tending from the top to the bottom of the cliff. Between this cascade and the wall of the precipice, is a space of several feet, where clouds of Australian pigeous resort to hatch their young. Like the cliff at the head of Kealakekun this is also pierced with numerous lava ducts, which extend far back into the mountain. By the assistance of my guide, I climbed to the mouth of one of the largest of these, and lighting a taper, with which I provided myself, I started on a tour of exploration. Leaving my guide, whom I could not persuade to enter this hole of this house of dead whom I could not persuade to enter this hole of this house of dead men, I walked, stumbled, and crawled about half a mile, up into the bowels of the mountain. The main passage was quite straight and regular, but there were numerous side passages, crypts and chambers along the whole tunnel, and these were literally stowed full of the relies of departed humanity, placed there by those who had lived long before the Ouchyhee of Capt. Cook was ever dreamed of by the adventurous West. Some of these skeletons were perfect, others had partially crumbled to dust, while bits of decayed wood, showed the nature of the rude case in which the body had been placed. Only one coffin remained perfect. This had been hewn with a stone hatchet from a section perfect. This had been hewn with a stone hatchet from a section of a soft tree, that grows in abundance up the mountain. These with shreds of nuclent kapa, a kind of cloth pounded from the bark of a certain tree, were the only relies accompanying the silent inhabitants of these abodes of the dead. This mode of sepulture was nearly universal among the ancient Hawaiians, and it is practiced to quite an extent to the present day.

This cave was perfectly free from any signs of meisture, and I

experienced currents of pure air passing down from the mountain. The odor of the charnel house was entirely wanting, and but for the proximity of the dead, with its associate ideas, this would be a cool, healthy and not unpleasant retreat for the living. The bright sun, however, had assumed new beauties as I emerged again into its light, and I cared not to halt again till I had

reached Honaunau.

It is a coincidence, not a little singular, that the Hawaiians held many traditions and customs similar to those of the ancient Hebrews. One of the most striking of these, was that of their cities of refuge; two of these were on the island of Hawaii, one in the valley of Waipio on the East side of the island, the other at Honaunau. This latter, on account of its associations, as recorded by the old Hawaiians with almost as much veneration as garded by the old Hawaiians, with almost as much veneration as the Jews cherished for their sacred temple at Jerusalem. The the Jews cherished for their sacred temple at Jerusalem. The boldest warrior that ever wielded a sceptre over the dusky natives of Hawaii would not dare to pass beyond its sacred limits in pursuit of a fleecing criminal, be his crime ever so great. Even the great Ka-meha-meha, paused, trembling at its portal, though goaded by the fury of an outraged husband, whose hands were still recking with the blood of the chief who had wronged him; and the rock of Ka-ahw-manu is still pointed out as the spot where this chiefess repented and succeeded in soothing the anger of her offended lord. This city, or place of refuge, was built for Keave, who reigned on Hawaii about three hundred years ago and while it was sacred to nearly all the gods, this deified king was regarded

as its tutelar divinity. It is seven hundred and fifteen feet long, by four hundred and four feet wide; its walls are from twelve to twenty feet high, and twelve feet thick. These walls were formerly surmounted with images, four rods apart over the whole extent. Within were four large hei-aus, or temples, one a solid pyramid of stone one hundred and sixty feet long by sixty feet wide and ten feet high.

In many parts of the outer wall I observed massive rocks that In many parts of the outer wall I observed massive rocks that must weigh several tons; some of these were six to eight feet from the ground, and destitute of machinery as these people were, it is a marvel how they raised them to their present position. Just outside of this enclosure stood, until within a few years since, the house of Ke-awe, which was for over two hundred years the royal mausoleum of the kings and high chiefs of Hawaii. A short distance from this, my guide pointed to the rock of the Keoua, upon which that giant king was accustomed to sun himself after a bath in the sea. This rock is fourteen feet long, and tradition says that Keoua could touch one end with his toes, while with his fingers he could grasp the other—this is doubtless exaggerated, yet the old missionaries say that the chiefs found here, on their first arrival, were men of gigantic stature; and the natives have many traditions proving that there were giants in those days, and that they had degenerated in size even at the early that the missionaries alude. day to which the missionaries allude.

In a land where nature appears only in her fiercer moods, where the earth frequently rocks and shakes so that no one is able to stand upon his feet, where the fiery floods can be heard lashing the inner surface of the crust that separates the home of nan from the hell beneath, and where the torrents of molten lava, miles in width, rush with incredible velocity down from the summit of Mauna Loa into the ocean, sweeping to destruction houses, villages, trees and forests; it is not wonderful that these savage islands should have worshipped only those malignant deities whose wrath could be propitiated only by the greatest sacrifice in the power of man to offer. Hence, upon numerous altars throughout this whole group, human sacrifices were of frequent occurrence.

With fearful frequency were the altars at Honaunau deluged with human blood in those days of darkness, before the arrival of the missionaries. It was situated in a region through which the fierce Pele often passed in anger. The insatinte Mano, the mancating shark, swam around its shores, while the gods of war often led rival chiestains to decide their quarrels, with club and spear, among the rocks with which the mountain side is covered. It mattered not who conquered—the vanquished were taken to this neutral city, and the god of to-day's victory revelled in the blood of those who were the conquerors of yesterday. Whatever the occasion, whether of dire calamity or of exultant joy, human blood was sure to flow over those rocky mounds, that still stand as a land-mark to separate the past from the present, man as he is when left to himself, from elevated man by the principles of Christianity.—New York Teacher.

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