

was pretending to read his sacred book, which our gentlemen discovered was a volume of the Rambler! This was obtained from him, by Mr. Agate, in exchange for a *treatise on rail-roads*, which had a flashy red cover, and therefore calculated to inspire his flock with additional reverence for their priest. He also made use of a kind of gibberish in talking to them, wishing, as was supposed, to give his followers the idea that he could speak the Papalangis' language. How he had contrived to propitiate the anger of the old chief Lelomiava, was not ascertained; but a story was told of him, that about a year before he had lost his two wives, and disappeared, informing his followers he was going to heaven to procure a third. He absented himself about a week, no one being informed where he had gone. On his return without a wife, he was asked where she was. His reply was, that the Great Spirit had told him that he was too old to marry a young wife, and must return to his people, who would take care of him, provide him with food, and do for him all that a wife could do. He accordingly returned, in obedience to the Spirit's directions, and appears to live contented, all his wants being supplied without any care or trouble to himself. One of the most ridiculous parts of this fellow's proceedings, was a native bringing to him an old tea-kettle, which was tabooed and held sacred, on which he began beating with an iron knife, making much noise, his face assuming a contemplative expression, until he had done with his mummeries. Strange as it may seem, he has many proselytes, and nearly all the inhabitants of the district of Sagana are followers of his doctrine. Their appearance contrasts very strongly with that of the Christian villages, while the heathens are, to appearance, almost a different race of people; the one with long hair, gathered in a knot on the top of the head, and only clothed in the maro; the other with short hair, and dressed in a clean shirt and pareu. To strangers, both are generally kind and hospitable, and continue the Samoan custom of offering food to travellers as they pass through the village.

Since our visit in 1839, Mr. Day had taken up his residence within two miles of Malietoa's town, where Mr. Hale and Dr. Whittle spent an hour or two with him, and proceeded thence to visit Malietoa. Near the new church, the house of Mole was pointed out, in which he had adopted many of the conveniences introduced by foreigners: the floor of his house was of boards, raised above the ground, and his doors were made to turn on hinges. The interior was divided by partitions into four rooms. A table and some rude seats composed the furniture. How far this example will be followed by the natives, time alone can determine. I believe that all those who have examined and reflected upon the condition of the natives of the South Sea islands, will be satis-