

ence of reeds, which are bound together by a cord made of the husk of the cocoon. The *frances* are so very near that they would be considered unnatural in any land. The husk is dry, and is cut with a sharp po. A stick of hardwood, and then it is crumbled in the hand until it is perfectly fine. The banana, sugar cane, and taro, are the articles of food raised in these plantations. The spots usually chosen for the purpose of cultivation are the low and swampy grounds; but it is not uncommon to find them on the sides of hills and on the high lands. Much skill is displayed in the irrigation of those places where the ground is dry. The water comes from a dam, and water conveyed to them from the nearest stream. The water-courses are so constructed that the native, by opening a small sluice at the head of his plantation, can in a few minutes water the whole. I have seen ridges on the sides of hills, in the form of steps and stairs, under cultivation, and watered in this way. The cocoon, bread fruit, &c., grow spontaneously, and do not require any cultivation.

Housing.—The houses of the natives do them less credit than their plantations. They are of a small size and rude construction. Posts are put in the ground 6 or 8 feet apart at the bottom, and bound together at the top; over this frame-work reeds are placed at a short distance apart, as a foundation to the covering of thatch that follows. The one end is closed, and the other left partly open, to answer the purpose of a door. An ordinary sized building is 12 or 15 feet long, and 6 or 7 feet high in the centre. From the shape of the house it is of course impossible to stand in an upright position in any part of it, except the middle. The houses being small and closely thatched, are warm and uncomfortable. The means of native houses in many of the pacific islands need not excite much surprise, when we consider that they are hardly to be ranked among the necessaries of life. They are only used as day-quarters, and are chiefly during rain that they are occupied in the day-time; for the natives always prefer to eat and sit in the open air. The floor is the common bed of the household, all of whom lie on coarse mats made of the bark of the cocoon. There is nothing in the shape of furniture to be seen. Two or three coarse native baskets, suspended from the roof, contain the valuable effects of the family; but when the inmates are abroad, these are generally laid in the bush, or buried in the ground for safety.

Food of the Natives.—The common food of the natives is vegetable, though they frequently have fish, and sometimes regale themselves on a pig. On ordinary occasions, one meal only is cooked in the day, and that towards the evening. No native will taste food until he has completed his day's labour on his plantation. A superstitious dread of eating before work exists, lest the *Nemesis* should blast their crops. The method of cooking is the same as that which prevails throughout the islands at large. A hole is made in the ground, in which a fire is kindled, and a quantity of stones laid on the wood to heat. When the hole in the ground and the stones are sufficiently heated, the fire is removed. The article, or articles to be cooked, are then piled up in leaves and placed in the hole and covered with a quantity of leaves and over the top with the stones, and a layer of earth over the whole. After an hour or two the stone is uncovered, and the food taken out nicely baked. Vegetable and animal food are cooked by the above process.

As regards drink, the common beverage is pure water, or the juice of the cocoon. On some of the islands the natives make a fermented liquor which intoxicates, from a liquid found in the bud of the cocoon tree; but the practice is largely unknown on this island. The natives, however, are not without the means of intoxication. They prepare a drink from the juice of a plant called *Kater*. The *Kater* is principally reserved for the use of the chiefs, and is considered too precious for the common people, who rarely enjoy the liquor extracted from it. It is usually drunk by the chiefs every evening at the conclusion of their daily meal. Nothing can be mentioned more disgusting than the quantity of the *Kater*. The root of the plant, which is the most valuable part of it, is first cut in pieces, and then distributed among the chiefs' attendants, to be chewed by them. When it is thoroughly masticated, it is put into a small wooden trough, and mixed with water. After it has been strained it is considered fit for use. The women are wholly prohibited from the use of the *Kater*.

Their Feasts.—Feasts are common, and in the estimation of the natives are events of great importance. These feasts, however, are unlike social entertainments at home. One district gives a feast to another, and receives one in return; but the two parties do not eat together. When a chief concludes to feast the people of another division of the island, a restriction is laid on several kinds of food, and this often continues for six months or more. After the restriction is removed, an immense gathering is made of coconuts, pigs, fish, and other articles of food, which are collected on a spot prepared for the purpose, and piled up in large heaps. On a fixed day the people to be feasted are invited to come to the place where the food has been gathered. After a variety of ceremonies, most of them associated with the superstitions of the people, there is a transfer of all the food from the one party to the other, who carry it to their own land, where it is divided among the several families, who eat their respective portions in their own houses. The district that has given the feast is considered to give a feast in return as a recompense. After all, the term feast conveys a very imperfect idea of this strange practice. It is neither more nor less than an exchange of food. As the importance of a chief is judged of by the quantity of food collected on such occasions, the common people are most heavily taxed in order to support his dignity. It would be much for the comfort and interest of the natives were the practice of feasting discontinued. In consequence of it they are very much

starved for want of food during a part of the year, while for a few weeks they eat to great magnificence and intemperate scale. Add to this, there is a great destruction of food caused by these feasts, as much that is collected spoils before it can be eaten.

Amusement.—Among these islands, as among all savages, dancing is a favourite amusement. It is usually practised by men, but women often join in it. The dancers keep time to slow and monotonous tunes, which they sing, and in which all are expected to take a part. To add to the vocal music, each person carries in his right hand two or three sticks, with which he strikes a special note in the left hand, and resting over the shoulder. The dancing occurs at particular seasons, and then it is kept up for weeks and even months at a time. It is more commonly practiced during the night than in the day time.

Mechanical Arts.—In the mechanical arts the natives of this island are far in the rear. Their canoes are logs hollowed out, and are extremely rude. Their spears and clubs, though well adapted for their intended purpose, display but little skill in their manufacture. They excel, however, in making baskets, cords of various uses, fishing nets, and set fish hooks.—*Alia Res.*

RELIGIOUS AND MORAL STATE OF FRANCE.

I have not to entertain you with the political matters which have violently agitated our country during the last fortnight, and I am happy to be able to pass by so painful a subject. But those events have shown in a new light, the religious and moral state of France; I must, therefore, make a few remarks on this subject.

We live, at this moment, under the regime of the sword, or physical force. *No liberty. No guarantee for our public or private rights.* The soldiers are out sovereign masters, the state of force, which had been procured in nearly half our departments, permits the heads of the army to imprison, judge and condemn the citizens at their pleasure, and to deprive all the functionaries who do not readily submit to their domination. The establishment of such a government seems impossible in the midst of a civilized people—but, nevertheless, it exists; and why! One of the causes of this strange fact must certainly be sought in Romanism. Protestant nations which have enjoyed political liberty would not tolerate this regime; but a Roman Catholic nation suffers it, because there are close analogies between the military principle and the sacerdotal principle.

In truth, what is the fundamental maxim of the Papist priesthood, either among the laity, or even among its own members? It is the maxim of passive obedience. No spontaneity, no individual responsibility, the denial of the right of *non-resistance*, the absolute duty of submission to orders from above. The heads of the priests, and especially the Pope, think, divine, and act for their infirmity, and the entire people? Authority is not a thing which is transmitted from one man to another, but which is imposed their head and obey as simple machine.

We... such is precisely the maxim essential to the army *passive obedience*. Soldiers have no right to reason. Whether their chiefs command them to defend their laws, or to stamp their feet under their feet, to protect the citizens or slay them, to support the cause of justice or to aid an odious despotism, matters not, the duty of all, from the general to the common soldier, is to obey immediately, without asking even a single word of explanation.

Such is the principle, which, passing from the sacerdotal body to the mass of the people, has deeply demoralized France. The majority of the French, I blush to speak it, are devoid of that spirit of individuality which constitutes the glory and strength of the English and Americans. They do not feel—or at least, but little—their personal responsibility. They have not a conscience of their own, which, by its self-founded convictions, would inspire them with courage to resist the changes of events. They change with external circumstances. Sometimes republicans, when the republic triumphs in a Parisian insurrection, sometimes submissive to a military dictator, when it places an ambitious man to rend the laws with the point of the bayonet, always, and in every thing, mark this mobile character, which waits for that which shall have been resolved on in some quarters by a handful of individuals, and which changes its opinions according to the issue of this or that conspiracy.

In this, evidently is an incessant cause of revolutions and disorders. The way is open to all intriguers and usurpers who shall hope to succeed by a *coup de main*. What should they fear? The people, demoralized in general, and in particular, is like a gentle flock, which bends beneath the yoke, from whatever quarter it may come. Notice what takes place in the countries of South America! There, every year, and almost every month, appear new pretenders, who, aided by vile accomplices, overthrow the established constitution and government, in order that they, in their turn, may be overthrown by the same means. Every thing here is surrendered to the claims of brutal force. It is a well-deserved plot, or a battle in the streets, which raises up and destroys institutions and the popular masses, and tranquilly permit the conqueror to take their hands. Alas! why am I compelled to compare my country with South America? Who would have thought that France would thus far have fallen? But like causes produce like results. Romanism demoralizes the people, deprives them of all their resources, of all energetic individuality, and delivers them up, so to speak, to the first occupier.

No serious men propose