

these points of resemblance may here be specified as a matter of interest:

1. There obtained among the Tonguese a regular division of time into months and years, these divisions being worked by the recurrence of sacred seasons and public feasts, which were observed with religious ceremony, and were under the sanction of the most rigorous laws. It is also remarkable that the Tonguese have some knowledge of an intercalary month the use and disuse of which have led to many discussions among themselves.

2. The entire system of Tabu, by which times, persons and places, or things were made sacred, and the many religious restrictions and prohibitions connected therewith, may be easily interpreted as a relic much changed and corrupted, from the ceremonial observances of the Jews.

3. The great feast of the "Inaji," or offering of first-fruits to the Gods every year, seems a custom of religious ceremony of purely Jewish origin.

4. The same may be said of the rite of circumcision which was regularly practiced by them. An uncircumcised person was considered mean and despicable; and the custom has only disappeared in recent years.

5. Every person and thing that touched a dead body was considered unclean, and remained so until after the elapse of a certain number of days. During that allotted time those whose duties compelled them to do the rites of burial were not allowed to feed themselves, or to touch the food prepared by others. They were therefore care fully fed by attendants.

6. Females after child birth, and after other periods of infirmity, were enjoined strict separation; and were subjected to ceremonial purifications.

7. Tonguese had cities of refuge corresponding to those instituted among the Jews; the uses and functions resembled, in some of their features, those of the Mosaic law. The Taula, or priest, was supposed to become inspired by the God, as his shrine or representative, while receiving and answering the prayers and sacrifices of the worshippers. These were offered through the Feao, or attendant upon the Taula, and it was also his duty to maintain the God-house, or temple, in due repair and order.

Monday, Aug. 26th. I spent the day at the mission house attending to my duties as historian and also conversed with some of the natives who came to see us, through the aid of the other brethren.

Tuesday, Aug. 27th. After attending to the usual routine of work at the mission house, we held a council meeting in the evening, at which it was decided by unanimous vote that Elder James R. Walker and Charles E. Jensen should accompany me on my way toward Samoa as far as the Vavan group of islands distant 180 miles from Tongatapu and these open up the Gospel door or endeavor to establish a new field of missionary labor among the inhabitants which comprise almost five thousand, or more than one-fourth of all the natives of the Tongan kingdom. With the departure of the two Elders named, only four missionaries will be left to "hold the fort" on Tongatapu; but this is also considered quite ample under the present circumstances.

Wednesday, Aug. 28th. After the day's work at the mission house at

Mua, I took a stroll out through the town and adjoining "bush," together with Elder Alfred M. Durham. On our walk we visited some peculiar ancient works in the shape of raised squares, which the natives say are old native burying grounds. One of these squares which is regularly terraced, measures 120 feet in length by about 90 in breadth. The terraces are three in number, built on the same principle as the square raised over the remains of the late King George at Nukualofa. At first one was led to believe that the face of the terraces were built of huge rock one of which measured 21 feet in length by about 6 feet in width and breadth; but on closer observation I was inclined to the belief that though hard as rock it is a sort of concrete or cement compound, which, as the centuries rolled by, became hardened. There are nearly a score of similar squares, though smaller than the one described, in the same neighborhood. We also visited two of the village graveyards. The natives, after making the proper excavation for the reception of a dead body, never returns the dirt thrown out to the grave; but after lowering the remains of the dead, they fill up the grave with clean white sand obtained from the sea shore. This accounts for the high ground which distinguishes all native burying grounds in Tonga.

Thursday, Aug. 29th. In reading William Mariner's "Tonga Islands" today, I was struck forcibly with the apparent similarity between many of the characteristics, customs and habits of the Tongans and the American Indians, which goes far to prove that their origin is the same, that they all belong to the same branch of the human family. The old heathen religion of the Tongan was based upon plurality of Gods representing both good and evil and some of which they conceived of as eternal Gods and others as more temporal deities. In many respects the Tongan religion was much akin to the Scandinavian mythology, comprehending Odin as the chief temporal god, and a number of other gods, representing war, peace, love, etc. There is a certain rock on the island of Huga (Hoonga) which is still pointed out by the natives as the immediate cause of the origin of the Tongan islands. "It happened once, before these islands were in existence," says Mr. Mariener, "That one of their gods (Tangaloa) went out fishing with line and hook, it chanced, however, that the hook got fixed in a rock at the bottom of the sea, and in consequence of the god pulling the line, he drew up all the Tongan Islands, which they say would have formed one great land; but the line accidentally breaking, the act was incomplete, and matters were left as they now are. They show a hole in the rock about two feet in diameter, which quite perforates it, and in which Tangaloa's hook got fixed."

Friday, Aug. 30th. At 3 o'clock p. m. Elders Durham, Walker, Jensen, Atkinson, Shill, Leonard and myself boarded the little mission boat, which has been christened "Hilatali," and sailed for the Nukualofa side of the lagoon. We were going in to hold a meeting, which had been appointed in the capital for the evening. The wind being favorable, we had a most pleasant sail across the lagoon, lasting a little over one hour. As the boat glided swiftly over the face of the water, the air was made to re-

sound with the sweet songs of Zion, a number of the brethren being good singers and members of choirs when at home. We also enjoyed the usual two-mile walk through the tropical forest or "bush" and cocoa-nut groves, and arrived at Nukualofa at 5 p. m. We at once sat to work preparing the "falekai," or large dining hall, which the "Primier" of the kingdom of Tonga had granted us the use for the occasion. At 7:30 p. m., the appointed hour for the lecture, about sixty people, including most of the white inhabitants of Nukualofa and a few from other places had assembled and we commenced the first Latter-day Saints meeting ever held in the Tongan capital for white people by singing, "Arise, O glorious Zion," etc., after which Elder James R. Walker offered a short prayer, and then the hymn "Redeemer of Israel," etc., was sung. Next followed the lecture as advertised, by Elder Andrew Jensen of Salt Lake City, who spoke an hour and ten minutes on the history, religion, general characteristics etc., of the Latter-day Saints. He was listened to with very close attention and apparent deep interest throughout. "The Gospel standard high is raised," etc., was sung and benediction offered by Elder Alfred M. Durham. Among those present who expressed themselves highly pleased with the meeting was Wm. Freskow, the German consul through whose influence partly we had obtained the hall in which to give the lecture. After the meeting all we Elders wended our way back through the "bush," the bright tropical moon beaming beautifully upon us and lighting up our way, and at 10 p. m., we again boarded our trusty little boat, and pulled out for Mua four miles away. As the wind blew hard against us, we had to row all the way; but we enjoyed it, for we were a happy little crowd, who felt truly thankful to the Lord for having heard our prayers and granted us a good meeting. After two hours' hard rowing against wind and wave, we reached the Mua shore and cast anchor off the rear of the mission premises. We waded ashore, the tide being out and the water consequently too shallow for the boat to float into the little harbor or inlet. The still hour of midnight found us once more entering the "portals" of our peaceful little mission home at Mua.

Saturday, Aug. 31st. After working at historical labor part of the day, I set out for a walk through the "bush" in the afternoon accompanied by Elders Atkinson, Shill and Leonard. After traveling about three hours in the midst of a drenching rainstorm (against which our umbrellas afforded only partial protection) we reached the ocean on the opposite side of the island, where we obtained a good view of the neighboring island of Eua, situated about eleven miles out from the southeast shore of Tongatapu. We now entered a great cave (the main object of our ramble) the entrance to which is quite small and so low that one has to crawl on all fours to get in but which opens out to most magnificent grottos and chambers further in. We explored several very large rooms in which abounded curious and fantastic water formations of all sorts, but whose broken and uneven floors made progress slow and difficult. An extensive lake system, containing numerous arms and strange connections, covered the lower side of several large