet in a sense it is. When a road is once built it is strange how it collects traffic, how every year as it goes on more and more people are found to walk thereon, and others are raised up to repair and perpetuate it, and keep it alive. . . . And it is my hope that our far-away descendants may remember and bless those who laboured for them to-day." And, speaking of Samoa: "I love the land," he said; "I have chosen it to be my home while I live, and my

originally lived, and where later poor old Joe Strong, artist, and his wife (Mrs. Stevenson's daughter Isobel) lived for a time before their unhappy divorce. A pretty garden and extensive lawns complete the picture. Governor Solf is said to have recently obtained authority to purchase the property on behalf of the German Government. It cost Stevenson between £3,000 and £4,000; it was sold after his death for something over £2,000; and now, it is stated, £15,000 is asked for it.

"Vailima" nestles at the foot of Mount Vaea. You take the little winding track leading from the back of the house, and come to a rustic bridge, passing over a crystal stream, and a five minutes' walk brings you to the turn-off up the mountain.

I went up without a guide, simply following the directions I had received. There were no finger-posts to direct me; I saw the narrow track leading up the mountain, and followed it. But before going far I came to a standstill. Surely this could not be the path leading to Stevenson's grave. It was little better than a sheep track! Yet I could see the zigzag fashion of it, and I remembered that it was such a path the natives had cut up the mountain on the morning of December 4, 1894, for the funeral procession in the afternoon. And I went on.

It must have been the hardest, stiffest climb there ever was, the scrambling up that hill to bury Stevenson. Indeed, we have been told that the way was so rugged that in some places the bearers could do no more than retain their hold of the casket, whilst by means of ropes round their waists their comrades hauled them upward towards the goal. In parts the zigzag stopped abruptly—and I found myself standing in the thick of



Three-pronged Coconut Tree, All Bearing.

the tropical forest, looking for the continuation of the path. Sometimes I could see it, but very often I could not, and had simply to pull myself up by the trees and climb on until chance brought me to it. At places great logs lay directly across the track, and I had to scramble over them; even at the best of times the narrow zigzag, never much more than a foot in width, was scarce discernible for leaves, which lay here as thick as autumn leaves in Valhombrosa. Great trees rose high on either side, and the sun could not be seen; it was dark, sombre, silent. Now and again there was a slight rustle at my feet, and I perceived a black lizard hurrying away behind a tree, and at times there was the mournful cooing of a bird overhead. Save for these sounds, and the noise of my own tread, all was silent as the grave—even as the grave above. Spider webs, high and wide, stretched across the path from tree to tree every 20 or 30 yards, and innumerable small caterpillars were struggling in the mesh.

It was impossible at times to make my way round them, and in passing through the webs I found myself covered with these tiny caterpillars, which crawled down my neck and into my ears.

Three times I stopped and told myself this could not be the way to Stevenson's grave. On the third occasion there was no sign of any track; indeed, I had long since lost it; the long grass and dead leaves had buried it out of sight. I was on the point of turning back, in my chagrin, when the sun began to show through the trees, and I knew that I could not be far from the top of the mountain. So I went on; and, to my surprise, I had not gone more than 20 or 30 yards when I saw the summit clear before me. A final pull up a steep pinch, and I stood by Stevenson's grave.

I stepped back involuntarily, deeply disappointed. I had climbed so far, had made my way up this steep mountain till now I was 1,300 feet above the sea, only to experience a peculiar sense of pain. My anticipations had not been realised; I had indulged in vain imaginings. No monument worthy of the name, no enclosed grass plot; nothing but a rough piece of cemented stonework, such as one sees over the grave of a Samoan chief, and the repulsive giant of Neglect. Conceive a table, oblong in shape, 15 ft. long by 10 ft. broad, and raised about 2 ft. above the ground; and on this place a slab of stone 11 ft. by 4 ft., rising to a height of perhaps 18 in.—such is Stevenson's tomb.

It was covered with dead leaves and brambles. At one end was a rusty tin cross, at the other a rusty circle of tin; once, no doubt, the one was a wreath and the other a cross of flowers. That was all; leaves, sticks, and old tin—and a German newspaper of a recent date. The latter indicated that occasionally a German found his way up there, and I was glad of it. But the utter neglect of the place pained me. "Nobody cares" seemed written all over it. There was not even an iron railing—just the uncared-for, dirty-looking tomb, and the long, rank grass all round and trees and tangled undergrowth, dead leaves and berries and creeping things.

Yet, if the little sacred plateau itself failed to please, it was a point from which the most beautiful picture imaginable was to be seen. To the right one could see the sunlit hills of Upolu in their wondrous garb of green, relieved here and there by a golden-hued plantation; away far down below was the sweeping curve of the ocean, stretching from north to east, from the point of Mulinuu to Falefa. Full 20 miles of sea were visible. A white streak told where the coral reef was. A couple of ships lay anchored in the harbour. The white towers of the Catholic cathedral glinted in the sunshine. This was the panorama that Stevenson loved to look at from "his mountain," and one might well envy him his grand and solitary resting-place.

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 sea,  
And the hunter home from the hill.

This requiem of his finds its place on one side of the tomb; and a thistle and hibiscus flower, fitting

emblems, accompany it. At the top is the name—Robert Louis Stevenson, 1850—1894. On the other side is an inscription in Samoan, beginning with the words, "The tomb of Tusitala." Then follow parts of the 16th and 17th verses of Ruth:—

Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried.

Not long ago I was speaking to Mataafa, the one-time "rebel king," with whose cause Stevenson was always identified, and the poor old man—he is now 73 years of age, and his hair is snow-white—almost broke down as he told me of his love for Tusitala. "After I am dead, men will connect our names," he said. "His wisdom was great and he was always for peace. His words have come true, all of them. God bless the spot where Tusitala lies! May the King

above them, without being able to see the tomb, may now make the ascent by easy stages. For this they have to thank Dr. Schultz, who was Acting-Governor during Dr. Solf's absence in Germany. In discussing Stevenson, I was led to deplore the fact that there was no proper pathway to his resting-place, and that the grave itself lay utterly neglected, and to my surprise—for it will be remembered the novelist, in his "Foot-note to History," wrote some hard things about the Germans—Dr. Schultz at once stated that he would have the matter attended to.

A few days after the conversation, the Acting-Governor wrote to me as follows:—"I regret very much the bad condition in which you found the road leading to the burial-ground of Mr. Stevenson, knowing well the great esteem people of all nationalities acquainted with the author's life and literary work maintain towards the deceased. I was not aware of this



Home of R. L. Stevenson.—(When Stevenson lived there.)

who reigns in heaven receive this chief in His eternal mansions!" And Mataafa, soon he, too, must die. "He is a beautiful, sweet old fellow," wrote Stevenson.

Closely associated with the novelist in espousing the cause of Mataafa was Mr. H. J. Moors, and many will be interested to learn that this gentleman has just written a book dealing with Stevenson's life in Samoa. The appearance of the book will be looked for with interest.

Lovers of Stevenson will learn with pleasure that his grave is no longer the uncared-for spot that it was when I first visited it, and that the path up Vaea has been re-made, so that the ascent may be made with comparative ease. Ladies, who previously had to be content with an inspection of "Vailima," a ramble over the grounds, and a longing look at the high peak

neglect, and had the necessary repairs immediately attended to. I will take measures that the road is kept in a permanent good condition."

Shortly afterwards, in company with the British Vice-Consul, Mr. Thomas Trood, I paid another visit to Vaea. The pathway up the mountain had been made afresh, and the forest had been cleared for some distance on either side. What before had been a tedious and fatiguing climb was now a pleasure. And on arriving at the top we found that the little plateau, 50 feet by 35, had been carefully cleared and weeded.

This graceful act on the part of Dr. Schultz will be appreciated by lovers of Stevenson the world over; but it is a sad thing that it should be left to Germany to preserve from neglect and obscurity the grave of a man who is recognised as one of the finest masters of the English language.

# The Administration.

At the head of the Government in German Samoa is Dr. W. H. Solf, who recently returned from an extended visit to Germany, where he was decorated by the Kaiser. Up till recently Governor Mocre had charge of the American possessions, being located at Pago Pago, on the island of Tutuila; but no Government in the ordinary sense of the word has yet been formed there. Governor Moore has now resigned, and Lieut. Briggs has been appointed Acting-Governor. Pago Pago is utilised as a naval station by the United States, but little attempt at colonising has so far been made. While the population of German Samoa consists of about 400 whites, 500 half-castes and 33,000 natives in the American colony there are only some 70 whites, as many half-castes and 6,000 natives. Our remarks, therefore, under the heading of "Administration" are confined to German Samoa. Perhaps the chief drawback of the country is the absence of cable communication with the outside world, and as the mail-boats only call every two or three weeks the news of the world is somewhat stale when it reaches these islands. Messages from Europe to Apia may be cabled to Honolulu, Suva (Fiji) or Auckland, but for forwarding from these places certain fixed charges are made. The subsequent despatch through the post of such telegrams depends on the departure of the connecting steamers. The address for telegrams should be as follows:—Name of person to whom addressed, Apia Post Auckland, or Honolulu, or Suva.

Following are the principal Government officers:—**Governor's Office:** Private secretary, G. Wilmans; office secretaries, C. Tiedemann and M. Paul; interpreter and translator, C. Taylor. Governor's Council: **Official members,** Dr. Imhoff, Herr Haidlen, Herr Hauler; **non-official members,** Herr Riedel (president),\* Herr Peemuller, and Messrs. Carruthers, Dean, Fabricius. The members of the Council are nominated by the Governor for a period of two years. Members residing in the country receive travelling expenses, in addition to £1 per day when the Council sits. The term of the present Council expires on September 30, 1907. The Governor sits with the Council and has the power of veto in regard to any resolutions.

**Justice Department.**—The Supreme Court is presided over by Dr. E. Schultz, Chief Justice, who is assisted by Judge Imhoff. The Judge is assisted in all cases by two assessors, chosen from the ratepayers, and who advise but do not control the decisions. The Chief Justice presides over the Land Court, should disputes arise between whites and natives, or between one another. Here, again, he is assisted by two assessors—experts—who are paid for their services. These are at present Mr. Norman H. MacDonald, an English surveyor, and Herr A. Haidlen, the Government surveyor. In addition, there are 14 Samoan land and title experts.

\* A vacancy has occurred by the return of Herr Riedel (late manager of the D.H. and P.G.) to Germany.

There is a right of appeal to the Governor's Court, and also from that court to the Kaiser. The expenses of clients are very small, and in fact the Government discourages litigation as far as possible.

Mr. R. Williams, formerly of New Zealand, represents the Government as magistrate on Savaii.

Registrar of titles, V. Peters; assistant, M. Mars; clerk of the court, von Egidy; sheriff, O. Loesche; interpreter (Samoan), Leuanae. In the higher, or Appeal, Court Messrs. Peters and Mars act as clerks of the court.

Chief of Police, Th. Stoeckicht; assistant, Herr Roserus. Under these are 18 native policemen, who receive from £3 to £5 per month, according to seniority. The armed native constabulary, totalling 30, are under the command of Lieutenant Roserus, brother of the assistant to the Chief of Police.

Treasury.—The affairs of the Treasury are administered by Herr Hausler and Herr F. Jaeckel.

Lands Department.—Government surveyors, A. Haidlen, C. Lammert; architect and draughtsman, A. Schaaflhausen.

Chinese Immigration Commissioner.—A. Fries. (There are about 1,000 now in Samoa.)

The Customs.—This department is under the direction of Herr R. P. Berking (acting collector of customs), C. Pullack (tide-waiter), and F. Kruse. Captain Pundt is harbour-master and pilot.

Post-office.—The postal service is conducted by Herr Traub, assisted by Herr Mohr.

Apia Telephone Service.—A telephone bureau has been established in connection with the Imperial Post Office in Apia. The rates for ordinary connection, including erecting and keeping in order, are 200 m. per annum, within a radius of 5 kilometres (about 3 miles), and 4 m. per year extra for every 100 metres beyond that radius. A public telephone for general use is open at the Post Office. The rate for using is 20 pfennig for every 3 minutes.

Native Administration.—At the head of the Native Administration is the Alii Sili, Mataafa, in whose office Meisake, Teo and Tolo are employed as clerks, at £3 per month each, and Afamasaga is employed as interpreter. There are many chiefs and orators associated with the Alii Sili. Formerly they all resided at Mulinuu, but in 1905 Governor Solf considered it advisable to direct that they should reside in their own districts, meeting him at Mulinuu at such times as was necessary to discuss all matters coming within their province. They are all paid.

In each town is a Councillor (Faipule), and in each district there is a native Judge, who is empowered to conduct marriages. He has a native clerk. Every town also has its native tax-gatherer, who delivers the taxes at the Treasury in Apia. The only direct native

tax is a poll-tax of 8s. yearly on the male commonalty and 12s. yearly on the heads of families. Women and children are not taxed. When the islands were annexed a poll-tax of 4s. a year on all males was imposed.

Land.—As regards land in German Samoa, no natives are at present permitted to alienate to Europeans land situated outside the boundaries of the former municipal district. Within such boundaries they can do so, however, on obtaining the permission of the Governor. Possibly this system may be altered before long. Now the term of leases for all land outside the municipality is limited to forty years, the rent varying from 1s. to 6s. yearly per acre. It is believed in some quarters that it would be a great mistake to allow the Samoans to sell their country lands and so—as has been the case in the Sandwich Islands—leave themselves without their principal means of subsistence. The forest lands now in the freehold possession of foreigners amount to considerably over one hundred thousand acres; eighty thousand of which are owned by the Deutsche Handels und Plantagen Gesellschaft, so that there is really no scarcity of land should foreigners wish to purchase freehold estates. To have nearly 40,000 paupers in the islands of a class like the ordinary Samoan would, however, create public danger.



Customs House, Apia.

The following statistics relating to the Customs-house will be found interesting:—

### TEMPERATURE AND RAINFALL 1905-6.

(Supplied by Dr. Funk)

Month.	MAXIMUM.		MINIMUM.		RAINFALL.		
	Celr.	Fahr.	Celr.	Fahr.	Mimr.	Inch.	Dys.
October..	31.1	88.0	19.8	67.6	59.4	2.34	15
November..	30.5	86.9	19.3	66.1	192.9	7.60	14
December..	31.0	87.8	20.5	68.9	191.0	7.52	17
January..	31.5	88.7	21.6	70.8	215.5	8.48	18
February..	32.5	90.5	21.4	70.6	135.9	5.18	17
March..	31.8	89.2	22.3	72.2	528.4	20.81	25
April..	32.2	90.0	23.0	73.4	141.6	5.57	24
May..	30.4	86.8	20.4	68.8	189.6	7.46	18
June..	29.0	84.2	20.6	69.0	161.3	6.35	22
July..	29.0	84.2	21.1	70.0	90.3	3.55	21
August..	29.8	85.6	20.5	68.9	166.1	6.58	21
September..	30.2	86.4	20.0	68.0	115.0	4.53	13

### THE CUSTOMS.

All the employees in the Customs Department have been selected from old residents in the group qualified to fill the respective positions, none having been imported from home, as in various other branches of the civil service. Their courtesy is proverbial, and colonial officials might learn a lot from them in that respect.

British goods from the Australasian colonies are largely imported. Germany supplies a large share, and so, especially in some lines, does the United States. From Tutuila the copra export goes almost entirely to the United States; from Apia mostly to Europe, al-

	IMPORTS.	EXPORTS.
1892..	1,352,658 marks	608,266 marks, 571,925 marks copra
1893..	1,384,456 "	595,193 " 540,356 "
1894..	1,841,107 "	1,067,631 " 1,042,222 "
1895..	1,665,068 "	862,701 " 846,776 "
1896..	1,241,338 "	948,151 " 940,842 "
1897..	1,335,554 "	810,356 " 800,503 "
1898..	1,554,773 "	1,199,066 " 1,180,696 "
1899..	1,954,415 "	1,425,416 " 1,470,108 "
1900..	2,105,811 "	1,265,799 " 1,257,750 "
1901..	1,571,093 "	1,005,897 " 960,960 "
1902..	2,398,111 "	1,681,851 " 1,669,140 "
1903..	2,490,984 "	1,384,506 " 1,370,520 "
1904..	2,316,878 "	3,191,759 " 163,812 "
1905..	3,386,931 "	4,910,648 " 1,978,690 "

### COCOA STATISTICS.—EXPORT.

1900..	3,104 lbs. (German) valued at 1,862 marks.
1901..	14,548 " " " 10,911 "
1902..	19,190 " " " 11,524 "
1903..	9,228 " " " 5,537 "
1904..	43,000 " " " 21,543 "
1905..	61,600 " " " 30,250 "

### PORT OF APIA—TONNAGE IN AND OUT.

1899..	.. .. .. .. *93,863 Tons
1900..	.. .. .. .. *77,156 "
1901..	.. .. .. .. 48,715 "
1902..	.. .. .. .. 44,855 "
1903..	.. .. .. .. 46,514 "
1904..	.. .. .. .. 44,425 "
1905..	.. .. .. .. 52,029 "

\* American mail boats called here in these years, but since 1900 have discontinued, using Pago Pago instead.



HIS EXCELLENCY DR. WILHELM SOLF, Governor of German Samoa.

DR. WILHELM SOLF, Governor of German Samoa, was the last president and adviser to the King of Samoa while under the triple control of England, Germany and America, according to the Berlin Treaty of 1889. He succeeded Dr. Raffel, and arrived in Samoa just before the conclusion of the war of 1900 when, upon the death of Malietoa Laupepa, Mataafa put up as a competitor for the kingship, and on the first day of January attacked the followers of Malietoa Tanumafili, son of the late King, in and about the town, defeating them and looting all they had. This caused a good deal of ill-feeling among the Powers concerned in the welfare of Samoa, the British and Americans siding with Malietoa, and the Germans with Mataafa. Dr. Raffel was recalled, and Dr. Solf was sent out. Soon after he arrived it was agreed upon by the Powers that England would withdraw, in favour of Germany, for exchanges elsewhere. Dr. Solf was appointed the first Governor, and has held the appointment up to the present time. He has ruled the colony in a firm and impartial manner, and commands the respect of all members of the various nationalities who reside in the colony. Under his administration Samoa has advanced at a great rate, as pro-

perty and life are now secure; numbers of roads have been made, and a good deal of valuable land opened up. The land has been taken up by companies floated in Germany, England and elsewhere, and it is being planted with cocoa and rubber, as valuable adjuncts to the old-established copra industry. Some planters, indeed, are now neglecting the cocoanut in favour of rubber and cocoa, which promise exceedingly well. There is no doubt but that Dr. Solf will give every encouragement to the new industries. He has unbounded faith in the future of these islands, and when recently he made an extended trip home to Germany he was decorated by the Kaiser, in recognition of his valuable services in Samoa. Popular alike with the white population and natives a genuine note of regret was struck when a rumour gained currency that he would not return to Samoa and that a new Governor would be appointed; but happily for the islands, it proved to be unfounded. In fact, Dr. Solf has become so attached to this little colony—and it is a delightful colony in all respects—that it is more than probable he has no desire to leave it just yet. He was born in Schöneberg, a suburb of Berlin, of which his father was burgomaster, and is

in the prime of life. Before he was sent to Samoa he was a Judge at Dar-es-Salam, in German East Africa. While he has originated many important schemes for the improvement of the Samoan colony, Dr. Solf has not been slow to turn to account anything that has impressed him during his travels as likely to benefit the community which he controls. There is no Anglophobe in his nature, there is no hatred of the United States or any other nation; on the contrary, all are his friends; and he shows neither fear nor favour, administering justice impartially alike to Germans and other nationalities. This is why he has been so successful, and this is why all are well satisfied with his administration of the affairs of the colony. When he paid a visit to Fiji, Dr. Solf was much impressed with the success that had attended British colonisation in that group of islands, and he was quick to gather knowledge and assimilate ideas, which proved subsequently of much advantage to his own colony. Dr. Solf is doing a great deal to dispel the old idea that the Germans cannot colonise. The Germans, under his wise guidance, are succeeding admirably with the colonisation of Samoa. In a great many respects it is a model colony.

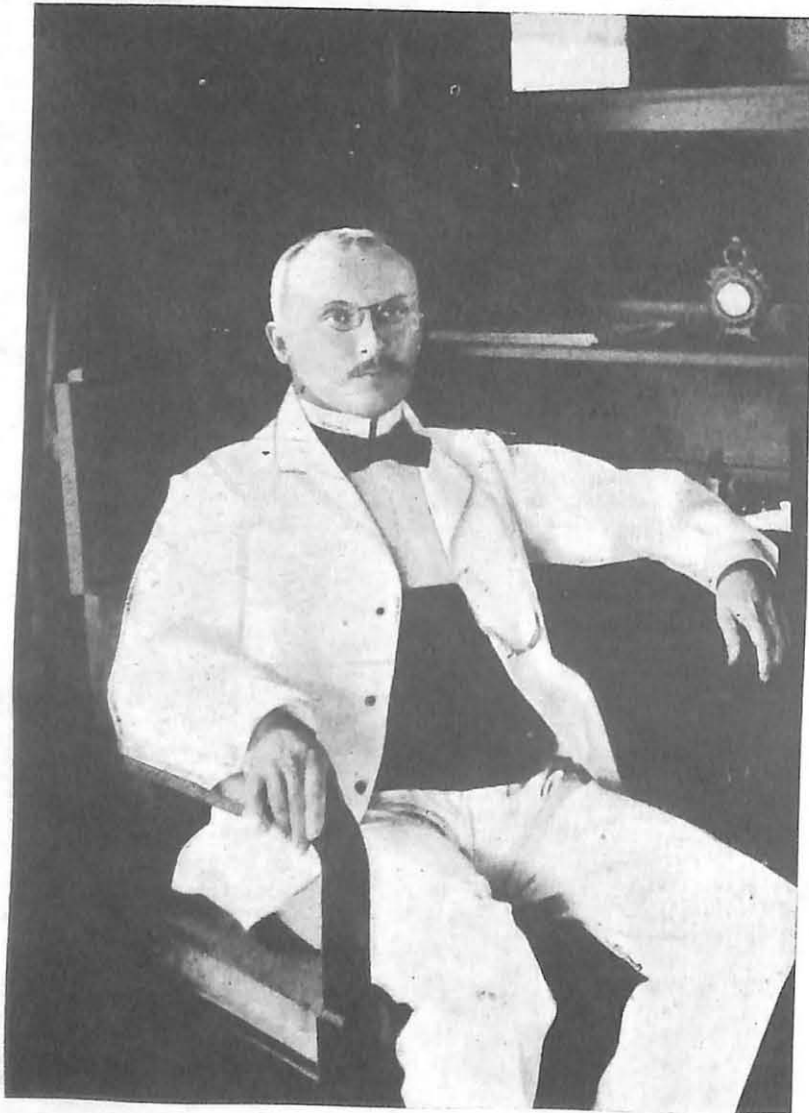


A Party at Government House, Apia.

The Acting Governor entertains the Band of the U.S. Warship "Adams," stationed at Pago Pago. Those on the verandah, reading from right to left, are Herr Riedel (late manager D.H. & P.G.); Mr. Heimrod, U.S. Consul; Dr. Franke; Dr. Schultz (Chief Justice); Herr Hanssen (Manager D.H. & P.G.); Miss Heimrod; Judge Imhoff; Dr. Schwesenger, and Mr. W. Farmer Whyte (Sub-Editor, *New Zealand Herald*, Auckland).



DR. ERICH SCHULTZ, Chief Justice of Samoa, is quite a young man, having been born in Berlin in 1870; and, considering that his residence in Samoa only dates from 1901, his knowledge of the native customs and the history of the race is little short of surprising. Hardly had he got settled in Apia than he set himself resolutely to work to master the Samoan language, and



DR. SCHULTZ, Chief Justice.

lost no opportunity of carefully studying the customs of the people and acquainting himself with their history from the earliest times; and the result is that to-day he is regarded as one of the best authorities on native affairs. Dr. Schultz was educated in Berlin. On leaving college he studied for the law, and also devoted much time to the

study of political economy. After having passed the full course of examinations, he entered the colonial service in 1898. His progress was rapid. In 1899 he was appointed Judge in Dar-es-Salaam, in German West Africa; but his stay there was short, as in the following year he was recalled to Berlin to fill a position in the Colonial office. In 1901, only a year later, he was

both positions and do himself justice. Therefore Dr. Solf was relieved of the Chief Justiceship, and Dr. Schultz succeeded him, Dr. Imhoff being sent out to fill the vacant judgeship. Dr. Schultz has proved himself eminently qualified for the high and honourable position that he fills; and as Acting-Governor during the absence of his Excellency Dr. Solf in Germany he displayed great administrative ability and tact. It remains to be said that Dr. Schultz is esteemed by all residents of Samoa, and justice is administered by him, faithfully and fearlessly, without regard to creed, nationality or colour. As one who has the interests of the country and the well-being of all her people at heart, he is esteemed alike for his personal qualities and his admirable grasp of judicial affairs—a popular citizen and an honest and upright judge. Dr. Schultz has just published a very interesting little book dealing with Samoan proverbs

Dr. IMHOFF, who occupies the important post of Judge, is a young man, but is possessed of considerable ability, and as a rule his decisions give satisfaction. He administers justice impartially to Germans and other white members of the community, as well as to the natives. He has only been in Samoa for a couple of years, but he rapidly adapted himself to the new circumstances in which he found himself placed, and by dint of studying the history and customs of the Samoans and the laws of the country he has now obtained a thorough grip of judicial affairs. Though he resides in Apia, his duties, of course, sometimes take him to the island of Savaii and to other distant parts of the islands. When in 1906 a notorious native criminal named Sitivi, who had been sentenced by him, escaped from prison, Judge Imhoff had a very exciting experience and narrowly escaped being murdered. Sitivi had vowed to kill him, and it is averred that he not only broke into the Judge's residence one night—at a time, fortunately, when Dr. Imhoff had taken the precaution to take up his quarters elsewhere—but actually left a couple of bullets, accompanied by an insulting message, on a table

selected as a Judge for Samoa, to assist his Excellency Dr. Solf, who at that time combined the office of Governor with that of Chief Justice. In 1904 a change was made. The growth of the colony had been so marked, and the duties devolving on Dr. Solf in his dual capacity had increased to such an extent, that it was impossible for one man to fill

in his house, on top of a proclamation that had been printed offering a reward for his capture. Sitivi was some time later shot, much to the relief of a great many people whom he had threatened to kill.

DR. FRANZ LINKE, Director of the Apia Observatory though quite a young man, has already gained considerable reputation as a meteorologist, and it is generally believed



DR. F. LINKE.

that a splendid future lies before him. Born in the Duchy of Brunswick, Germany, in 1878 he studied in the universities of Leipzig, Munich, Berlin and Goettingen successively. His first appointment was that of assistant in meteorology at the College of Agriculture in Berlin. He afterwards occupied the position of assistant in the Meteorological and Magnetical Observatory Potsdam, and subsequently was appointed assistant in the Physical Institute, Goettingen. He arrived in Samoa to take up the duties of director of the Apia Observatory, 1904. His principal work in Germany consisted of making observations of atmospheric electricity and he ascended in balloons as high as 20,000 feet for that purpose. The chief object of the Apia Observatory is to make observations of terrestrial magnetism, connected with a magnetical survey of the Samoan islands. For seismic work the principal instrument used is Wiechert's seismograph, and by means of this in-

strument a hurricane in any part of the South Seas is recorded some days before it can reach Samoa. In connection with his meteorological observations and those connected with atmospherical electricity, Dr. Linke has the assistance of thirty stations in the Samoan islands. Observations respecting meteorological phenomena in higher altitudes are also carried on with the aid of kite ascendants, up to a height of 10,000 feet. Dr. Linke is assisted by Herr A. Posin, a member of the German expedition to the South Pole in 1902-3. Herr C. Kaufmann fills the position of secretary. The observatory is situated on the point of the Mulinuu Peninsula. Dr. Linke, in addition to carrying out his ordinary duties in a most able manner, has devoted considerable attention to the new active volcano on the island of Savaii, and from time to time most interesting articles from his pen concerning the volcano appear in the *Samoanische Zeitung*.

DR. RICHARD FRANKE, the Government Physician at Apia, was born at Burkersdorf, in Germany, near Attenburg, in 1873, and is therefore only 33 years of age. He is recognised as a very able and skilful surgeon. He received his early education at Attenburg, and subsequently proceeded to the university of Jena. In turn, also, he studied at the universities of Kiel, Munich, and finally Berlin. His first appointment was that of as-



DR. R. FRANKE.

stant in surgery and gynæcology in Berlin. Shortly afterwards, however, he accepted a position as ship's doctor in the Hamburg-American line. He remained in this position for eighteen months. After this he practised his profession for five years in Gera, and at the end of that period, in 1905, he set sail for Samoa, under engagement to the Government. Though he has been in Samoa only about two years he has already gained a considerable reputation in his profession, especially in a surgical sense. Dr. Franke is allowed the right of private practice, in addition to the position he holds as physician to the Government. Whatever else may be said of Samoa under German rule, this much is certain that its medical men compare very favourably with those to be found in any other community.

DR. JULIUS SCHWESENGER, Health Officer for Samoa, was born in the Bavarian Rhine province of Germany in 1861, so that he is now



DR. J. SCHWESENGER.

45 years of age. There he received his early education and he finished his studies at the University of Wurzburg, where, in 1886, he obtained his diploma with the degree of M.D. For some 8 years he occupied the position of assistant at the Wurzburg University Hospital. Then he spent four years as an army surgeon, afterwards proceeding to German East Africa in the same connection. He spent five

years in East Africa, and then fell a victim to fever and was invalided home. On his return to Germany he received the order of the Knight of the Red Eagle in recognition of his services. Leaving the Fatherland once again, he spent a year in Egypt for the purpose of recruiting his health; and then went home with the intention of settling down. But he had spent so many years in warmer climes that he found the cold did not now agree with him, and once more he turned his face towards fresh fields and pastures new—this time towards tropical Samoa. This he did in 1899, under engagement to the D.H. and P.G. He was present at the bombardment of Apia in the early part of that year. On the annexation of the islands, which followed soon afterwards, Dr. Schwesenger entered the service of the German Government as health officer for the inland districts, Dr. Funk being health officer in Apia. On the latter's retirement a few years ago, however, Dr. Schwesenger took over the whole of the duties, and has carried them out with marked ability. He is a general favourite with all.

**HERR ALBERT SCHAAFFHAUSEN**, Government Architect in Apia, was born in Essen, Germany, in 1876. On leaving college, he studied for his profession, and subsequently he visited Africa, remaining there for some time. Shortly after returning to Germany,



HERR A. SCHAAFFHAUSEN

he decided to visit Australia, and, carrying out his project, he arrived in Sydney in 1899. He, however, did not stay in Australia long, for, on the annexation of the islands in 1900, he started for Samoa. He then entered the employ of the D.H. and P.G., and shortly afterwards went to Tutuila, the principal island annexed by the United States, and superintended the construction of some houses on that island. On returning to Apia, he was engaged by the Government in the capacity of inspector of roads and buildings, and subsequently he was appointed to his present position.

**HERR ALFRED HAEUSLER**, the Government Treasurer, was born in Germany, and received his early education at Landeshüt. On leaving college, he received an appointment in the Government service, and later on entered the Colonial department of the Foreign Office in Berlin. He arrived in Samoa to take up the duties of treasurer in 1905.

**HERR OTTO DAMM**, Principal of the Government School at Apia, was



HERR O. DAMM.

born at Monheim, on the Rhine, in 1873, and received the chief part of his education at the Royal Seminary in Mettman. He passed his first and second examinations in 1893 and 1895 respectively. He then became a teacher, being engaged in this profession in various towns in Germany until 1897, when he went

to Turnu-Severin, Roumania, where he held, with the approbation of the Minister of Education, a position as Professor of German. He left Roumania in 1899 under contract to proceed to Samoa and take charge of a then private German school. The school was partly subsidised by the Government, but in 1903 it was taken over completely and became the Government school, Herr Damm being appointed principal. In 1905 a start was made with the erection of the present spacious and up-to-date buildings, which were formally opened by the Acting-Governor, Dr. Schultz, in May, 1906. The number of pupils is 93, 74 of them being Germans. Full particulars of the school and the subjects taught there are given elsewhere. The methods adopted by the principal have been attended with admirable results.

We often hear tourists complaining of over-zealous and discourteous



HERR R. P. BERKING.  
Collector of Customs.

Customs officers, but such a charge cannot be laid at the door of the Customs Department in Samoa. The officers are zealous and alert, as they ought to be, but they are never discourteous. At present the department is under the control of Acting-Collector of Customs **HERR R. P. BERKING**, who has for his staff of assistants Herr C. Pullack (first assistant), Captain F. Kruse

(tide-waiter), and Captain Röback (assistant tide-waiter). Herr Berking, the subject of this sketch, is a native of Hanover, where he was born in 1880. There he was educated. At an early age he found himself in Hawaii, being engaged there for three years in commercial pursuits. Going to Samoa on the annexation of the islands in 1900, he entered the Customs department at Apia as tide-waiter on October 1st of that year, and in two years' time he was made first assistant. Since April, 1905, he has acted as collector of customs, a position he fills with credit to himself and advantage to the Government. The courteous manner in which he at all times discharges his duties has made him very popular with the general public.

**HERR C. PULLACK**, First Assistant in the Customs Department, Apia, has had a varied experience. Born in Bonn, Germany, in 1851, he passed through the university of that city, and afterwards spent three years in travel, visiting all parts of the world. He first arrived in Samoa in 1874, but only remained a very short time, soon proceeding



HERR C. PULLACK.  
Customs Officer.

to Tonga. A few months later, however, he returned to Samoa and entered the employ of the D.H. and P.G. as a clerk. Two years later he left for the island of

Niuafoou, Tonga, as agent for the firm, and from there he went to Rotumah in the same capacity. Three years afterwards he returned to Niuafoou, where he put in a further term of three years, at the end of which period he took a trip home to the Fatherland. On returning—for island life had got into his blood and he could not leave it—he again entered the employ of the D.H. and P.G., this time taking up his quarters at Tongatabu. Soon, however, he found himself back again at Niuafoou. After spending three more years on the latter island, he resolved to go home again, but just when all his plans were completed he altered his mind and bought the International Hotel at Apia. This hotel he managed for two years, and then went in for trading on his own account at Niuafoou. On the annexation of the Samoan group Herr Pullack entered the service of the Government at Apia, being appointed to the position which he still holds.

**CAPTAIN D. PUNDT**, the Pilot and Harbour Master of Apia, was born in Germany, and went to Samoa as captain of an American ship, the "Herman," which left the States on a treasure-hunting expedition. The previous pilot had just died before the "Herman" arrived in Apia, and Captain Pundt was offered the position, which he accepted and has held ever since. He is a great yarn-spinner and an excellent fellow.

**CAPTAIN F. KRUSE**, Tide-waiter, Apia, was born in Schleswig-Holstein, Germany, in 1859, and was there educated. On leaving school he went to sea, and he followed a seafaring life for something like twenty years before visiting Samoa in 1885. He was for some time captain of the labour vessel, "Upolu," spending altogether six years in recruiting labour from the New Hebrides and the Solomons. On settling in Samoa, he took a position as overseer on the D.H. and P.G.'s Vailele estate, under Captain Hufnagel. He remained in this position for eleven years. On the annexation of the islands he

joined the Customs department at Apia as tide-waiter, a position which he creditably fills.



CAPTAIN F. KRUSE.  
Customs Officer.

The Assistant Tide-waiter at Apia, **CAPTAIN RÖBACK**, is a Norwegian by birth. He was born in 1850, and at the age of 29 he arrived in Samoa under engagement to the D.H. and P.G., filling the position of captain of various vessels belonging to the firm's trading fleet. Subsequently he acted as pilot for two years, at the end of which time he accepted a position on Vailele estate. On the annexation, like Captain Kruse, he entered the Government service. He is a valued officer.

**HERR W. OSBAHR**, Assistant Master in the Public School at Apia, was born in 1878 in Lübeck, Germany, and educated there, finishing his studies in Hamburg. He came out from Hamburg to Samoa in 1903 under contract with the Government. He is a great athlete, and takes the keenest interest in all kinds of sports in Apia.

**MR. CHARLES TAYLOR**, Government Interpreter in the Supreme Court, Apia, was born in Mātutu, Upolu, on 8th May 1871, and educated first at a private school, and afterwards by a

private tutor. He was sent to Germany by the German Government,



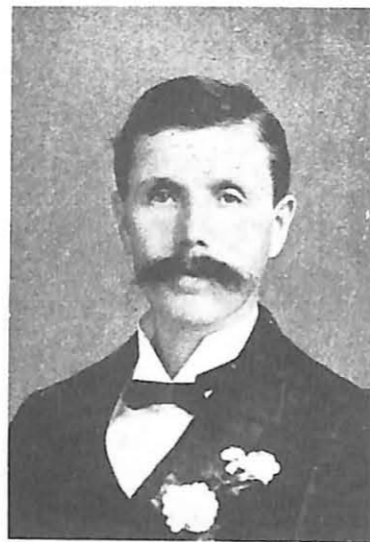
MR. C. TAYLOR.  
Native Interpreter.

and finished his studies in Widenhausen. He returned to Apia in

1902, resuming his duties as chief interpreter. In addition, he is assistant-secretary to his Excellency Doctor Solf, whom he accompanies on his visits to different portions of the group. Mr. Taylor was with the late Robert Louis Stevenson for some time, and taught him the Samoan language. He is full of anecdote regarding the novelist. We find references to him in the "Vailima Letters," and he smiles when he points out to a friend the passage where Stevenson refers to him as a "sesquipedalian young half-caste." In 1886 he was interpreter to the British Consulate. He was an adopted son of Mr. J. E. Alford.

HERR ADOLF MOHR, the Assistant Postmaster at Apia, was born in Germany in 1876, and educated there. On leaving school he learned the trade of a book-binder, and worked at his trade till he was nineteen years old. Then he came out to the colonies, and, after spending three years

in Sydney, went on to Samoa in 1899, where he was first an over-



HERR A. MOHR.

seer and then storekeeper for Mr. Grevsmuhl in Savaii. In 1904 he entered the Postal Department.

## United States Naval Station.

The islands of Tutuila, Annuu and the Manu'a group are officially classed as the U.S. Naval Station, Tutuila. The natives govern themselves, under the Commandant of the Station, with the assistance of the Secretary of Native Affairs. The village councils annually appoint the chief of the village, who is charged with the good order of the village. The County Chiefs are hereditary. The Governors of the Districts are appointed by the Commandant from the rank of County Chiefs. The native officers are paid from native taxes, collected annually in produce and sold by the Government. The islands are divided into five Judicial Districts, each presided over by a native District Judge appointed by the Commandant. Under each District Judge are the native Magistrates, who make monthly reports to the Judge. The Chiefs of the towns make monthly reports of affairs concerning their towns, and reports of all meetings held, to the District Governors. The alienation of native land is prohibited, but lands can be leased for a period not exceeding 40 years, with the approval of the Commandant. The consumption of intoxicating liquors by natives, or the furnishing thereof to them, is prohibited. Road-making has been carried out extensively by the Samoans, and now the islands of Tutuila and Manu'a can be traversed with comparative ease. The roads within a short distance of Pagopago are suitable for vehicular traffic. The

wharf and coalshed were completed in February, 1902; any vessel under 30 feet draft can go alongside. The U.S. Government keeps a supply of coal in hand for their own vessels. Coal cannot be supplied to merchant vessels or to foreign men-o'-war, except when they are in distress; and then only enough to enable them to reach the nearest coaling port. A new residence for the Commandant has been completed, and a quarantine station established on Goat Island. Further improvements have been carried out, as the connection of the principal districts by telephone; the erection of an ice and cold storage plant; an observatory; and the enlargement of the Station water supply. A newspaper in Samoan, entitled *O le Faatonu*, is published monthly by the Government. Its chief purpose is to instruct and advise the natives, among whom it is circulated freely. The population of American Samoa is 5,888 natives; and the foreigners number 158, including half-castes. The A. & A. line (Oceanic Co.'s) steamers call at Pagopago to and from San Francisco and Australasia.

The Government.—His Excellency C. B. T. Moore,\* Commander, U.S.A., Commandant and Civil Governor; Mr. Edwin Gurr, Chief Secretary of Native Affairs; E. J. Mooklar, Clerk and Stenographer to

\*As we go to press with this work, we learn that Governor Moore has resigned and returned to the United States.

Commandant; Albert Meredith, Clerk; Alex. Forsythe, Interpreter; W. H. Yandall, Interpreter; Puailoa, Native Clerk. Native Officials.—District of Falelima, East: Governor, Mauga Moimoi; County Chiefs, Mauga Taufaasau, Leiato, Faumuina, and Soli'ai; Village Chiefs as elected annually. District of Falelima West: Governor, Faiivae; County Chiefs, Tuitele, Satele, Letuli, and Fuimaono; Village Chiefs as elected annually. District of Manu'a: Governor, Tuimanu'a, County Chiefs, Tufele, Asuao, Tuiolosega, Misa; village Chiefs as elected annually. Judicial Department.—High Court: Commander C. B. T. Moore, U.S.N., President; Mr. Edwin W. Gurr, Judge (with members appointed by precept of President); Kitiona, Native Clerk; Puailoa, Native Clerk; Alex. Forsythe, Interpreter. District Courts: Mr. E. W. Gurr, Chief District Judge; District Court, No. 1, Judge Mauga Taufaasau; No. 2, Judge Pele; No. 3, Judge Letuli Pili; No. 4, Judge Tufele, and Tulifua. Magistrate's Court: A Magistrate is appointed for each village; or when convenient to work several villages collectively, a Magistrate is appointed for the several villages. Customs' Officers: Chief Collector, Lieut. W. H. Stanley, U.S.N.; Collector, E. C. Barber; Customs' Clerk, F. L. Myska. Navy Yard and Public Works: Commandant, C. B. T.

Moore, Commander, U.S.N.; Captain of the Yard Lieut. W. H. Standley, U.S.N.; Medical Officer, A. M. Fauntleroy, P.A.-Surgeon, U.S.N.; Storekeeper and Island Treasurer, Asst.-Paymaster T. J. Bright, U.S.N.; Station Paymaster, Asst.-Paymaster J. C. Hilton, U.S.N.; Chaplain, J. B. Frazier, U.S.N.; Astronomer, Benjamin Boss; Clerk to Commandant, E. J. Mooklar; Clerk to Storekeeper and Island Treasurer, M. P. Coombs, U.S.N.; Clerk to Station Paymaster, Frank E. Shute, U.S.N.; Military Instructor to Fitafitas, Gunnery Sergeant J. F. Cox, U.S.M.C.; Yard Foreman, R. M. Walker; Chief of Police, George Scanlan; Assistant to Astronomer, Gustave Harrison; Printer, Paul Schwenke; Overseer, Afoa-Lagolago. Hospital: Passed-Assistant Surgeon, A. M. Fauntleroy, U.S.N., in charge; Assistant Surgeon, Milton E. Lando, U.S.N.; Hospital Steward, A. L. Bradford, U.S.N.; Assistant, M. E. Reed. Officers of Stationship, U.S.S. "Adams": C. B. T. Moore, Commander, U.S.N.; W. H. Standley, Lieutenant, U.S.N.; W. G. Briggs, Lieutenant, U.S.N.; P. B. Dungan, Lieutenant, U.S.N.; J. B. Frazier, Chaplain, U.S.N.; Milton E. Lando, Assistant Surgeon, U.S.N.; J. C. Hilton, Assistant Paymaster, U.S.N.; James Wilson, Pay Clerk, U.S.N.; William J. Trevor, Warrant Machinist, U.S.N.

## .. Educational ..

### THE PUBLIC SCHOOL.

There is a splendid Public School in Apia situated at Motootua. Up to 1903 the school was partly subsidised by the Government, and in that year it was taken over completely and became the Government school, Herr Otto Damm being appointed its principal. In 1905 the present spacious and up-to-date buildings were commenced, and in May, 1906, they were formally opened by the Acting-Governor, Dr. Schultz, in the presence of the Consuls, representatives of the missions, and a large number of the public. There are two main buildings, each containing two class-rooms, and, in addition, there is a well-stocked library. A special room contains specimens of natural history, rubber, &c., in various stages, also cocoa and other things, all used for demonstration purposes in the school. The latest method of imparting knowledge is employed by the use of illustrated maps for giving object-lessons upon every subject. The chief aim of the school is to enable the child to write and speak in both German and English. The children are bright and intelligent. A great drawback is the want of a

The MISSES ARMSTRONG'S School at Malifa, the only Protestant English ladies' seminary in Samoa, is a standing example of the success which invariably attends a well-conducted establishment. Started

in 1889 with no more than six pupils, there are now between sixty and seventy pupils attending it, some of these being boarders. German, which is a compulsory subject in Apia, is taught by a German master,

compulsory Education Act. This want is felt in those few schools in Samoa taking white and half-caste children.

Arithmetic, geometry, history, geography, natural history and physics, singing, drawing, writing and drill are all included in the curriculum of the school. Mr. Damm is assisted by one male teacher and two lady teachers, all educated in Germany, most of them having been in England and France to study the languages of those countries.

The number of pupils at the Government School totals 93, made up as follows:—74 Germans, 8 English, 2 Americans, 3 Danes, 3 Swedes, 2 Swiss and 1 Samoan. As regards religion, about half a dozen are Roman Catholics and all the rest Protestants.

Herr Damm, the principal, is assisted by Herr Osbahr, and the Misses L. Schultze and L. Damm.

The following are called Foreign Schools:—Government School, Malifa School (Misses Armstrong), Catholic Mission School for boys (Marist Brothers), and the Catholic School for girls (Marist Sisters). All others are native schools.

and, in addition, the pupils receive a thorough grounding in English, music, singing and drawing, as well as all other subjects incidental to a first-class elementary school. The school building is detached, and

several class-rooms are provided, all the rooms being lofty and well ventilated. The Malifa School rests in a delightfully picturesque situation about three-quarters of a mile from the beach and on the road leading to historic Vailima and Mount Vaea, on the summit of

which rest the remains of Robert Louis Stevenson. No prettier walk can be imagined than that along this road, skirted with the beautiful hibiscus blooms and the waving cocoanut palms and glossy bread-fruit trees. The Malifa School grounds consist of about two acres,

and the aspect is in all respects a charming one. The large measure of support accorded the Misses Armstrong is proof of the success that has attended their methods, and the people of Apia are to be congratulated upon having such a school and such able teachers in their midst.

## .. The Hospital ..

The Apia Hospital is divided into three divisions, European, native and Chinese. The European hospital is a donation from the late Herr Kunst, owner of "Vailima." The other buildings have been erected by the Government during the last three years, and are still being enlarged and completed as funds are available. The centre is occupied by the operating-room, easily accessible from each division. The European hospital is a wooden building, with concrete floor in main part. The native division is wholly concrete and is built on piles, and has two storeys, the upper one being of wood, and occupied by Government officials. The main



Staff at Government Hospital.

building of this division is divided into six parts. A splendid library of medical works is also here. There is a spacious public consultation-room and a general

The MALOLO-LELEI, the Sanatorium of Samoa, and property of Herr Deeken, is situated about six miles south-east of Apia, and is reached by a first-class road. The house is situated fully 2,000 feet above sea-level and commands a magnificent view of the ocean and

adjacent country. It contains accommodation at present for a limited number of visitors, but enlargement will follow when its beauties and the bracing air have found recognition amongst the health-seekers in the Southern Pacific. The grounds cover fully 125 acres

waiting-room, all lofty and well-lighted and ventilated. A spacious storeroom will shortly be utilised as a dispensary. Then there is the general office for administration in the grounds, which comprise from 15 to 20 acres.

Ample space is provided and provision made for the erection of hospital tents in the event of an epidemic breaking out. Upon the Samoan portion are erected four Samoan houses, native style. Two more are to be erected later on. These are occupied by patients and their families, according to Samoan custom. The Chinese division is divided into two wards, each ward holding 30 beds. Special wards are provided for extreme cases and infectious diseases. Lavatories and bath-houses are in the building, all in charge of a European nurse and Chinese waiter. The operating-room before referred to is connected by a covered pathway with the various divisions, and is replete with all requisites.

The whole is under the management of Dr. Schwesenger, assisted by three nurses and one assistant. The sanitary supervision of the Chinese lepers outside the hospital and also of the Samoan population outside is in the hands of the second Government officer, Dr. Franki.

The nurses, who are from Germany, are the Misses Langenbeck, Stein, and Schuster. Herr Goebel is another assistant.

The American Hospital, connected with the Seventh Day Mission, formerly under the charge of Dr. Braecht and Dr. Vollmer (deceased), is at present without any medical supervision. Mr. Southon is in charge.

A special physician, Dr. Zeischank, is attached to the German firm, the D. H. and P. G.

Mr. W. J. Swann, of many years' standing in Apia, is the leading chemist. Mr. G. Sabiel, from Germany, started in the same business a couple of years ago.

and a splendid kitchen garden supplies the table with every sort of vegetable that can be grown here, while twelve cows are always in full milk. Butter and cheese are made on the estate, the dairy being fitted with a perfect plant for butter and cheese making. Splendid fishing

and bathing is obtained in the River Vaisigana, running through the estate, which is reached in about one-and-a-half hour's drive from Apia, and sulkies and horses are always obtainable. The climate is most bracing, blankets being a necessity every night. Fresh eggs and home-made bread, with cream, cheese, table salads and plenty of milk are always on hand. The Sanatorium is a perfect paradise for those seeking health and quietude.

### APIA SPORTS CLUB.

The APIA SPORTS CLUB was founded in June, 1903, since which time it has made great strides. The initial object of the club was to improve the breed of horses in Samoa, combined with providing good and healthful sport for its members and the public. At present it numbers over one hundred members in the small community and, owing to the good management, each member is in a position to take out more than he has put in. The office-bearers are as follow:—Patron, His Excellency Dr. Solf; chairman, Herr H. Hanssen; vice-chairman, Captain Allen; treasurer, Mr. H. Gebauer; stewards, Messrs. Allen, Hoeflich, McDonald, Dietze and Annandale; clerks of course, Messrs. Forsell and Koch; starter, Mr. Dietze; handicapper, Mr. Browne; judge, Captain Hufnagel; auditors, Messrs. Partsch and Lieber; committee, Messrs. Allen, Browne, Dietze, Forsell, Gebauer, Hanssen, Huensell, Hoeflich, Lieber, McDonald, Milford, Mueltor, Roberts and Walker; secretaries, Messrs. G. Opfut and Roberts. Of the committee seven retire yearly, but are open to re-election. Three meetings for horse-racing are held every year, and in addition there have been paper chases on horseback, regattas,

shooting competitions, balls and boating evenings, held under the auspices of the club. The race meetings have been held on the beach at Matafagatele, but the purchase of a suitable course close to the town, which will also supply a long-needed want of a general recreation ground is in contemplation. The Government is assisting the club to its utmost.

### VOLUNTEER FIRE BRIGADE.

A volunteer fire brigade, comprising members of the Apia Social and Athletic Club and the Apia Fortbildungs Verein has been formed. The engines and equipments are provided by the Government, but the monetary support of householders will be gratefully accepted to aid in thoroughly organising this useful institution.

### APIA PRINTING OFFICE.

At present there is no Government printing office in Apia. The Government printing is all done at the office of the *Samoanische Zeitung*, of which Herr E. Lubke is proprietor and editor. Mr. F. Mueller, formerly of Queensland, is his chief assistant, and takes charge of the English portion of the paper. It is issued weekly, and is now in the sixth year of its existence. Half of it is printed in German and half in English. The yearly subscription is 16/-, and the advertising rates are 4/- for the first inch, and 2/- for each succeeding inch. The Government newspaper published in the Samoan language, "O le Savali," is also issued from the same office once a month for free distribution among the natives, in order that current news may be disseminated.



Apia Printing Office.

## .. Ecclesiastical ..

## LONDON MISSIONARY SOCIETY.

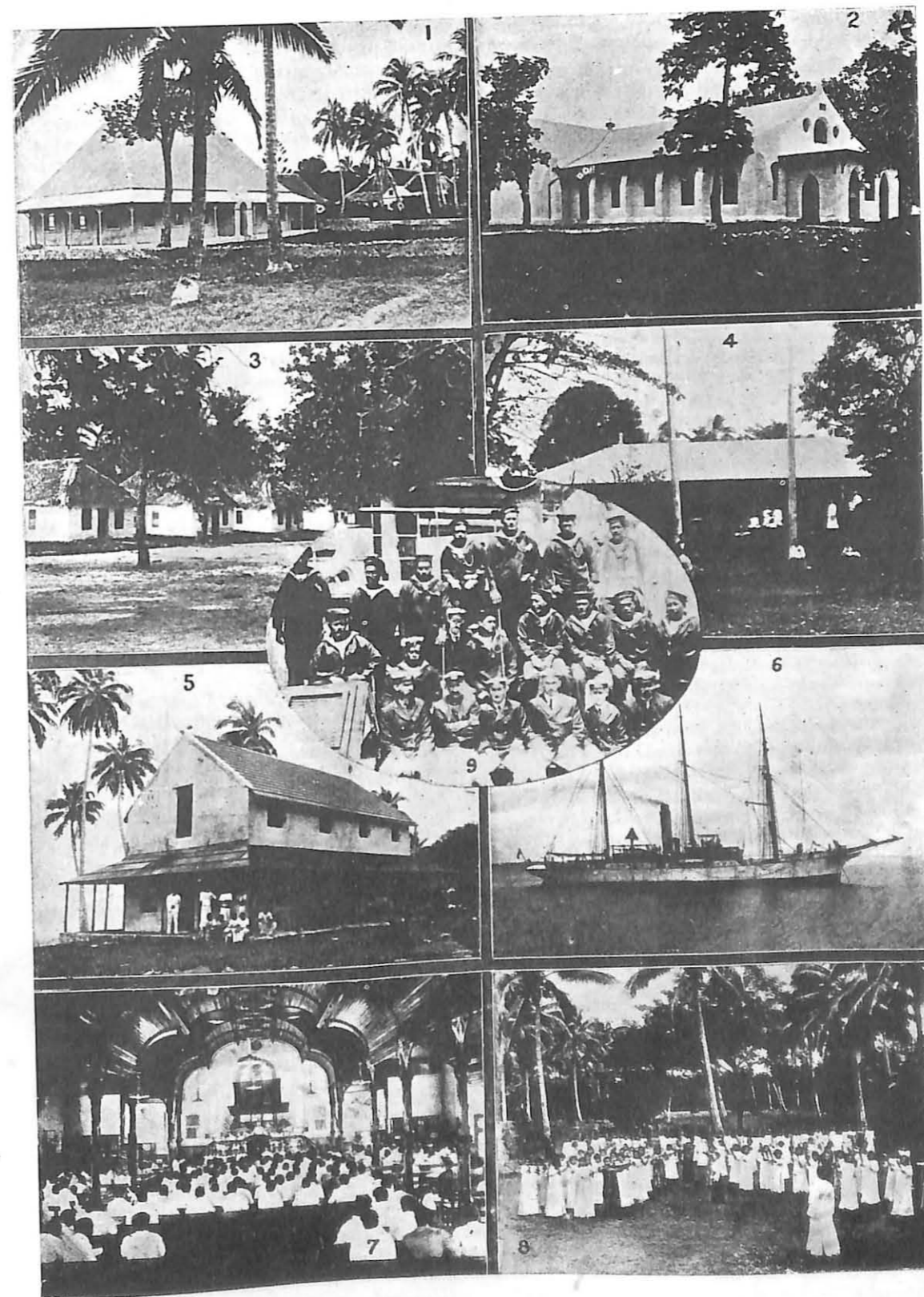
The London Missionary Society commenced work in Samoa in August, 1830, when the Rev. John Williams, accompanied by Rev. Charles Barff, visited Samoa and located Tahitian teachers at Sapapalii and other places in the island of Savaii. In 1835 six European missionaries were appointed, viz., Messrs. Heath, Hardie, Mills, Macdonald, Murray and Barnden. Shortly afterwards two normal schoolmasters and a printer were appointed. In 1837 Christian churches were organised in the group. By 1840 the three main islands, Upolu, Savaii and Tutuila, had been covered with a network of mission stations.

In September, 1844, the Malua Institution was established, about twelve miles west from Apia on the island of Upolu. The Rev. George Turner, LL.D., and Charles Hardie were set apart for this work. Mr. Hardie's place was subsequently filled (December, 1859) by the Rev. Henry Nisbet, LL.D., removing thither from Sapapalii, on Savaii, which station he had occupied since 1850. Dr. Nisbet died at Malua in 1876, and Dr. Turner retired in 1882. The Rev. John Marriott was appointed to Malua in 1878, and in August, 1887, Mr. Newell was removed from Savaii to the Institution. In November, 1904, Mr. Marriott died, and was succeeded, in August, 1905, by Pastor Ernst Heider, of Westphalia, Germany. The Malua Institution is a South Sea College, reared on the lines of the communal life of a Polynesian village. The Institution is, in fact, such a village, consisting of some twenty-six households or families. The Institution commemorated its jubilee in 1894. At that time there had passed through the College some 1,048 students and 333 boy boarders. These have embraced not only Samoans, but also natives of Niue (Savage Island), the Loyalty Islands and New Hebrides, and the Tokelau, Ellice and Gilbert Islands. To commemorate this event a demonstration, attended by upwards of 3,000 natives, was held at Malua, and it was decided to erect a hall. This was successfully accomplished at a cost of £1,500, chiefly contributed by the natives themselves as a thank offering for the work of the Institution. The curriculum is four years, and the subjects comprise a theological course of two years in biblical and pastoral theology, homiletics, scripture history, church history, pedagogics, with practical normal school-work, history of Rome and Germany, natural philosophy, elements of physiology, geography, arithmetic and composition. Monday, Tuesday and Thursday are devoted to class work. Wednesday is the industrial day, when instruction is given in various classes of industrial work, carpentering, building, &c. In August, 1906, the Institution had 114 students (of whom 47 were married), 50 boy boarders, and a district preparatory school of 24 boys. The staff comprises, besides the European missionary tutors (Messrs. Newell and Heider) assistant tutors, Saanga, Malaefou and Alovao, with two women teachers for the women and children. Of the students, 90 belong to German

Samoa, 11 to American Samoa, 3 to Niue, and 10 to the Tokelau and Ellice Islands.

Printing has been a recognised feature of the Institution almost from its inception. In the year 1905 the erection of a fine two-storeyed building of stone was commenced, the labour being done by students of the Institution. The new premises were occupied in February of 1906, when a new instalment of machinery was procured, including a complete ruling plant. This new branch now enables the local manufacture of the whole of the mission stationery—exercise books, foolscap, notepaper, &c. The paper-ruling and bookbinding departments occupy the second floor, while the printing and composing rooms are on the first floor. The magazine, *O le Sulu Samoa* ("Samoan Torch") is now published monthly. A useful handbook, directory and diary, is published annually, and the following books have been published (some in two editions) since the inauguration of the press:—German-Samoan Grammar, Samoan Grammar (two editions), History of the Old Testament (two editions), History of the New Testament (two editions), Elementary Geography (second edition in the press), Jewish Manners and Customs, Visitors' Book of Texts, English-Samoan Vocabulary, Stories from Arabian Knights (now in hand.) The big work, however, is without doubt Pratt's Samoan-English Dictionary, which is being entirely revised by the Rev. J. E. Newell, and will be in the press shortly, and which Mr. Griffin (the able manager of this department of the Institute) hopes to publish in 1907. Other publications, such as hymns, catechisms, &c., have also first seen the light from this press within the last few years. It is worthy of note that the boys who constitute the staff are taken in from village schools, and entirely forego the indolent habits of the Samoans, working an eight-hour day, with a half-holiday on Saturdays. They show themselves apt pupils, and become clever, competent workmen in their respective branches of the printing and bookbinding trade. In fact, they can be trusted with responsible work quite as soon as white workmen.

There is another fine training school in connection with the London Missionary Society at Leulumoega, some seven miles beyond Malua. The school-house, built of concrete, was erected by the scholars. It took ten years to finish it, school in the meantime being conducted in a small wooden building. The scholars came from all parts of Samoa, being selected by examination, and also from Tokelau and the Gilbert and Ellice groups. Since 1899 boys from the Savage Islands have also found their way to the school. In 1900 a missionary was appointed to the Gilbert Islands, since which time no boys have been sent from there. The school is appointed as follows:—Monday, Tuesday and Thursday, ordinary school subjects; Wednesday, industrial day, with gardening, building, carpentering, simple smiths, smith and lathe work. At the present time a smithy is in course of erection. At the last examination, held in May, 1906, 96 boys were examined. All boys are boarders, and all support themselves,



1. London Missionary Society's School House at Leulumoega.
2. London Missionary Society's Hall at Malua.
3. Student's Cottages, London Missionary Society, Malua.
4. London Missionary Society's Mission House, Apia.
5. The London Missionary Society's Printing Office, Malua.
6. The Missionary Steamer, "John Williams."
7. Interior of Jubilee Hall, Malua.
8. Drill at Papau Girls' School (L. M. S.)
9. Crew of the "John Williams."

plantation work being done on Friday. The Rev. J. W. Hills is in charge of Leulumoega, which he has succeeded in making one of the show-places of Samoa.

The Rev. E. Hawker is in charge of the mission work at Tutuila, and the Rev. J. H. Morley and J. W. Sibree are engaged in the work on Savaii. At Tutuila, as on Upolu, there is a boarding-school for native girls, under the care of the Misses Moore, Du Commun and Newell.

The Papautu School for Samoan girls, situated near Vailima, is another institution of the London Missionary Society, and is presided over by Miss V. Schultze, assisted by Miss Jolliff. The objects of the school are to give the girls a good sound education, and, in addition to the usual school subjects, languages are also taught. Instruction in every description of house-work is thoroughly imparted, and Samoan work is also done, the girls being kept well up to their native arts. Art needlework is taught, with splendid results, the Samoan girls being experts with their needle. Dress-making, for which they show a great aptitude, is also carried on. In chip-carving the girls are adepts. A bazaar is held yearly, the articles being all made by the pupils; they are eagerly sought after and usually all sold. The great aim of the institution is to make good missionaries' wives out of the girls, whereby the knowledge gained is not only not lost, but is imparted to others. Many of the girls are married before leaving the school. There are about 110 pupils at present in Papautu. Six men are employed on the school plantation, supplying the school with food. The girls not marrying are drafted into the native houses to assist the pastors in their work. The fees are one pound per year for board, residence and tuition. Only £130 per annum is allowed Miss Schultze by the Society, out of which she has to pay £20 yearly to a native pastor and his wife (the latter acting as matron), six labourers, each at £9 12s. per annum, two teachers at £5 yearly each, and two at 50s. yearly each. What is

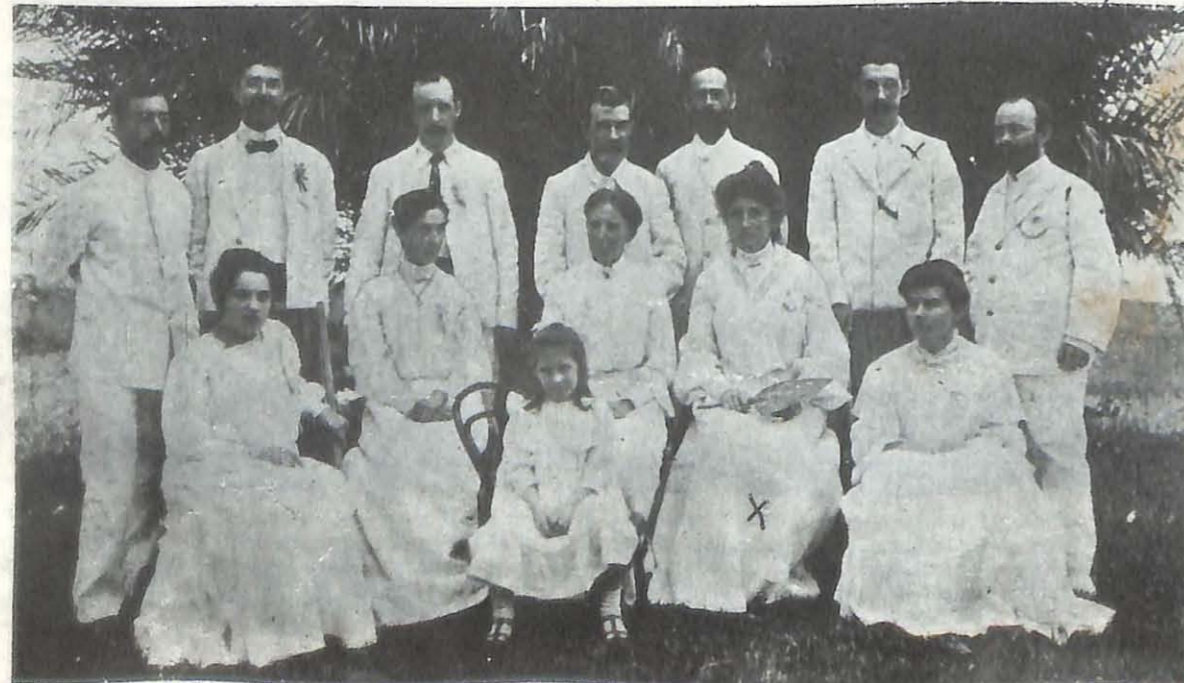
left, if any, Miss Schultze divides between herself and Miss Jolliff. The head teacher speaks highly of the natives, of their cleanly habits, and of their great aptitude in acquiring knowledge. Miss Schultze has spent sixteen years at Papautu.

The only other London Missionary Institute which need be mentioned here is the Apia mission-house, where the best of results are obtained. The institute is a model of its kind, and is always a picture of neatness. In connection with hospital and other work it was prominently associated with the wars of bygone days. Its situation is most picturesque, and there is a tennis-court in front of the house. Friends of the mission often meet here to enjoy a game of tennis and partake of a cup of tea, handed round by neatly-dressed and pretty native girls. Rev. Mr. Hough, who recently came out from England with his young wife, is at present in charge, having succeeded Rev. J. W. Sibree, transferred to Savaii, where he formerly laboured with striking success.

The following interesting statistics for 1905 have been supplied to us by the Rev. J. W. Hills:—

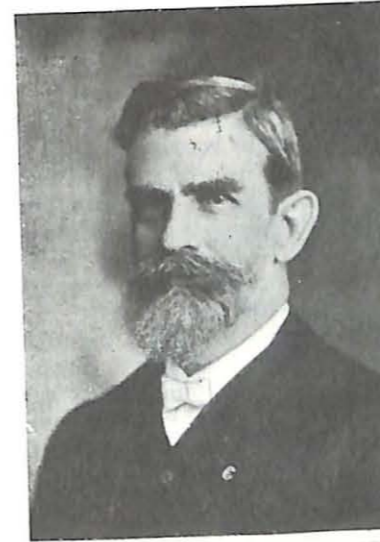
	German or Western Samoa.	American or Eastern Samoa.	Totals.
No. of Adherents ..	24,209	5,339	29,548
No. of Church Members * ..	7,110	1,481	8,591
Boys in Day Schools ..	3,485	740	4,225
Girls in Day Schools ..	3,069	635	3,704
Sunday Scholars ..	6,938	1,430	8,368
Sunday School Teachers ..	531	109	640
Baptisms in 1905 ..	689	213	902
No. of Native Pastors ..	167	48	215
No. of Village Schools ..	167	48	215
No. of District Schools ..	6	2	8
Theological Institution ..	1	—	—
Printing Establishment ..	1	—	—
Boys' High School ..	1	—	—
Girls High Schools ..	1	1	2
No. of Missionaries ..	7 (Male) 2 (Lady)	1 (Male) 2 (Lady)	8

\* Included in above. The statistics for the Union and Ellice groups, worked as out-stations from Samoa, are not included in the above. Mr. Newell has charge of these two groups.



Group of Missionaries (L.M.S.), taken at Conference, 1906.

REV. JAMES EDWARD NEWELL, Senior Tutor of the Malua Training Institution and Missionary of the London Missionary Society, was born at Bradford, Yorkshire, in 1852. After private tuition under the Rev. Wm. Hewgill, M.A., he entered, in



REV. J. E. NEWELL.

October, 1874, as a student of the Lancashire Independent College, Manchester, taking a classical and literary course at Owen's College, Manchester. In September, 1880, Mr.



MRS. NEWELL.

Newell was accepted as a missionary of the London Missionary Society, and in October of that year sailed for Samoa. He was in charge of the Itu-o-Ta e district in Savaii from 1881 to 1887, when he was ap-

pointed to the Malua Training Institution. In addition to this work, Mr. Newell edits the Samoan monthly magazine, the *Sulu Samoa*, which has two thousand subscribers and circulates throughout Samoa, the Tokelau, Ellice and Gilbert Islands, as well as amongst the Samoans and Ellice Islanders in other parts of the Pacific. Mr. Newell is the author of a number of educational works in the Samoan language, and is superintendent of the out-stations of the Samoan Mission in the Tokelau and Ellice Islands. Mrs. Newell is the daughter of the late Rev. W. Wyatt Gill, LL.D., of Rarotonga, well known for his work in Polynesian myths and folk lore.

REV. JOHN WILLIAM HILLS, Missionary in charge of the Aana



REV. J. W. AND MRS. HILLS.

and Manono districts, and also the London Missionary Society's high school for boys at Leulumoega, was born in Faversham, Kent, in 1864, and educated in his native town. From there he went to Hackney College, London. In 1887 he left for Samoa, arriving in Apia in October of that year, and he was in charge of the Apia district until 1890, when he moved to Leulumoega, starting at once the high school and taking charge of twenty villages, each village having its own school and church, with native pastor and schoolmaster (combined). In 1897, with Mrs. Hills and family, he made a trip home. Returning by way of

Colombo in 1899, he gathered the first seeds towards a long-cherished project—the establishment of a botanical garden in connection with the high school. He set to work at once on his return, and the present botanical garden at Leulumoega reflects the greatest credit on him. Dr. Solf, the Governor, showed his appreciation by a donation of 1,000 marks. Mr. Hills is ably assisted in his work by Mrs. Hills.

The Rev. J. W. SIBREE is one of the most popular missionaries in Samoa. Located now in Savaii—where he formerly laboured with much success in the interests of the London Missionary Society—he was until recently in charge of the Apia mission station, and both himself and his young wife were well beloved of the people. Genuine regret was felt when the health of Mrs. Sibree broke down, necessitating her return to Adelaide, her old home. Mr. Sibree accompanied her to that city, and on returning to Samoa he entered on a new sphere of labour in Savaii, his place at Apia having in the meantime been taken by the Rev. Mr. Hough, a new arrival from London. Mr. Sibree is a good preacher, and held services regularly at the Foreign Church in Apia. But it was in his every-day work among the natives associated with the mission that he chiefly left his mark, for where the heart is there is the harvest. He has now spent a good many years in Samoa.

The Rev. ALEXANDER HOUGH, who is located at the Apia quarters of the London Missionary Society, was born in Douglas, Isle of Man, in 1880, and, after being educated at the high school there, he studied at the Congregational College in Nottingham. On leaving college he spent six months in completing his training for mission work. During his college term he had three separate churches under his charge. He left England in December, 1905, and arrived in Apia in March, 1906, so that he is quite new to mission work in the South Seas. On arrival he assumed the duties of missionary in charge of the Apia district of the London Missionary Society, taking the place of the Rev. J. W. Sibree,

who has been transferred to the island of Savaii. Mr. Hough, whose wife assists him in his work, immediately set to work to master the Samoan language, and there is little doubt that he will prove a valuable acquisition to the staff of the London Missionary Society in these islands. He has a large number of native workers under him, all of them fine types of the race. Mr. Hough con-



REV. A. HOUGH.

ducts services regularly in the Apia Foreign Church, and is an able preacher.

The REV. ERNST HEIDER, German Pastor in connection with the London Missionary Society's Malua Institution, was born in Geisweid and educated in Germany. He studied theology at the universities of Greifswald, Halle and Bonn, and afterwards became a teacher in the high school at Weidenau, a position he occupied for two years and a half. Having served the usual term of military service, he joined the German Evangelical Church, and subsequently became identified with the London Missionary Society. When the society recognised the necessity for a German teacher in connection with its work in Samoa, Pastor Heider was selected, and a better choice could hardly have been made. Though he has only been in Samoa since 1905 considerable benefit has al-

ready been derived from his services, and the future must show that his engagement was a wise move on the part of the London



REV. E. HEIDER.

Missionary Society. As soon as he arrived Pastor Heider became connected with Rev. J. E. Newell at Malua, in succession to the late Rev. John Marriott, and he has already become a favourite with the native teachers and students at the institution.

MR. H. S. GRIFFIN, the manager of the London Missionary Society's printing and publishing press, is a New Zealander, having been born in Waimate, South Canterbury, in the year 1875. He served his apprenticeship in the office of the *Waimate Times*, rising to the position of foreman of the composing room of that paper. From this he went to Napier, where he held a similar position in the office of Messrs. Leigh & Ball. While in Napier he was recommended to offer his services to the Samoan District Committee, who were in the year 1900 considering the advisability of establishing a printing concern in connection with their mission. Mr. Griffin's offer was accepted and he left for Samoa in April of that year, and undertook the setting up of an office capable of publishing a two monthly magazine of twenty-four pages, as well as the printing of some of the mission books. The first book published was an edition

of a German-Samoan grammar, which had to be carried out on an ancient and laborious Columbian hand-press. The premises then boasted of but two rooms and a staff of three hands, but very soon up-to-date machinery and an increased staff followed. The book-binding department began to grow, and the success of the undertaking made new machinery and larger accommodation necessary. The machinery includes a complete ruling plant, thus making possible the local manufacture of the whole of the mission stationery—exercise books, foolscap, notepaper, &c. The magazine *O le Sulu Samoa* ("Samoan Torch") is now published monthly, and circulates extensively among the natives. A useful handbook, directory and diary, is published annually under Mr. Griffin's supervision. Further interesting particulars concerning the Malua Printing-Press and the important work it has turned out will be found in the article dealing with the London Missionary Society's work in Samoa. Mr. Griffin is a man of up-to-date ideas and is universally popular. As to his staff, only natives are employed in the printing establishment, but they have proved themselves so willing and capable that Mr. Griffin states they can be trusted with responsible work quite as soon as white workmen.

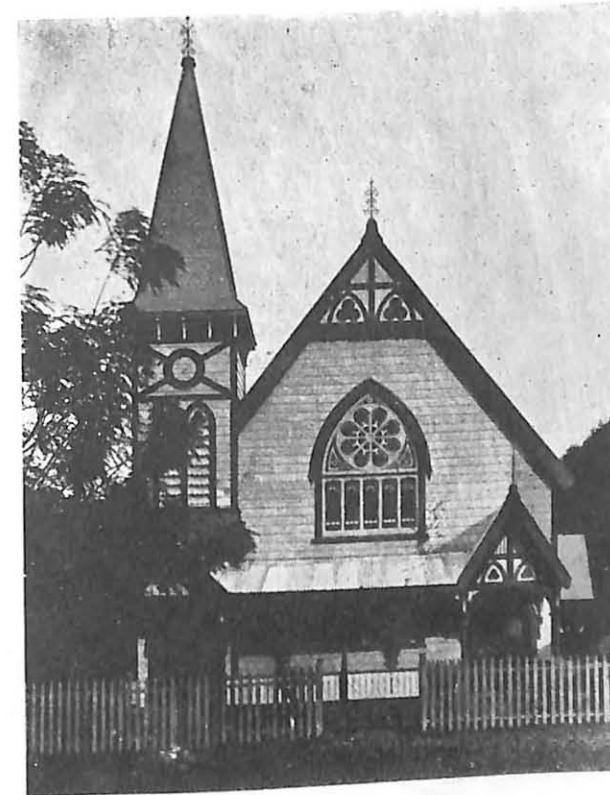
Miss J. SCHULTZE, the Principal of the L.M.S. Papautu School for Girls, was born in Germany, and



MISS J. SCHULTZE.

educated there. After spending some time in England as a teacher in a first-class seminary, she went to Samoa in 1890 for the London Missionary Society, and at once started the Papautu school, being assisted a year afterwards by Miss Moore, since removed to Tutuila, where a similar school is in existence for the higher education of women. Miss Schultze is the author of several educational works.

agents of any denomination. These early Christians and preachers came from Tonga and indirectly diffused the first rays of Gospel light. The intermarriage and political relations between the Tongans and the Samoans greatly helped this introduction of Christianity, and so the Gospel spread nearly all over the group. Services were held in private houses and other buildings on the Sabbath and a scanty



Foreign Church, Apia.

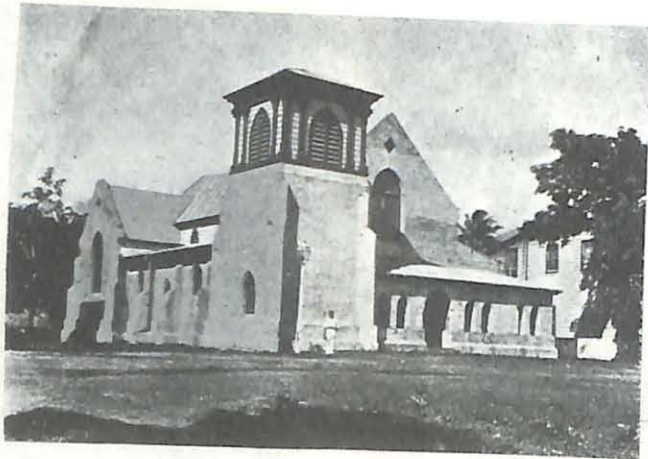
#### THE METHODIST MISSION.

The origin of the Methodist Mission may be dated back to June, 1835, or a little more than seventy years ago. But it must be remembered that this refers to the actual landing of the white missionary from England, whence he came at the bidding of the Wesleyan Methodist Conference. The first operations of Methodist Christians and the first Methodist preaching, however, may be traced back to 1828, or seven years before the white preacher landed in Samoa, and even a year or two before the

supply of hymns and scripture from Tonga was provided. On the arrival of the Rev. Peter Turner, who was the first missionary who came from the Wesleyan Conference, England, there were to be found bands of professing Christians and adherents of the Wesleyan Church in more than sixty villages, numbering as many as 2,000. On both Upolu and Savaii men and women had banded themselves together as belonging to the Wesleyan Church, and to all intents and purposes were adhering to the laws, customs and tenets of that denomination as taught them by pioneer Tongans.

To this day we have a faithful memento of the origin of Christianity in Samoa in that the Methodist Church is still called the "Lotu Tonga," i.e., the religion that came from Tonga. Under the diligent and painstaking labours of Revs. Peter Turner and M. Wilson the cause prospered and increased with great rapidity. In three or four years they were able to tabulate some of the results, and in the year 1839 were able to present the following statistics: 80 churches, 197 schools, 487 teachers, 3,000 church members, and 13,000 adherents. Whatever the value of this table may or may not be, it indicates very clearly that organisation of a kind was possible and the efforts of the missionaries were wonderfully blessed. But at this point of seeming unparalleled success a great and violent change takes place, and we have to note the most painful fact in connection with the history of the mission. Notwithstanding the plaintive and continued entreaties of the natives, the agents were withdrawn and the mission forsaken. The members and adherents were advised by the Home Conference to place themselves under the care of the L.M.S., but this the majority, who were confounded and angry, persistently refused to do, and many of them joined the Roman Catholics, while some carried on as best they could the form and principles of the Wesleyan Church. The Samoans still exhibited their dominant characteristics, and persisted in pleading and repleading until, with Tongan assistance, their cry was heard in Australia. High chiefs of the leading towns representing the remnant of the church solicited aid from Tonga, and, strengthened by the Tongan Church, who solicited the aid of their king, made petitions; and the Australasian Conference made appointments to Samoa. Thus was the mission reinstated, and ever since it has continued with fair success, but has never fully regained its lost advantages. In the year 1857 the Rev. M. Dyson was appointed to recommence mission work and again establish the Wesleyan Church in Samoa. In 1860 the Rev. Dr. Brown, now General Secretary of the Methodist Mission of Australasia, then a

young man, was appointed to strengthen the mission. Since then appointments have been made as vacancies have occurred, sickness being the usual reason for men quitting the field. Two of the missionaries' wives are lying in Samoan soil. In addition to those already mentioned, the Revs. F. Firth, J. S. Austin, J. Osborne, J. W. Wallis, J. Mathieson, J. W. Collier, A. Carne, C. Bleazard, M.



Native Church, Apia.

Bembrick, E. G. Neil, G. C. Beutenmuller, a lay missionary and one missionary sister have all laboured on the field. The term of service for each would probably average ten years, but some were as long as fifteen and sixteen years, and would have remained longer but for the ravaging climatic effects. The Methodist Mission agents are notorious for their peaceful negotiations with the other missions, and it is pleasing that the three principal missions generally progress side by side in friendliness and in harmony. The old spirit of strife which existed for some years gradually died away, until it became scarcely discernible, and there are signs to-day of a closer union and co-operation becoming manifested. The principal departments of missionary work in Samoa, and in which the Methodist Mission has been actively engaged, are medical, educational, and moral and religious. Each missionary dispenses medicine, teaches and examines in the schools or institutions, and inculcates Christian truth when

opportunity is afforded, but more especially by regular preaching on the Sabbath day. For nearly three-quarters of a century the mission and its agents have devoted much time and energy in trying to educate the children in the village schools. The resident missionary has trained teachers and sent them out to teach in these schools, and he has also followed his teachers by annually, at least,

tatives of their respective districts to the annual Methodist conference. Mr. Bembrick, after doing a term at Newington College, Sydney, and the Theological Institution, was appointed to the Bellingher River, where pioneering work was done on the Dorrigo. He was ordained in Sydney in 1897, and then proceeded to Samoa, where now for ten years his labours have been successful. Five of these years were spent under the Tripartite Government. During the latter five years he has worthily filled the office of chairman of the district. He fills three important offices, viz., the Principal of the District Training Institution, the Superintendent of the Upolu, Manono and Tutuila Circuit, and the chairman of the district. In the annual connexional examinations, both at college and during the four years of probation, he passed well, and several times reached the honours list. Notwithstanding the



REV. M. BEMBRICK.

press of work and many distractions in native work his studies have not been discontinued.

#### ROMAN CATHOLIC MISSION.

The Roman Catholic Mission, of which the Rev. Dr. Broyer is the Bishop, has many adherents. During the absence of the Bishop in Europe, the Rev. J. Remy acted as vicar. On Upolu

there are 11 clergymen, and on each of the islands of Savaii and Tutuila five priests are engaged, assisted by many native teachers. There are two nuns in the Upolu convent, and two also at the Tutuila convent. There are several Samoan nuns.



REV. DR. BROYER

The Marist Brothers have had considerable success in their work in Samoa. Their school at Apia has an average attendance of eighty. It is purely a day-school, no boarders being taken. Brother Loeius has for the past two years been in charge of it, and he has the assistance of three other Brothers. The school aims at imparting a sound education in German and English, and it is highly thought of



BRO. ATHANASIOUS.

by the white residents, many of whose children attend it. The Marist Brothers have another school for boys at Moa Moa, about three miles from Apia. It is under the directorship of Brother Philip, who has the assistance of Brother Athanasius and Brother Flavieu. Started eight years ago, with between twenty and thirty pupils, the daily average attendance is now eighty. In 1902 it was decided to form a school of tropical agriculture, and the present lovely garden had its beginning then. To-day the garden takes up four acres, containing 250 different kinds of trees. It is now being enlarged by two acres, but it is not intended to further increase the size. The boys are self-supporting, keeping their own taro plantations in order, and working also, as their services are required, in the cacao and coffee plantations, covering ten acres and three acres respectively. The building of a church in the Bishop's grounds adjacent is contemplated, but in the meantime Divine service is held in a large Samoan house. The Marist Brothers are gradually extending their sphere of labour, and they have every reason to be gratified at the result of their work up to the present.

The REV. FATHER GAVET, Chaplain of the Marist Brothers at Moa Moa, is the oldest priest in the South Pacific. He was born at Lavoret, in the diocese of Viviers, France, and first went to Samoa in

1856. He has thus spent half a century in mission work in the islands; and it is not without interest to recall that he left France on account of ill-health and was not expected to reach Samoa alive. But he has now attained the ripe old age



REV. FATHER GAVET.

of 75, and is still hearty and vigorous. Strange as it may seem, Father Gavet has never made a trip home. His residence adjoins the home of the Marist Brothers at Moa Moa, and he has occupied it for the past fourteen years. He hopes, he says, to spend a good many more years there—for, despite his 75 years, it is hard to convince him that he is getting old. Certainly he is not too old to still engage in active work,



Roman Catholic Cathedral, Apia.



his chief duties being to minister to the spiritual welfare of the boys under Brother Philip and his assistants.

REV. FATHER PESNEAU, Parish Priest in charge of the district of Apia, was born in Little Britain, France, and was appointed to engage in missionary work in Samoa in 1897. After spending three years on the island of Tutuila, he was appointed to the position he at present occupies. The Apia district is a large one, and Father Pesneau has over fifteen churches under his care, all of which he visits about six times each year. He is ably assisted in his duties by the Rev. Father Huberty.

BROTHER FILIPPE, of the Marist Brothers, who is in charge of the Moa Moa school, was born and educated at Lyons, in France. He entered the society in 1879, and, after spending five years in Europe he visited Australia. He then spent five years at Hunter's Hill, Sydney, and went to Samoa in 1888, so that he has now been engaged at work in the islands for close on



BROTHER FILIPPE.

twenty years. For ten years he was located at Apia, and eight years ago he started the school at Moa Moa. Bro. Philippe has been very successful with this school, as the large number of pupils testifies. When he opened the school it only had about twenty scholars, but now the daily attendance averages eighty.

The Church of the LATTER DAY SAINTS, the adherents of which are usually referred to as Mormons, was established in Samoa in 1888. ELDER BURKE MCARTHUR, born at Mount Pleasant, Utah, is General Secretary. His parents were members of the church before him. On leaving school he studied



Mormon Church, Tuasivi Safotulafai, Savaii.

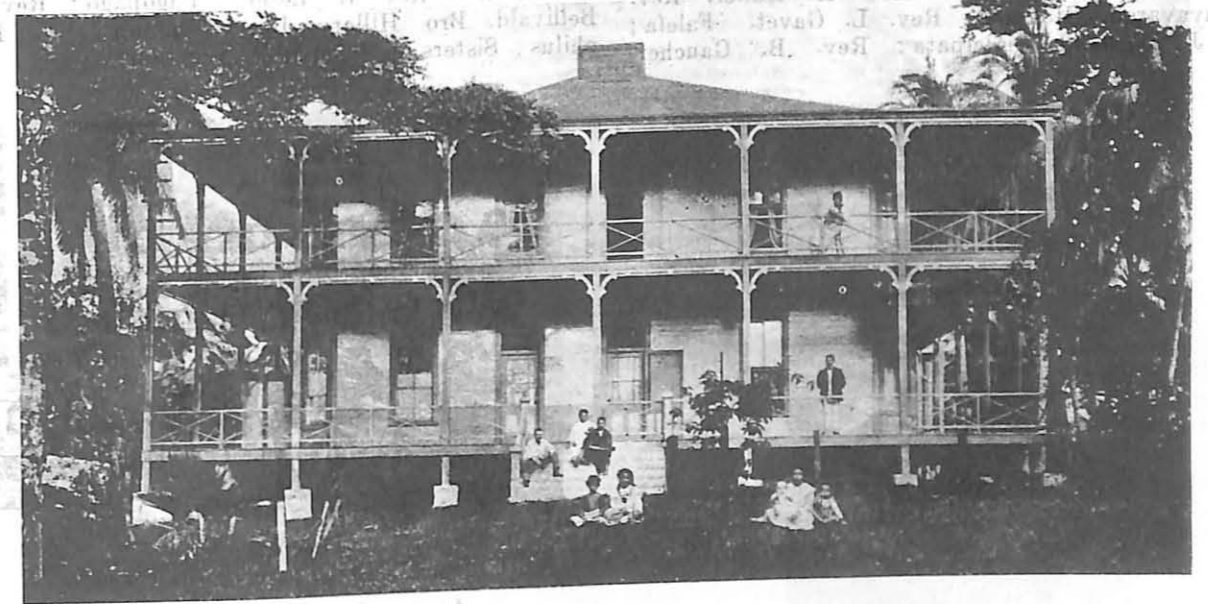
agriculture and bee-farming. For some years he was a Sunday-school teacher and secretary of the Young Men's Mutual Improvement Association at Mount Pleasant, and at length he received a call to proceed to Samoa as a missionary. He arrived at the islands in June, 1905, and in April of the following year was called upon to perform the duties of general secretary. Generally speaking, the Elders who are sent out as missionaries by the president of the church, remain in the one place for three years. The adherents of the church in Samoa number about 1,600. The headquarters are situated about two miles from Apia, but the chief gathering-place where the Saints "live their religion" is Saunita, about twenty miles distant. There are nineteen Elders in Samoa, all from America, with the exception of one, who comes from

Canada. Regular services are held twice weekly, on Sunday and on Thursday, and meetings of the various organisations in connection with the church are held on other days. Altogether, four schools are under the direction of the Elders, and upwards of one hundred children attend the school on the island

of Tutuila. Elder M. W. Menell, who was elected president of the Upolu Conference in April, 1906, resides at Saunita, and is by profession a mining engineer. Like Elder McArthur, he has been brought up in the church from childhood. His grandfather was one of the bodyguard of the late prophet Joseph Smith, who was murdered in Carthage Gaol, Illinois. Elder Menell arrived in Samoa in 1904.

The American Medical Mission, known as the SEVENTH DAY ADVENTISTS, was established in Samoa some ten years ago. There are no native religious followers at the present time, and no medical man has yet arrived to represent the organisation, though one is expected shortly. Negoti-

ations are in progress for the buildings, which are spacious and transference of the mission to the well appointed, both as regards a Australian Medical Mission, and the hospital and dispensary, are now in charge of Mr. J. Southon, who dispenses simple remedies to the natives.



Seventh Day Adventists' Sanatorium, Apia.

OFFICIAL LIST OF MISSIONS AND SCHOOLS.

Following is a complete list of the missions and schools, as given in the Samoan Calendar for 1907:—

LONDON MISSIONARY SOCIETY—

Upolu, Savaii, Manono.

August 24, 1830. Adherents, 24,209 (exclusive of Tutuila, &c.)  
Samoa District Committee. (S.D.C.)

Executive: Rev. J. W. Sibree (Chairman), Rev. J. W. Hills (Secretary), Rev. A. Hough (Treasurer), Rev. J. E. Newell (Editor of *Sulu*.) Upolu—Malua District: 10 churches and schools, College for Native Teachers (number of students 106), Boys' District and Industrial School (number of scholars, 76.) German subjects taught. Tutors, Rev. J. E. Newell, Rev. E. Heider; Assistant tutors, Saaga, Malaefou and Alovao. L.M.S. Printing Press: Publications, *O le Sulu*, monthly magazine, in Samoan, German and English, 4 marks annually; *O le Kalena Samoa* (handbook of general information, printed annually) in Samoan, English and German Manager, Mr. H. S. Griffin. Leulumoega District: 22 churches and schools; Boys' High School, with instruction in practical agriculture, carpentry and cabinet-making, simple smithery and leather work; German subjects taught; number of scholars, 100. Boys' District School. Tutor, Rev. J. W. Hills; assistant tutors, Mose and Sio. Apia District: 38 churches and schools; Boys' District School; German subjects taught; Book Depot. Treasurership, Rev.

A. Hough. Falealili District: 34 churches and schools; Boys' District School, Rev. J. W. Hills (*pro tem.*), Papautu School, Native Girls' High School; German subjects taught; number of girls, 90. Fraulein Schultze, Miss Jolliffe. Savaii.—Matautu District: 30 churches and schools, Boys' District School. Rev. J. H. Morley. Tuasivi District: 34 churches and schools, Boys' District School. Rev. J. W. Sibree. Gilbert Islands.—Beru: 17 churches and schools, Institution for Gilbert Island teachers, Boys' District School, Rev. W. E. Goward. Ellice and Tokelau Islands.—11 churches and schools, Boys' District School at Vaitupu. Tutor, Monise; superintended by Rev. J. E. Newell.

LONDON MISSIONARY SOCIETY.—Tutuila and Manu'a.

Leone: Rev. E. Hawker, B.A., 40 churches and schools; Central schools at Leone and Manu'a. Atauloma: Miss Moore, Miss Du Commun, Miss Newell (*locum tenens*), Native Girls' Boarding School. English is taught in all the Station and High Schools.

THE METHODIST MISSIONARY SOCIETY OF

AUSTRALASIA

June 18, 1835.

Rev. M. Bembrick, Chairman, Lufilufi Upolu and Manono: District training institutions for native teachers (students, 60). Rev. E. G. Neil, Satupaitea, Boys' Boarding School. Rev. G. Furlong, Saleaula, Savaii.

## ROMAN CATHOLIC MISSION.

(Societe de Marie.) December 8, 1845.—

Bishop, Right Rev. Dr. Broyer, D.D. Upolu.—  
 Apia: Pro-Vicar, Rev. J. Remy, Rev. A. Presneau,  
 Rev. N. Huberty. Vaea: Rev. X. Haller, Rev.  
 T. Guyavarch. Moamoa: Rev. L. Gavet. Falefa:  
 Rev. J. Darnaud. Aleipata: Rev. B. Gaucher.



FATHER REMY.

Lotofaga: Rev. P. Biton. Safata: Rev. R. Jaboulay.  
 Leulumoega: Rev. J. B. Valeyre, Rev. J. Morel.  
 Manono: Rev. V. Leger. Brothers' Schools.—Apia:  
 Bro. Loetus (director), Bro. Alfred, Bro. David,  
 Bro. Geraldus. Moamoa: Bro. Philippe (director),  
 Bro. Flavien, Bro. Athanasius. Savaii.—Palauli: Rev.  
 R. Meinadier. Safotulafai: Rev. A. Chouvier. Le-  
 latele: Rev. T. Estibal. Safotu: Rev. A. Mennel.  
 Falealupo: Rev. A. Ginsbach. Marist Sisters' Schools  
 —Savalalo: Sisters Marie Alphonse, M. Cecilia, M.  
 Christine, M. Aloysia, M. Paula, M. Jean. Leulu

moega: Sisters Marie Ambroise, M. Anselme. Vaea:  
 Sister Marie Francis. Falefa: Sister Marie des Anges.  
 Aleipata: Sister Marie Clotilde.

## ROMAN CATHOLIC MISSION.—Tutuila and Manu'a.

Deone: Rev. L. Lezer. Pagopago: Rev. E.  
 Bellivald, Bro. Hillary, Bro. Germanus, Bro. Pam-  
 philus; Sisters M. Joseph, M. Alexandre.

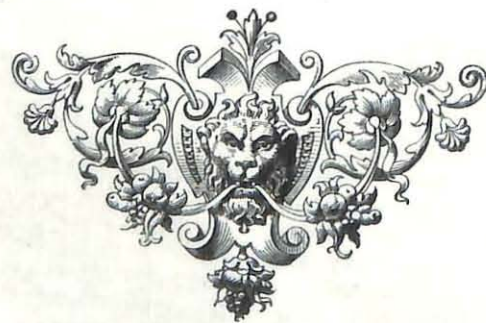


Roman Catholic Sisters' School, Apia.

## LATTER-DAY SAINTS' MISSION.

Headquarters: Pesega, Faleata. President of  
 Mission, Elder Thos. S. Court; secretary of Mission,  
 Elder Burk McArthur. Upolu: Elders M. W. Merrill,  
 Chas. Lallathine, Wm. E. Warr, S. Boyack, R. S.  
 Rimington, R. E. Dimond. Savaii: Elders, W. A.  
 Porter, Wm. S. Park, Hiram Broadbent, Wm. Kenison.

LATTER-DAY SAINTS' MISSION.—Tutuila and Manu'a  
 Tutuila Conference. Headquarters, Pagopago. Cen-  
 tral school, Mapusaga, 6 branches and schools. Presi-  
 dent of Conference, C. C. Whitlock. Stationary and  
 Travelling Elders, R. E. Cloward, H. J. McKay, O. S.  
 Sanders, G. T. Higginson, O. L. Randall, C. H. Draper,  
 Miss Nellie Josephs. Manu'a Conference: Elder C. A.  
 Peterson, L. L. Gardner



## THE CATHOLIC MISSION.

The group of the Samoan or Navigator Islands formerly came under the mission influence of the vast Vicariate Apostolic of Central Oceania, which had been entrusted in the year 1838 with the care of the newly-founded Society of Mary. The first Vicar Apostolic was the Right Rev. Dr. Bataillon, at that time residing on Wallis Island. The two first missionaries sent by his Lordship to evangelise the Samoan Islands were the Rev. Fathers Roudaire and Violette. They left Wallis Island on board the "Star of the Sea" on August 12, 1845, together with Bro. Peloux, a lay brother of the same society, two Uea Catholic teachers and two natives of Samoa, who had been recently converted to the Catholic religion. They first landed at Falealupo the most western point of Savaii Island. They continued their journey along the northern coast down to the village of Salelavalu, and then sailed over to Upolu Island and reached Apia harbour in September, 1845. After enduring many hardships, both on sea and on land, they at last succeeded in founding two principal mission stations, one at Mulinu Point, near Apia, the other at Lealatele, on Savaii Island. As a mission the Vicariate Apostolic depends on the Sovereign Pontiff. On August 21, 1863, Father Elloy, after a stay of seven years as a missionary in Samoa, was appointed by his Holiness the Pope as a coadjutor to Dr. Bataillon, with the right of succession to his Lordship as Vicar Apostolic of Central Oceania and of Samoa. The Right Rev. Dr. Elloy was therefore the first Vicar Apostolic, properly so called, of the Vicariate Apostolic of Samoa. Bishop Elloy died in France on November 22, 1878, whilst on a visit to Rome, and the Rev. Father Lamaze was appointed Vicar Apostolic of Central Oceania and administrator of Samoa until a new Vicar Apostolic should be elected for Samoa. This only took place in 1896, when Father Broyer, then a missionary in Samoa, was appointed by Pope Leo XIII. Vicar Apostolic of the Navigator Islands. Among the now dead missionaries whose names deserve to be remembered are the Rev. Fathers Roudaire,

Violette, Dubreul, Padel, Vachon, Shall, Didier, and the Right Rev. Dr. Elloy. The first Superior of the mission is a bishop (actually it is the Right Rev. Dr. Broyer); whose title is Vicar Apostolic. A Vicar Apostolic has no account whatever to give of the administration of his vicariate to any Archbishop, but only to the Pope, through the Congregation of Propaganda. To help him in his work, Dr. Broyer has a number of missionaries, who all belong to the same Society of Mary, and three native priests, who have been educated and ordained at the seminary of Lano, in the island of Wallis. The missionaries are assisted in their missionary and educational work by lay brothers, teaching brothers, sisters and catechists. The teaching brothers belong to the society called the Little Brothers of Mary. They are stationed at Apia (German and English day school), at Moamoa (boarding school for natives and agricultural school), and at Leone, on Tutuila Island (Government school for whites and natives). The attendance at these three schools was last year as follows:—Apia day school, 90 boys; Moamoa boarding school, 62; Leone day school, 102; altogether 254 boys. The Sisters in Samoa are the Sisters of the Third Order Regular of Mary. Their principal convent is at Apia. There are native boarding schools at the following convents:—Aleipata, Leulumoega, Falefa, Lotofaga, Vaea, Lealatele and Leone. The catechists stay in the principal villages where there are Catholics. It is their duty to recite the prayers at the public office, to hold school, and to visit the sick. They number about 104. The Catholic population of the group is a little above 2,000. The external resources of the mission come from different works established both in France and Germany for the maintenance of the Catholic missions, but especially from the well-known work called the "Propagation of Faith," which has its seat in France. The whole Catholic world subscribes to that work. The sum granted every year to Samoa is from 800 to 1,000 francs (£32 to £40) for each missionary. The missionaries have, therefore, to try and find resources, either from their families and friends or from their private industries.

The Catholic mission in Samoa tried and succeeded in buying the land necessary to establish solid buildings, such as stone churches, presbyteries and convents. The new cathedral of Apia was begun by Rev. F. Didier. After his death, in August, 1891, it was continued by the Right Rev. Dr. Broyer, and finished only last year by the Very Rev. Father Remy, actually Pro-Vicar of Samoa. It is one of the best cathedrals in the Pacific, and an ornament to the town of Apia. The missionaries have always had with them some lay brothers belonging to the same Society of Mary. They are architects, masons, carpenters, &c. Under their direction are trained young men, who in their turn render services to the mission. The newly-built Catholic cathedral of Apia is the exclusive work of such young men as have received their complete instruction from these lay brothers. There are actually in Samoa twenty European missionaries, including the Very Rev. Father J. Remy, who is his Lordship's pro-vicar. These twenty missionaries are assisted in their work by three native priests, one European lay brother, ten European teaching brothers, thirteen European Sisters, fifteen native sisters and 104 catechists and school teachers. The names of the Fathers and their respective stations were, for the year 1906, as follows:—On Upolu Island: (1) In Apia, the Very Rev. Father Remy, the Rev. Fathers Pesneau and Huberty; (2) in Vaea, the Rev. Fathers Haller and Guyavari'h; (3) in Moamoa, the Rev. Father Gavet; (4) in Leulumoega, the Rev. Fathers Valeyre and Borel; (5) in Safata, the Rev. Father Jaboulay; (6) in Lotofaga, the Rev. Father Biton; (7) in Aleipata, the Rev. Father Gaucher; (8) in Falefa, the Rev. Fathers Darnaud and Joane Kofe. On Savaii Island: (1) In Palauli, the Rev. Father Meinardie; (2) in Safotulafai, the Rev. Father Chouvier; (3) in Lealatele the Rev. Fathers Estibal and Anitelea; (4) in Safotu, the Rev. Father Mermel; (5) in Falealupo, the Rev. Father Ginsbach. On Manono Island: the Rev. Father Léger. On Tutuila Island: In Leone, the Rev. Father Lezer; in Pago Pago, the Rev. Father Bellwald. There are sixteen principal

mission stations and 104 secondary stations. There is a stone church in each principal station, and there are smaller chapels in the secondary stations. At the head of the principal station is the missionary; whilst there is a catechist at the head of the secondary stations. The seminary where these catechists are trained is situated on Vaea mountain, near Apia. Here also is to be found the printing office of the Catholic mission, where, besides smaller pamphlets, is printed regularly by natives a monthly paper called the 'Au 'auna, with some 350 monthly copies. Moamoa station can boast of a fine botanical

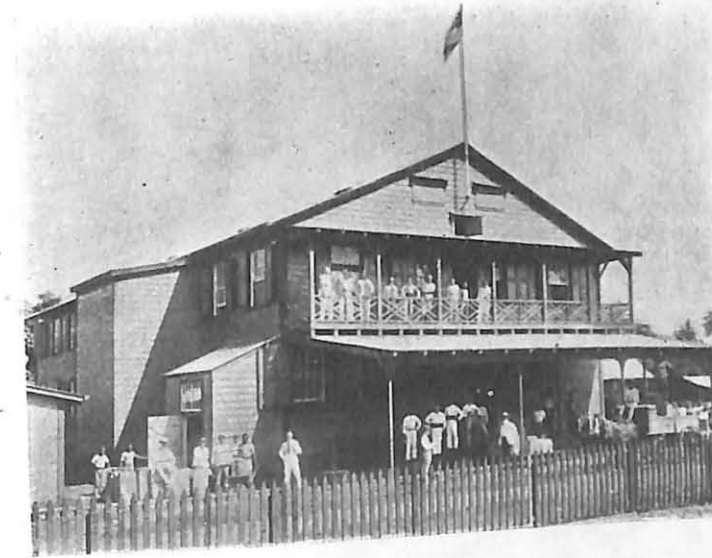
garden and an agricultural institution for native boys under the direction of Brother Filippe and two other teaching brothers. It is also in Moamoa that his Lordship has established his residence. Besides many religious services held for the natives, there is a special service held at the cathedral for the white population every Sunday at 9 a.m. and 7.30 p.m. To the Catholic mission station of Apia is entrusted also the evangelisation of the Tokelau or Union group. The first Catholic missionary who visited these small islands was the Rev. Father Padel, who was sent there on a visit by his Lordship Dr. Bataillon on January

24, 1852. A second visit to these atolls, over 300 miles distant from Apia harbour, was paid by Bishop Bataillon himself in the year 1861. Bishop Elloy visited these islands in 1878, and from that time every year a missionary leaves Apia to visit the Catholics of Nukunonu and of Fakaofu. These visits are most difficult and not without dangers. It was in August, 1891, that, whilst returning from the Tokelau group, the Rev. Father Didier and a lay brother died at sea whilst a heavy hurricane was blowing. The whole population of the Tokelau or Union group is about 400 inhabitants. There are over 200 Catholics.

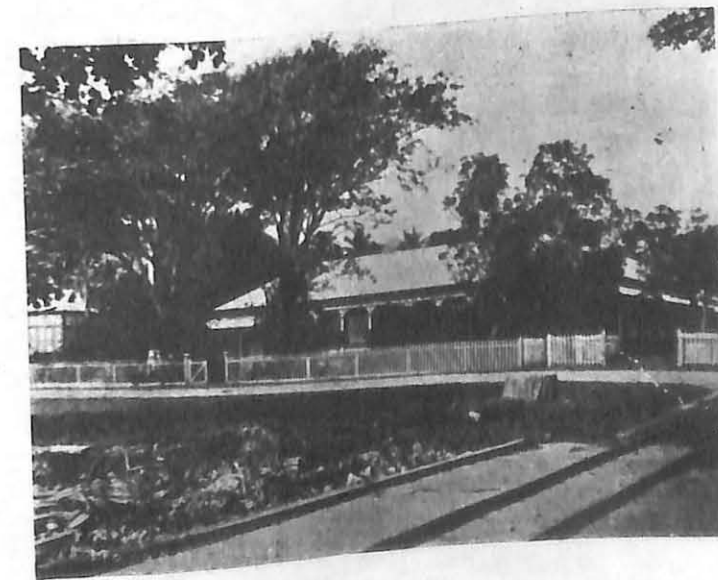


## Principal Trading Companies.

The Deutsche Handels und Plantagen Gesellschaft der Suedsee-Inseln zu Hamburg.



Head Office D.H. and P.G., Apia.



Residence of Mr. Hannsen, Apia, Manager of D.H. and P.G.

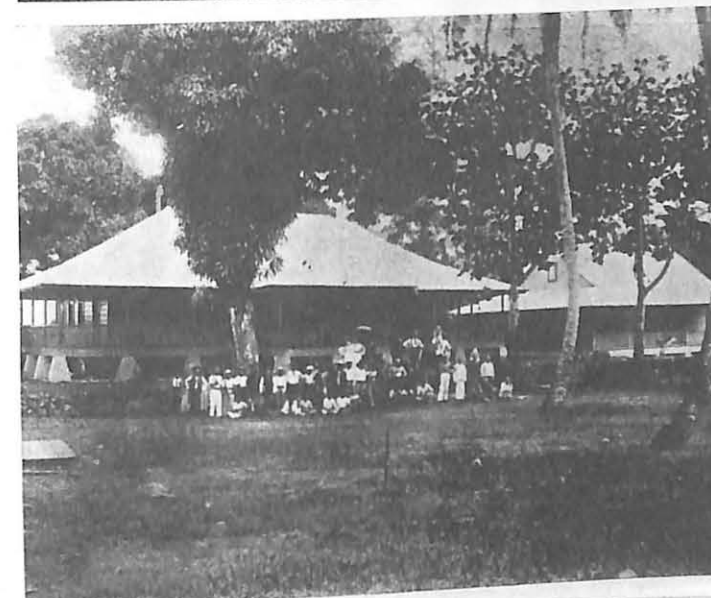
This Company, commonly spoken of as the D.H. and P.G., is the biggest trading firm in the South Sea Islands. The head agency of the firm in the Pacific is in Apia. The firm succeeded that of Johann and Caesar Godeffroy and Son, a large private firm, whose interests were managed by that Colossus of commercial foresight and enterprise, Theodor Weber. Under his management the plantations were started and the natives taught to cut copra. Before that only oil was made, and that in a very primitive manner; and on the formation of the present company Herr Weber's services were retained as manager, spending his time between Hamburg and Samoa. He died in Hamburg in 1889, at the early age of 44. He was succeeded in the management by his step-brother, Herr Edward Weber, but the latter only remained a short time. Other managers followed. One of them was Herr O. Reidel, who retained the position for about ten years, and under his management great developments took place and great progress was made. He returned to Hamburg in July, 1906, to assume a position on the directorate, where his great experience in Samoa should be of infinite value. In the late eighties and early nineties the firm was hard pushed. With strong opposition commercially and with the plantations not yet bearing, the time was one of extreme financial anxiety, and a portion of the capital was written off. At this stage Herr H. Meyer-Delices was appointed managing director in Hamburg, and he completely reorganised the company. With his advent came the turn of the tide, so that during the last years a dividend of 12 per cent. has been paid to the shareholders and a substantial reserve fund built up. On the return of Herr Reidel, Herr K. Hanssen was appointed general manager prior to which he had filled the position of



Manager's House (D.H. & P.G.), Mulifanua.



D.H. & P.G. Mulifanua Plantation.



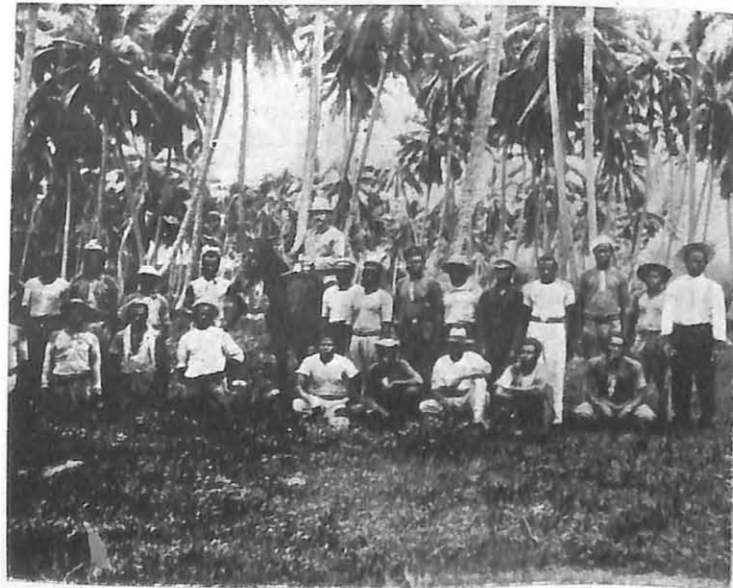
Top: Capt Huinagel, Mulifanua; centre: D.H. & P.G. Plantation, Mulifanua; bottom: D.H. & P.G. Plantation, Mulifanua.

sub-manager. The capital of the company is 2,750,000 marks (about £137,500). Under the head agency are sub-agencies at Nukuolofa, Haapai and Vavau, in Tonga; Savaii, Samoa; and also at Moko, New Britain. All are controlled from Apia, and every sub-agency has its own trading stations in Samoa, Tonga and New Britain. One schooner of 200 tons, with auxiliary engine, used exclusively for bringing labourers and returning them, a smaller one of 50 tons, also with auxiliary engine, are stationed at Haapai, and used for carrying copra; and in Samoa two small schooners without engine are employed bringing the copra to Apia. About 60,000 acres of uncultivated land on the islands of Upolo and Savaii, which is open for sale, complete the firm's belongings in the group.

The Mulifanua Estate, the chief property of the D.H. and P.G., is situated about 25 miles west of Apia, and is reached by a perfect road, the whole distance being lined with native towns. It has its own church, substantially built of concrete, with its own native pastor. The estate consists of more than 5,000 acres, and is divided into seven stations, each under the management of an overseer. Of the total 3,600 acres are under coconuts. In 1905 1,400 tons of copra were produced, which, after paying all expenses (labour, managerial, &c.) left a very substantial profit for the firm. Mulifanua is undoubtedly the largest estate in Samoa. Each station is subdivided into paddocks, ranging from 50 to 700 and 800 acres. All the paddocks are well watered. In many instances the subdivision is by stone wall; in others barbed-wire fencing is used. Through the estate good roads are made, which are kept in such perfect order that they are well worthy of a visit from some municipal magnates of other and older countries. Since Mr Helg assumed the management over thirty miles of roads have been made here. The "sensitive" plant is cultivated, and thought most highly of for fattening cattle, and is not, as in the majority of cases in Fiji, treated as an obnoxious weed, to be exterminated at any cost. Buffalo grass was originally planted, but this has been superseded by the sensitive

plant and has nearly entirely disappeared. Each estate has its own drying kiln and copra shed. The nuts are cut out here, as at Vailele, under cover. Of cocoa only five acres are planted, but it is doing well. Rubber is not planted on Mulifanua, as Mr. Helg considers it has not yet got past the experimental stage. Forty horses are employed on the estate, and also 120 donkeys, which are used with great success. They are worked by forty boys all the year round. With a basket on each side, they are led round and the nuts gathered. The nuts are then taken to one of the roads and deposited in heaps, afterwards being transported in waggons to the cutting-out sheds. Throughout the estate magnificent groves of breadfruit trees are planted, and the drive through one of the avenues of these is a thing to be remembered. The labour employed is Polynesian, chiefly from the Bismarck Islands, 300 being here. Lately Chinamen have been imported, and at present 16 are engaged on the estate. Two thousand cattle herd on the estate, the selection of bulls being in the hands of Captain Hufnagel, of Vailele, who makes periodical visits to the Australian colonies and New Zealand for that purpose. There is room for 10,000 head, and Mr. Helg is confident that with this number of cattle he could do with half the amount of labour. There are about 500 calves on the estate at the present time, and about this number yearly. Upon the estate are carpenters' and wheelwrights' shops, also a turning lathe. The steamers of the Union Steamship Co. call here to take in copra; and, in addition several sailing ships call and load.

Vailele Estate, situated some four miles from Apia, is the property of the D.H. and P.G., being the first estate owned and cultivated by the company. It consists of 2,312 acres, 1,700 of which are planted with cocoanuts. It is the first plantation in Samoa upon which cacao was planted, this having been done in 1884. At the present time only eight acres of cacao remain, it having been superseded by the cocoanut, but 30 acres are under coffee and 27 acres under rubber. The coffee gives an excellent return, and the cocoa is pronounced by experts to be equal to anything



Top: D.H. & P.G. Store, Mulifanua; centre: D.H. & P.G. Plantation, Mulifanua  
bottom: Overseer on Mulifanua Plantation.



D.H. and P.G. Plantation, Mulifanua.



Residence of Overseer, Manga Station, Vailele Estate.



Labour Boys making Copra, Vailele

grown in any part of the world. But the rubber, "Manihot Glaziovii," is not a success on Vailele, the wind damaging the trees, as the position is too much exposed. The method of drying the copra differs from that at Fiji, where the copra is cut out in the open and carried to the vatters and sun-dried. On Vailele the nuts are brought into a shed, and the copra cut out under cover, and from thence carried to the weighing-shed three times daily. It is then placed in kilns, of which three are erected, the capacity of two being capable of drying 1,700 lbs. daily, and of one 2,500 lbs. daily with the same amount of fire space, but the 1,700 lb. kilns are considered preferable. The cacao is dried on the same kilns. The 1,700 lb. kilns contain four drying rooms, each holding 84 trays, 2 x 3 feet, in each room. The 2,500 lb. kiln contains six rooms, with the same amount of trays in each. The time occupied in drying the copra until it is fit for the market is thirty hours. (At Wainunu, in Fiji, Mr. M. Dyer resorts to kiln drying, but has only one floor, it being built on the principle of a malt kiln.) Cattle are reared on the estate, at the present time (1906) 650 head being upon it. Sheep—"hair sheep,"—originally imported from Java, are also bred with success. There is an abundance of poultry, the mongoose not yet having found its way here. Mules, big and pony, are also bred. Water is laid on from the rivers flowing through the estate, viz., the Latoga, the Fagalii and the Vauvase; also from three bores, all of which are below the sea-level, and from which an excellent supply of splendid water is obtained. The estate is beautifully laid out and kept. The labour employed is Polynesian, mostly obtained from the Bismarck Islands; 130 are on Vailele, under the charge of four overseers. On the estate are carpenters' and wheelwrights' shops, everything required being made on the spot. The whole is under the management and personal supervision of Captain Hufnagel.

The Vailele Estate, another important property of the D.H. and P.G., is situated about four miles west of Apia, and is the latest addition to the firm's plantations. The first trees were planted in 1887,

under the management of Herr Von Goetz, who died on the estate. This estate comprises some 3,000 acres, 1,800 of which are planted with nuts. In 1905 about 750 tons of copra were produced. The whole of the trees are not yet bearing. Three hundred acres are planted with cacao, the whole of which is expected to come into bearing in 1907, cacao requiring from four to five years to mature. Nothing else is grown upon Vaitele but coconuts and cacao. The estate is divided into five stations, each having its own overseer. The stations are divided into blocks, unfenced, but divided by roads. Only 500 head of cattle are at present on it. As at Mulifanua, the sensitive plant is cultivated for cattle feed. Five kilns for drying the copra are on the estate, and a sixth is in course of construction. Some of the kilns contain two, others three, and some four drying rooms, the capacity of which is 600 lbs. daily. About forty horses are on the estate. Donkeys to the number of forty-two are also employed, as at Mulifuana, for the purpose of gathering up the nuts with the boys. Polynesian labour is employed, recruited from the Bismarck Islands, to the number of 130, and 30 Chinese are also engaged for the cacao plantation, and give every satisfaction. On this estate is the prison for the three plantations. Vaitele is a great resort for residents of Apia, who flock out every fine Sunday and enjoy the hospitality of Mr. Eberhardt, the genial manager.



Residence of Mr. H. Ulberg, Faga, Savaii, Station of D.H. and P.G.



D.H. and P.G. Station, Ma'aula, Savaii. Herr Rohlf, Manager.

HERR K. HANSEN, the popular General Manager of the big German firm, the D.H. and P.G.—or, to give it its full name, the Deutsche Handels und Plantagen-Gesellschaft der Südsee Inseln zu Hamburg—is a type of man whom it is a genuine pleasure to know. A thorough gentleman and a thorough business man, he has won his way to his present responsible position alike by his genial nature and courtesy as by his commercial ability. It was a foregone conclusion on the retirement of Herr Reidel as

manager of the German firm in 1906 that he would be appointed to fill the vacancy. To manage a huge business concern like the D.H. and

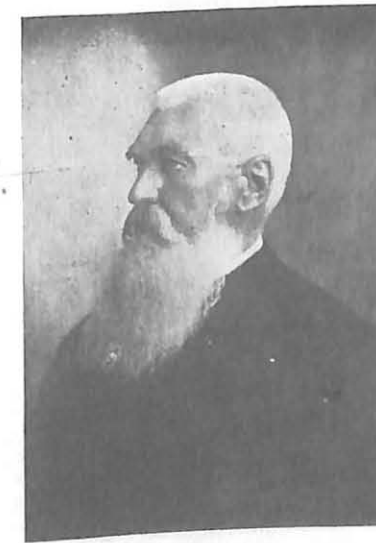


HERR K. HANSEN.

P.G., which has its ramifications, one may almost say, all over the South Pacific, is no light task; but Herr Hanssen, although still a young man, is well equipped for it, and he has a staff of workers as loyal as it is large. He was born in Lübeck, Germany, in 1870, and is, therefore, the same age as Chief Justice Schultz. He was educated in that city, and on leaving college devoted himself to commercial pursuits, spending some time with various business firms and acquiring valuable experience. He went to Samoa in 1894 and filled a position on the clerical staff of "The Firm." It soon became evident that he was going to make his way. He proved himself to be a consummate man of business. "Rare almost as great poets," says Sir Arthur Helps, "rarer, perhaps, than veritable saints and martyrs, are consummate men of business." Herr Hanssen had his opportunity, and he proved his mettle. After three years spent in Apia he was sent to take charge of the firm's agency at Vavau, in Tonga; and genuine regret was expressed on all sides at Vavau when, in 1900, he was recalled to fill the position of first clerk in the head office at Apia. He had made many friends, and the firm's business had prospered under him. But he was marked out for more responsible posts. In 1903 he was appointed sub-manager of the German firm, a position he filled with such admirable success that there could be no question as to his appointment to the higher position on the retirement of Herr Reidel. When it was officially announced that he had been selected as general manager of the D.H. and P.G., Herr Hanssen was the recipient of warm congratulations from hosts of friends, for, although a healthy spirit of rivalry exists in Samoa between the different trading firms, the best of good feeling prevails among all. But this much seems certain, that, whatever changes and vicissitudes the others may experience, the German firm, like Tennyson's brook, will go on for ever.

MR. PETER RASSMUSSEN, Inspector for the D.H. and P.G., Apia, was born in Denmark in 1842, and educated in Aarhus. On leaving

school, he spent two years in commercial life, and afterwards put in four years at sea. In 1864 he left Denmark for Hamburg, where he shipped in a German vessel, remaining till 1868, when he went on board one of Godeffroy & Sons' ships, the barque "Helene" which took him to Samoa. He returned to Hamburg the same year, but was back in Samoa the following one. He has been in the employ of the German firm ever since. In 1870 he went trading for the firm to the Gilbert group, and remained five years; thence to Mulifanua plantation as overseer. After serving in this capacity for three years he was made manager, which position he held for twelve years. After this



MR. P. RASSMUSSEN.

he went to Wallis Island and spent five years there, returning in 1895 to take up his present position. Mr. Rassmussen is hale, hearty and strong, and claims that he has never had a day's sickness in his life.

HERR E. DUSTERDIECK, Plantation Inspector for D.H. and P.G., was born in Hamburg in 1868 and educated there. On leaving school he learned practical farming, and spent four years acquiring it. Later he came to Samoa under engagement to the firm. This was in 1892, and his first position was that of overseer at Mulifanua, where he remained till 1896, afterwards enter-

ing the head office in Apia as plantation book-keeper. In 1902 he



HERR E. DUSTERDIECK.

was appointed manager at Vaitele, and in 1904 was promoted to his present position of plantation inspector in Apia.

HERR JOHN HELG, the popular Manager of the D.H. and P.G.'s Mulifanua Estate, was born in Krenzhimzen, Switzerland, in 1870. He devoted his early years to the study of professional gardening, thus acquiring a knowledge that served him in good stead on his arrival in



HERR J. HELG.

Samoa. After spending a year with his father, who was a veterinary

surgeon with a large practice, young Helg set sail for Samoa in 1890. He entered the employ of the D.H. and P.G. as overseer and cattle-man on the Vailele plantation, under Captain Hufnagel. Shortly afterwards he was transferred to the company's coffee plantation, where he remained for five years. At the end of that period the plantation was unfortunately destroyed by a disease. Herr Helg then took up his abode at Mulifanua, and, after spending five years there, he resigned from the company's service and went back to his native land. But a lapse of eighteen months saw him back again in Samoa, this time as manager of Mulifanua. Subsequent results have proved the wisdom of selecting him for this important position. New houses, drying kilns, &c., have been erected under his supervision, and over thirty miles of roads made, while the number of cattle on the estate has increased from 1,100 to 2,000, and still continues to steadily increase.

**HERR ADOLF FREDERIC EBERHARDT**, Manager of the D.H. and P.G. Company's fine estate at Vaitele, a few miles out of Apia, is 34 years of age, having been



HERR A. F. EBERHARDT.

born in East Prussia in 1872. He was educated in Berlin, where he received a good university training. Always attracted by agriculture, as he had been, he resolved to devote

his entire attention to it, and he obtained a thorough grounding in it, both in a practical and theoretical sense, going through a special course of studies. Leaving Germany, he went to the East Indies—Sumatra—where he spent six years. He then took a trip home to the Fatherland, and his next move was to Samoa, attracted by the reports that reached him of the extraordinary fertility of the soil and of the success that had attended German rule in these islands. He entered the employ of the D.H. and P.G. in 1901, and took charge of the cacao plantation which the company had added to its coconut plantations. Three years later—in September, 1904—he assumed the management of the estate, and his duties have been carried out with advantage to his employers and credit to himself. Herr Eberhardt brought with him a great amount of practical knowledge, and the most gratifying results have attended his management of this very important estate. He is generally regarded as one of the most up-to-date agriculturists in the islands, and a planter cannot make a mistake in going to him for advice. His methods are those of a man who thoroughly knows his business.

**CAPTAIN KURT HUFNAGEL**, who manages the Vailele Estate for the D.H. and P.G., was born at Goldberg, Prussia, in 1847, and finished his education at the Posen University. On leaving college he entered upon a seafaring life which he followed for twenty years. He left home on March 5, 1863, and exactly twenty years after to a day—on March 5, 1883—he took up the management of the Vailele estate. The long arm of coincidence! Captain Hufnagel has now spent twenty-three years in Samoa. He has seen other estates rise up and prosper, and has had various tempting offers from rival firms, but he has remained steadfast and true to his first love. He has done wonders with the estate which he manages, and he is regarded as one of the most capable men in the employ of the D.H. and P.G. In 1889, when the Mataafa party were causing trouble, the British suspected Captain Hufnagel of aiding the rebel leader, and he

was arrested and detained on board a German man-of-war for eight weeks. When the three commissioners arrived in Apia, however, for the purpose of settling the many vexed questions that were then troubling the minds both of the whites and the natives, he was immediately liberated.

**MR. F. H. BETHAM**, of the D.H. and P.G. Plantation at Mulifanua,



MR. F. H. BETHAM.

was born in Apia in 1870, and educated there. On leaving school, he went into the D.H. and P.G. retail store, and has been with the same firm for twenty-three years. He saw the fighting during the war in 1899, and he had a narrow escape of being shot. The greatest loss he suffered from the trouble, however, was the destruction of the breadfruit trees on his property. Mr. Betham's stewardship has been very successful, and he is one of the most valued officers of the German firm.

**HERR RODERICH DIETZE**, Confidential Clerk of the D.H. and P.G., was born in Guldernstern, Germany, and educated in Halle. On leaving college, he spent some time travelling for experience, and then went into business in Halle. He lived for several years in Hamburg, and afterwards served in the army. Coming to Samoa in 1898

to join the firm, as a junior, he was promoted in 1903 to his present position.



HERR DIETZE.

**HERR G. ROHLFS**, Manager of the D.H. and P.G. business in Matauta, Savaii, was born in Prussia in 1877, and educated in Osnabruck Commercial School. He was apprenticed to a firm in Hamburg for four years. He came out to Samoa under engagement to the German firm in 1899, his first position being in the head office in Apia. Afterwards he went into the store, and some months later was sent to



HERR G. ROHLFS.

Savaii, relieving the then manager. This was in 1904. In 1905 he was appointed manager of the store

department in Apia, and was selected for his present position in January 1906. Attached to the station are several outside trading stations on the north side of the island, all under Herr Rohlf's control, and all periodically visited by him. These branch stores are managed principally by half-castes, who prove themselves reliable and capable.

**MR. HENRY ULBERG**, Manager for the D.H. and P.G. at Faga, Savaii, was born in 1873 in Samoa, on the island of Upolu, and educated in Apia at the Marist Brothers' school. He entered the employ of Gun & Co., but only remained a short time, leaving in 1889, and joining the German firm in that year in



MR. H. ULBERG.

Apia, first in the office and then in the store. Later he was appointed to Faga as manager, which position he has retained ever since. During his stay he has had no trouble with the natives, and has received nothing but kindness and hospitality from them, assistance being rendered him in any time of necessity. The general average of the store purchases of copra total from 700,000 to 800,000 lbs. per annum. This is shipped in the firm's own boats to Apia or Mulifanua as may be required. Mr. Ulberg speaks most highly of the firm and its generous treatment of its employees. Since the outbreak of the volcano great difficulty in this district has

prevailed in obtaining native foods, owing to the influx of those whose towns have been destroyed.

**MR. LOUIS SCHMIDT**, Manager of the D.H. and P.G.'s Safune branch, was born in Savaii in 1872, and educated in Apia. Having mastered the storekeeping business he



MR. L. SCHMIDT.

started trading on his own account in 1894. This he continued until 1904, when he gave it up and entered the employ of the German firm. Mr. Schmidt owns a plantation, which he originally planted with cacao, but this has been abandoned on account of the injury sustained by the trees owing to the volcanic eruptions, and coconuts have now been planted instead.

**MR. EDWIN PEACE**, Manager for the D.H. and P.G. at Palauli, Savaii, was born in Germany in 1871, and educated there. He served his apprenticeship as a machinist, and afterwards left for the United States and served a second apprenticeship as loco. engineer. Then he went to Lia and took two trips to the Australian colonies. Returning to America he worked in San Francisco, at the sugar refinery there, and later worked in Honolulu as engineer at the iron works. From there he came to Samoa. Entering the German firm, he went as a trader to Tonga, and from Tonga he came to Palauli, in 1901, to his present position.

MR. PETER PETER, Assistant Storekeeper for the D.H. and P.G., at Matautu, Savaii, was born in Honolulu in 1883, and educated there. Arriving in Samoa in 1896,

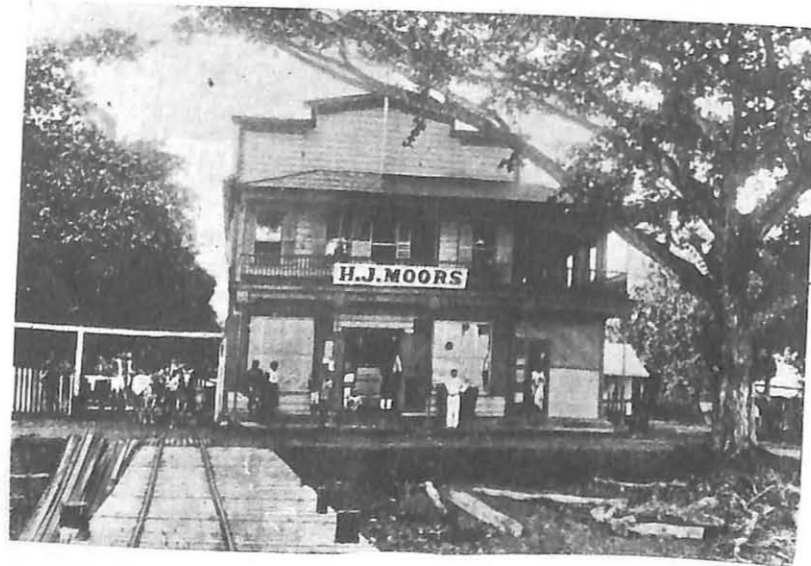


MR. P. PETER.

he served three years with Herr Otto Actum, and afterwards three-and-a-half years with Mr. Gebauer, a general storekeeper in Apia. He entered the German firm's employ in 1903, and, after spending two years in the retail store in Apia, was removed to Matautu in 1905 as principal assistant to Herr Rohlf.

MR. H. J. MOORS, who is the sole owner of the second most important planting and trading enterprise in Samoa, was born in Detroit, Michigan, in 1854. He was educated in San Francisco and attended high school there until 1870. From that year until 1875 he was apprenticed in the Union Iron Works, where he acquired a good practical knowledge of mechanics, which has often been of very great use to him in the islands. In 1875 Mr. Moors first visited Samoa, but after a short stay he returned once more to the United States. Three years later he again visited Samoa, engaging for a time in agricultural work. Soon afterwards, however, he entered into the service of the Hawaiian Government as agent for the Board of Immigration, which was then recruiting labourers in the Gilberts

and elsewhere. In this connection he did valuable work; many hundreds of recruits being obtained for the plantations through his efforts; and on two occasions the Hawaiian Evangelical Association extended to him hearty votes of thanks for his conscientious efforts in fairly engaging his recruits and for assistance afforded to the different missionaries. In 1884, in company with E. A. Grevsmuhl, Mr. Moors went in for a wholesale and retail trading enterprise in Apia. This venture was eminently prosperous. The partnership was dissolved in 1886, when Mr. Moors started a separate business. He selected a site in what was considered a remote part of the town, but Mr. Moors is a man who always has an eye on the future. At the present time his premises are looked upon as most centrally located. From a modest beginning Mr. Moors' enterprise has so extended that to-day he has thirteen or fourteen stores, located at different parts of Upolu, Savaii and Tutuila. At the same time, he has plantations at Pago Pago, Papalalaoa, Ululalaoa, Fasitooouta and at Palauli producing valuable crops of copra and cacao. Beyond Samoa, Mr. Moors owns Sophia Island, a beau-



H. J. Moors' Store at Apia.

tiful and valuable spot and the southernmost of the Ellice group. To carry on such an extensive trade

and market the produce of so many enterprises, Mr. Moors is at present using two large barques between Sydney and Apia, besides supplying a large amount of freight to the regular steamers. General cargoes are brought to Apia, and copra cargoes are exported in settlement. Of late Mr. Moors has been using in his inter-island work sometimes as many as seven or eight cutters and schooners, besides his motor-boat, the "Pat," which was the first craft of this sort brought to Apia. In connection with Captain C. Froelich, he is now employing a new and larger motor vessel in the inter-island freight and passenger traffic. The head office and warehouses of the business are located in Apia, much of the foreshore in Matautu and in Apia proper being used for various purposes. As the present premises have now become too small, a new store is to be constructed. This will have a sea frontage of about 60 feet and a depth of 80 or 90 feet, and will be one of the finest, if not the finest, mercantile house in any of the islands. As nearly as possible, it will be fire and earthquake proof, and will be so built as to resist anything but a monster tidal wave.

Papalalaoa plantation is one of the show places of Apia and is located on the slopes above the town, being

at an elevation of about 450 feet above the sea. Beside the waterfall—the Papalalaoa, from which the plantation takes its name—is located a most entrancing picnic ground. Here the River Vaisigano comes tumbling down over the rocks and falls precipitately into a lovely pool of clear water, and from the high-perched rocks on every side Samoan maidens frequently entertain visitors by graceful exhibitions of high diving and jumping. The plantation contains some 60 acres, 42 of which are planted with cacao trees, which are now returning to the owner large quantities of the finest of cacao. Mr. Moors has here some nine acres under grass, and on this small pasture he has frequently grazed without trouble as many as 25 cows and horses and kept all in excellent condition. The Vaisigano River has been dammed just above the falls and two hydraulic rams have been installed for pumping purposes. They are able to raise about 3,000 gallons of water per diem to the highest point on the plantation, some 1,200 feet from the rams and 215 feet above them. From here water pipes will radiate to many places. At Ululalaoa Mr. Moors has about 70 acres under cacao, all of which is now in full bearing. A Rider-Erricksen hot-air pump of the largest size is being put up to raise water from the river to an elevation of 125 feet to a large stone reservoir, whence it will be piped all over the property. Upon this property, as on Papalalaoa, considerable herds are maintained, and fine horses are bred for general use. A commodious residence has been erected upon a commanding site, and extensive dry-houses and other required buildings and sheds are ready to cure the cacao as it is grown. Ululalaoa is about five miles westward of Apia, and an excellent road leads to, and past it, to the many fine properties close at hand. Fasitoo estate, another of Mr. Moors' properties is located 15 miles west of Apia, about two miles inland of Fasitoo township. The property contains about 100 acres, but all is not yet under cultivation. About 25 acres will, however, be in full bearing in 1907, and as this is one of the most favoured spots in

Samoa for the cacao tree it is expected that fine crops will result. Clearing is at present actively under way, and before long it is likely that the whole property will be under cultivation. At Palauli, Savaii, Mr. Moors owns an extensive sea-front, where he has built a substantial and commodious store and trader's residence. The land in this locality slopes gradually back to the distant ranges, and on this lovely swelling soil Mr. Moors owns hundreds of acres of the fattest land in Samoa, much of which is merely covered with vines and requires but little labour to put it into actual use. It is intended to at once prepare some fine pasturage and increase the herds already on the property. The property is well watered. Though Mr. Moors intends to soon bring these fine lands into use, he has not made up his mind whether to plant cacao or rubber, though it is likely that he will do both. Thousands of cocoanut trees are already flourishing on this property. As labourers Mr. Moors employs both Chinese and South Sea islanders, and has seldom less than 120 working for him. He is the largest individual taxpayer in the islands, and his large importations of merchandise and exportation of copra mark him as one of the most important merchants in the South Pacific. But Mr. Moors is contemplating a rest. He feels that he has worked hard enough in his time, and he hopes soon to merge his interests into a limited liability company. Such a company as that proposed would doubtless have a great future before it, and would be especially of great value in extending Australian commerce. In his time Mr. Moors played an important part in the history of Samoa, and particulars of his exploits in this connection will be found embodied in another part of this book.

MR. ALFRED BARTLEY, Manager of Mr. H. J. Moors' trading station, Salivalulu, Savaii, was born in Samoa, and educated at the Marist Brothers' school, Apia. After leaving school he traded for his father for six years. Recently he joined Mr. H. J. Moors', merchant, of Apia, and took charge of his present store as trading manager.



MR. A. BARTLEY.

MR. JOHN FRUEAN, Manager for Mr. H. J. Moors' at Paulili, Savaii, was born in Apia in 1872, and educated there. On leaving school he learned the printing trade, but has for the past four years



MR. &amp; MRS. J. FRUEAN.

traded in Paulili for Mr. Moors, and his labours being attended with considerable success.

The DEUTSCHE-SAMOA GESELLSCHAFT, usually called the D.S.G., is a flourishing trading concern, and was founded in March, 1902. The original purpose was



to invest capital in cacao-planting, but afterwards the firm extended its operations to general trading, and the main store of three storeys



D S.G. Store, at Apia.

were distributed amongst the various planters requiring them, the D.S.G.



Inside of D.S.G. Store, at Apia.

in Apia was built in 1903. Several branch stores followed. The firm

imported the first batch of Chinese labourers (270) in 1903, and these

(1906). Some have returned to their homes and some have remained on under a fresh contract for a further term. The firm deals largely in all island produce, and imports everything required for trade purposes. The capital of the company was originally 500,000 marks (about £25,000), but in 1905 was increased to 1,000,000 marks (£50,000). The managing director in Samoa is Herr Dieken, who is assisted by Mr. Lieber and Herr Reye as joint-managers of the trading department.

The Tapatapao Estate, the property of the D.S.G., Apia, is under the general management of LIEUT. DEEKIN, of that firm, and is about eight miles distant from Apia. There are 500 acres already planted, and 100 acres are being cleared. About 150 acres are planted with rubber, there being about 6,000 trees put in, the oldest of which is four years and is already bearing. The plantation is situated at an altitude of from 800 to 1,000 feet above the sea-level, and commands a magnificent view of the surrounding country. In addition to the land already mentioned, the estate consists of 10,000 acres of bush lands which the company intends to plant with rubber. The river Leipuni runs through the property. There are 95 Chinese labourers on the estate, controlled by four white overseers and two Chinese overseers. The houses on the estate are all solid and well built, and consist of all necessary accommodation for those employed. There is also a hospital for the Chinese. The company intends to give some attention to horse and cattle breeding.

HERR WILHELM LIEBER, Joint-Manager of the D.S.G., a large German trading firm, in Apia, was born in Berlin in 1878, and was educated there and subsequently at the Fort Street School in Sydney. He arrived in Sydney with his parents in 1888. In 1895 he went to Tonga, taking up a position with Messrs. Forsyth, Schulze & Co. Ltd. He remained there for three years. Later on he visited Samoa as agent

for Messrs. Lever Bros., who have very large interests in the islands. Before long, however, he severed his



HERR. W. LIEBER.

connection with that firm and took up his present position as one of the managers of the D.S.G. He is very popular in the islands

HERR E. F. REYE, Joint-Manager with Herr Lieber of the D.S.G., is a native of Hamburg and was educated in that city. He was born in 1874. On leaving school he engaged in farming pursuits for four years,



HERR E. F. REYE.

afterwards serving for a year in the army. After spending over two

years gaining experience in commercial life, he left for South America, and spent four years in Venezuela, as an administrator of plantations. Herr Reye is the owner of Nassau Island, about 450 miles north-east of Samoa—an island that Robert Louis Stevenson once described as the most beautiful he ever saw. After spending eight months there, Herr Reye devoted his attentions to a plantation which he had purchased in Samoa. In 1903 he took up his present position. He resides in Motootua, one of the most delightful parts of Apia. Herr Reye is a member of the Apia Sports Club, and is on the committee of the Militaer-Verin.

LIEUTENANT DEEKEN, manager of the D.S.G., Apia, and Tapatapao



LIEUT. DEEKEN.

plantation, is the owner of the Malolo-Leleisanatorium and dairy farm, situated about six miles from Apia, Born at Westerde, Germany, in 1874, he was educated at Oldenburgh High School. On leaving school he entered the army as ensign, and, after rising to the rank of lieutenant, he retired at the end of nine years on account of ill-health. He arrived in Samoa in 1901, in the course of a trip to the South Seas. He was so impressed with what he saw that, on returning to Germany, he decided to make his home in Samoa. With this object in view, he formed the Deutsche-Samoa Gesellschaft and he was appointed Director-in-chief

of the company's stores and plantation in Samoa. He is a member of the Chinese Labour Committee. Unlike many of those who have settled in Samoa and found their wives there, Herr Deeken brought his wife with him from Germany, and he has two children. He is the author of several works on Samoa, some of which have a large sale. In addition, he is correspondent for several of the leading German newspapers, and also contributes short stories to the magazines. In recognition of his services in pushing colonial matters ahead he has been decorated by the Grand Dukes of Oldenburgh and Saxony.

The UPOLU CACAO COMPANY LTD, whose property is situated at Tanumapua, has a nominal capital of £30,000, with registered offices in Birmingham, England, and was formed in 1901 for plantation purposes in Samoa, principally cacao. The estate consists of some 1,500 acres, of which 500 were planted in 1901 and 1902. Lately a further 100 acres have been put under cultivation. Of the first crop the trees began to bear in the fourth year, and the first year's crop, carrying up to the middle of the fifth year, equalled twelve tons, principally from 170 acres planted in 1902. The original 500 acres of cacao are to be inter-planted with 25 per cent. of Para rubber, and the new cultivation is being planted with Para and cacao. The estate is divided into blocks, with bush strips as wind-brakes and for roads, and these are being planted with another species of rubber, the Castilloa or Mexican rubber. The labour employed is Chinese. The total cost of a Chinese labourer is about 35s. per month, including cost of passage, wages and food. There are seventy on the estate, under the usual contract, supplemented by occasional Samoan labour, obtained principally for clearign and weeding contracts. The joint manager of the estate with Mr. Harman is Mr. Arthur T. Radford. The drying kiln is home-made, very effective and a marvel of ingenuity, and on sunny days the trays are drawn out and used as vatters for sun-drying. A Gordon's drier will, however, shortly be erected. In close proximity are

the washing troughs, designed by Mr. Radford and built under his supervision. The fermenter is a Marcus Mason & Co., of New York, and is thought so highly of that others of the same manufacture will be erected as required. As for the Chinese quarters, the company deserves the greatest credit for the way in which the labourers are looked after; comfort is everywhere,

majority of the estate is cleared, and planting operations have been commenced, the country being opened up by roads from Tannu-mapua. The land was purchased from the D.H. and P.G. The rubber planted is from Ceylon. The young plants, which arrived in boxes, were most successful, about 90 per cent. of the importation being good. The voyage occupied

ral Manager of the Upolu Rubber Company Ltd., was born in London in 1867, and finished his education at Cambridge. After leaving college, he studied for the law, spending ten years in a solicitor's office in London and a further term of two years as solicitor for a large manufacturing firm in the Midland counties. He arrived in Samoa in 1901 on behalf of the



Cocoa Bearing Tree.



Rubber Tree.

and cleanliness and contentment are visible in them all.

The UPOLU RUBBER COMPANY, Alisa, with its registered office in Glasgow and an authorised capital of £50,000, was started early in 1906 for the purpose of planting rubber. The general manager is Mr. F. Harman, and the assistant resident manager, Mr. B. J. Annandale. The estate consists of 800 acres of freehold land, of which, it is proposed to plant 500 acres. The

from five to six weeks, via Sydney This and the Upolu Cacao Company are the only two live English companies in Samoa; though another company has recently been formed in New Zealand. Fifty Chinese coolies are employed. The climate is moist and the soil extremely fertile, the average rainfall per year being about 115 inches.

MR. FRANCIS HARMAN, Managing Director of the Upolu Cacao Company Limited and Gene-

Samoan Estates Ltd., and while on the islands he saw so much to impress him that he took up the lease of the present estate. Returning home, he formed a private company, now known as the Upolu Cacao Company. Clearing operations were commenced in 1901, and the first cacao was planted. In 1905 Mr. Harman made a trip to England, and while there formed the Upolu Rubber Company Ltd., of which he is the general manager. Mr. Harman is a man of much push and energy, and his enterprise is

much appreciated by the Government.

The Tuanaimate Estate, the property of the Safata-Samoa-Gesell-

schaft, comprises 850 acres, of which 450 acres are planted with cocoa

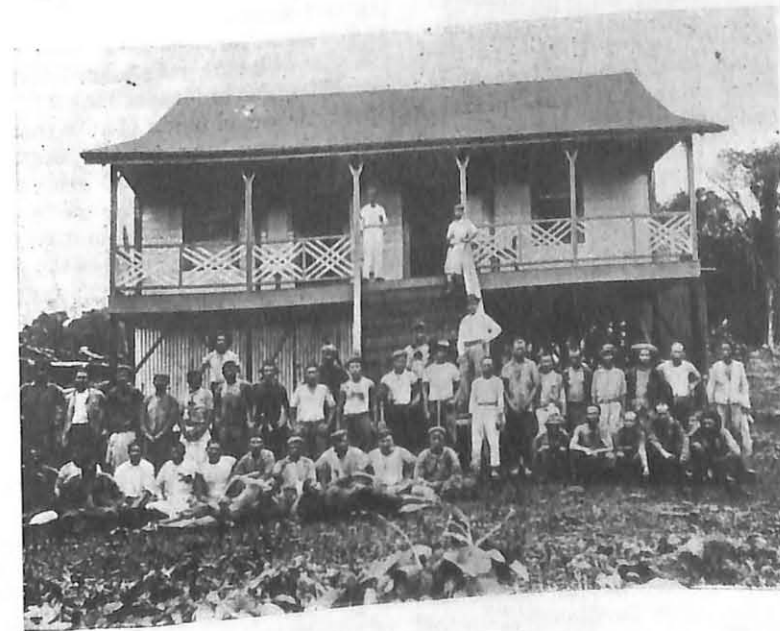


MR. F. HARMAN.

MR. ARTHUR T. RADFORD, Assistant Manager of the Upolu Rubber Company, Alisa Estate, was born in India and educated in England. Returning when he had finished his education, he spent eight years in Behoa, planting indigo, and left there in 1902 to take up his present position in Samoa. His work here has been attended with great success, and the company is fortunate in having the services of such a practical man.



Coffee Tree.



Safata Co.'s Station at Safata.

and 28 with coffee, the remainder being in course of preparation for rubber-planting. There are 15 head of cattle on the estate, imported from New Zealand (Short-horns). Four horses and 30 pigs complete the live stock. Chinese labour is employed, 100 being at present on the estate, and arrangements are being made to take twenty kanakas from Queensland at the expiration of their present contract. The clearing of the land for rubber plantation is let by contract to the natives, over 100 being so engaged, the prices paid being from 20 to 30 marks per acre, according to the density. Over 400 acres are being treated. Two overseers (German farmers) have been recently engaged. A drying-room and ferment boxes are on the estate, all of the latest design. First-class roads are already made, and the estate bids fair to become one of the show places of Samoa.

HERR CARL W. BREMER is Manager of the Samoa Gesellschaft's Tuanaimate Estate, in the Safata district, and his management of the estate has been attended with great success. Born in Mecklinburg, North Germany, in 1877, he is only just on thirty years of age. He was educated at Wismar, Mecklinburg, and, on leaving college, he went on to a farm in order to learn practical farming. In 1900 he left for the Cameroons (German West Africa), where it will be remembered the late King Malietoa spent some time when the Germans deported him from Samoa. Herr Bremer had been there but two years when he fell a victim to fever, following on which he returned home. Soon, however, he found his



HERR C. W. BREMER.

way back to South Africa, taking up the management of a plantation there. He stayed in the Cameroons until the end of 1904, when he

visited Ceylon. After a short time spent in that place, he made his way to Samoa, and immediately took up the duties of his present position. Herr Bremer is regarded as one of the best practical farmers in the islands.

**SAMOA KAUTSCHUK CO.**—This company was established in 1905 for the purpose of rubber cultivation. Its plantation is at Saluafata. Although the youngest plantation, it is by far the largest, consisting of 5,600 acres. There are 1,200 acres planted already. The bush consists of heavy timber, which is all being used. There are 200 Chinese employed. The estate is divided into 25-acre lots. The estate is under the management of the director for Samoa, Mr. Spiermann. Mr. Vincent, who has had experience in India, is first assistant, and Mr. Hagedonn second assistant. With them are half-caste overseers, whose hours are from 6 to 12 and 1 to 5, ten hours being considered a day's work. In the nursery of the estate are 15,003 young plants.

Though he has only been in Samoa a year or two, Mr. C. VINCENT, who succeeded Mr. Spemann as manager of the Saluafata estate, belonging to the Kautschuk Company, has already done a lot of fine work, and the estate is now one of the most promising in the islands. He was born and educated in Germany, and is 32 years of age. He spent ten years in India, planting tobacco and rubber. Arriving in Samoa in 1905, he quickly showed that he knew his business. A start was made with Samoan labour,

Chinese labour not being available until some time later. Half-caste overseers are employed, and the hours of work are from 6 to 12, and from 1 to 5. While this is the



MR. C. VINCENT.

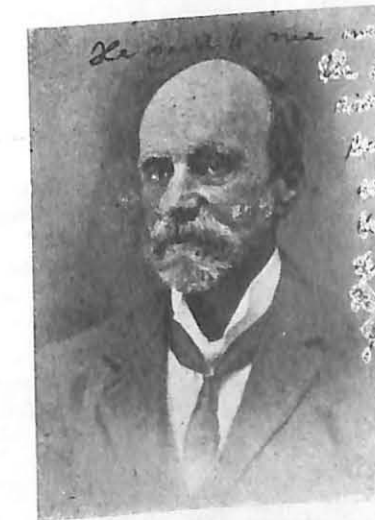
youngest rubber plantation in Samoa it is by far the largest, comprising 5,600 acres. The country is heavily timbered, and a large portion of the estate has not yet been cleared. So far, however, 160,000 young trees have been planted. The roads running through the property divide it into blocks of 25 acres. There are fifty head of cattle and nine horses on the estate, and great numbers of pigs are also reared. The company at present finds work for about 200 Chinese, but this number may be considerably increased as the property is developed. Mr. Vincent is very hopeful as to the future of rubber in Samoa, considering that the soil and climate are eminently suitable for its full development.



## Residents of Upolu.

MR. THOMAS TROOD, Acting British Vice-Consul at Apia, is one of the oldest identities in the islands, and his reminiscences alone would fill a fairly large volume. Born in Taunton, Somersetshire, in 1833, he left the old country when but five years of age, going with his parents to Sydney. His father, who died in 1850, was one of the first master printers in Sydney. On leaving school young Trood entered his father's office, and remained there until the latter's death, shortly after which he returned to England with his mother. The vessel they went home in, the "Thomas Arbuthnot," carried the first gold from Australia to England, and the gold was subsequently shown at the exhibition in London in 1851. Two years afterwards Mr. Trood returned to Sydney and went into business in the island trade. He first visited Samoa in 1857. Going into the Penrhyn pearl trade, he engaged for a long time in a search for a "treasure island," which was said to be a veritable goldmine for pearlshell, and had a special vessel fitted out for the purpose. But the search ended as many such searches have done—the island could not be found, and Mr. Trood lost all his money. Though the island has not yet been found, Mr. Trood still maintains with dogged persistence that it exists. The subject of our sketch next turned up in Samoa in 1860, and entered the employ of Mr. Charles McFarland as book-keeper. There he remained for eight years, at the end of which period he went to Tongatabu, to manage the business there of John C. Godeffroy and Son, of Hamburg (now the D.H. and P.G.). He filled this position for ten years, and then started business in Apia on his own account. Further misfortune was awaiting him; for in 1895 a big fire occurred in Apia and Mr. Trood was burnt out. He then turned his attention to other things. He became secretary to the president of the municipality, Herr Schmidt, and filled this position until the annexation of the islands in 1900, when he was appointed Acting Vice-Consul for Britain, a

position he still worthily fills. Though in his 74th year, Mr. Trood is still hale and hearty, and takes an active interest in all public matters. The consulate is situated alongside that of the United States at Matautu Point. Mr. Trood devotes a good deal of his time to his delightful plantation on the Tivoli Road, near historical "Vailima," and it is not without interest to state that the sacred plot of land on the summit of Mount Vaea, where Stevenson lies buried, was originally part of his property, and was presented by him to the family of the noted novelist, in token of

MR. T. TROOD.  
(British Consul.)

which an admirable photograph of Stevenson hangs in his house, bearing the inscription: "To Thomas Trood, Esq., whose kindness will never be forgotten by Fanny V. de G. Stevenson." Despite his years, he still makes many a climb up the steep hill to where the remains of Stevenson lie. Mr. Trood is agent for Messrs. Hutting & Perston, of Auckland, and the Commercial Union Assurance Company of London, whilst in an honorary capacity he also represents Lloyd's, London. Mr. Trood is connected with the famous Shoemaker family, of Cheltenham, Pennsylvania, and in the "Ge-

nealogy of the Shoemaker Family," compiled by Benjamin H. Shoemaker, and printed by J. B. Lippincott Co., Philadelphia, we find some interesting particulars. Mr. Trood's father and his uncle, Mr. Abel Salter Trood, went over to America when very young men. His uncle was married to Eliza S. Shoemaker, daughter of Joseph Shoemaker, on December 31, 1818. Abel Salter Trood was a professor of English literature in Philadelphia. The subject of our sketch is himself, a gentleman of literary tastes, and has a splendid library. He contributes regularly to the *Samoanische Zeitung*, his articles being much appreciated. Abel Trood and his wife went to London soon after their marriage, and Mrs. Trood died on February 1st, 1826, leaving one daughter, Mary Ann Trood. Later, with his daughter, he sailed for Sydney, where he died on May 14th, 1868. His daughter was married at St. James' Church, Sydney, to William Edward Rogers, of England, the youngest son of John Warrington Rogers, barrister and solicitor, Queen's Counsel, London. He held a position in the Land's Department in Sydney for some years and subsequently went to New Zealand, where he died in 1875. Mr. E. B. Rogers, of "Hastings," Pitt Street, Milson's Point, North Sydney, is a member of this interesting family.

MR. B. CUSACK SMITH.  
(Late British Consul at Apia.)

MR. GEORGE HEIMROD, the United States Consul in Apia, was born in Germany and educated there. He went to the United States in 1866 and engaged in commercial business, banking, &c. He was a member of the Legislature for the county of Mohican and treasurer of the county of Douglas. He was appointed Consul by the President on 23rd November, 1901, and has been in Apia ever since, having had no vacation since his appointment.

MR. RICHARD HETHERINGTON CARRUTHERS, Barrister-at-Law and Solicitor, Apia, is the only son of the late Rev. Hetherington, of Scot's Church, Collins Street, Melbourne. He was born in New South Wales in 1844 and educated in Melbourne, passing his legal examinations at Melbourne University. He secured his articles and qualified for practice, but the cotton fever having broken out in Fiji, he hurried there and at once commenced cotton-planting. As is well known, at the termination of the American civil war, owing to the fall in prices, the industry ceased to be profitable, and it was abandoned. Mr. Carruthers received a government appointment, and afterwards was admitted to practise as barrister and solicitor. He remained in Fiji until 1877, when he went to Samoa and practised his profession. In 1880 he was appointed municipal magistrate, charged with the preservation of law and order in Apia, which at that time was somewhere described as the "hell of the Pacific." To-day there is no place in the Pacific with a community freer from crime than Apia. In 1888 Mr. Carruthers succeeded to an estate that necessitated his either taking the name of Carruthers or relinquishing it, and he therefore took the necessary steps to allow him to make the addition, though amongst old residents he is still spoken of as "Lawyer Hetherington." In 1891 he was elected a member of the municipal council, and remained a member with slight intermissions until the dissolution of the council on the hoisting of the German flag. While a member he was frequently called upon to act as chairman of the

council. On the annexation, he was nominated by the Governor as a member of the Government Council, and still holds that position. He practised before the Lands Commission, and his reminiscences of it and the battles he had to fight against false swearing by the natives are most interesting. He acted for Germans, Britishers and Americans, and secured for the D.H. and P.G. the whole of the land now owned by them, in addition to what they have already sold. Mr. Carruthers is looked upon as the father of the rubber and cacao industries in Samoa, and rightfully so. In 1893 he planted cacao on his estate at Maletu, which is still bearing magnificently at the present time. He has some fifty acres under cacao and several under kola and other tropical products. Rubber was planted by Mr. Carruthers ten years ago as an experiment, and its success has led to the formation of the present companies who are cultivating it.

DR. BERNARD FUNK, of Apia, is one of Samoa's old-time European residents, and there is no more popular man in the islands. His



DR. B. FUNK, M.D.

familiar figure, cigar in mouth and cane in hand, may be seen on the beach almost any day. An able medico and a stanch and jovial friend, Dr. Funk would be missed if he ever took his departure from

Samoa. But he never will; he loves the land; he is wedded to it, and to leave it now, after a residence extending over a quarter of a century, would be as big a wrench to him as to his many friends. Dr. Funk is a landmark and a fixture. He was born and had his early education in Neubrandenburg, Mecklenburg, and subsequently studied medicine in Berlin and Tübingen. When the Franco-German war broke out he became attached to the German army as a surgeon, and served throughout the war. On its termination he returned to his studies and having completed his course and obtained the degree of M.D., he shortly afterwards accepted a position in the Hamburg-American Steamship Company's service. He remained with this company for two years, and then entered into an engagement with Messrs. Godeffroy and Son, who had acquired large interests in Samoa. He left Hamburg in October, 1879, in a sailing vessel, and reached Samoa in February of the following year. In addition to being medical officer for the firm mentioned, he at once commenced private practice. Some time later he was appointed health officer, a position he retained until 1904, when he retired. Dr. Funk expresses a decided opinion—an opinion, he says, confirmed by his long experience—that tuberculosis carries off a tremendous percentage of the native population. There is however, another and more loathsome disease, which is known among the natives as "the white curse," from which the natives suffer. Dr. Funk declares that half the natives have been contaminated by it, a statement the serious import of which cannot be lightly passed over. As for malarial fever, it is practically unknown in Samoa, and elephantiasis though unfortunately common enough, "never kills," says the doctor, and can be successfully operated upon, as he claims to have demonstrated on many occasions. Dr. Funk is much interested in meteorology, and since 1890 he has been engaged in making observations for the Seewarte in Hamburg. These observations he makes at his own residence, and they are quite independent of the Government Observatory at Mulinuu Point, presided over by Dr. Linke.

MR. DAVID STOUT PARKER, originally a merchant, retired years ago from business, and is regarded as Samoa's "millionaire." Born at the Forked River, New York and educated there, he came to Samoa in July, 1861. He was for many years captain of various vessels for the D.H. & P.G., and started in business for himself in 1874 in 'Frisco and Samoa. The late earthquake in San Francisco caused him heavy losses. He is related to the late Mr. J. Parker, of Monmouth, N.J., who was twice Governor of that State.

DR. HAROLD EDGEWORTH DAVIS, D., M.D., is the son of an English doctor. He was born in San Francisco in 1873, and was educated privately. Proceeding to Harvard University, he graduated in dentistry in 1897, passing with honours. He then took up medicine, receiving his M.D. degree in



DR. H. E. DAVIS.

1899. While his youth, so to speak was upon him, Dr. Davis decided to travel for experience, and thus it comes about that he has filled a good many important positions. He has been surgeon to the Emergency Hospital in San Francisco and house physician and surgeon to the City and Country General Hospital of that city; and he has acted as surgeon on vessels belonging to the Occidental Steamship Company and the Pacific Mail Company. Also, he has held the position of medical

examiner for the Pacific Mutual Life Insurance Company. Dr. Davis spent two years in Tahiti, and had an exciting experience during the hurricane of February, 1906. He only recently arrived in Samoa, but already he has earned a reputation in his new island home, there being a constant demand for his services.

A native of Germany, HERR FRITZ MARQUARDT was born in 1862, and was educated in Berlin. After completing his studies, he joined the staff of the *Berliner Zeitung*; but he soon tired of journalism, and in March, 1887, he arrived in Samoa, when the country was under what is known as the Tripartite Government. Herr Marquardt was appointed shipping clerk in the offices of the D.H. and P.G., and subsequently he was sent to Tongatabu to manage the firm's horse and cattle station on that island. When that station was closed he visited Sydney, but later on he returned to Samoa. Captain Brandeis was then Premier, and he appointed Herr Marquardt to be drill instructor to the Tamasese forces. When the trouble between Mataafa and Tamasese broke out, the British and Americans were found ranged on the side of Mataafa, and the Germans on Tamasese's side, and for three months Captain Brandeis and Herr Marquardt lived and fought continuously with Tamasese's forces. Of those stirring times Herr Marquardt gives a graphic account, and his remarks thereon will be found embodied in the historical portion of this volume. When the fighting ended and the conference (from which sprang the Berlin Treaty) was held between the three interested powers, a new era of government set in for Samoa. The Berlin Treaty came into force in July, 1891, and Herr Marquardt was appointed Chief of Police, a position he held until 1895, when he took a large troupe of Samoans to Europe on his own account, travelling with them from place to place for three years. Not a single death occurred among them during the tour. On his return to Samoa he took over the management of the Vailima Estate, which had been purchased by Herr Kunst from the executors of the late Robert Louis

Stevenson. Later, when further trouble arose, this time between Mataafa and the boy king Tanu, and a provisional government was formed by the consuls, Herr Marquardt was requested to resume his former duties as chief of police. Finally the commission was appointed that settled the troubles of Samoa once and for all. The islands were divided, portion going to Germany and portion to America, as has been elsewhere stated, and since that time the story of Samoa has been one of progress and uninterrupted prosperity. With the new



HERR F. MARQUARDT.

order of things Herr Marquardt retired, and he now lives a quiet, uneventful life on his estate a few miles out of Apia.

MR. WILLIAM CHARLES DEAN, Storekeeper, Apia, was born in San Francisco in 1851. His parents were British. Mr. Dean arrived in Sydney in 1852, and went to Samoa in May, 1861. He had school under Mr. Patterson, and later on under Mr. Shaw. He went to sea at 20 and served in the brig "Wild Wave," under Captain McLeod; then on the barque "John Wesley," under Captain Mansell, and the barque "John Williams," Captain R. Turpie. During his time on the latter vessel it took the Rev. James Chalmers, the first white missionary to settle in Port Moresby, New Guinea. Mr. Dean helped to put up Dr. Chalmers' house, the first wooden

building in that part. He put in two years in the "John Williams"—from A.B. to acting second officer. In 1876 he went to London in the ship "Parramatta," Captain Goddard, going back to Sydney in the barque "Francisco Calderon." Then, in the brig "Sea Nymph," he went

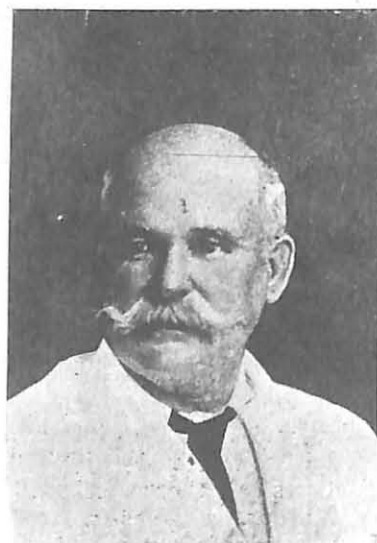


MR. W. C. DEAN.

to New Caledonia, under Captain Brady. Leaving the sea on his return to Sydney, he went to Grafton, Clarence River, as a storekeeper, and there married. In 1878 he went to Apia in the barque "John Wesley" and joined his father, Samuel Dean, in business, which he still carries on under his own name. He was a member of the Council under the three Powers for some years, and continued to serve under the present Government from the hoisting of the flag. He is one of the oldest residents in Apia. Mr. Dean is prominently connected with the Foreign Church in Apia.

MR. ROBERT EASTHOPE, the genial and popular Proprietor of the International Hotel, Apia, is as widely known and respected as any resident in the group. Born in Cumberland, England, in 1848, he was apprenticed to the sea on leaving school, and has had a more or less adventurous career. For ten years he followed a seafaring life. For some years he was sailing on the

New Zealand coast, and was quarter-master on the cable steamer, "Omeo," assisting to lay the cable to Batavia. In the seventies, in company with a Mr. Lambert, he took a 15-ton schooner to Haapai, in Tonga, for the D.H. and P.G., and for a time sailed the vessel for the company. Then he managed a trading station for this firm in Filmay, afterwards taking up similar positions at Lufaga, Wiha, Haapai and Nomuka. Altogether, he remained with the D.H. and P.G. for sixteen years, at the end of which time he took over Mrs. McGregor's hotel at Haapai. Two years later he settled on Tongatabu, as proprietor of the International Hotel at Nukualofa. It was there he earned the sobriquet of "Obliging Rob," which has always stuck



MR. R. EASTHOPE.

to him since. His next move was to Samoa. He shipped his furniture and other belongings in advance, and had the misfortune to lose them by the big fire in Apia in 1894. Thus on arrival he found himself with little but what he had on him. Nothing daunted, he took up the Club Hotel, a small house now no longer existing. In February, 1896, he moved into the Tivoli Hotel. He only stayed there a few months, however, and then opened an hotel at Malifa. Nor did this satisfy him, for soon afterwards he took up the International, and there he has remained ever since. The International Hotel is eminently adapted

for tourists. The dining, drawing and bed-rooms are detached from the main hotel building. A magnificent ocean view is to be obtained from the balcony. There are fresh water and salt water baths, and every convenience that a tourist can wish for. Two billiard tables and a bagatelle table have been installed. In conjunction with the hotel, Mr. Easthope owns a fine residential property, situated about fifteen minutes' walk from the main street, on the heights above Apia, and this is let to families who desire to spend some time on the island. It is beautifully appointed, and stands in most picturesque grounds. It is frequently booked months ahead, so that early application is necessary to secure it for the tourist season. In addition, Mr. Easthope runs a livery stable. The hotel is centrally situated, being within a stone's throw of the Government offices and post office on the one side, and the customs house and D.H. and P.G. buildings on the other. Visitors are conveyed from the steamers to the International Hotel in Mr. Easthope's own boats, and they may rest assured that here they will find comfortable and homely quarters—in short, a "home from home."

HERR EMIL LUEBKE, Proprietor and Editor of the *Samoanische*



HERR E. LUEBKE.

*Zeitung*, the only newspaper published in Samoa, has had a some-

what varied experience. Born and educated in East Prussia, he learnt the trade of a printer, and worked at it in various parts of Germany for some years. He served his three years' military schooling in the Guards, and almost immediately afterwards left Germany for Australia. He landed in Victoria, and there he spent five years—from 1891 to 1896. Then he found his way to Queensland and joined the German paper in Brisbane in the capacity of foreman of the composing department. There he remained for another five years, when the travel fever again got hold of him, and he left for Samoa. This was in 1901. At an earlier time than that of which we write there were two papers in Apia, the *Samoa Times* and the *Weekly Herald*, both printed in English. On Herr Luebke's arrival only one, the *Samoa Times*, was published, and on the annexation of the islands this became the German organ. It is now printed in both German and English, and is a bright and chatty little paper. Its first issue in its present form was April 1, 1901. Though not boasting a large circulation, its list of subscribers continues to steadily increase every year. Its columns are open to all for the ventilation of grievances, and it is conducted throughout in a fair and impartial manner. The *Government Gazette* is printed in the office of the *Samoanische Zeitung*, as also is the *O le Savali*, printed in the Samoan tongue and issued monthly for the dissemination of news among the natives. It is not without interest to state that several Samoans are employed in the office as compositors, and have proved themselves both industrious and intelligent.

MR. C. E. PARKHOUSE, of the firm of Parkhouse & Brown, was born in England in 1860, and educated in Devonshire. On leaving school he entered a bank, and was for some years banking in London. In 1885 he came out to New Zealand and was banking there till 1895, when he went to Samoa as manager for Mr. W. Blacklock. Finally, he and Mr. Brown purchased the

business, which is one of the most prosperous in the town.



MR. C. E. PARKHOUSE.

MR. H. G. BROWN, is a partner in the firm of Parkhouse & Brown, Merchants, Apia. The business was taken over from Mr. W. Blacklock in 1903. The premises were originally occupied by W. McArthur & Co., of London and Sydney. The firm are large buyers of all island produce, cacao, copra, &c., and have a number of trading stations, together with two other branch stores



MR. H. G. BROWN.

on the beach, Apia. Mr. Brown is a native of Christchurch, New Zealand, and was born in 1872. Com-

ing to Samoa in July, 1898, he for some years managed a branch store for Mr. H. J. Moors. Leaving Mr. Moors' employ, he took a trip home, and on his return he entered into partnership with Mr. Parkhouse, who at that time was managing the business for Mr. Blacklock. During the war Mr. Brown served on board H.M.S. "Royalist" as an O.S. In addition to his interest in the firm, Mr. Brown is in partnership with Mr. T. Andrew in Kia Ora plantation, 27 acres of which are planted with cacao and rubber. Rubber was planted seven years ago, and lopping has already been commenced. Samples sent home are pronounced to be worth 6s. 2d. per lb.

One of the most genial and popular of the residents of Apia, MR. G. W. PARTSCH, Auctioneer



MR. G. W. PARTSCH.

and General Commission Agent, has been established in the town for some 17 years. Born in 1850, and educated in Hamburg, he first visited Samoa in 1879 as mate of a schooner from Tahiti. He then took up trading on behalf of the D.H. and P.G. in Vavau, Tonga, remaining in the employ of this firm for three years. Later on he joined the firm of McArthur & Co., in those days the principal competitor of the German company. Mr. Partsch was the first trader for McArthur's on the island of Haapai, in Tonga.

In 1884 we find him acting as supercargo for Grevsmuhl, Crawford and Co., of San Francisco and Samoa, in the Ellice, Kingsmill and Marshall groups. In 1889 he started in Samoa in the capacity of a hotel-keeper, remaining in the business for ten years. At the end of that period he retired from hotel-keeping and engaged in his present occupation, in which he has been deservedly successful. As one of the "old-timers" Mr. Partsch has a great deal of interesting information to impart relating to the early history of the islands. Like many others, he believes that Samoa has a great future before it.

MR. GEORGE EGERTON LEIGH WESTBROOK, Storekeeper and Planter, Apia, is a Londoner by



MR. G. E. L. WESTBROOK.

birth, and is 46 years of age. At an early age he felt the fascination of the sea, and for a good many years he followed a seafaring life. Most of his time has been spent in the islands of the Pacific, and he is recognised as an authority on the South Seas. At an early age—for he was then but 15—he visited the Australian colonies, and in 1876, a year later, we find him in the Marshall Islands, where he remained for about twelve months. At the end of that year he went trading to the Caroline Islands (Pingalap), and he tells many interesting yarns of his adventures and experiences during the three years he was stationed there. He went to Rotumah in

1880, and was present on the occasion of the hoisting of the British flag by the then Governor of Fiji. He did not remain there long, however, for a year later he left in a small schooner, the "Sunbeam," for Funafuti, in the Ellice group. There he did very well, but misfortune was awaiting him, for on leaving Funafuti in 1888, after having spent six years there, the brig in which he sailed was wrecked on an island in the Ellice group, and he lost everything he possessed, barely escaping with his life. He was obliged to put in four months on this island before a passing vessel took him off. He now found himself in New Zealand, but the "island fever" had him fast in its grip, and New Zealand had little charm for him. So it came about that he sailed for Wallis Island, having been appointed manager of McArthur's trading station, and here he was when the big hurricane of 1889 occurred, by which the warships were lost at Apia—that never-to-be-forgotten hurricane, which spread such devastation through the islands. It ruined Wallis Island for the time being, and business firms had to withdraw. It was then that Mr. Westbrook settled in Apia and went in for the storekeeping business. Though he had a good deal of opposition to meet he had the qualities which go to make a successful business man, and his intimate knowledge of the natives and their requirements stood him in good stead. Mr. Westbrook was in Apia during the last war, and he gives a graphic account of the troublous times that the islands passed through then. When a settlement was effected, he added planting to the storekeeping business, and, in addition to being one of the principal storekeepers in Apia, he may also be numbered among the successful planters there. He looks upon the Samoan group as the finest islands in the Pacific, and it must be admitted that he speaks with a ripe experience. Among other things, Mr. Westbrook acts as agent for the London Missionary Society in Apia. He is also correspondent for various colonial papers.

MR. E. A. GREVSMUHL, Merchant, Matafele, Apia, was born in Hamburg in 1848, and, after being schooled there, he learned the trade

of bookbinding. When he was nineteen years old he visited Melbourne and spent two years there, working at his trade. He then went to Fiji and started planting cotton in Tavuni, Vuna Point. After eighteen months he sold out, and then worked for Fred. Hennings for three years. He went to Samoa in 1874 and entered the employ of J. C. Godeffroy & Son. He was in the store for three years, and spent four years as supercargo in the Kingsmill, Gilbert and Marshall Islands, engaging labour. He then left the islands, and, going to 'Frisco, entered into partnership with Mr. Crawford, ship chandler and owner, and stayed there seven years. He then returned to Samoa and started business as Grevsmuhl,



MR. E. A. GREVSMUHL.

Crawford & Co., merchants, and took Mr. H. J. Moors into partnership in Apia. When Crawford retired, the firm was called Grevsmuhl & Co., which name it still retains. Three years after the firm started Mr. Moors went out of the concern. Since that time Mr. Grevsmuhl has opened four large out-stations and several small ones, three in Savaii and one in Tutuila. His plantation in Alafua, 100 acres, is planted with cocoa and rubber. In 1888 Mr. Grevsmuhl suffered great loss by the destruction of the whole of his premises in Matafele by fire. But he opened again in temporary premises eight days later, and lost no time in importing new goods to stock his store.

HERR HUGO GEBAUER, Commission Agent, Apia, was born in Konigsberg, Prussia, in 1862, and educated at the Gymnasium of that town, and afterwards at the Polytechnikon. His father was chief surgeon in the Prussian army during the war with Austria. On the death of his parents he was placed by his relatives in a mercantile house as an apprentice, and there he remained for three years. He was afterwards a clerk in Bremen. This, however, did not suit him, and he returned to Konigsberg and entered his uncle's office. After being there some time, he left Germany and came out to Brisbane, where he stayed two years. He was also in business in Sydney for two-and-a-half



HERR H. GEBAUER.

years. He went to Samoa under engagement to the D.H. & P.G. in 1884, as clerk, and was soon promoted to the position of manager of a large station in Savaii, spending seven years there. He has also held the positions of manager of the wholesale department and confidential clerk. After leaving the D.H. & P.G., he went into business as a commission agent. He is agent for the Samoa Kautschuk Co. and also a large life insurance company. Herr Gebauer's eldest son has just entered the German navy.

MR. JOHN PETERSEN, the Manager of Mr. Brunt's plantation at Magia, was born in Iceland,

and educated in Copenhagen. He followed the sea from 1870 to 1881, and has had an adventurous career. In 1881 he was shipwrecked on the coast of Holland, and from there he shipped to New York. From New York he went to the Panama Canal, where he worked for eighteen months. Returning home, he was drugged near Copenhagen, and when he became conscious he found himself on board an American ship bound for Philadelphia. On arrival there he ran away and went to Chicago. He was in Wyoming when 180 Chinese were shot by the miners. Finally, he landed in Samoa in 1888 in an American schooner, and found employment as pilot. He and a companion left Samoa for Fiji in an open boat and arrived there in six days. In 1891 he left Fiji in an open boat for Fortuna Island, but got into bad weather for thirteen days and went back. After a week he set out again, and got to the island in two days. He then left for the Ellice Group, at which he arrived safely. He remained there for fourteen days. While there a hurricane passed the island, and he lost his boat. He left in the steamer "Archer" for the Marshall Islands, but returned shortly afterwards to Samoa. His next move was to the Gilbert Islands, where he remained about a year. Then he made a trip to the colonies, returning to Samoa in 1899. In 1904 he left Savaii to go to Tutuila—about 100 miles—in an open boat, but the boat sank at sea, and Petersen was swimming all night, from 5 p.m. till 9 a.m. next day, when he got ashore at Tutuila. In 1905 he settled on Upolu, and has been there ever since.

MR. CHARLES ROBERTS, the popular proprietor of the Apia Hotel, is an Englishman by birth, having been born in Banbury, Oxfordshire, in 1865. He was educated at Taunton and Oxford. He spent some time in the colonies, and went to Samoa in 1898. After the war, he took the Tivoli Hotel, and on the annexation of the islands he left for Auckland, under the mistaken impression that Samoa under German rule would be no place for a Brit-

isher. After a lapse of several months, however, he returned to Samoa and took the Oceanic Hotel, at Pago Pago, on the island of Tutuila, which had been annexed by America. But shortly after this the Government of the United States declared Pago Pago a naval station, and prohibited the sale of liquor there; and after being there for twelve months, Mr. Roberts moved again to Apia. It was his intention to go on to Fiji, but on arrival at Apia he was dissuaded from doing so. He then took the Apia Hotel, and has had no reason to regret his choice. Far from finding German rule obnoxious, Mr. Roberts found it quite the reverse. He is an active supporter of the Government, and fully recognises the freedom enjoyed



MR. C. ROBERTS.

by British and other foreign settlers under German rule.

MR. JOHN RICHARDSON, Planter, of Ululoloa, comes of an old English family, and was born in County Cumberland in 1861. In 1892 he visited Australia, and spent six or seven years in New South Wales. He arrived in Samoa in 1898, and immediately started planting. Unfortunately, he had not been long at the work before the natives were at war with each other, over the kingship question, and for a considerable time his property was occupied by about 3,000 Samoans. The result was, of course, that his plantation was completely destroyed and all the hard work he

had bestowed on the place went for nothing. In fact, he was practically kept a prisoner. Mr. Richardson speaks highly, however, of the native chiefs, who saved him from many indignities and insults. His own property having been ruined, he took a position in the employ of Mr. H. J. Moors, and was afterwards employed by Mr. R. Easthope. But he spent odd days in planting cacao on his holding, comprising some twenty acres and adjoining Mr. Moors' Ululoloa plantation. Gradually he got fourteen acres of it under cultivation, and now he is averaging about £250 per annum from it—and this is increasing. All the trees are not yet in full bearing. Mr. Richardson states that the esti-



MR. J. RICHARDSON.

mated bearing-life of a cacao tree is forty years, though sufficient time has not elapsed to enable this to be verified so far as Samoa is concerned. It is known, however, that trees planted twenty years ago are still in full bearing, and show no signs of falling off. A good deal, of course, depends on the soil, and in time it will be necessary to resort to manuring. Mr. Richardson's view is that when that time arrives planters will change their culture and go in for rubber; and with that idea in his mind he is preparing six acres for the cultivation of rubber. Mr. Richardson adds that rats and white ants are among the chief troubles that beset a planter's life.

He is always willing to impart information to intending settlers who may call upon him.

MR. C. HELLESOE, Baker, Store-keeper and Planter, of Apia, was born in Denmark in 1854, and



MR. C. HELLESOE.

educated in Copenhagen. Leaving school, he followed a seafaring life for fifteen years, and arrived in Samoa in 1881. He started business on his own account in 1883 in his present premises, and has been in all the ups and downs during the troublesome times when war was raging. He speaks highly of the Samoans, and has never had trouble with them. The bakery business was his first venture, the store following after the former was well established. Mr. Hellesoe owns a valuable plantation at Lotapu, fifty acres of which are planted with cacao, kola, coffee of various sorts, and coconuts, all of which are bearing. Native labour is employed with great success. During the last war Mr. Hellesoe had the English headquarters on one side of his premises, and the Americans on the other, and both were fed, as he puts it, "out of the same flour-bag," English sovereigns and American 20-dollar gold pieces alike bringing grist to his mill. Mr. Hellesoe is one of the most popular of the old residents of Samoa.

HERR EMIL HAABEN, Proprietor of the Samoan Ice Works, Tanugamanono, near Apia, was born

on the Rhine, Germany. He visited the Australian colonies in 1883. Herr Haaben is an assayer, civil and mining engineer, and mining manager. He built and managed the Clyde chlorination works, Sydney, but before that was exploring and prospecting in Western Australia. From the Clyde works he was sent by a Sydney company, of which the late Sir George Dibbs and Mr. J. Fletcher were members, to Pilbarra with the first machinery for the North-west Australian goldfields. Pilbarra was not a success, and the machinery was moved to Marble Bar, which is still a goldfield. Between times he was out prospecting and exploring, and went through the whole of the north-west of Western Australia. In 1893



HERR E. HAABEN.

he took a trip home to Germany, and joined the military engineering staff of the Metz garrison for about two years, and then started in business as contractor for the army within the district of the 16th Army Corps. Altogether he spent nine years in the Metz district. He then made a trip round the world, and visited the whole of the Australian colonies, finally settling in Samoa in 1893. At this time ice works existed, but they were badly constructed, badly managed and unreliable. Herr Haaben purchased and enlarged them. The plant is driven by water power from the river Vaisigano, adjacent. One Cyclops (five tons) machine is used, and,

as a stand-by, there is a three-ton Hercules for making ice and keeping cold storage. Herr Haaben has seen all the Australian goldfields, and sent some of the first opals from Queensland to be cut.

MR. THOMAS ANDREW, Planter, Kia Ora Estate, and Photographer, of Apia, was born in New Zealand, and went to Samoa in 1891. He at once opened a photographic studio and in 1899 entered into partnership with Mr. Brown in the Kia Ora estate, comprising 160 acres, 25 of which are under cacao, and about six acres under rubber. The area of both is being annually increased. The rubber is now yielding, and the quality is pronounced equal to the best grown in the Straits Settlement or Ceylon. Mr. Andrew is recognised as an authority in regard to rubber, and in this connection he is now engaged upon an important invention relating to the 'tapping' of the trees.

HERR WALTER SCHAEFER, Planter and Trader, Lufilufi, and Chinese Commissioner for the district of Atua, was born in Bremen, Germany, and educated there. He travelled extensively for experience, visiting Great Britain and America and acquiring the English language. He visited the Hawaiian Islands, and worked on a sugar plantation there for three years, when he returned home. Afterwards he went to the French colonies of South Africa, but was disappointed with them and returned. Coming to Samoa in 1902, he took up his present plantation and started shortly afterwards a trading store to assist in the working expenses of the estate. Five acres of property are under cacao, a quantity under bananas, and the balance under coconuts. Herr Schaefer, who is married to a daughter of Professor Lowenthal, of Berlin, intends to shortly take a trip home.

HERR PAUL HOEFLICH, Mineral Water Manufacturer, Apia, was born in Germany, and educated in Prussia. On leaving school, he went

to sea and followed a seafaring life for nine years. He was for some time sailing on the Australian coast, and then went trading in the Gilbert Group. He claims that he has been "annexed" three times, having been in three separate groups when



HERR P. HOEFLICH.

they were annexed by one or other of the powers. While in the Gilberts he made the acquaintance of the late R. L. Stevenson, and in 1889 came with him to Samoa. From what he saw, he decided to settle, and bought the land upon which he now resides. He went back to the Gilberts to settle up his affairs and returned in 1891, and commenced the only cordial manufactory in the islands. Herr Hoeflich ships to Pago Pago, this being the only export trade carried on by him, local consumption using all he can manufacture. In addition, he has an estate near Vailima, 28 acres of which are under cacao. Chinese are employed on the estate, and in the factory mixed labour, Chinese and native, is employed. The water used is well-water, and the bottles imported from Sydney, previously German having been relied upon. Essences and other ingredients are also imported from the Australian colonies.

MR. JAMES MEREDITH, Store-keeper and Planter, Savololo, was born in Liverpool, England, in 1850, and educated in that city. On leaving school he went to sea, and was for a time on the Inman liner,

"City of Brooklyn." Later he went to Yokohama in a sailing vessel, on which he spent six months. After a voyage to British Columbia, he returned home, leaving again in August 1875, for Hamburg, en route to Samoa. He arrived in Apia on February 20th, 1876, and left in his brother's cutter for the Island of Tutuila on March 22nd. He remained there till 1878 when he returned to Apia and entered the employ of J. C. Godeffroy & Sons (now the D.H. and P.G.), and went at once to Keppel Island to relieve their trader there. He returned to Apia in June, and shortly afterwards was married. In 1879 he left Apia for Futuna to take charge of the firm's store there, and in 1881 returned and took charge of an hotel in Apia. The following year he took the International Hotel and



MR. J. MEREDITH.

kept it till 1884, when he bought the Stadt Hamburg Hotel. Two years later he was acting as agent for McArthur & Co. In 1887 he bought his present premises and went to Sydney to buy stock. He has occupied these premises ever since.

MR. A. J. TATTERSALL, Photographic Artist, Apia, was born in Auckland, New Zealand, in 1861 and educated there. On leaving school he entered the employ of Mr. Redfern, a leading photographer in that city, and there learned his profession. Later he accepted an appointment in Messrs. Tuttle & Co.'s, photographers, in Auckland. While

still young, in 1886, he went to Apia, under engagement to the late Mr. J. Davis, who died in 1893. Mr. Tattersall took over the business and has successfully carried it on ever since. He has a very large collection of postcards, all of the best finish, and



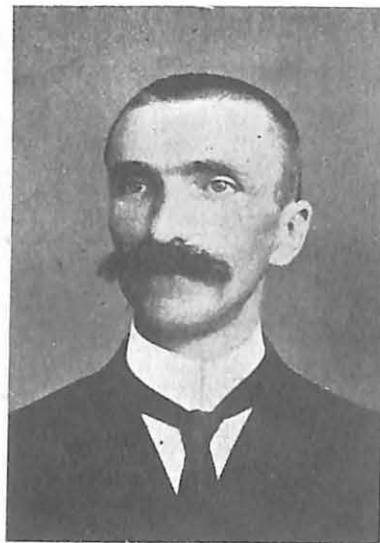
MR. A. J. TATTERSALL.

showing all forms of life and scenery in the group. These are eagerly sought after by tourists.

MR. WILHELM HAENSEL, Copra Buyer and Merchant, of Muli-fanua, was born in Riga, Russia in 1877, and educated in Hamburg. On leaving school he entered the army and obtained the rank of warrant officer. Afterwards he travelled in order to gratify a desire for a knowledge of languages. He then entered the office of a firm in Hamburg, and remained till 1899, when he left for Samoa, arriving there shortly after the annexation. His first appointment was as an accountant in the employ of the D.H. and P.G., with which firm he remained for three years. He then started planting cocoa, but soon sold out and went in for trading. He has four stations, three on the island of Upolu and one on Savaii. His business is rapidly extending. He is a great lover of horses, and owns the best racing mare in Samoa. Mr. Haensell is contemplating a trip home.

MR. S. H. FORSELL, Store-keeper, Matifili Apia was born in Sweden in 1874, and educated at

Stockholm. When he was seven-teen years of age he went to South Africa and spent three years there



MR. S. H. FORSELL.

travelling. After this he spent two years at sea in the labour trade, arriving in Samoa in 1896. For seven years he was with Mr. H. J. Moors, merchant, of Apia, trading in Tutuila for part of the time. He was afterwards with another leading firm for two years, and started on his own account in 1906. Mr. Forsell is prominently identified with racing and other sports in Apia.



MR. S. H. MEREDITH.  
Trader and Storekeeper.

MR. MONTGOMERY BETHAM, the Proprietor of the Samoan Coach and Buggy Factory, Vaimea, was born in Samoa in 1877, and educated in Apia. On leaving school, he became connected with the D.H. and P.G., and served his time under a German wheelwright. He spent fourteen years with the firm, and, on leaving in 1903, started his present business, which has grown from a very small affair to its present large size. He is contemplating taking his brothers into partnership with him, as the business is already too much for one. Mr. Betham's factory is situated about one-and-a-half miles from Apia. The work turned out is of the very best, and the prices charged most reasonable. Only the best materials are



MR. M. BETHAM.

used in construction, and these are imported from Sydney merchants. The show-room is filled with a good assortment of finished buggies, dog-carts, and American waggons. In addition, a bicycle-repairing shop is attached, where the machines are both repaired and put together. The painting shop is on the ground floor. All classes of work are done, from the light running sulky to the heavy farmer's waggon. Horse-shoeing is also carried on. Seven men are constantly employed, and additional labour when required.

MR. ERIC LANGEN, Proprietor of Tuvao plantation, is a native of Cologne, where he was born in 1882.

After studying at the Berlin University, he spent some time in a sugar refinery. He arrived in Samoa as recently as March, 1906, and at once purchased the Tuvao plantation, which consists of 400 acres. Of the 400 acres, 75 are at present planted with coconuts, and preparations are now being made to place additional acreage under crop. The overseer is a half-caste, and Chinese labour is employed. The Samoans have the name of being a lazy people, and Mr. Langen says that his experience, short as it is, tends to confirm this estimate. He considers that a Chinese labourer is worth two Samoans.

MR. CHARLES NETZLER, Overseer for the L.Y. & F.G., was born in Schleswig, and educated in Helsingborg, Sweden. He went to sea for seven years, and arrived in Samoa in 1867, with the late "Bully" Hayes, from New Zealand. With Hayes he had a varied



MR. C. NETZLER.

experience. In 1871 he started cotton-planting in Vaialele, but it was a failure. In 1874 he went to Sydney as mate in a trading vessel, taking with him his wife and family, but later on he returned.

HERR C. O. HAMMRELL, Watch-maker, Apia, was born in Godtland, Sweden, in 1847. On leaving school he followed the sea for some years, afterwards trading for the Messrs. Godeffroy & Son in Yap. He first

came to Samoa in 1873 and entered the employ of Godeffroy & Son as overseer. Then he went into business as hotel-keeper, and afterwards moved to Tonga. The hurricane of 1879 affected him financially, and partly on that account and ill-health he returned to Apia. As he did not improve, he went to New Zealand. No steamships came in those days, and it was a difficult matter to get there. On his return he went to Vavau, but in 1886 returned to Apia, where he has remained ever since. During the late war all Herr Hammrell's belongings were lost; he was completely ruined. He makes an occasional trip to Tonga combining business and pleasure.

MR. JAMES STUART is the principal Contractor in Apia. He was born in the Sandwich Islands in 1865, and educated in America. In 1898 he took up his residence in Samoa. Some years ago he started carting for another contractor, whom he afterwards bought out, and started on his own account. He has the finest team in Samoa, consisting of ten horses.

MR. WILLIAM JAMIESON, Boatbuilder, was born in Samoa in 1868, and educated in Fiji,



MR. W. JAMIESON.

where he resided for twenty years, following the occupation of a boat-builder. He was for many years with Barrack & Miller, in Savu. He returned to Samoa in

1902, and at once started business on his own account, receiving a large measure of support.

MR. JAMES MCGOVERN is the house steward for the D.H. & P.G., Apia. He was born in Dundee, Scotland, in 1869, and educated



MR. J. MCGOVERN.

there. On leaving school he learnt the trade of a baker, which he followed for nine years. He then went to sea, and made several voyages to different parts of the world. He was ten years as chief cook of the D.P.L. line of Dundee. He came to Samoa in 1905 from New Zealand, and joined the D.H. and P.G. as house steward.



HERR R. FRIES.  
(China Commissioner)



## Residents of Savaii.

MR. RICHARD WILLIAMS, Resident Magistrate and Native Commissioner on Savaii ("Amtmann" is the German name), is the only white officer on the island. He was born in County Kerry, Ireland, in 1858, and received his early education there, finishing at the Civil Service Academy, Dublin. He visited the Australian colonies in 1884, and, after a short stay there, he went on to Samoa. He was mainly instrumental in floating the company that afterwards led to the famous lawsuit *Cornwall v. McArthur*. The trial lasted many years, and was heard in the courts of Samoa, Fiji and New Zealand, was



MR. R. WILLIAMS.

Chief Magistrate & Governor of the island of Savaii.

carried to the House of Lords, and was, on appeal, finally decided by the Privy Council in favour of Mr. Cornwall, in regard to the ownership of certain lands. On this decision, Mr. Williams received power of attorney to take over and manage the property. This he continued to do until the hoisting of the flag, when he was appointed by the Imperial German Government to the position of chief magistrate and native commissioner on Savaii, which he still holds. His headquarters are at Matautu, where there is a court-house. He has a

staff of thirteen, and, in addition, scattered around the island under his jurisdiction, a staff of thirteen native magistrates (faamasinos) 56 town overseers (pulinuus), 21 clerks (failautusis), and 28 police (leo leos). The whole of the roads and bridges, of which there are a good number, have all been made since annexation and under Mr. Williams' personal supervision.

LIEUTENANT WERNER ALBERT VON BÜLOW, Planter and Naturalist, Matapoo, Savaii, was born on December 3rd, 1848, at Sturgard, in Pomerania, and is the eldest son of the late Councillor Albert von Bülow. He received his education at the Gymnasium, Blomberg, and there passed his examination for the army, which he entered as a private. Six months afterwards, in January, 1869, he passed his examination as ensign. He served during the war of 1870 and 1871, and was present at the battle of Gravelotte, the siege of Metz and of Paris, the battle of Champigny, and several engagements around Dijon. He remained during the German occupation of France for three years after the war, during which time he was with the garrison at Belfort, and was the last man who left the place when it was handed back to the French. He left the army in March, 1874. He obtained the Iron Cross during the war, also the medal for Paris, and the medal of the Emperor William. First Lieutenant von Bülow studied land and estates management on his father's estate and various others in Pomerania. When Germany began to think of colonisation in the South Seas, he left for Samoa, where he arrived in 1881. He has followed various occupations, but all his spare time has been devoted to scientific subjects and literary pursuits. He is the author of no less than seventy-five books, pamphlets and articles on Samoa and its resources. We give a few of the subjects with which he has dealt:—*Die Eule als Götze des Malietoa*

*faiga*, *Der Tonga-Krieg*, *Der Samoanische Heidenglaube*, *Die Seidenzucht in Samoa*, *Weihnachten auf der Insel Savaii*, *Die Samoa-Inseln und ihre einheimischen Nutzpflanzen*, *Das Christentum in Samoa*, *Samoa unter deutscher Herrschaft*, *Der Vulkanische Ausbruch auf der Insel Savaii*, *1902*, *Volkerstammbaum der Malayopolynesier*. In 1898 and 1899 he was prominent in connection with the native troubles, and was present at the fight in the streets of Apia on June 1st, 1899. He was asked to conduct the case of Mataafa in the High Court on the kingship question, and did so with a great deal



LIEUTENANT VON BÜLOW.

of ability. In 1883 he purchased his present property at Matapoo, which is beautifully laid out and planted, principally with rubber. Large aviaries are on the estate, and larger ones, the best in Samoa, are being built. It is Lieutenant von Bülow's intention to establish a carrier pigeon service between Savaii and Apia, and the room now ready for them will hold, if necessary, over six hundred birds. The subject of this sketch is recognised as one of the greatest authorities on Samoan customs and history.

DR. WILHELM GREVEL, Planter, of Manase, Savaii, was born in Essen, Germany, and educated in the universities of Berlin and Heidelberg. At the latter he obtained his degree of Dr. Phil. His first appointment was as assistant in the Botanical Institute, Heidelberg. He then travelled for a number of years, and visited Egypt, South Africa, Ceylon, Japan, Java. Twice he went to Spitzbergen and the Australian colonies. Coming to Samoa in 1901, he remained three months, and then went home early in 1902. He returned, however, to Samoa the same year. While here in 1901 he leased his present estate of 650 acres at Manase. On his return his first object was to get his lease properly fixed. This was a



DR. W. GREVEL.

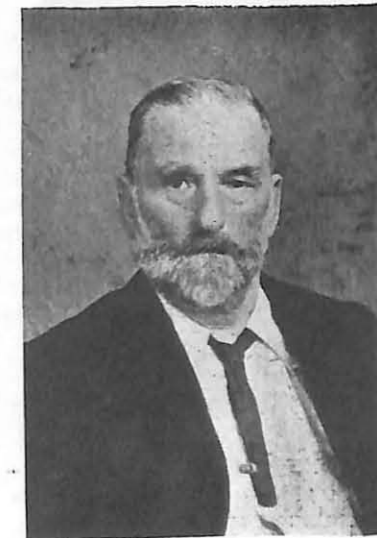
work of time, and it was not till early in 1904 that it was properly settled. Planting was started, 500 acres being put under cacao. Cocoanuts were at the same time planted all over the estate, with the exception of five acres, which were planted with rubber as an experiment. At first Dr. Grevel had trouble with the natives, a habit of theirs being to demand more than agreed upon when the contract was half completed. At the present time Chinese and Samoan labour is employed. The natives are remarkably clever in assessing the value of land and its capabilities, and charge so as to leave the settler a bare living. Finally Dr. Grevel was elected the chief of the Matautu

people, and after that he had no further trouble. Dr. Grevel complains very much against the Government not granting steam communication between Apia and Savaii or even allowing the same amount of subsidy towards it as is now paid to the totally inadequate service at present prevailing. The mails are very irregular. At times two or three months pass without one. Once, for want of money to pay his labourers through this cause, he had to cease work and take a boat to Apia and get it. For the purpose of getting their mails he and Herr von der Heide purchased a schooner and a cutter, which were used as required. At present only 24 head of cattle are on the estate, the price per head to the Apia market being £2. Pigs, poultry, &c. complete the live stock.

DR. VAUPEL, D.S., Arao, district of Matautu, Savaii, was born in Germany, and educated at the University of Munich. At an early age he came out to the Australian colonies, remaining a short time in each. He arrived in Samoa in 1903 and spent a few months in Apia, going on to Matautu in 1904. Dr. Vaupel has made botany his life study and considers Samoa one of the finest fields a man could have. He has already over 600 specimens (200 of which are ferns) ready to send home to Berlin University, and expects to secure several hundred more. This is all done at the doctor's own expense. He is not married, and anticipates returning home in probably two years. At the present time he is writing a book on the flora of Samoa. In quest of specimens, he sleeps out in the bush at times, his journeys occupying from a few days to some weeks.

MR. AUGUST NELSON, Storekeeper, Safune, Savaii, is the oldest storekeeper on the island. He was born in Sweden in 1838, and at an early age ran away to sea. In 1864 he found himself in New Zealand, where he spent some time on the diggings on the west coast. He went to Samoa in 1868 and followed various occupations. Eventually he started trading. He has never had an employer, but has always

worked on his own account. In 1872 he settled in Savaii and has remained there ever since, visiting Apia occasionally in one of his own cutters. His store is the largest on the island, and is well stocked. He is a large buyer of copra and other produce from the natives. In addition, Mr. Nelson has a store in Apia, equally well supplied. Though 68 years old, he takes a keen interest



MR. A. NELSON.

in all business matters, and speaks highly of the natives. "Treat them as men," he says, "and they'll treat you the same." During the wars he suffered no loss.

MR. ANDREW BRUNT, Storekeeper and Planter, Matautu, Savaii, was born in Savaii in 1867, and educated at the London Missionary Society's school at Maiva, on the island of Upolu. On leaving school, he spent some years helping his father, who was a storekeeper and carpenter on the site of Mr. Brunt's present residence, where he has lived since 1880. During the war and the troublesome times following Mr. Brunt was not interfered with, there being no trouble on this side of the island of Savaii. Mr. Brunt owns a plantation of 175 acres, planted with cacao, kava, cocoanuts, bananas and pineapples, all of which are bearing.

HERR LUDWIG SCHRAEDER, Manager for Mr. A. Nelson, trader and storekeeper, Savaii, was born

in Germany in 1874, and educated at the Gymnasium, Ratychalben. On leaving school he spent some years in a large commercial house in Hamburg, after which he joined the army and



HERR L. SCHRAEDER.

served his term, on the expiration of which he came to Samoa and traveled over the various islands, finally settling with Mr. Nelson in his present position.

Mr. DAVID KENISON, Carpenter and Boat-builder, in Manase, district of Matautu, was born in New Zealand. While very young he went with his parents to Samoa



MR. J. KENISON.  
(Son of Mr. D. Kenison)

and was educated at Apia. On leaving school, he learned the trade of a carpenter under his father in Apia, remaining with him until he was 24, when he left and started business on his own account. He has been in business ever since, and takes pride in the fact that he has "never had a slack time." In addition, Mr. Kenison is the local blacksmith and runs the only bakery in the district. The boat-building shed is always full of work, and the tool-house is replete with every requisite article. The Samoans pay so much per "thevurt," not by the foot, and find the boat-builder in native foods, pigs, taro, &c., while the work is in progress. They also find the material themselves, kauri being used for planking and native woods for keel, stern and knees.

Mr. GEORGE GRAY, Trader at Satupaitao, Savaii, was born in Manchester, England, in 1847, and was educated at King Edward's School Birmingham. He came to Samoa in 1870. He has spent thirty years in Savaii, and is one of the most respected residents there.

Mr. CHARLES BARTLEY, Storekeeper and Trader, of Salano, Savaii, was born in Auckland in



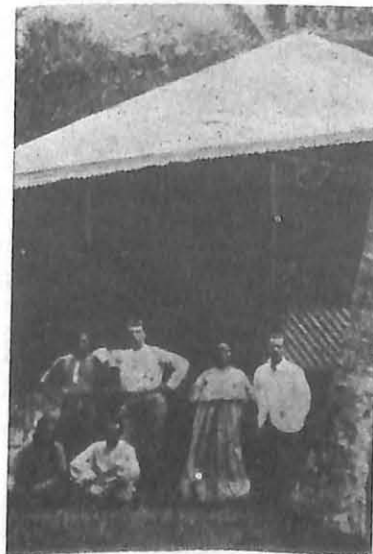
MR. C. BARTLEY.

1857, but was educated in Apia, having when only five years old gone with his parents to Samoa. At ten years of age he ran away to

sea and spent twelve years in a roaming life. Then he married and settled ashore. For the past 26 years he has followed up his present business, that of a trader, and on the same site. Mr. Bartley is the largest loser by the present volcanic eruption, having had his two stores and contents burned, and, last, his boat has also gone. Mr. Bartley, however, is made of stern stuff and is not discouraged. He is now preparing for a fresh start beyond the reach of the present volcanic outbreak.

Mr. SAMUEL HENRY MANN, Trader, of Tuasivi, Savaii, representing Captain Allen, of Apia, was born in Melbourne in 1867, and educated in Fiji, having gone while very young with his parents to that group. He obtained his schooling in Suva, and spent some time in the sugar-mill in Taviuni. He afterwards put in seven years on the island of Yacata, in the Lau group, which his father owned; from thence to Natava Bay, trading. Later he went to Tonga, and afterwards to Samoa, with McArthur & Co. In their store at Magia he spent five years. After two years in Apia he entered into partnership with Captain Allen, and took up quarters, first at Faga, and later on at Tuasivi. He ships his copra to either Apia or Mulifanua, as may be required.

Mr. CHARLES WIEGERT, Trader, Savaii, was born in



MR. C. WIEGERT.  
(Grevsmuhl & Co.'s Station.)

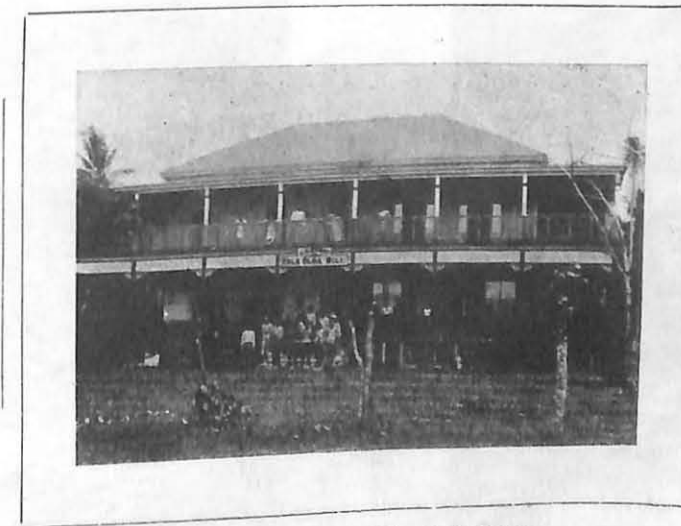
Hamburg in 1860, and educated there. In 1880 he left for Australia and spent twenty-two years in the colonies, travelling all over them. Coming to Apia in 1902, he spent a year with Mr. R. Easthope, and then took up his present position in Savaii, that of trader for Messrs. Grevsmuhl and Co., of Apia.

Mr. CHARLES SELBY BRUNT, Planter and Storekeeper, Magia, Upolu, was born in Savaii in 1875, and educated in Apia at the Marist Brothers' school. After leaving school he learned carpentering in Apia, and then he went to Auckland and learned the trade of a baker with Buchanan & Co. He went back to Samoa in 1899, and put up a store and started business. In 1902 he married a

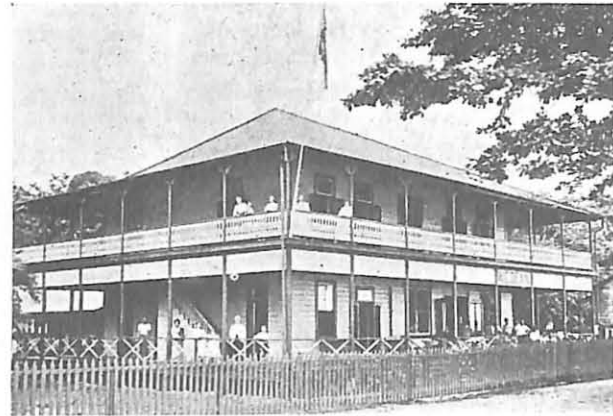


MR. C. S. BRUNT.

Miss Cornwall—daughter of the late Frank Cornwall,—who inherited the valuable estate of Magia, one of the largest in Samoa, also the following valuable plantations and properties, viz., Asau, Fonatuli, Safotafai, Satapuala, Matautu (Apia), Neoafu, Falelima, Safotu. In addition, he purchased Tapuelule, Pulefaöta and Paia. The name of Cornwall is a household word in Samoa. His property was "jumped" by McArthur and Co., of London, Sydney and Samoa. Litigation followed, and finally an appeal was made to the House of Lords. The matter was eventually settled by McArthur paying him £20,000 and costs. The firm of McArthur had then to give up their Samoan business. Miss Cornwall was the only child of Frank Cornwall alive when she married Mr. Brunt.



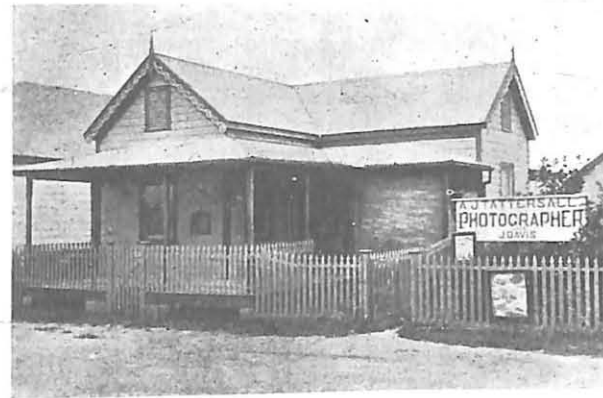
Residence and Store, Mr. C. S. Brunt.



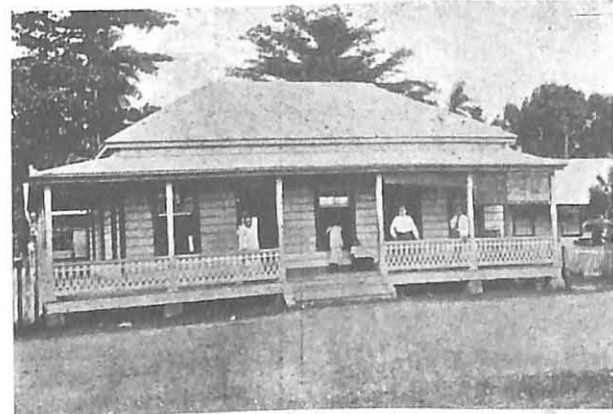
W. C. Dean's Store, Apia.



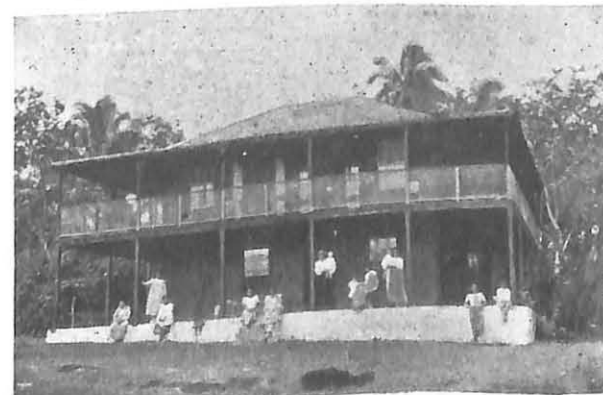
Parkhouse and Brown's Store.



E. F. Allen, Atkinson, A. Young—Pago Pago.

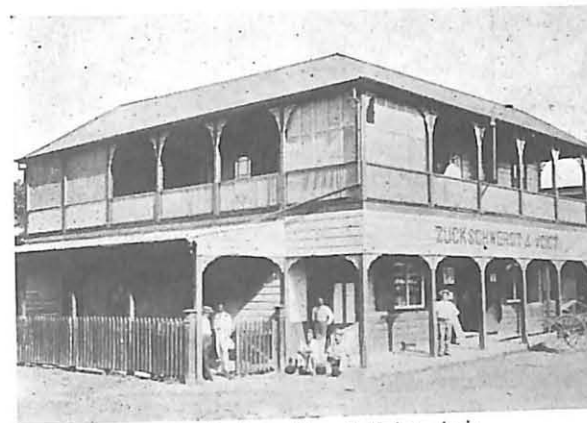


A. Nelson's Store, Apia



H. Mann's Store, Tuasivi, Savai

-- SOME STORES IN SAMOA --



Zuckschwerdt and Voigt, Apia.



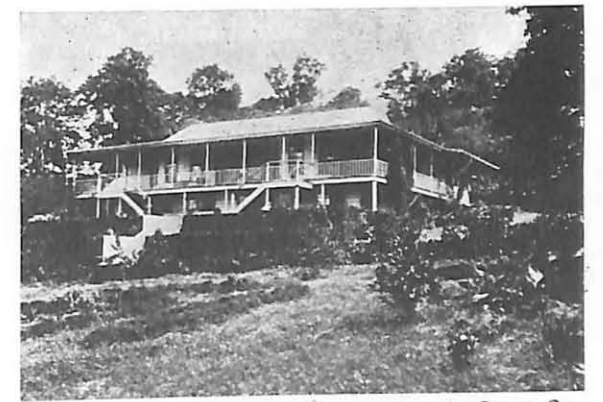
Mr. J. Stuart, Carrier, &c.



Residence, Mr. Betham.



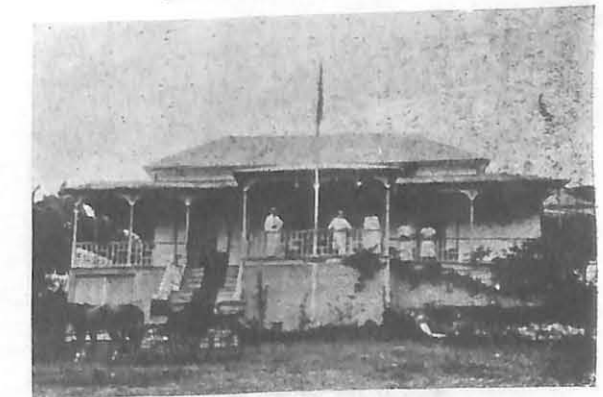
W. Blacklock's Stores and Post Office, Pago Pago, Tutuila.



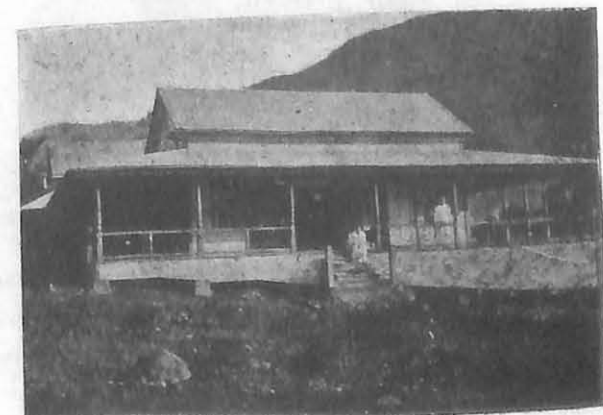
Residence, Mr. F. Harman, Manager, Upolo Cocoa Co.



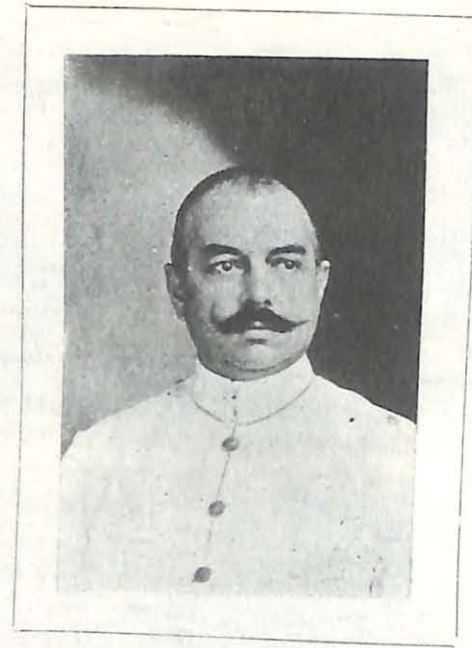
Residence, Mr. N. Harban.



Cumberland Villa, Mr. R. Easthope.



Residence, Mr. E. W. Gurr, Chief Justice,



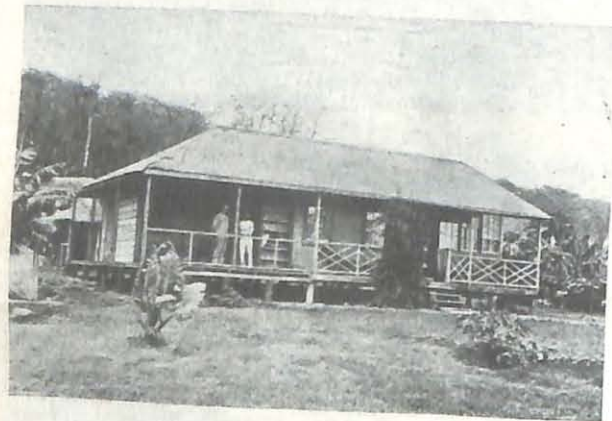
HERR STOECKICH.  
(Chief of Police.)



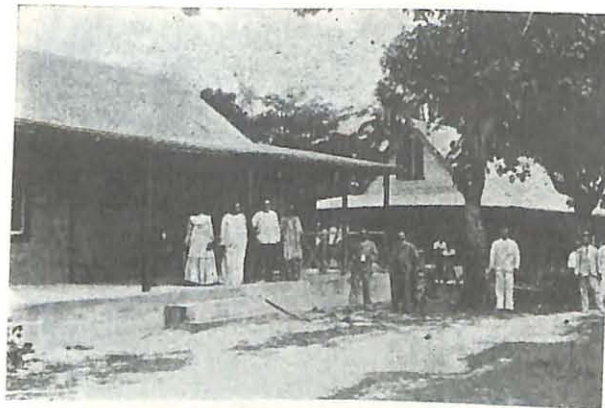
Residence, Mr. Lober, Apia.



Residence, Mr. Dietze.



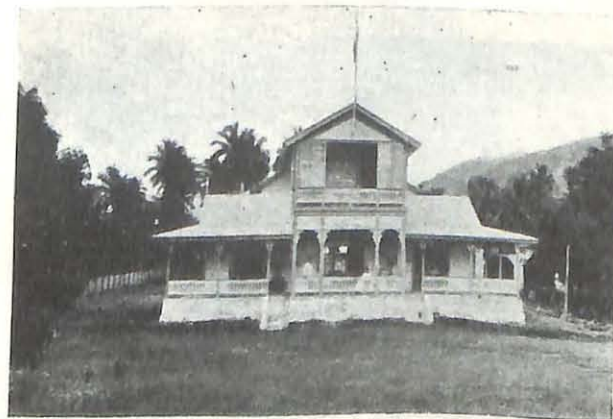
Mr. Van de Heide's House, in Savaii.



Residence, Mr. A. Brunt, Matanta, Savaii.



Residence of Mr. E. F. W. Dusterdieck



Residence of Dr. Schwesenger

MR. EDWIN WILLIAM GURR was born in Westbury, Tasmania, on January 18th, in the year 1863. He was educated at Parkside College, in Adelaide, South Australia, and, after successfully passing all grades in that college, he entered the law office of George Augustus Labatt, of the Supreme Court of South Australia. He left South Australia to join his father in New Zealand, where his father was rector of Invercargill Grammar School. His father persuaded him to enter the service of the New Zealand Education Department, and having passed the examinations qualifying him to teach, he

was appointed in 1881 second master in the South School, Invercargill. In 1882 he was promoted to the position of second master in the Invercargill Grammar School, and in 1883 he received further promotion to the position of first assistant master in the Temuka High School. After two years' satisfactory and successful work as an educator, he resigned his position in the Temuka High School for the purpose of completing his studies in the University of New Zealand, in which he had passed the matriculation examination, and was affiliated to Canterbury College. Before resuming his studies,

he decided to visit the islands of the South Seas, and this visit caused him to completely change his programme. After travelling through the Fijian, Tongan and Samoan Islands he returned to New Zealand, when he decided to establish himself in Samoa. At that time interesting political events were occurring in the Samoan group, and Judge Gurr took a lively interest on behalf of the Samoans. He made a special study of the habits and customs of the people, and was soon looked upon as an authority on Samoan affairs. He read law with Mr. Richard Hetherington Carruthers at Apia, and in 1887 was admitted to practise law in the Consular Courts of Great Britain and the United States. In 1892 he was appointed Natives' Advocate on the Samoan International Land Commission. He made a record on the commission. Out of over 1,000,000 acres of land claimed by foreigners he succeeded in gaining back for the Samoans over 800,000 acres of the land claimed. As a barrister of the Supreme Court of Samoa he held retainers in all the leading cases tried in that Court. During the civil war of 1898 and 1899, when the British and American forces were combined against Mataafa in his resistance to the decision of the Supreme Court declaring Malietoa Tanumafili to be King of Samoa, Judge Gurr was administrator of the Malietoa Government. In 1899, after the war, he was elected councillor of the municipality of Apia, a position he had held some years previously. In the month of February, 1900, Captain Tilley, U.S.N., the first Governor of American Samoa, retained Judge Gurr to advise him in the formation of a Government for American Samoa, and in May following he was appointed Secretary of Native Affairs and Chief District Judge of the American colony. Previous to this appointment he took the oath of allegiance to the United States of America. He holds these positions at the present time.



JUDGE GURR,  
Pago Pago, Tutuila.

