# Where Head-hunting is a Sport

## The Power Behind the Revolt in the Solomon Islands—Superstitions that Prompt the Natives to Acts of Barbarous Cruelty—What Fate Awaits the British Inhabitants?—A Chief Collection of 100 Heads

By a Retired Missionary

As I write fast warships are speeding across the blue waters of the Southern Pacific towards that mysterious group of islands that lies three hundred miles east of New Guinea.

Will they arrive in time to avert a ghastly holocaust of white women and children—or will the fierce, fanatical and cruel head-hunters of the Solomons wreak their vengeance before help arrives?

That, I think, is the question every man who has set foot in those strange Pacific islands is asking himself at this moment.

The world knows very little of the Solomon Islands; less of those strange sub-men, half man, half devil, of mixed Papuan and Melanesian blood, who rove in that tropical vegetation.

Since 1899, when the Union Jack first flew against the lark green foliage of humid Malaita, we have striven to inculcate some notions of humanity into the heads of these terrible fiends in human shape. Have we succeeded? The tale of ill-starred Cadet Lillies, of District Commissioner Bell and of the fifteen loyal native police answers the question.

These unfortunate white people, and the ill-fated crew of the Auks have been massacred. Even worse, for those of us who know of what these islanders are capable, is the contemplation of the possible fate of the women and children now in flight, should the head-hunters capture them and carry them off for their frightful rites in the dense jungle.

To the reader, to whom the Southern Pacific is a place of dream, sun-drenched and inhabited by romantic sun worshippers, the cause of this sudden uprising is probably a complete mystery.

Yet, armed with some knowledge of the dark ways of the primitive minds of these savages, the explanation is quite simple.

**Unfriendly to the "White Devils."**

The Solomon Islander has many unpleasant traits, but the first one to strike the stranger is his ingrained distrust of the white man. There is no way of winning him as there is with more simple and friendly savages. He holds the white man to be an imported devil, and as such he opposes him at every opportunity.

When Malaita and the other larger islands of this group, which comprises some six hundred miles of small tree-covered isles, were first brought into contact with white men, the islanders gave battle. They rushed down from their primeval jungles, uttering their barbaric cries, to give battle.

The white men had guns and fired. But these strange death-dealers merely convinced the savages of the devilish nature of their enemies. Many whites were killed outright, some, less fortunate, were carried off wounded into the dense jungle, there to undergo the tortures of which I shall give details in a moment.

What has caused the rising of today, with its frightful massacre and promise of worse? Simply this: The spirits of these islanders who fell before the grape shot of the first white men to land have, according to the "wise men" of the tribes, been abroad in the jungle conjuring the islanders to avenge their deaths.

The present outbreak, then, is nothing more than a war of revenge for the deaths of ancestors long since dead.

When I spent a summer on Malaita, and covered on one long tour the parallel lines of islands that extend towards the open ocean from New Guinea, only one certain fact could I ascertain about the religious — it would be truer to say superstious—beliefs of these terrible savages.

**The Blood Sacrifice.**

The Solomon Islander believes in the perpetual presence of his ancestors, he holds that they hover unseen but felt, in the density of the rain-sodden undergrowth, he believes they make demands, call for blood sacrifices.

When the spirits of these ancestors demand the heads of enemies, then the men of the Solomons obey. Lust for blood, fear of the revenge of the dead spirits, frenzy that is very much like madness, convert them into fiends in human shape.

I have referred to the habit of head-hunting, and the subject merits a few words. With all savages, even with a people so benighted as the Solomon Islanders, one finds always a dim idea behind the ferocious act.

When the Solomon Islander set out to capture the heads of his enemies he has several clear ideas in his mind. First, he believes that the spirit of the enemy resides in the head and that if he possesses that head he can keep the spirit within forever captive.

Then, on certain of the isles of this large group, the idea is common taht the heads of the enemies may be offered as a sacrifice to the spirits, that the rain may not fall too abundantly —they are very wet islands—and that the primitive crops may prosper.

When the Solomon Islander goes head-hunting—and here I must make it clear that for hundreds of years these islanders have been drenched in the blood of many enemy tribes who wage eternal warfare upon each other —he goes in twos and threes.

**Head-Hunting Methods.**

In the dense, rain-drenched jungle they lie in wait. Presently, probably from the next village, comes a group of children. They fall upon them, cut their heads, hands and feet off, and run back well pleased with their ghastly spoil.

The heads have been taken in order to weaken the spirit forces of the enemy: the hands and feet so that not even the spirits can run or cast a spear in ghostly battle!

When the head-hunters arrive home their return is celebrated with enthusiasm—the more heads the greater the jubilation. It is usual to expose the trophies upon poles at first while a mad, fantastic dance is executed around them, a dance in which women and children join with equal zest.

After this orgy, the hunters take their spoil off. The heads are left to decay for a time, and in that tropic, humid climate decay comes with tragic swiftness.

Then starts a process the full secrets of which we do not yet know. But the main facts we do know, and they are these. With the Solomon Islander it is an art—and his art only—to reduce the size of the captured head.

To achieve this singular end, he takes infinite pains, working laboriously with primitive tools to remove from the skull every particle of bone.

At the end of a week he has removed every piece of bone from the skull without injuring the flesh in any way. Then follows the astonishing process of smoking the head and treating it, so that it shrivels slowly but surely.

I have seen a Solomon Island village—a mere clearing in the jungle ringed about with huts made of tree branches—human heads no bigger than an apple.

The hunter who possesses the most heads is the finest fellow in the tribe. Old hunters, I have been told, have accumulated as many as a hundred heads during a lifetime of murderous forays.

**The First White Victims.**

The first white men to land upon these islands were a party of hardy sailors led by the great Spanish explorer Mendana. Of the landing party only two escaped back to their ship: they were attacked by the savages who fell upon them, and carried them off into the impenetrable jungle.

The reputation of the islands spread through the Pacific, and roving seamen gave them a wide berth. But in 1767 Carteret, a French sailor, landed with a powerfully-armed force. He drove off the first screaming hordes, and pushed his way inland.

It is recorded in the diaries of that sturdy sailor that after a day's toiling through the jungle, his men rested at night on the fringe of a dense plantation. They were, although they did not know it, on the site of a deserted island village,

Suddenly a sailor poking among the undergrowth uttered a cry of dismay. His comrades rushed up and there at their feet, they saw looking up at them with sightless eyes, the ghastly faces of five white men.

That was pjrobably the first knowledge of the foul secrets of the head-hunters the white man ever got. For years learned men debated the problem of how these heads—they were carried back to Europe—had been reduced to the size of the heads of dolls. No explanation seemed to meet the facts.

The Solomon Islanders have never learned even the rudiments of agriculture, and they have had little need to bother with it. The islands are very fertile, though so damp as to be most unhealthy for Europeans. Yams, and coco-nut and tropic vegetables supply the needs of these savages. They have never learnt to raise corn.

**Warriors All!**

For them the aim and end of life is to take life. They take life, so far as one can see, for the sake of taking it. It has been said of them that they hunt other tribes—there are hundreds of tribes and all at enmity—from a zest and abundance of the warlike spirit.

But I formed another opinion myself after a year among them. When the Solomon Islander goes forth to do battle he is thinking first and last of his kitchen. He wishes to slay his enemy in order to eat him!

The islands to-day are a British Protectorate with a white population of around five hundred. There are 150,000 savages, some of whom have been cajoled into growing bananas and nuts in a half-hearted manner. But throughout the eleven thousand miles of the islands ,the proportion of ground cultivated is negligible. Nothing, no power on earth, can teach this savage the art of agriculture and husbandry.

It is said of the gentle people of Samoa that they are the Greeks of the Pacific. I have lived among them, and I would say that they deserve that tribute.

What can one say of the Solomon Islander, unless one describes him as the hell-hound of the southern seas?

Can one get into those dark heads the first glimmerings of Christianity! It is utterly impossible. Dreamers, far from the ground, may say that faith and works make all things possible.

Perhaps, but speaking as one who has seen the head-hunters of the Solomon Isles I can only say this, that after all these years, the net result of the civilizing contact with white men is the present dastardly massacre of men, women and little children.

Even a retired missionary is a man. There is one argument for these fellows: and it is now on the way to them, travelling at twenty knots an hour and carrying the guns that speak the language of death—a tongue these wretched savages understand..

New York designs are featuring the fur plushes, specially for the school girl. Here is a one-button, popular straight-line model in the new material of muskrat pattern.

# Farm Notes

**The Value of Dehorning.**

Experience has proved the great advantage, from every standpoint, of dehorning commercial cattle. Horns are always a handicap to such cattle. They add to the cost of production and discount the selling value of the animals. Of course the ideal method to follow is to prevent the growth of horns in the calf. When steers are purchaased for feeding it is better to get ones already dehorned, otherwise they should be dehorned as soon as possible. In a pamphlet entitled Dehorn Your Commercial Cattle, which may be obtained from the Publications Branch, Department of Agriculture, Ottawa, the process of dehorning is fully described. The operation, in the case of grown cattle, is to a certain extent painful, but its advantages are so great that it should not be dispensed with. Where the cattle are fed loose, feeding them in mixed lots of horned and hornless animals should always be avoided, otherwise they will finish very unevenly. The hornless cattle, after painful experience, become timid and refuse to come up to the feeding racks or mangers until th bulk of the feed is gone. They become undernourished, while the horned ones, eating too much, develop digestive troubles. Besides this, live stock shippers find that dehorned stock are more easily loaded on the cars, show less shrinkage and damage in transit, and are more economical of space. Cattle salesmen make quicker sales for higher prices when the animals are dehorned.

**Potato Diseases.**

Diseases of the potato are responsible for very heavy losses each year. Fortunately these diseases are better understood than they were a few years ago, making it possible to reduce loss by low yields and rotting to a comparatively low point. Some of the diseases are recognizable in the growing crop; others are identified in the tubers. By a system of inspection, both in the field and of the harvested crop, most of the diseases that cause serious loss can be identified, making it fairly easy to avoid using diseased seed. This work of inspection carried on by the Botanical Division of the Experimental Farms, extends throughout the Dominion and is leading to a more general use of seed certified to be practically disease-free. Pamphlet No. 84 of the Department of Agriculture at Ottawa, gives the rules and regulations governing the production of Canadian certified seed potatoes. The standard, which was necessarily comparatively low in the early days, has been raised year by year, and for the present year permits of only three per cent. disease on second field inspection and no mixed varieties at tuber inspection. This pamphlet, which is available at the Publications Branch, Department of Agriculture, Ottawa, explains certification an dthe steps necessary to obtain it. It also gives useful information on growing certified seed, storing the crop, and much other information useful to the growers of potatoes.

**Wintering Steers in Open Sheds.**

Expensive buildings are not necessary for the winter feeding of cattle and ofte nadd to the overhead expense and labor. Where indoor accommodation is not readily available, steers can be fed outdoors equally if not more economically. A good type of outdoor shelter for this purpose is described in a Dominion Department of Agriculture pamphlet on The Winter Feeding of Beef Cattle in Ontario. It consists of a single-boarded shed facing south, a large door in the front being open at all times. Across the yard is a covered feeding trough over which is placed the hay rack. Doors open to the outside from both the feed trough and hay rack so that th feed can be forked in direct from a sleigh or cart in a few minutes. Steers may be fed insuch a shed throughout the most severe winter with xcellent results.

**Silage for Winter Lambs.**

At the Kapuskasing, Ontario, Experimental Station, an investigation has been conducted during the last four winters to determine the relative value of sunflower and oats, peas and vetch silage as a part of the ration for winter lambs. The results indicate an advantage for the sunflower silage. The average daily gain per lamb, over the four years, was 0.24 lb., for those fed sunflower silage, against 0.17 lbs. for those fed oats, peas and vetch. The feed cost per 100 pounds was $10.3 for the former and $15.63 for the latter.

**Wintering Turkeys.**

Turkeys intended for breeders should be selected in the fall before fattening for market takes place. Only well-matured birds possessing good constituttional vigor should be chosen. Every precaution should be taken to secure birds that are free from disease, and males unrelated to the females. Proper housing and feeding during the winter is important. According to a Dominion Department of Agriculture bulletin on turkeys, the birds should not be confined to houses during the winter but should be allowed to roam at will during the day. The only shelter necessary at night is a straw barn or closed-in shed. Turkeys should never be housed with hens or in heated houses, but protection from draughts, rain and snow is necessary. The breeding turkeys should receive only limited rations during the winter months. Hard grain should be given in preference to mash or ground grains. Equal parts of oats, wheat and buckwheat are suitable, but the buckwheat should be discontinued in the spring. In the winter one feeding a day is sufficient, the grain being scattered in the litter. Grit and oyster shell should be provided. Early in March an extra daily feed of grain should be begun, and starting about ten days later a wet mash made up of equal parts of bran, shorts, ground oats, and cornmeal properly mixed and moistened with sour skim-milk should be given at noon.—Issued by the Director of Publicity, Dominion Department of Agriculture, Ottawa.

"Could I kiss you good night?" "Gosh! I begin to doubt it."

Griggs—"Do you ever have that depressed feeling, that vague sense of some approaching trouble?" Briggs—"Sure. I feel that way every summer before my wife comes back from the beach."

It is seldom that passing a new law is the best way of mending a broken one.

# Christmas Presents From the Kitchen

## Treat Your Friends to Home-made Candy

Old Mother Hubbard
Went to her cupboard
'Twas Christmas Eve, so I'm told,
For gifts she had candy, my dears,
As much as the cupboard would hold.

Why not follow Mother Hubbard's example this Christmas and let candy help out on that long Christmas list? The feminine giver who has not had the fun of making candies for her gifts does not know the real spirit of Christmas time. Besides, what is more acceptable than a box of home-made candies? Then, too, such a gift may solve the problem of what to give to that person who seems to have everything.

Success in candy making depends upon the use of good ingredients, careful testing and—in the case of cream candies, fudge, for example—plenty ofelbow grease. For one who makes a great deal of candy, a candy thermometer is a valuable asset.

Below are a few recipes which will make a nice assortment for Christmas boxes:

**Caramel Nut Fudge**

2 cups white sugar, ½ cup milk, 4 tablespoons caramel, 3 tablespoons butter, ½ teaspoon vanilla, pinch salt, ½ cup broken pecan meats.

Cook sugar, milk, and caramel together until a soft ball is formed in cold water. Add butter and remove from fire. Let stand until almost cold. Add vanilla and beat until cool and thick. Add nuts when mixture begins to thicken while beating.

The caramel is made by melting one cup sugar in a skillet over fire, stirring constantly. Remove from flame when the sugar is melted and a caramel color and add one cup of boiling water and let simmer a few minutes. Store in a fruit jar. This is nice for flavoring custards, and icings as well as candy, and will keep indefinitely.

**Butter Scotch**

1 cup brown sugar, ½ cup yellow corn syrup, 1 tablespoon vinegar, ½ cup water, ¼ cup butter.

Boil all ingredients together (excepting vanilla) until brittle when tested in cold water. Remove from fire. add vanilla and if you have a metal table-top or large cookie-sheets, drop mixture by teaspoonfuls on these. The candy does not stick and is in a more convenient size and easier to handle than when poured in a sheet and cut in squares.

**Divinity**

2 cups white sugar, ½ cup white corn syrup, ¾ cup boiling water, 2 egg whites, ½ cup broken nut meats, ½ cup candied cherries, candied pineapple, figs, dates, chopped fine.

Boil the sugar, syrup, and water until a hard ball forms in cold water. Beat egg whites stiff and dry; then pour syrup over them gradually. Beat constantly and when mixture begins to stiffen add candided fruit and nuts. Spread in a sheet one inch thick on a greased platter.

When candy is ready for packing, cut wax paper to fit boxes, cut candy in uniform pieces, gauging the size of the pieces by the width of the box. If two layers are packed, have wax paper and card-board between layers. Wrap the boxes neatly and tie with Christmas colors and a gay little card and you have a very attractive and acceptable gift.

Candy may be made two weeks or more ahead to relieve congestion at christmas time. Fortunately, even the chocolate and caramel fudges can be made as much as two weeks before needed without diminishing their good qualities.

# CANADIAN DAIRYMEN OPPOSED TO DUMPING

## Government Shows But Little Sympathy With Complaints

Ottawa, Ont.—Cancellation of the trade treaty between Canada and Australia was urged recently by the National Dairy Council and the Canadian Council of Agriculture, before members of the federal cabinet. The Dairy Council thought that the dumping clause should be applied to Australian butter, that New Zealand should be excluded from the treaty and that the treaty itself should be concluded within the required six months' notice.

J. A. Robb, Minister of Finance, defended the treaty, saying that the dairy industry as a whole was not suffering, and that cream and milk products were finding good markets and prices. He said that the delegates seemed to overlook the fact that other industries were benefiting by it, the balance of trade between the two countries being in Canada's favor by some $12,000,000.

W. L. Mackenzie King suggested that the matter might better be brought before Parliament for debate.

Isaac, an Aberdeen Jew, had a great experience the other day, which made me believe that honesty is the best policy. "While travelling in von of the tram-cars, the conductor forgot to ask me for my fare, vich vas von penny. I could have left without paying, but did not succumb to the temptation; so I gave him a threepenny bit, and got fivepence change. Thus the doing of right things brings its own reward."

PREMIER CALLS ON PRESIDENT

Left to Right: Mr. Henry Clinton of the British Embassy; Hon. Vincent Massey, Canadian minister; Rt. Hon. W. L. Mackenzie King, and Mr. William Castle of the United States state department.