

most faithful to their mission. They kept their own people together, and succeeded in winning thousands of our uncatechised from the fold of the Church. The dissenters managed in a systematic way to employ an immense deal of unpaid labor.

During the first 12 years (1839—1851) of Bishop Strachan's episcopate, the following new parishes and missions were established within the present limits of the Diocese of Niagara:—Port Dalhousie, Thorold, Port Maitland, Saltfleet, Oakville, the Ascension (Hamilton), Elora, Caledonia, Port Colborne, Hornby and Milton—eleven in all. Of these the following were travelling missions:—(1) Saltfleet, to which were attached Stoney Creek and Binbrook; (2) Elora was joined to Esquesing and Woolwich, and was known as the Wellington travelling mission; (3) Caledonia was connected with York, South-West Glanford, Oneida, Seneca and Cayuga, and was known as the Grand River mission; (4) Colborne was joined with Bertie, Humberstone, Stonebridge and Marshville, and was known as the Niagara travelling mission; (5) Milton was joined with Waterdown, Brock Road and Richardson's Settlement, and was known as the Gore travelling mission; (6) Hornby was connected with Stewarttown, Norval and Georgetown. Of the others, Oakville was joined with Palermo; Louth with Port Dalhousie; Port Maitland to Dunnville and South Cayuga; and Thorold to Port Robinson.

(To be continued.)

ERRATA.—In last number, page 374, line 9, instead of "memory" read "memoir." (2) Page 375, last column, line 6, read "who in 1827 was succeeded by the Rev. G. R. Grout. In 1849 the Rev. F. Lundy was appointed to the rectory, who in 1867 was succeeded by, etc." (3) Page 376, line 17, instead of "the Rev. E. J. Fessenden" read "the Rev. D. I. F. MacLeod, M.A., who in 1879 was succeeded by the Rev. E. J. Fessenden."

Books and Periodicals Dept.

Ten Years in Melanesia. By the Rev. Alfred Penny, M.A., late of the Melanesian Mission. Wells Gardner, Darton & Co. 1887.

In this volume Mr. Penny has given a number of interesting descriptions of the scenes of labor of the mission, with especial reference to Florida and the Solomon Islands. These descriptions include the scenery and productions of the islands, the marvellous specimens of marine life found on their shores, and the industries, customs and superstitions of the natives. Norfolk Island is also included, with its remains of the old penal settlement, and its dungeons for the refractory convicts; and the various pursuits of the Pitcairners, including that of whaling, which has its risks and adventures, though accidents are not of frequent occurrence. On one occasion "the whale made straight for the boat and with one crash of her flukes smashed it up like a basket. The position of the crew was

most critical. A strong ebb tide was sending them out to sea; there was danger from cold and exhaustion, for it was midwinter, and from sharks, which came in large numbers to feast on the dead whale calf. One of the men felt a shark graze against his body. The water-logged boat tossed and rolled as they clung to it, and they saw the lights carried by the boats searching for them but could not reach them. One of the men afterwards said, 'I am sure God sent His angel and stopped the mouths of the sharks.' With the cold of day-break Richard Christian died. The others were rescued alive by Fletcher Nobbs."

The sphere of Mr. Penny's work was in the most northern island as yet reached by the Melanesian Mission. "The Solomons are different in appearance and character from the Banks and New Hebrides. There is the same predominating feature of dense dark green foliage, but it is varied in some islands by large open spaces covered only by grass of a color much lighter than that of the trees; and the size of the islands, some more than 100 miles long, and the height of the mountain ranges, some as much as 8,000 feet above the sea, give a great contrast to the features of the smaller groups to the south." "The Floridas are a group of small islands about midway between Matanta and Onadalcana, the two largest of the Solomons. The people are small of stature, but are active and strong, varying in color from dark brown to light tawny. Head hunting is an absorbing passion with the Solomon Island Chiefs. The natives of Ysabel were at one time in constant dread of their raids. They built tree houses as places of refuge. The lower branches of the tree are lopped off, leaving a bare straight stem below the platform on which the house is built 80 feet from the ground. The house is reached by a ladder, made by lashing rungs across a stout pole spliced in lengths. On accomplishing the hazardous ascent and entering the house, I was struck by the skill and neatness of its construction. The clean and smooth floor of split bamboos, the side walls of the same material, the roof thatched with the leaves of the sago palm. Forty people had once taken refuge there. When an attack is expected the women and children go up into these houses; the men follow them when the enemy land, and defend their position by hurling stones upon the heads of their pursuers."

Of the superstitions of the people of Florida, he says that they all rest on a belief in the powers of the Tindalos, or ghosts of their ancestors; a power which is known as "Mana." The "Mana" of the "Keramo" class of Tindalos is success in war, but of the "Bageas" concerns voyages at sea. Bageas means a shark. It seems that the marine Tindalos are supposed to inhabit the bodies of sharks. Other Tindalos cause sickness and death by their displeasure. Sometimes human sacrifices are resorted to as a means of appeasing them. On other occasions feasts are prepared for them from cocoa-nuts and yams.