

Of their industries, he says that the Solomon Islanders have to work hard to get a living, and the growth of yams requires much systematic labor, including the collection and burning of the undergrowth, the felling of trees and the charring of stumps. Then the hard ground is broken up with long pointed poles, and the women plant the yams in the loosened earth. After two or three crops the soil of the garden is exhausted, and is left fallow for many years. In the fishing industry the people also show great skill and ingenuity, as well as in the construction of their canoes. The canoes of the chiefs are inlaid with mother of pearl, a process involving a large additional expenditure of labor. The process of coining native money from pink and white shells is also described. "The women dive for the pink and white shells from which is made respectively the gold and silver currency. Another set of people break them into small pieces, which are passed on and rubbed smooth between two hard stones. The more skilful women round them off and bore them through piece by piece. The bits of shell are strung in fathom lengths and stretched upon a board. The strings are finished off with tortoise shell ornaments, and are made up into bunches of three, four or ten strings each. With this money boat loads of yams and cocoanuts are purchased in Ysabel."

Among the natural wonders of the Solomon Islands there is the Suku River cavern, 730 yards in length. Mr. Penny himself went some 200 yards, sometimes crawling over ledges of rock jutting out from the wall over a deep pool, and at another scrambling over boulders. Here the cavern forked, the larger arm extending only a little distance and then coming to an abrupt end. The other, out of which the river rushed, led away into the heart of the mountain; but so low was the roof that it did not seem to be more than a yard clear of the water. Mr. Penny therefore retreated, especially as alligators were reported to have come up from the sea, and to have robbed a neighboring village of pigs and poultry. Bishop Selwyn, however, two years afterwards succeeded in penetrating the entire length of the cavern, emerging into a valley which his guides had never seen before, on the other side of the mountain. The only living creature they met was a huge eel.

Among the strange forms of marine life, the "Boila" is mentioned as the strangest. Its color is deep Prussian blue. It swims edgeways. The head is quite flat and as square with the neck as if it had been cut down at right angles to the back with a knife. The front of the head is formed of a hard, bony substance, and is covered by a skinny cartilage. Below the square head is a mouth furnished with two nippers. The Boila seeks its food by charging the clumps of coral which form a refuge for the small crabs. These rocks it shatters with its head as a battering ram, and then the crabs, deprived of their shelter, fall an easy prey, their hard shells proving of no avail as a protection

against the nipper-like teeth and powerful jaws of their enemy.

The chapter on the "labor traffic" is of special interest. This trade is now on a different footing from that on which it stood fifteen or twenty years ago. Each ship carries an agent of the Colonial Government, who is to see whether the captain carries out the regulations. But unfortunately he does not always assert his authority. It is no doubt more pleasant to be on good terms with the captain and mate, than to be looked upon as a natural enemy. They say, "If the captain can get us in an unguarded moment to pass over some irregularity, it is difficult afterwards to assert our full authority." Mr. Penny has always given the labor ships two pieces of advice, unfortunately without effect: "Don't let the natives under any circumstances bring their weapons on board when they come to trade, and don't recruit women." The days of such outrages as those of the "Carl" are, he trusts, of the past, when canoes were broken by large stones hurled from deck, and the occupants set swimming for their lives. He thinks the South Sea Island labor trade must soon disappear. The natives are tired of it, and public opinion will no longer permit the use of unfair means to overcome their reluctance.

Men-of-war are sent to the islands for the protection of trade and the punishment of outrage. A mistake has been made in allowing the natives to compensate for murders by a fine, paid generally in pigs. Mr. Penny, whilst criticising some of the retaliatory acts of the men-of-war, expresses his deep sense of the kindness shown by the officers to the missionaries in their common field of work. In the mission work, he thinks but little results can follow from indiscriminate preaching to the heathen, with or without interpreters; the chief hope is in the schools for the children. The result of the training in Norfolk Island has been to enable schools to be started at places from which the men, who then returned to teach, had been taken as boys years before. The schools had often to contend with the chief, who fancied that the school provoked the displeasure of his Tindalo. Sometimes the teacher's failing health or want of courage brings the work to an untimely end. In the district of Gaeta there was a remarkable movement towards Christianity in the year after the first converts were baptized. Groups of enquirers, both men and women, came to the catechumen classes. They braved their chief's displeasure by renouncing heathen practices and refusing to attend sacrifices. Yet these were the people that committed the outrages on the Sandfly's crew; and their chiefs had stopped the schools in their dread of their Tindalos. What made those people anxious to be taught? Mr. Penny says, "I should like to ask this question of a man calling himself an Agnostic." In 1883, the chief Kalekona came to the school at Gaeta with some of his people, saying they had destroyed their charms and relics, and that they wished to be taught. Another chief,