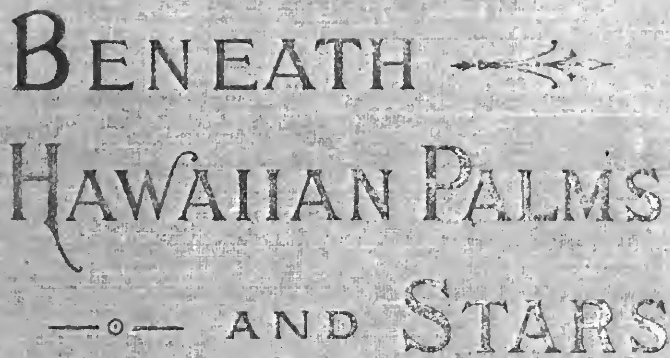

E. S. Goodhue.

UNIVERSITY OF CALIFORNIA
AT LOS ANGELES

THE GIFT OF
MAY TREAT MORRISON
IN MEMORY OF
ALEXANDER F MORRISON

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Beneath Hawaiian Palms

And Stars

BY

E. S. GOODHUE,

Government Physician:
Medical Superintendent Malulani Government Hospital,
Wailuku, Maui, Hawaiian Islands.

ILLUSTRATED FROM PHOTOGRAPHS, AND
PEN SKETCHES BY
ROBERT J. BURDETTE, JR.,
AND C. B. ANDREWS.

THE EDITOR PUBLISHING CO.
CINCINNATI
1900

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1900.
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TO THE PRESIDENT
OF OUR DEAR COUNTRY ACROSS THE SEA,
THIS VOLUME, WITH PERMISSION,
IS LOVINGLY DEDICATED.

GIFT OF MRS. A. F. MORRISON MAR 27 '43

434573

CONTENTS.

CHAPTER I.

THE UPBUILDING.

Not a History of Hawaii—Problems Avoided—The Author Responsible for his Own Opinions—Political Hysteria—Partisan Press—Adjustment—The Country Cannot go Backward—Manifest Destiny—Causes of the Fall—Attitude of the Upbuilders—Faith—Functioning—What Difficulty Suggested—If Failure—then What?—A Lesson in Ethics—Annexation Considered—A Platonic Arrangement—Annexation a Fact—The Newlands Resolution—Hawaiian Commission—Not There to See—Return—Same Old Hawaii—The Raising—Business Better—Stranded Americans—Will Support a Large Population—The Country his Pride and Boast.

CHAPTER II.

LOCUS INSULÆ SACRÆ.

Where Hawaii is at—Trans-Pacific Ignorance—Nicknamed Sandwich — Books on Hawaii—Tourist Guides—California Boom Writers—Lakeside—Deacon Toland—And The *Investor*—Mr. Giles—Getting at Facts.

CHAPTER III.

IN THE PLACE OF BÆDEKER.

Latitude—Formation—Names—*Penchant* for America—Distances from Anywhere—Discovery—Pèrouse—Area—Topography—Metals — Limestone—Lakes—Moisture—Flora—Climate—The Man in Hilo—Ura Lyre — Population —Cities — Steamships—Fares—Inter-island Distances—Boats—Boat Riding Between the Islands—Cost—Hotels—An Ideal Journey—Public Opinion—Police Records—Chinese—Japanese—Half-whites — "Puritan Restriction" — Schools.

CHAPTER IV.

THE PHYSICIAN IN HAWAII.

A Necessary Evil—"Medicine Man"—"Biggest Duck in the Pond"—A Wise and Masterful Look—The Modern Patient—*Kahunas*—Good at Prognosis—Varieties—Practised to Day—Testimonials—Christian Science—Epidemic of 1805—La Grippe—Then Measles — Small Pox Arrived — The Cholera — Stamped out by the Board of Health—Religion and Sickness—The Board Organized—Physicians Employed — Duties — *Lomilomi* — Incidents — Private Work—Plantation Work—Japanese Doctors—Opium—Is Free Service Best for the Native?

CHAPTER V.

THE NATIVE HAWAIIAN.

His Whence—As far Back as 500 A. D.—Aryan Stock —Or to Celebes—Language the Only Tracer—Houses of Refuge—Traditions—Population When Cook Came—Decrease—Causes Various—Neither Religion nor Disease—A Vital Lack—"Our Dear and Admirable Huxley."

CHAPTER VI.

LEPROSY.

A Dread Disease—Prevalent in Hawaii—Forced to Segregate—Used as a Political Scarecrow—Incurable—Unknown Things are always Dreadful—How Does it Come?—Existed in Earliest Times—Lazarettos in Great Britain—All over Europe—Staid in Norway—Disappeared Elsewhere—Yet to be Found in Some Countries—In California—Louisiana, Minnesota and other States—Course and Termination—Contact—More Danger from Leprosy on the Mainland than in Hawaii—Reasons—In the Gibsoneozoic Age—First Lepers in Hawaii—Action of the Authorities—Establishment of the Settlement—"Call this Fact to the Attention of our Legislators."

CHAPTER VII.

MOLOKAI, LANAI AND OTHER SMALL FRY.

As God Made Them—Children of the Group—Molokai—Description—Leper Settlement—Father Damien—Lanai—Gibson— Horace Mann—Kahoolawe—Molokini—Cocoanut Island—Bird Island.

CHAPTER VIII.

RAISING CANE.

An Agreement—Which Witnesseth—My Quarters—Our Boss—History of a Company—Interviewed the *Lunas*—Inception or the Industry—Spreckelsville Fields—Planter's Monthly—Cane Cutting—White Labor—Plantation Laborers—End of First Day—Japanese Baths—Chinese, Japanese and Portuguese Quarters—Planting Cane—Fertilizing—Trashing—Stripping—A *Luna* Gets Angry—And Swears—Playing Off—The Plantation Doctor—Fines—Con-

tract Labor—Japanese Riots—I Become a *Luna*—Mr. McGinn—Head Overseer—Manager—What Pays Goes.

CHAPTER IX.

COFFEE.

On the *Lanai*—Drinking Coffee—"A Nice Trick"—The Glossy Leaved Trees—Varieties—Olaa District—Where Coffee is Grown—How Planted—Pruning—Yield—Picking—Curing—Kona Coffee—Production and Demand—Industry Well Begun—Labor Problem—Blights—Twenty Miles of Coffee—Scatters Along the Road—In Puna—Maui and Molokai—Oahu—Two Tons to the Acre—$5,000 for Ten Acres—Happy Homesteaders—Mr. Mackay's Estimate—One Drawback—A Possible Bonanza.

CHAPTER X.

"WHAT INDUCEMENTS TO A MAN OF SMALL MEANS?"

Depends on the Man—Those Who Should Come—Leased Land—Available Tracts—The Smallest on Kauai—Government Lands Opened Up—Desirable Spots—Many Interested—Upon Small Farmers the State Depends—Land Act—Plantation Work not Fit for White Men—A Good Place for the Right Man—A Dozen Ways of Making a Little Money—Yankee Enterprise—"Sweat of the Brow"—Citrus Fruits—Pine-apples—Peanuts—Cocoanuts—Rice—Cotton—Tobacco—Cinchona—Rubber—Some Extracts from Local Reports.

CHAPTER XI.

THE MISSIONARIES.

Interest in Hawaii—Obookiah—Mission School—Early in 1820—Work in Tahiti—Native Character—Influence of Lawless Foreigners—The Damned Mission-

ary—The First Party—An Imported House—Death of Queen's Mother—Eagerness of the People—Bethel Chapel—Translation of Bible—Landing of Priests —"Catholic Religion" Rejected—Not Needed—Edict of Toleration—School Matters—Results of our Theology—And the History of Roman Catholicism India, Africa, and the Islands of the Pacific—Kailua —Titus Coan—Hardships—Capable Men—Sons of Missionaries—Missionary Spirit to Day—Evidences —The Opponents of Missionaries—How they "Spot" Man—Magnificent Results—But still a Sacrifice.

CHAPTER XII.

"PRESIDENT DOLE."

Death of Mother—Daniel Dole—Why he Became a Missionary—Wigglesworth Dole—Other New Englanders—Training the Boy—Death of Daniel Dole—Koloa Home—Study of Nature—Doles and Smiths —The President's Personality—An Emersonian Quality—Was a Cooper and a *Luna*—In Order to Make a penny—Visits His Yankee Cousins—Lessons —Home Again—Work—Marriage—Position—As a Speaker—A Good Writer—The Man's Humor—Religion—Estimates of the President—Political Record—Why He Was Chosen—Private Life an Open Book—Sir Sanford Dole—Judiciary Record.

CHAPTER XIII.

SOMEWHAT HISTORICAL.

Historical not Legendary—Must not go too Far Back—The Conquest of 1296—Umi—Acknowledged the Corn—A Worthy Prince—Hana Taken—Kamehameha is Born—Alapainui Goes Forth—Battles and Battles—Cook Arrives—Comes the Second Time, and Dies—Kamehameha's Character—A Division of

Property—The K's quarrel—Richard Gets Very Angry—And Chops Down Cocoanut Trees—Kamehameha is Beaten—And Marries—Captains Galore.

CHAPTER XIV.

THE KING'S OWN.

White Prisoners—Young is Made Generalissimo—First Hawaiian Regulars—Kamehameha Has Ambitions—And Unbottles Them—He Takes Maui—Vancouver's Pleasant Relations—Kamehameha Becomes Ruler of all the Islands Except Kauai—Sandal-Wood—A United Empire—Liholiho—A Celebration—The King Visits England—Outcome—Lord Byron's Visit—Kamehameha III—Boki—A Good Navy—"Declaration of Rights"—French and English Complications—A New King in 1855—Prince Lot Next—Lunalilo Elected King—Kalakaua Now King of the Cannibal Isles—Some Trips the King Made—"Excellencies"—Who Went With Him—Death of the King—Lilioukalani—The Republic—"All's Well That Ends Well."

CHAPTER XV.

THE COURSE OF EVENTS.

The Reason Why—Material Compensation—The Hawaiians Were Here—Hardy But Not Energetic—Land System—Chiefs—No Home Life—Polygamy—Tabu System—In Some Respects Protective—Degeneration—Evil Communications—Lt. Puget—Baranoff—Choose Ye—English and American Insults—Claims—Sailors Attack Mr. Richard's Home—Political Instruction—A Supreme Court—Better Laws—Troubles With Consuls—French then English—Under the British Flag—Disavowal—Rejoicing—Dr. Judd's Suggestion—New Laws—Organization

of the Government—Annexation in 1853—Judge Lee—Kalakaua—Reform Party—Going to Destruction—Wilcox—The New Constitution—What Followed.

CHAPTER XVI.

THE COMMITTEE OF SAFETY.

Coup D'etat—All About It—Partisanship—Mr. Dole's Appeal—Paramount Blount—Hauling Down the Flag—On All Fool's Day—Strange Demands—Dole's Reply—Recognition of the Republic—A Rebellion—How it Ended—The Rebels Arrested, Punished and Pardoned—Executive Clemency.

CHAPTER XVII.

POLITICAL ODDS AND ENDS.

A Good Constitution—Economists Consulted—Provision Against Instability—Suffrage—England's Colonies—American Senators—Burning Appeals—Agitators—The Native Happy—Economy—The Treaty—Sugar Trust—Annexation—Treaty of 1893—Government Lenient—Oath of Allegiance—The Chinese The Queen—Mr. Peixoto—Toru Hoshi—His Interference—Ratification—Waning Patriotism—In Favor of Annexation—Cannot Remain Independent—A Mercenary Spirit—Sentimental—The Same Old Cry—Assimilation—A Strategical Point—Dog-in-the-Manger Policy.

A YOUNG ANNEXATIONIST.

PREFACE.

It is not my intention to save any one the trouble of reading this book by turning the preface into a Review. The contents of the work so far as such things can be gathered from outside sources, were collected during a residence of several years in the islands, where, accidentally and otherwise, I rubbed up against nearly everybody of any consequence, from the hut-dweller to the President.

If the purpose of my stay became known at all, it was to a few of my personal friends only, who pitied me, but kept their own counsel.

Besides, none would have cared whether I wrote upon politics or polypi; for, to tell the truth, the people of Hawaii are tired of writers. I am glad to be able to say this after all the reports about the government officials, and the missionary families, which are accused of entertaining authors of intended books, in order to state one side of the question to them.

The effort to put me in touch with island matters, has come from those inclined to Restoration.

Were my memory to be considered, and not my sympathies, I should say, that with a few exceptions, my friends were among the Royalists.

I may state that I completed my manuscript with the intention of having it published in one volume, under

the title of "Hawaii First." There were fifty-one chapters, containing one thousand pages; two hundred or more photographs, and many sketches, which would have made a volume far too bulky and expensive for anything but a reference book.

After considering the advice of publishers, and my own judgment, I decided to make three books of the one, adding here, and eliminating there, as it seemed expedient. Each volume covers a specific Hawaiian field.

It is never well for more than one family to live under the same roof, and it appears that it is no wiser to force more than one book under the same cover; otherwise, discrepancies are liable to occur.

If, in the company of this House, the reader should fail to find what he seeks, he may enter "Within Hawaiian Reefs," or, at last, stumble upon "Hawaii First," which will be somewhere near.

For all this volume, except the ink, paper and binding, I am under obligations, in the first place, to Hawaii *nei*; its graceful, breathing palms, its "clear nights of stars," its soft, radiant, entrancing moonlight, its incomparably balmy air, its beautiful sequestered nooks, and its Graces that sometimes accompanied me there; in the second place, I am indebted to Autolycus and his mother, for their unflagging interest in the slow evolution of the work.

Last, I thank the following for various special favors:

Members of the Kauai Kodak Klub, Professor W. D. Alexander, Hon. W. O. Smith, Hon. E. P. Dole, Thos. G. Thrum, Hon. W. E. Rowell, J. K. Fai-

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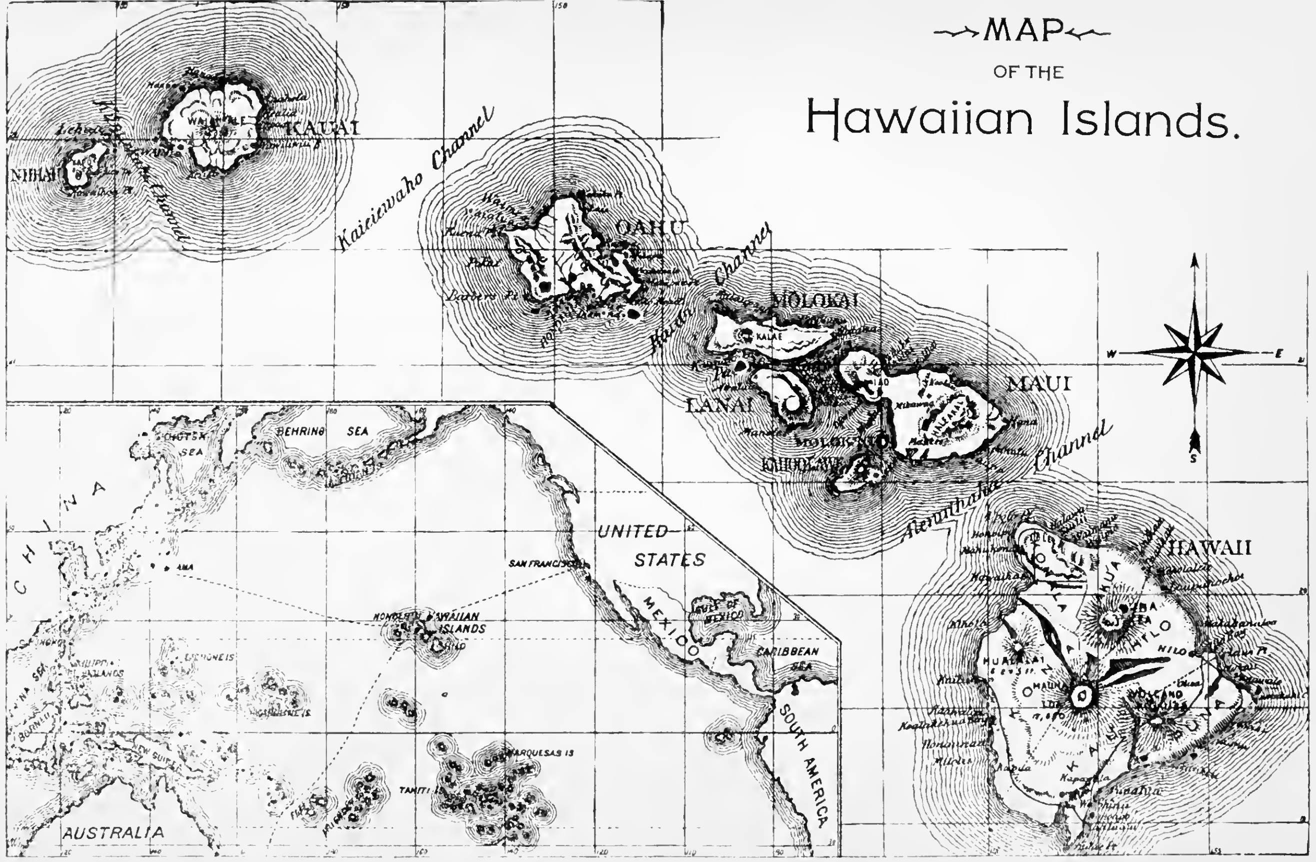
Taro-Patch Place,
Wailuku, Maui,
Hawaiian Islands.



MAP
OF THE
Hawaiian Islands.
KAUAI
NIIHAU
Kaieiewaho Channel
OAHU
MOLOKAI
LANAI
MAUI
KAHOOLAWE
Channel
HAWAII
HILO
W
E
S
BEHRING SEA
UNITED STATES
SAN FRANCISCO
MEXICO
GULF OF MEXICO
CARIBBEAN SEA
SOUTH AMERICA
HONOLULU
HAWAIIAN ISLANDS
MARQUESAS IS
TAHITI IS
AUSTRALIA
CHINA

Beneath Hawaiian Palms and Stars.

CHAPTER I.

THE UPBUILDING.

THIS book is not a history of Hawaii. It is made up of subjects suggested by what has occurred about me in these islands; materials gathered in a land to which I am bound by ties only social and aesthetic. The problems of the country are avoided because I am neither inclined nor prepared to attempt their solution; besides, they have been discussed by the casual visitor. It is probable that I shall be accused of partisanship, having expressed some opinions and not others; but the opinions are mine, and chargeable to me only.

And, I am consoled by the thought that everybody-else, even my critic, has inherited something, and been moulded somewhat, too; that this bias in his case as in mine, has had its effect in enlisting sympathies to one side or the other of the political question.

It is true that a few whose favor should have been with the Republic, turned from it with the zeal of the neophyte, and, for some cause other than reason, I be-

lieve, permitted themselves to fall into transports not becoming to men of balance.

Then the American partisan press sent representatives to misrepresent Hawaiian people and politics, and, strange to say, in Hawaii this envoy extraordinary favored a side of the question that at home he would not have dared to defend. He is the same Royalist that, out of Hawaii, appeals to the popular prejudice against things monarchical.

A long time before annexation took place, it became evident to the peaceable element of both sides, that sharpshooters from one section or the other must retire to regular tactics again; that things were adjusting themselves as all things do in time, and that this adjustment was only a Darwinian principle applied to our political evolution, which must go on in the way of advancement; in the way of more popular government; that it must end in pure democracy, and nothing less.

The breath of life had been breathed into a republic constituted to receive it; and a proper appreciation of the responsibility began to be shown by those in power.

Unfortunately for what had bitter enemies, the means of sustenance had, in great part, to be provided at the outset. The system had to be established and maintained; there were enemies to conciliate; rebels to punish; and an almost anomalous position to defend before the questioning nations.

No matter what value there may be in an experiment, it is looked upon with suspicion.

But at this time, all, I think, were wise enough to see that the country could not take a backward step, whatever it did. If they were not willing to acknowledge, they felt that the inscrutable law of progress had reached even here, and like the force of life in the growing seed, was gradually pushing events upward and outward to fruition.

This being so, the natural impulse (and impulse I think it was) came in appeal to the strong Republic, not for protection only, but for admission.

The extreme change hastened by excesses, had passed over the monarchy. Materials turned quickly to bricks and mortar for the building of the New, had little or nothing to do with the collapse of the Old. The latter crushed into ruins by reason of its inherent weakness, and the Newtonian law.

Now the need was met, not without fear and trembling you may be sure, but with faith in the ultimate good of things—in the good of this particular thing. The upbuilders were men that had been taught to have faith, which certainly at this time was based "upon the evidence of things unseen."

As one would expect, those incapable of founding the needed government, turned revilers at once.

Difficulties of functioning were to be added to those from outside attack. Thus the Provisional Government showed its force of life. Could it last long enough for a better form to take its place? There followed without utterance probably, the thought that if failure must be, the weak might come suppliant before the strong and be relieved of its burden.

Time went on, and the provisional government fulfilled its obligations; more than this, it taught a lesson to the strong republic. Its work was done in the view of an interested world.

When the time came for permanent organization, lo! it was there. with a constitution of which any country might be proud.

What about annexation now?

Perhaps the thought was fading a little. Trial of strength had been made. The man that hesitated to take office at first, but who finally obeyed the voice of duty, was found to be sufficient for even greater things

than provisional governments. The air was clearing; vistas of a brighter future could be seen beyond.

In the minds of the more earnest, another question probably followed the first: "Is annexation to the United States going to be the best thing for Hawaii?"

There was a question, and questions are always answered in some way or another.

Under what conditions should Hawaii be received?

Would statehood be possible for her?

Could she *endure* territorial government?

Would she, like Alaska, be content to have no government at all?

Would the United States be willing to allow for special conditions?

These and other interrogation points must have spiralled before the vision of the Upbuilders. Hawaii had better remain as it was than be a dumping place for certain politicians that had made the United States their scene of action. Even the honest ones might do the islands irreparable mischief, through want of familiarity with island affairs. Then the action of the American Administration just laid away for repairs, was not of a nature to inspire any person with faith in its disinterestedness.

If Hawaii could be treated this way before union, how might it prove after? The South had carpetbaggers; Hawaii at this distance from the central government might have far worse.

Out of uncertainty hope grew. Why should not Hawaii govern itself?

Its citizens knew its needs better than any foreigner could, and ability to maintain honest government had been demonstrated.

Protection might be secured for the islands, and with it would come popular faith in the stability of the government, without which no country can be prosperous.

OTHER OCCUPATIONS OF A PURELY PERSONAL NATURE.

But a strange thing happened. As soon as the enemies of the Republic realized that the monarchy could not possibly be re-established, they turned to annexation for comfort. Poor comfort no doubt it was!

Personally, I do not think that it was necessary to hasten the consummation. Unlike modern matrimonial alliances this one is for life, and no incompatibilities of temper may be considered.

Disagreement might prove a serious matter to the weaker party.

Yet Hawaii needs the friendship of the United States, and perhaps, under the circumstances, a Platonic arrangement would have been impracticable, and the worst sort of an arrangement for all parties concerned.

Whatever might have been, what now is, concerns us most.

Hawaii has been annexed.

It is an American possession. Last summer, a message came from Washington saying that the Newland's Resolutions had passed both Houses, and would soon be signed by the President, making Hawaii part of the United States. This ended the long suspense, and gave to us the fairest and most resourceful of all the Pacific Islands.

The Commission appointed by President McKinley, having secured what it required in the way of first-hand information, has returned from Honolulu, handing in a report for the consideration of the Congress now in session. Meanwhile no important legislative changes have taken place in Hawaii.

The people have had ample time in which to adjust themselves to the reorganization. It is certain that contract labor will be abolished. Foreign countries that have not already done so, will recall their ministers and consuls. Customs receipts will be materially affected, and some provision be made for the Hawaiian-born Americasn

and those expatriated citizens that have forfeited their privileges by becoming subjects of a king. Many minor changes are to be expected, whatever the form of government agreed upon: but it is to be hoped that island men will be retained for the territorial offices, because they best understand the conditions of the country. This will secure untroubled territorial rule, and the quick absorption into one American mass, of all the various peoples that have made their home in Hawaii.

It will simplify matters greatly; save the cost and annoyance of making new appointments at this end of the line, and convert into a true, self-governing state, what has so long been a bug-bear to our legislators.

On reaching the mainland from Honolulu last April, we learned that war between the United States and Spain had been declared; and later, as we summered along the lovely Berkshire hills, the wires brought us what Hawaii had not yet learned, that after fifty years or more of importunity, it was to be taken into the fold.

When, at last, the news did reach Honolulu; when the ceremony of hauling down the old flag and raising the new one took place, we were not there to see. But, last month, I found myself once more approaching the city of Sea and Sky, and with sensations not to be described, I saw again the dark skinned natives gathered on the wharf to welcome us home.

Could this foreign looking port belong to the mainland that we had left only a few days before? If so, there had been no material change in it. The little city was just as quiet and self-composed as ever. The natives spoke in their soft language, and laughed as guilelessly. Nobody hurried. Nobody looked as if his life depended upon going fast. Night might come, and day, —and night again; what matter? There would be a life beyond, after this.

So, on touching foot, I knew that we were back in

old Hawaii, and that nothing the politicians might do could change the delicious quality of the land.

Over the government buildings waved the Stars and Stripes, in a modest, gentle way, inviting nobody's hostility.

Had even Mr. Blount seen how it graced the staff, I am sure that his heart would have melted toward it.

A great deal of sentiment has been written by the reporters that went to the raising. They told of tears unceasing, and made the event sad indeed. The most of this grief came out of the ink bottle.

Do you know that a stirring event, not sad in itself, will often bring forth tears; for tears are easier to "draw" than good tea.

If one cry, very likely the whole company will contribute without knowing why. Undoubtedly there were tears shed, but there was little sorrow; and no grief.

Annexation has already affected business to some extent. Sugar interests are increasing, and money has been, and is being made, in the hopeful prospect.

New companies have been organized for the cultivation of sugar cane. I found that all classes, even the most bitter anti-annexationists, were reconciled to the change, and are ranging themselves in file for possible benefits.

I could see that the life of the streets was changing. There were many strangers in the city, soldiers and civilians. They thronged the sidewalks, alleys, shops, and put off to other islands. Many had come without the very necessary provision of money. As a result they were in want, and the kind citizens of Honolulu were sending them home. Those that expected to find large openings for their small means, were disappointed as well, and disgustedly sailed home again. They will help to give the islands a bad name. But their coming may have the good effect of preventing the

arrival of more of their kind; for it is true that Hawaii is not the place for any person that has only enough money to get there.

Everything in the islands is on a limited scale, and a few persons satisfy all demands for labor of the kind that may be done by the new comers. But slowly as development occurs in all directions; as lands are opened up, and industries expanded, room will be made for the men required.

As to the patriotism of the Americo-Hawaiian we need have no fear, for, already,

> "His country is his pride and boast,
> He'll ever prove true blue, sir;
> When called upon to give his toast,
> 'Tis 'Yankee doodle, doo, sir.' "

IOLANI PALACE GROUNDS.

CHAPTER II.

LOCUS INSULÆ SACRÆ.

In just what words it does not matter, some one has said that he who would know the position of another must first find out his own. On investigation it will be found that it is not always an easy thing to state where you are, especially in religion and in politics; and, like mariners without a compass, men are often surprised to find themselves far from their moorings. But there is no doubt concerning Hawaii's geographical position. Long ago its latitude and longitude became matters of certainty.

The trouble must lie with our trans-Pacific cousins, who, whether friendly or otherwise, have failed to get a clear conception of the Hawaiian Islands, their size, number, names and location.

In regard to nomenclature it appears as if each one had mouthed Shakespeare's contemptuous phrase, and forthwith set about to give the archipelago any sort of a name; from Cook, who had some excuse for his bad spelling, to the penny-a-liner of Sydney or San Francisco.

Nothing provokes Mr. N. S. Jones so much as to be addressed "N. G. Jones," and, as for the nick-name he was glad to acknowledge when a boy, it would be dangerous to mention it. So may it be with a country.

Hawaii was nick-named "Sandwich" a long time ago, which did fairly well even to the end of the Earl's life; but the true name belonged to it then: long

enough before the Earl of Sandwich and his friends ever thought of namesakes in the Pacific. Cook wrote down the names of the islands as they were pronounced, making the "*o*" emphatic, a part of each word to which the natives applied it. Cook lived in an age of bad spelling. But he may put to shame later travelers that have had the benefit of a written language.

Chambers Encyclopædia, under "Hawaiian," refers the reader to "Sandwich Islands."

A friend in the Postmaster General's department once showed me letter addresses that he had collected; they were chiefly from foreigners sent to American places, written evidently by illiterate persons. Some were legible only to experts, and all of them were curiosities.

But we may wonder when the best educated men and women send us letters addressed, "Honolulu, Hawaii, Hawaiian Islands; Honolulu Island, Sandwich Islands; and Hawai."

A member of the French Academy wrote me some time ago saying that he envied me my residence in the South Sea Islands.

This want of definite knowledge is the more surprising because the Hawaiian islands have been the subject of so many books in English, Spanish, French and German; by scientists, theologians, globe-trotters, and seamen. Of many of these writers we might truly parodize:

"They have left unsaid the things they ought to have said, and said the things they ought not to have said."

At this distance from home, and in a country comparatively little known to the general reader, an imaginative writer may be tempted to enlarge description, and tell of more wonders than he has seen.

To one that loves the beautiful, a weakness grows

to spend the hour exclaiming over the scenery: to write an account of subjective sensations only, and furnish to the impatient reader nothing substantial after all. It is enough for a person to enjoy nature to his heart's content, in a deep pensiveness; or, in a revel of ecstacy that manifests itself in boyish antics quite shocking to any beholder, with shouts, laughter, cap waving, the whirling dance, or even a summersault; for there are scenes here that "baffle description," and overcome one; but, in such cases, a wise man endeavors to endure his undoing in silence. He drops his pencil, knowing well that his own sense of enjoyment will not be increased by a weak expression of it, while the reader's may be considerably lessened, especially if he belong to the class that despise effervescence in anything except beer. He may have enough charity for the weaknesses of mankind to be able to enter into the spirit of the person that literally grovels in the dust of admiration, but as for himself, he does not wish to be caught in tears or in rapture. There are several other occupations of a purely personal nature which the same wise person may not care to share with the public.

Many have been entertained by "Lazy Letters From Low Latitudes." Stoddard is original, airy and light. His observations were not made for him, and into what he saw, he has infused a large share of what he felt. He has made himself out to be a lazy Bohemian, which we may not believe unless we so please. And to carry out the idea suggested by his title, it has suited him to make us think that everybody else in Hawaii is lazy; that time is the last thing thought of, and progress, therefore, nowhere visible. He wants city people and country people, every place and thing, to fall into the haze of his book; to live only at high noon upon the sunniest of slopes. The philosophical reader will not quarrel with his author, but be pleased to ac-

knowledge the added charm of the text. For, it is true, that the very energy that wrought the book, and came from New England here, is still dominant in the land, doing for Hawaii and Hawaiians in progress and betterment, all that could be done anywhere else under similar conditions. In Boston a person may start out on a brisk walk at noon and go for miles, none the worse for his jaunt: this is energy. But in Hawaii if one should start out at the same time in the same fashion, one would suffer possibly more than inconvenience: and it would be foolishness, not energy. We must adapt ourselves to our surroundings in order to thrive, energetically or otherwise.

Laziness is inherent: it is a quality of temperament, and of course, grows with cultivation. This is seen in the natives of the country.

But the white residents of the country are not necessarily lazy because they do not work under their sun with the same manifestation of energy that we see in New England. When Hawaiian Americans go to Massachusetts, their college work shows that, with like condititions, they are not a whit behind New Englanders in native energy.. A lazy man in the States may have to do more than he would if he came here; exigency and not inclination, is the reason.

Mrs. Bishop's "Six Months in the Sandwich Islands," is another book often recommended. It does not take long to discover that the writer is an enthusiastic traveler: she has seen other lands and can make interesting comparisons. But her fancy plays among the chapters. The fact that she was a woman, alone, far from home, and among a people not long removed from savagery, made her experiences seem to herself more wonderful than perhaps they really were.

"In Search of a Climate," by Captain Nottage, is a peculiar work, written in the fault-finding mood of

the English traveler, yet out of the common run of books. The Captain's remarks on our climate are good—as good as the climate. His dislike of the Americans in Hawaii is amusing, and he carries his prejudice all the way through.

Still, one cannot feel provoked, the huff is so pronounced, and so many of us have loud voices:

"The other drawback to one's perfect enjoyment is the hard, metallic voices of the American women. I say women and not ladies, as under the latter title the sex in America advertise for washing, or situations as scullery maids. I had been told by a gentleman in Egypt, whose name is almost a household word that, though Honolulu was a charming place, he was sure I should not like it. On asking him why, he replied that it was spoiled by Americans. The majority of them came from the Western States, and are for the greater part, ill-bred and vulgar. If this book should fall into the hands of the better class of Americans, I must ask them to understand that I am only speaking of the Western class."

Perhaps the Captain would be surprised if he knew that some of the ill-bred Westerners have learned the proper use of "only."

But he gets tired even of his own countrymen, and exhibits a bit of candor:

"There is hardly any society in Honolulu, at least among the English. The English Minister, the Consul, the Bishop, an English Sculptor, the Curate and the Doctor, comprising almost all the lot. I believe amongst the Americans there is more going on, and that if one seeks for a mild form of gayety, it might be found by fraternizing with them."

With few exceptions, the authors of Hawaiian books have been in the islands long enough to gather impressions only. Some were here a week or two, others remained a month or more, while a very small number staid long enough to get the verdict of the year.

The tourist guides have their place in one's valise. Before starting on a voyage, their luxuriant verbiage and illustrations send anticipatory thrills to the heart, and after arrival, they are preserved as curiosities. They constitute inexpensive souvenirs. Some way, like lovers, they seem to have nobody's ill will; all their exaggeration is looked upon as an innocuous unreliability peculiar to such things.

A number of the more reputable writers that paid Hawaii a short visit, have gone to the guides for titles, and we find books called "Paradise of the Pacific," "The Island World of the Pacific," or "An Island Paradise," which goes to show one of three things: either that Hawaii resembles paradise, or that paradise is a favorite name with writers, or that there is nothing new under the sun.

Now the visitor that comes here and writes a book on the spur of the moment (but calls it on Hawaii), may be compared to those Western newspaper men who can and often do, write up a locality without ever setting foot in it. While, in some respects, this is clever, it can not be called honest, especially as the description may be taken by a large number of persons as a basis for investment. The picturesqueness of these descriptions is exceeded only by the imagination of the person that writes them. When Lakeside, a California boom-town, first began to be advertised, it had only one building, and that was a large hotel whose keeper never saw anyone but an occasional newspaper reporter, or a real estate agent. For miles around stretched the dry alkali plains. There wasn't a drop of good water within five miles. A sink hole containing green liquid, could be seen from the back porch of the hotel. The tract was laid out in blocks, bisected by avenues, and placarded with high sounding names.

The daily *Investor*, published in a near-by town,

had bought half the tract, and was laying it off in lots. "Tender-feet" were coming in, driven west by the cold. "Take this," said the proprietor, to his already over-worked editor, handing a pile of loose sheets across the table, "and read it up. I want a three-column leader to-morrow, describing Lakeside; dwelling upon the beauty of the location, its healthfulness and natural advantages. Speak of the three-story hotel. Don't forget the lake. One of my editors didn't know enough to draw on his imagination when the facts played out. Such a man is of no account in Southern California. You can't expect facts to last forever. They must be embellished, too. Even a pretty woman is improved by being dressed appropriately. My reporter spoke of the lake on some land I was offering for sale, as a 'muddy duck pond,' which nearly broke me up. If he hadn't made a retraction, the community would have risen as a mass, and obliged him to do it. The people were that incensed. We want to sell one hundred lots at Lakeside next week."

The editor went home to his sanctum, tied up his head in a wet towel, and sharpened his pencil. Taking a cigar, he leaned back in his chair and half closed his eyes dreamily. Occasionally he would sip a few drops of brandy from the glass at his side. Visions of thoughts began to come. He saw Lakeside in fancy, with its wide streets, its parks, its surging crowds of men and women. The pencil began to move across the paper, conducting the electric current of thought which was passing down his arm and spreading itself upon the sheet in a phosphorescent gleam. On and on the pencil went, as if endowed with life. It was inspiration and nothing less. Lakeside was transformed into a thing of beauty. The dry hills turned to emerald, and beautiful flowers decked their sides. Blue mountains loomed up in the east, and the west was kissed by the ever mur-

muring sea. A crystal lake of "dark, deep depths" reflected the image of whomsoever looked into it from the back veranda. The editor, now lost in the enthusiasm of portrayal, saw streets asphalted, lighted, lined with pepper trees, and traversed by electric cars; avenues of beautiful magnolias and palms, along "a succession of palatial residences."

The city wouldn't be complete without a Christmas scene, so he gave it one. "The metropolitan caravansary brilliant with incandescent lights is thronged with well dressed men and women: people pass along the streets, looking in at the beautiful windows; others sail in boats over the unruffled bosom of the lake, which reflects the lights of the city: bands play and pyrotechnics are displayed." He didn't forget the park, the opera house, the river, the gayety of the populace. In the morning he handed in his copy, and by afternoon everybody was reading it — "LOVELY LAKESIDE!" Nobody was surprised.

Deacon Toland handed the *Investor* to a stranger that dropped in to ask about the country. "This will give you an idea of the growth of some of our smaller districts," the deacon said; "it is no less than marvelous how these places grow." Now Deacon Toland wouldn't lie himself, but he kept stacks of printed lies in his office, which he distributed freely among his callers.

Perhaps he believed them because they were printed: I have met such people. Indeed Californians are very gullible in regard to the natural—and unnatural—resources of their wonderful state.

One day as Mr. Johnson sat in Colonel Avery's office, waiting to hear of some opportunity for investment, Mr. Giles, a real estate agent, came in. "By the way, Avery," he said, not noticing Mr. Johnson, "I have just cut the tenth crop of alfalfa from that acre of mine

URA LYRE STUCK HIS THERMOMETER INTO A STEAM JET.

on the *arroyo*, ten tons to the acre, netting two thousand dollars this year. That piece of property shows how land will produce in this country.

"The first year I planted punkins on it, and they paid me, too. I got eight thousand punkins off that acre, counted and weighed 'em all, and not a single one weighed less than eighty pounds. That's a fact. I realized over fifteen hundred dollars from them, just for cattle feed. The next year I tried onions, and they grew so big they covered the whole acre, grew together one solid mass of onions; yes, sir, you couldn't get a crow-bar betwixt them. When we came to take up the crop, I had to employ fifty men with long knives made on purpose, and cut the mass up into pieces ten foot square,and, by my honor, four foot deep, solid onion. The minute the men began to cut in they uttered a heathenish yell, and such another scene you never witnessed. Tears as big as onions rolled down their cheeks, and we had to give up the job. The whole mass rotted right there."

When Mr. Giles got through. he made arrangements to drive Mr. Johnson out to see the land.

If you tell a Californian that his town has now a population of 12,000,000, he will express no surprise, but say, "I allus knowed this town would forge ahead past all reason."

The only compliment the poor editor of the *Investor* received for his graphic description, was from a visitor that called to see him: "I want an extra copy of that article." he said, laying down a nickle; "I'm going to Europe, and want it as guide to Paris."

In such a country as this, how can the hurried visitor more than glance at what he undertakes to describe? He comes to the tropics from another zone, and, with few exceptions, finds himself among people entirely different from any he has ever met. Being a stranger, he

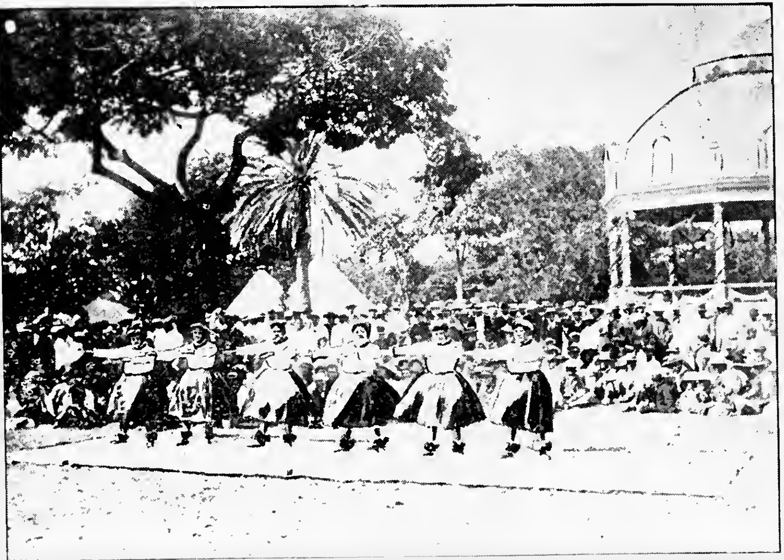
is placed at a disadvantage in collecting data, and, in many cases, if he be without humor, may record stories that originated in some joker's brain.

The Hawaiians themselves are not above a humorous imposition, and among them may be found the counterparts of the old Mississippi pilots.

A residence among them is necessary in order to be qualified to speak of the people of Hawaii.

One must become acquainted if one would understand, and understand if one would rightly judge.

The visitor to a new country is like a stranger in the family, apparently a member thereof, but in reality kept ignorant of the affairs of the household. Things that he must seek, come naturally to the resident, who may not care to know, but who knows.



HULA DANCE.

CHAPTER III.

IN THE PLACE OF BÆDEKER.

AT high tide, in latitude 18° 50′ to 23° 5′ north, and longitude 154° 40′ to 160° 50′ west, the Pacific Ocean fails to cover eleven spots of land and several rocks, although it entirely surrounds them, and holds them for its own purpose.

These mountains rise as high as 13,805 feet out of the water for air and sunshine and the good of man, and pass down into the sea 18,000 feet, endowing the fishes; a wonderful range of marine Himalayas, to be sure. They appear over a stretch of 380 miles, from south-east to north-west, with evidences of sub-marine continuation east and west.

Perhaps they are right that speak of a fire belt extending for 2500 miles from Mexico to Kilauea, and making up for the long repression by extraordinary exhibitions.

The north-west trend of islets, rocks, and reefs, nearly half way to Japan, is a story. The western formations are the oldest, and the work of building reached along that line south-east to Hawaii, where the fires still burn. The ridge of broken crust ends a long distance from Japan, however, and is separated from Asia by very deep water, which shows that we have had no overland facilities in that direction for a long time, if we ever did. Otherwise, seeds and roots would have perpetuated something from the Asiatic mainland.

The Hawaiian family group then, consists of eleven

members: Kauai, Niihau, Oahu, Maui, Kahoolawe, Lanai, Molokai, Hawaii, Molokini, Kaula and Necker, the last having been annexed in 1894, for its guana fields.

Seven of these islands are inhabited, but five only, namely, Kauai, Oahu, Molokai, Maui and Hawaii, are of great importance.

Whatever or wherever else subsidence gave to the sea—Atlantis, or an island system in the north Pacific similar to that in the south—it left this very resourceful archipelago in the best possible location. Strange work went on hereabout, done by magicians whose wares appeared and disappeared amid thunder and quaking; islands rising in a day by the power of fire and water, and falling away imperceptibly.

Few things are more constant than an island of the sea, yet none may be so transitory. Tillard saw an island near the Azores rise to view, and he had scarcely given his ship's name to it before the new bit of land sank into mysterious depths. It would not have been strange had Hawaii got tired of national procrastination, as Graham Island did in 1831 of the quarrel it precipitated, and gone from sight forever. That was one way of settling a question of proprietorship.

It is interesting, too, to think of the twenty-one islands in the Straits of Sunda which, during a noisy internal struggle, shot up into view, and then when order was re-established, returned whence they came; of the group near Nova Zembla that appeared between 1854 and 1871, and became a permanent contribution to our land area; or of the old member of the New Hebrides, which a few years ago, took a notion to disappear and simplify our physical geography to that extent.

There is something so substantial about rocks in mid ocean that, when we read how they come and go

like other mutable things, we are tempted to exclaim that nothing is so unchangeable as prejudice.

Whatever happened, the "star" of this empire took an eastward way toward the United States.

I do not know, but it may be just to charge all the ancient forces of nature with complicity in the dethronement of Lilioukalani.

Physically, Hawaii inclines to the American side, for it is broken off abruptly toward Asia.

Honolulu is 2080 miles from San Francisco, 3800 miles from Auckland, 4500 miles from Sydney, 3400 miles from Yokohama, and from the Marquesas Islands its nearest important landmark, 1860 miles. Isolated. Buffeted by waves. Away from anywhere, yet secure enough except from human invasion. In the recent debate before the Senate (June 1898) Mitchell of Wisconsin provoked some mirth by describing Hawaii as being "farther from anywhere else than any other spot on earth."

Juan Gaetano came across Hawaii in 1555, and, perhaps other Spaniards in their passages between Acupulco and Manila, sighted the isles that the more shrewd Englishman named in 1778.

Gaetano, fearing that some other nation would profit by his discovery, kept the matter secret. He had placed Hawaii ten degrees too far east, but not too far for Cook to find it, after he had consulted the London charts containing accounts of the Spanish voyages.

In the "*Boletin de la Societie Geographique de Madrid* 1877," matter relating to "*Las Islas Sandwich*" is discussed, but the use of the name "Sandwich" is itself an acknowledgment of Cook's pre-eminence.

Mendana's chart of 1567 once consulted, would surely have the effect of making a person modest about claiming as original discovery, what it describes fairly well.

It is told among the natives, with enlargement and possibly suggestion by the enquirer, that two ships came from Spain to the island of Hawaii in the reign of Kealiiokaloa (about 1527); came because the wind drove them upon the beach. After the manner of cast-aways, these mariners married native wives and brought up families. The decendants are said to be living, with lighter hair and a Spanish cast of features; but there are so many other ways of accounting for this variance from regular types that we may doubt the evidence.

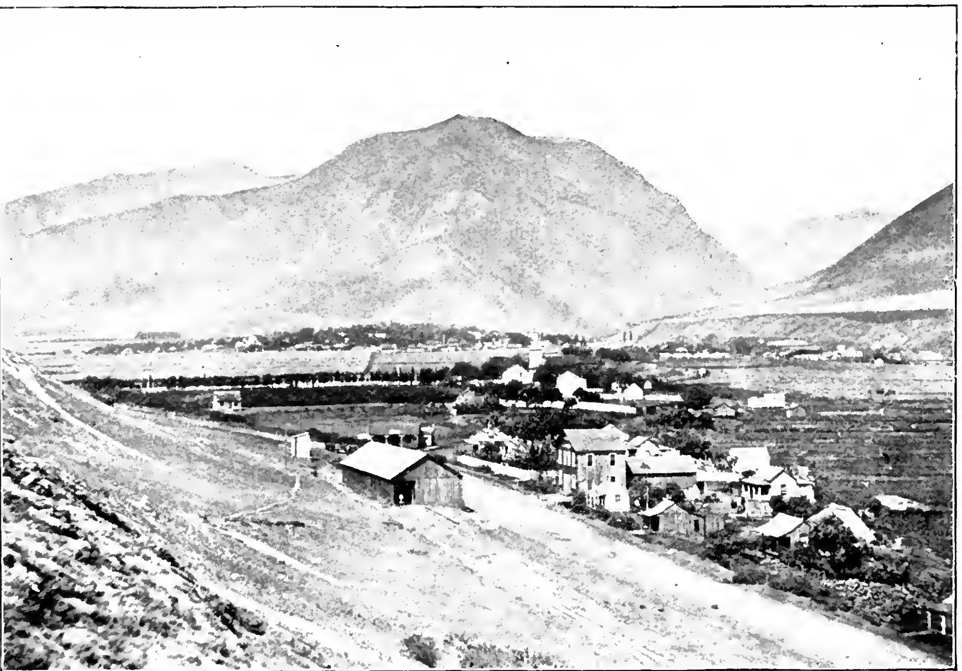
The natives have a tradition of the creation of man, his fall, and a deluge; and if the story cannot be traced to more original sources, we may believe that it is the same that was told to the early inhabitants by Spanish galleons. Popular traditions have a history always more or less ancient, but I have sincere misgivings whether these Mosaic stories in Hawaii ever had any far-back origin.

Mureau in his "*Voyage de la Pérouse autour du monde*" (Paris 1797), tells us that his hero staid one day in the islands, leaving his name to a small bay on east Maui.

Even the discovery of America is wrapped in uncertainty. The Norseman came first of all, leaving little record except that marked by a recent pile of stones. We can dispute their mute evidence if we wish, or, with Mr. Murray, deny that the Norsemen ever saw America.

Then Columbus reached Watling Island, followed by Cabot in 1497, who really touched mainland; and Amerigo Vespucci, who coming after the others, left his name upon the two continents because he could tell a story in good style. Let us end the matter by giving Juan Gaetano the credit for having discovered the Hawaiian Islands.

All told, their area is 6740 square miles, or 4,010,000 acres, not so large as Massachusetts. Much of this surface is unfit for cultivation, a large portion being moun-



AN ISLAND TOWN—WAILUKU, MAUI.

tainous and suited to pasturage only; less, perhaps, is utterly waste, and what remains may be classed as arable, generally situated where it can be watered.

Certain valleys lie in ideal garden spots, with rich soil, sufficient water, protecting hills, and all the seductive influences of a tropical climate. The soil, except along the coast in strips, is made up of disintegrated basaltic rock, exceedingly pervious, although it is heavier in the valleys where the decayed feld spars have given it an admixture of clay. Lava, of course, is found in various forms, solid and spreading as in *pahoehoe*, or in broken, separated masses of *aa*.

It seems strange, perhaps to the unscientific only, that no metals are found; that in all this upheaval of basic rocks—olivine, augite and feld-spars—with time, heat, water, and exposure, modifications have not gone on sufficiently to produce more minerals. No doubt mutable substances on exposure to the inevitable chemical influence to which change of place would subject them, as quickly as possible passed on to more permanent forms, and are passing now.

Two or three places furnish limestone for building purposes. Quite a ledge is found at Kahuku, Oahu.

There is not such a thing as a real lake in the group. Water, which falls so abundantly in some districts, runs quickly to the sea in regular courses, or sinks into the cellular hill sides, appearing at their bases, often below the sea level, as at Kapua, which our guide showed us for a wonder. It is said that there is a lake on Waialeale; there are certainly bogs on the mountain tops, one being on Eeka.

A few broadened valleys carry water for some weeks after a rain, and sea marshes are to be seen in many places, notably around Pearl Harbor.

"Salt Lake" is a peculiar formation four miles west of Honolulu. It occupies a crater about one-third of a

mile in circumference, and is probably connected with the ocean by a central hole, "bottomless," of course.

We have a human way of turning into a mystery anything that cannot be sounded. The water in the lake rises and falls with the tide, leaving large quantities of salt, sometimes in such thick crusts that one may walk upon it with impunity.

Up in the region of the rain clouds, where everything drips constantly with moisture, a sort of mossy vegetation covers the ground, forming an Irish bog in which rare plants are to be found. The top of Mt. Eeka, six thousand feet high, presents this condition.

Hillebrand, in his work on Hawaiian flora, describes eight hundred and forty-four species of flowering plants, and one hundred and fifty-five cryptogamic; comprising a total of one thousand species, and four hundred genera. These to a surprising degree, are peculiar to the locality. The different conditions of climate and altitude here, tend to differentiate plant life, and render it more complex, changing race habits, and, sooner or later, physical features. It is with an order of plants as with a race of men; with individuals of the one as with those of another. The sea shore with its rather fixed temperature; the cooler lands above and the cold mountain tops, are alteratives. They are contiguous by reason of a common floor of soil, but, otherwise, they are steadfastly partitioned. In the course of years, adaptation will occur in the plant occupying one section or the other, but so shall change. If the shrub that belongs where there are low temperatures finds itself obliged to grow where the heat is great and constant, it will modify its character, and finally become strange to its old friends.

Hillebrand says that one hundred and fifteen species have been introduced into Hawaii since 1779, some of which were brought for gardens, but that many of them have come as stow-aways. The algaroba,

pride of India, tamarind and eucalyptus, were probably wanted. The following species came very long ago, in the days of Maori migrations from isle to isle. They have lived here long enough to be called native of the soil, and only the fastidious will deny them the claim: the *kamani*(*Calophyllum Inophyllum*), brother of the mamee apple, a large ornamental tree bearing nuts that the native children like to gather, and continually dropping red, dead leaves; the *hau* and its relative, the *milo* (*Thespesia Populnea*); the rose apple; the uncleanly Japanese plum; bottle gourd(*Lagenaria Vulgaris*), and a larger variety used for calabashes; *kou*; bread fruit, *kukui*, mulberry, red pepper, cocoanut, Boehmeria, sweet potato, banana, taro, ginger, turmeric, *ti* and sugar-cane.

"Deducting now the hundred and fifteen species introduced by man since the discovery, and the twenty four before that period, there remain eight hundred and sixty species of phanerogams and vascular cryptogams, as original inhabitants of the Hawaiian Islands."

Near shore where there is least change, are found the usual littoral plants of this latitude; a small collection of interesting vines and shrubs. Few trees except the pandanus and co·oanut palm grow here. The families of this belt have, so to speak, eschewed innovation, and kept to their traditions.

Reaching from the shore to the edge of the lower forest, generally on an uprising surface, are found many flowering trees, shrubs and vines; the *milo*, varieties of hibiscus, coral tree (*Erythrina*,) *kou*, *ilima* (*Siva Fallox*); a furfuraceous plant unknown to me; pandanus, crepe-leaved poppy (*Argemone Mexicana*,) caper, abutilon, and convolvulaceæ. In this region we find familiar kinds, each genus exhibiting not more than one or two species. We may see cotton trees fifteen feet high, and hibiscus fifteen to twenty-five feet high.

The lower forest belt is covered with *kukui*, *ohia*, lantana, guava and ferns. As in the two previously mentioned zones, we find in this, direct descendants of imported plants. Dr. Lyons, of Honolulu, says that the higher forest is the real Hawaiian belt, containing characteristic flora; the *pulu* fern (*Cibotium*,) *lehua* and *koa*.

"Here we meet with violets with woody stems growing three, six, eight feet high, raspberries with canes nearly an inch thick, and ten to fifteen feet high, araliads, allied to our ginseng, forming trees twenty feet high: a climbing dock aspiring to a height of twenty and even forty feet, a chenopodium growing into a respectable shade-tree, a plantago with woody stem six feet high, finally a whortleberry which though epiphytic in habit, forms trunks one to two inches in diameter of close grained wood growing fifteen feet high."

In this interesting region you will stumble across the *uluhi* ferns (*Gleichenia*), which cumber the ground with a net of slender, tough stems and forked leaves (dichotomous), six or seven feet high, and nearly impenetrable. In ascending a steep the only way to get through it is to throw yourself upon the tangle and break it down. The natives knew that, and called the the pretty thing "*uluhi*' which means something hard to overcome.

The *maile*, begonias and various other plants grow here and help to unify the forest.

Away up on the top of the mountain we find the silvery leaved geranium, silver sword, and other compositæ. Strawberries, whortleberries and spurious sandal-wood are seen. The real sandal-wood grew here, and in the upper forest. There are no very high trees in Hawaii, the highest scarcely exceeding eighty feet. Cocoanut palms tower above them all, but somehow, they seem a race apart.

According to authorities, the Kaala range on

Oahu is rich in species, owing to its age. Here as elsewhere evolution has shown its progressive trend towards individualization.

West Maui is ancient and well decayed, and its mountains "wrapt in a cloud mist nearly the whole year, are boggy, and harbor a number of rare plants, many of which are confined to this narrow area."

East Maui, on the windward side, has the usual forest strips, but to leeward it is comparatively bare. Shrubs and stunted trees clothe its upper sides. In Kohala district on Hawaii, where there is much disintegration, forests are to be seen. Mauna Loa's lower half is wooded, and stretches of trees are found in Kau, Puna and South Puna, with vast, dreary lava beds, as well. But it is astonishing to see how quickly vegetation clothes regions devastated by lava flows. "In 1862," writes Hillebrand,

> "I visited the lower end of the lava stream which in 1856 had cut its way through the forests towards Hilo. A belt of thirty feet in width on each side of it was covered with shrubby vegetation which had already attained a height of three to five feet."

The climate of Hawaii may be called a satisfactory climate. It is neither too hot nor too cold.

It is so free from unpleasant changes, that one forgets all about it in the course of a few years, and rarely mentions the subject.

When two persons in Hawaii are introduced to each other, the topic of conversation first employed is not the state of the weather, but the condition of the government. The natives have no word for weather in their language. The Hawaiian climate is a time saving one. To realize this we have only to remember the hours we have wasted putting up stoves, keeping fires and emptying ashes. The statistics are not at hand, but they would no doubt prove as startling as those that show us how much we spend yearly for cigars.

On the north-east side of the islands, the trade winds strike, bringing cooling showers; but on the south-west it is dry and warm.

In one place there may be a rain-fall of only thirty-seven inches a year, while in another, as at Hilo, the clouds may drop a foot of water a month for a whole year. Here it is necessary to carry a rubber coat, over-shoes, and an umbrella at all hours of the day or night. But Hiloites do not object to that. Indeed, few persons in Hilo can tell whether it is raining or not. A story is told of a professor there who went one day to meet a friend that had just arrived on the boat. It was pouring great, heavy, Hilo drops as big round as Kalakaua's silver dollars, but the professor had come in an open buggy, without rug, umbrella or rain coat, perfectly oblivious to anything ex·ept his own sunshiny thoughts.

As the stranger hesitated about coming from under cover, the professor looked up into the sky (two drops striking his spectacles meanwhile:) put up his hand as one will, and remarked dryly, "We had better hurry or we may get caught in a shower."

In the dry districts, one of the worst features is the dust, generally red dust, which is easily stirred up. A resident assured me that red dust being an oxide of iron was very antiseptic.

He thought that it was particularly disastrous to the tubercle bacillus. Such is the philosophic mind.

The temperature of the islands seldom rises to 90° F., and as seldom falls below 58°. In Kilauea the mercury runs up into the hundreds. Considering the rage for misrepresentation that possesses the average newspaper correspondent, it is not surpising that some of Kilauea's records should have been used against the climate. The following was written by one who published an article on the "Hawaiian Oligarchy:"

"Hawaii is an overestimated country. Even its climate has been glorified beyond all truth. It is said to be perfect, ranging from 70° to 84°, and so on. For seven successive days my thermometor recorded 13° F. on Hawaii the most tropical island in the group, and 120° on the same island during the same month. Is this equability?"

This writer's name was Ura Lyre, and he got his records in January, on the top of Mauna Loa, and in Kilauea at the brink of the active lake. He probably stuck his thermometer into a steam jet.

According to the census of 1896, there are 109,020 persons in Hawaii, 30,000 of them being native Hawaiians; 8,485, part Hawaiian; 21,616, Chinese; 24,407, Japanese; 2,000, Americans; 8,602, Portugese; 7,495, born of foreign parents; and 4,000, other foreigners. Honolulu has 28,000, the rest being distributed as follows:

Kauai and Niihau	15,392.
Oahu	40,205.
Maui	17,726.
Hawaii	33,285.
Lanai	105.
Molokai	2,307.

Hilo, Hawaii, the second city in size, has a district population of 9,935, while Wailuku, Maui, third, numbers 6,708. The other inhabitants are to be found in the villages, and isolated dwellings on the various islands. The voyage from San Francisco to Honolulu may be made with a choice of steamship lines, and a choice of steamers of the same line. The Oceanic steamships come to Honolulu every two weeks, and go through to the colonies once a month.

Steamers of the Canadian-Australian line plying between Sydney and Vancouver, arrive every two weeks. Boats run between China, Japan and the Mainland,

touching at Honolulu with mail to and from that place. Sailing vessels come directly from San Francisco to Honolulu, Hilo, and Kahului (Maui), making the voyage in from eleven to twelve days. If the boat be worthy and the weather fair, the trip may be very pleasant indeed. As a rule, there are a few comfortable cabins, and the table is of the best. If you can't go for a cruise in your own yacht, go to Honolulu on a sailing vessel.*

Cabin passage from San Francisco to Honolulu—$75.

Cabin passage on sailing vessel—$30 to $40.

Honolulu is thirty-five miles from Molokai; seventy-two miles from Maui; ninety-eight miles from Kauai; one hundred and ninety-two miles from Hilo, and one hundred and fifty-seven from Kealakekua Bay, Hawaii. These points are reached by inter-island steamers that ply between the different ports, weekly and sometimes oftener. The boats are small but comfortable enough for the time you must stay on them. The channels are usually choppy, and to ordinary persons, the night passed on board is anything but pleasant.

Before leaving the mainland we had planned inter-island trips innumerable. We thought that the pleasure we had felt sailing on Put-in-bay, and among the Ten Thousand islands, could not compare with what we should soon experience drifting along the coral reefs of Hawaii. The little play-boats, the placid sea, the palm-lined bays—oh! how we longed for them.

Now after actual experience, we are satisfied to stay on land. Indeed, we dread the necessity that calls us from shore.

It is not our wish that any of our loved friends should come here for the sake of the boat rides between the ports. No matter what the folders say, whoever comes will be disappointed, and sea-sick.

*Since writing the foregoing advice, I have taken it myself, and it is only by the merest accident that I live to regret both the advice and the trip. The officer in charge of our vessel did all in his power to make us comfort able, but even a captain can't keep you from rolling out of bed.

In our opinion, one of the greatest drawbacks to a residence here is the necessity of being sick every time you want to take a vacation, or buy a pair of shoes.

One evening we took the boat at Nawiliwili for Honolulu, crossing the lovely Kaieie channel. We went to bed supperless, and after a night of inquietude, did not feel able to get up for breakfast. Every member of our family was sick. We swore that we would never leave the island we were fortunate enough to set foot on. Fate decreed otherwise, and the day of our return arrived. I saw our family physician about the matter, but he showed no anxiety whatever. "Seasickness is nearly as bad as love, and just as incurable," he said; "it soon passes off, but while it lasts the best way is to endure it." As I insisted on having medicine, the good doctor handed me a monograph on seasickness. We crossed the Kaiwi channel between Oahu and Maui, drowsy with large doses of bromide of soda, the remedy advocated by the monograph. Faith helped us about an hour, then we retired for an unspeakable night. After declaring that we should never sail again, we began like other men and women, to dilate upon the inefficacy of drugs and the inefficiency of doctors.

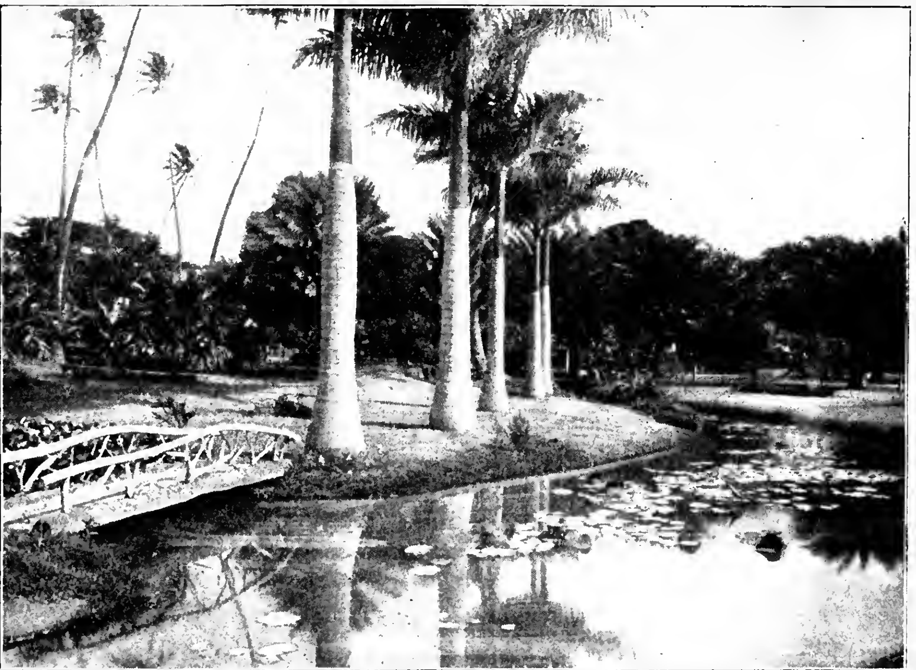
It was not long before we stepped on board of an old-fashioned churn called the *Kinau*. This time we were *in omnia paratus*. We had consulted a druggist who gave us two bottles of Brush's Remedy. It was well recommended by several orthodox clergymen, and one or two waiters.

Two of them had sailed across Lake Chautauqua, and one had gone 800 miles down the Mississippi. Four of them had belonged to the gallant crew that saved Mrs. Cliff's yacht. We drank several ounces of the medicine, and got sick at once. I had fully made up my mind to send to Mr. Brush a testimonial, and, with other philanthropists, describe in classical

language the benefits we had derived from the use of two bottles of the bad tasting mixture. I was worried about the way my name would look, having so few titles, and conveying the impression of such small importance. One of the writers had received the degree of doctor of divinity from three different colleges, and signed his name, Pascal Wright D. D. (Ox.); D. D. (Pox.); D. D. (Sox.) He was pastor of a church in Dudley Corner, Alabama, and believed as sincerely in Brush's remedy as he did in falling from grace.

I never wrote the testimonial. We rocked in the Auau channel, in the Pailolo channel, and, on reaching land felt as much injured as ever. So it has gone; and we have come to the conclusion that it is useless to look for a cure, and impossible to stay always on land.

When you have been sick all night, the morning finds you either in a good hotel or looking for one. Honolulu has several hotels where the charge is from $2 to $3 a day. There are few good restaurants; I may say there are none. Rooms may be rented by the week. Board in private families ranges from $8 to $12 a week. There are hotels at Lihue, Kealia, and Hanalei, Kauai, Wailuku and Makawao, Maui; at the Volcano, in Hilo, and at Pahala, Hawaii. At all other points private accommodations will have to be secured in some way or other. If you come to a native house at any time, all that it possesses will be at your disposal. Where there are no other places, foreign residents are most obliging to travelers, and have gone out of their way to show them favors. Some of the old missionary homes have been perpetual guest-houses, where the stranger was received, housed, fed, and often shown about the country with refreshing hospitality. I am sorry to say that this generosity has too often been abused by travelers that have failed not only to be grateful, but have exhibited the manners of a boor. Horses and carriages are easily pro-



KAPIOLANI PARK, HONOLULU.

curable at any of the small hamlets where travelers go.

For obvious reasons, it costs more to travel a given distance here than it does on the mainland. Fares are higher,and delays more frequent. It is ninety-two miles from our home to Honolulu, and it costs one week's time and $38 in money to go there, reckoning necessary expenses, and an immediate return. As a Westerner expressed it to me the other day: "One hundred dollars ain't nowhere on these ere islands."

The hurried tourist that wishes to "do" the group as quickly and thoroughly as possible, should be willing to stay six weeks anyway. Indeed, the coming of any pleasure seeker that cannot stay that long should be discouraged.

If he will accommodate me by stepping off from the *Australia*, Tuesday,August 17th., I will see that he gets a good luncheon at noon,and time to arrange for a short sea voyage to Kauai. The *Mikahala* leaves at 5 P. M., and our traveler finds dinner ready for him on board. As he has just left one boat, he will not be disturbed by the motion of another,so he reaches Nawiliwili bright and early Wednesday morning, in view of the brown hills, and is taken at once to "Fair View" in the back. After breakfast, horses are ready for the ride to Wailua Falls (W. D. Howells' Falls), five miles away. Half a day to do this. Carriage over a good road, through varied scenery, along the coast to Hanalei thirty miles away. Saddle horses from the hotel on the beach to Pt. Haena a few miles away, to the caves, Lumahai valley, Wainiha, Wailoli rivers, and beautiful places past mention. One is forced to retrace steps in returning home, as a rocky barrier prevents a complete circuit of the island.

On the way back it is well to inspect Mt. Kalalea, and hear its legend. It is Friday morning at the hotel. A ride of five or six miles in the early morning, to Kilo-

hana, the old crater, carpeted and wooded within, then a carriage ride to Koloa, with a view the same day of Spouting Horn, the caves, and other local celebrities. Saturday morning,off to Waimea, Mana,and the Barking Sands.

The Russian Fort, and the landing place of Cook, are seen at Waimea, and if he so desire,the traveler may attend service in the native church near by. Koloa is reached in the evening, Hanapepe is made the next day, and, if the traveler is not too tired, Kipukai and the ostrich farm are seen on his return. There is time for a trip around from Mana to Pt. Haena by whale boat; four days and a half to get back to Nawiliwili for 5 P. M. August 28th. Over two days in Honolulu, and we are ready to embark for Maui, leaving at 10 A. M., Tuesday, August 31st., on the *Kinau*. That same evening we reach Walluku, and make arrangements to go up to the crater of Haleakela in the morning. A good horse and guide from Wailuku for twenty dollars round-trip, and we begin the ascent, reaching "Craigie Lea," the summit house, in time to cook dinner and go to bed.

Having seen sunrise and sunset, the caravan slowly descends, getting into Wailuku dusty and tired, Thursday night, September 2nd. There remain four and a half days in which to visit Iao Valley, Waihee, the ancient *heiau* or temple, and all the points of interest on Maui. Tuesday, apparently a red letter day, sees us embarking for the volcano, going on the *Kinau*, which gets to Hilo on the afternoon of the next day. Tuesday, September 28th, we arrive in Honolulu some time after luncheon. The traveler has four days for touring Oahu, and sight seeing in Honolulu, or he can sail on the *Gælic* the day he returns. Having come on the *Australia*, he may want to return on her, which he can do October twelfth.

The visit to Hawaii is made usually in six or seven

days. The local steamship company furnishes a round-trip ticket, including hotel expenses, for fifty dollars. The visitor goes to Hilo, rides over the Volcano road for thirty miles, staying two days and three nights at the volcano. For one who has more time, a good way is to go by the *Hall* to Kailua in the Kona coffee region, then to the volcano, taking stage at Pahala. From the crater the visitor may go to Hilo and back, having viewed the mountain from both sides.

If a traveler's interest be strong enough to take him to one side of a matter, it should be strong enough to enable him to see the other.

The same fancy holds me in regard to a friend. Rest assured that before I "grapple him with hooks of steel" I will know both sides.

Each island has a sheriff whose deputies and policemen constitute the police force. If a large army helps to maintain peace, then perhaps a large police force prevents crime. Certainly the islands are remarkable for the order that prevails in their communities.

The most that the officers have to do is in quelling some labor riot among the coolies, or making a raid on Asiatic gamblers. Occasionally a native or Portuguese will steal something, or a Japanese will murder a countryman.

But for the crimes of murder, rape, house breaking and general outlawry, so common in England and America, you will look in vain. If I must say it, life and property are safer here than in the South or the West of the mainland. Nor do you find any of those young ruffians that insult the passer-by in country villages of our land. A woman may go alone the length of any island in perfect safety, day or night, which, I believe, can be said of no other country. A native man not only refrains from insulting a woman, but he is polite to her; and I have it on good authority that a native

never has been known to attack a white woman, and seldom, if ever, a native one.

In most places, doors may be left unlocked even when the family goes for a day or so. This would be entirely possible were it not for the Portuguese.

There is less drunkenness here than on the mainland. To one used to the sights of San Francisco, coming here is like passing to Heaven. But there are two sides to this. While the natives are not doing things to shock the whole civilized world, they may be living licentious lives. Few of either sex regard it wrong to indulge in what we consider immoral. Their daughters good naturedly cast their virtue to the trades; men have two or more wives, and a discouraging laxness pervades society. Of course you could expect nothing else. The laws are not at fault; they are as good as our own, and perhaps better enforced, but the country has not yet acquired that public opinion which, at home, bases the law. We shall have that opinion when the people get here. You could not expect much of a consensus among natives, Chinese, Japanese and Portuguese.

The Portugese are, on the whole, a desirable people for a country; industrious, saving, and free from real offenses. As neighbors, they are ignorant, deceitful, dirty, noisy, quarrelsome and thievish.

They steal small things, the things you do not miss for a week, and then suddenly find you haven't at hand; provoking thieves. But they do not often get into court for serious offenses.

The Japanese seem to be a necessary evil; individually a small evil, but much in evidence. They give the courts as much work as any one class. They have so much importance shut up in such small compass, that it tries them hard to maintain an equilibrium. It is enough to watch one go down street; little play men, taking fancy steps in the automatic fashion of short egged things the world over.

The Chinese must have been sleeping when the Brownies got the better of them. Of course these bright, imitative, inevitably vain creatures, could not come into a country without creating trouble of some kind. Without ballast, but ever acting in the sight of the world, they tip to the side of self consciousness, impulse and morbid susceptibility to slights. Such material cannot endure victory, or the demands made on it by the expenditure of reserve force; it must give away sooner or later.

In Hawaii anyway, the Japanese has not enough morality to make the subject worth considering. What five hundred of them possess would probably not be sufficient to keep one of them from running away with another man's wife, if he got the chance.

Unlike the Chinese, the Japanese do not pay their debts; and they are much addicted to the use of a beverage they call "sake" (sah-kay). One of their great faults is want of stability; you cannot depend on a Japanese. Perhaps it is because they are so light.

No other people will commit *hari-kari* upon so slight a provocation; and this fact alone is against national perpetuity.

There is no doubt, however, that by their numbers, brightness, sensitiveness to criticism, and restless variability, they will get into the world's arena, and give it more or less trouble.

Plantation managers have all had trouble with the Japanese. In the last few months three murders have been committed in Wailuku by Japanese. Still, they have good traits, which, if not great enough to offset the objectionable ones, are charming in the individual.

They are polite and personally cleanly. Individuals are clean, while communities are filthy. If not possessed of depth, they are versatile, and know a good thing when they see it.

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Every boy goes to school; and, when he has time, the laborer himself takes to books. The confidence of the people enables them to plunge into the verbiage of a language, stumbling along no matter how, until they reach a degree of correctness.

The following is to be seen in Honolulu:

STRAWHAT MANUFACTORY
AND MADE TO ORDER
JAPANESE? FINE? DRY AND FANCY
GOODS WILL BE RECEIVED BY THE
EVERY STEAMER FROM JAPAN;
AND SALE EVERY LOWEST PRICE
FOR CASH."

At a late missionary meeting, a Japanese minister got up and made these remarks:

"Tho' the country is called the 'Paradise of the Pacific,' yet on these islands we have many fallen angels. Among the narrow minded sons of Hawaii the race prejudice is very strong; especially against the Japanese so called by them 'Japs'. The abbreviation itself 'Japs' is not very pleasant to my ears. Suppose I should call them 'Ames' or 'Engs' instead of calling them Americans or Englishmen, they would not feel very happy. So with us indeed. 'All things whatsoever ye would that men should do to you, do ye even so to them.' "

There is a touch of pathos in this.

The half-whites are perhaps an improvement on the native.

The few Samoans, Gilbert, New Hebrides, and Philippine Islanders, Tahitians, and other dark races, can hardly be taken into account, being nomadic, and similar to the inhabitants of the islands to which they usually return.

For the rest, it is better not to differentiate. We all have our preferences, and among us here in the tropics there are probably no more dead souls than in other

communities: American, English, French, German, Norwegian, Spanish, Canadian, each one comes with his national aura, more agreeable to his own than to any other kind.

It may be well to mention those disreputable persons that come here to indulge in unlawful pursuits. There have been many in the past; and they are bad here because they were bad at home; worse here because it is possible in the less restrictive atmosphere, where a want of the right sense in the native allows the offender to go unpunished. These persons sai ed away to get the prey that is easily found, or they have drifted off from shore with no more purpose than that which actuates a floating chip.

It is only right to say that in Hawaii, with our freedom from crime, we are in the midst of particular vice.

Men that are living shameless lives have said to me, "I don't want annexation. We have a d—— sight more liberty here than you have over there. Hawaii is good enough for me."

One man that has six half-white children of different mothers, remarked to me laconically: "We want none of your Puritan restriction." Of course these men are doing what they could not do openly at home without either ostracism or, possibly a tar and feathering.

They live with women for a week or a year.

An old Californian told me confidentially, and after experience of a painful character: "You can't marry one of 'em, for once you're married to a *Kanaka* woman she becomes unmanageable."

They seduce girls. They have children scattered over the country, in a number of instances, unacknowledged.

They live and move and have their being unmolested.

Others marry with the intention of "skipping" the

country later, leaving their wives behind, and going to the mainland to marry some unfortunate American girl.

This state of affairs would exist in any country where the ethnic and geographical conditions were the same.

A loose, loveable people, without purpose, living in an isolated district governed until lately by indiscriminating rulers.

Naturally, the unfastened of every clime were drawn here early, and we have the result.

It will not be long before these dregs are dissipated; it will be a very short time. It is no wonder then that a few of the missionary descendants have married natives, and have half-white children. Generally these have been honest and constant, but after all, it is sad. Were it not better never to leave New England's shores, than to come here and save a thousand souls, while your own blessed children have gone astray.

You might know that the sturdy Yankee would not go without his qualities, no matter where, or stay long without establishing in his new home the "Defense of his country." So the missionaries were teachers, and established schools all over the land. The credit of giving to Hawaii the school system it now possesses, is due entirely to missionary effort. It is said that two or three years after the missionaries arrived, everybody went to school. Old natives in their dotage came to learn their letters. W. D. Alexander is authority for the statement that, "these primitive schools, at the time of their highest prosperity,, reached the number of nine hundred, attended by 52,000 pupils, mostly adults."

In 1833 the Oahu Charity School was opened, passing gradually into the present High school.

The Royal School in Honolulu was organized in 1840, by Mr. and Mrs. Cooke. The next year another school

NATIVE STRAW HOUSE AND MODERN HOUSE.

was established for the children of missionaries. It is now the Oahu College. A school board of six members, appointed by the President, has entire charge of the schools of the country. Two of the members are women.

There are now 187 schools, 426 teachers, and 12,616 pupils in the islands. Education is compulsory, and English is taught everywhere.

Co-education is the rule. It is said that there is not a native boy or girl that cannot read and write, and the percentage of illiteracy is even less than that of Japan. Twelve nationalities are represented in the schools:

Hawaiians, 5207; Portuguese, 3186; mixed Hawaiians, 2198; Americans, 386; British, 200; German, 253; Chinese, 740; Japanese, 261, besides a few South Sea islanders. It speaks well for the system that there are nine Portuguese teachers. At first, the Portuguese were opposed to schools, and fought the compulsory law. This was natural coming from the most illiterate race in the world; but even the Portuguese are learning to appreciate education, perhaps more for its value in dollars and cents than for the real benefits of learning; even so, it is an advance. It is the result of a persistent, educational ablaqueation.

The average school attendance in New York state is 64 per cent; in Hawaii it is 86.4 per cent.

The government schools, taught in English, are supported by the state. The independent schools, generally English, are private.

Three schools teach the native language, having a total of fifty pupils. The Hawaiians prefer to learn English. The Roman Catholics have schools on the different islands, taught by their own priests and teachers. Kindergartens are being established in Honolulu and Hilo, and no doubt will do the good work they are doing elsewhere. In 1896 a large building, erected for

a palace by one of the Hawaiian princesses, passed into the hands of the Board of Education, and was dedicated as a high school. The grounds are ample, and æsthetically just what boys and girls should have.

Of the schools as a whole an educator has written: "It is evident that the public school system here is based upon American lines, and that American ideas and American teachers have a guiding influence. Of whatever nationality people may be, here they are fused into a nation which is American in all but name."

In all the islands, Protestants exceed in numbers any other denomination, there being, according to the census of 1894, Protestants, 29,685; Roman Catholics, 20,072; unreported, probably Buddists and followers of other philosophical sects, 30,821. The Mormons came in 1850, and founded a colony at Laie, Oahu.

CHAPTER IV.

THE PHYSICIAN IN HAWAII.

As DISEASE and death have, from the earliest period, prevailed among all people, so physicians always have been a necessary evil.

Since the day Adam got rheumatism cooling off too quickly after his day's work, and Eve became subject to nervous headaches worrying over the children and the meals, the doctors have been with us; and, unless they meet with better success in discovering "Elixirs" in the future, than they have in the past, bid fair to stay by us forever.

The Indian Medicine man was a person of some prominence among his tribesmen. Like the average practitioner in a Missouri town, he was the "biggest duck in the pond," and could afford to dress better than his fellows. So in Africa, and every other country, the doctor was a distinguished person, because from the very nature of his subject, nobody but another doctor could say that he didn't know a great deal about medicine.

In these early ages, doctors acquired that masterful look and the silent tongue, which have staid with them to this day.

The Asiatic patient extends his hand to the living X-Ray, who takes his pulse, and thereby gazes through his anatomy, viewing his tumultuous heart, enlarged liver and other delinquencies, as clearly as if they lay on the table at his touch.

The modern patient comes for help in much the same way, expecting the doctor, by some unexplained, supernatural method, to see through his tongue into his stomach; to be able to count the microbes as they frolic in his tissues. And the less capable the doctor, the more he panders to this superstition.

Well, the Hawaiians had doctors, plenty of them. They were called *Kahunas*, and belonged to about a dozen different schools.

At this time, it was very generally believed by the Hawaiians, that all diseases were brought about by evil spirits. And they thought that the *kahunas*, who professed to be able to communicate with the gods concerned in any particular case, were the prophets to propitiate these gods. This was good reasoning based on false premises.

With the same faith we go to the quack, believing because he says so in large letters, that he can propitiate the five hundred and one different micro-organisms that are working our destruction. If a chief got very sick, offerings were presented in the temples, and sometimes human sacrifices were made. In ordinary cases, the *kahuna* was called in, and he forthwith set about to conciliate the particular god whose feelings had been injured. Professor Alexander says that, "certain vegetable remedies were used, but their efficacy depended entirely upon the good-will of the spirits."

This school, called "kahuna lapaau," resembles some of our modern schools, the efficacy of whose remedies depends entirely upon the amount of faith the patient is able to place in them. I knew a child that ate ninety aconite pills at one sitting. As the child could exercise no faith one way or the other, the medicine didn't give it even indigestion. With faith not too much triturated, the child might have died of collapse. That is why some practitioners of this school are so popular among

mothers. The latter know by experience, that their faith and the doctor's pills will work wonders, but that pills alone, no matter how many or of what sort, may be eaten with impunity. They have never tried faith alone, or they would dispense with the pills.

The *kahuna*, like the modern doctor, was something of a hand at prognosis. That is, he could foretell certain approaching events. I remember a doctor, who, about twenty minutes before the death of his patient, would take out his watch, turn to the sorrowing friends, and say, "He cannot live over an hour."

The Hawaiians went by omens, however. If a patient had a bilious attack, they often put him on a pile of hot stones, covered him with wet leaves, and left him there, enveloped in a layer of *kapa*. Under the action of dampness and lithic heat, the man perspired, after which he was dipped in salt water; in the sea, where he cooled off.

If the man still grew worse, the doctor did not give up. Not he. He asked for a consultation, calling in a medium that had familiar spirits; a man who knew a spirit which was able to expel the one that was causing the trouble.

There were *kahunas* who employed departed spirits; others who acted under the spell of a "wind," and indulged in tricks similar to table rapping. There were *kahunas* who, instead of helping persons out of sickness, prayed them to death by various methods.

Influenced by motives of revenge or gain, the *kahuna* selected his victim, secured some of his personal property like a bit of finger nail, or some hair, then began a series of incantations.

It is suspected by those who know, that a little poison came in opportunely. Very likely. But acting upon such emotional, superstitious people as the Hawaiians are, it is easy to understand how the conscious-

ness of a powerful, malevolent, impersonated Design upon their lives, might finally cause death. Appetite would become impaired, loss of sleep and other functional troubles ensue, followed by a nervous break-down. We are familiar with the picture in America, the victim imagining that he is afflicted with some fatal disease. *Kahunaism* is practiced by the Hawaiians to-day, but to a lessening extent, and largely under cover. Yet it places in the foreign physician's way the greatest obstacle to his success among the natives, and is the cause of much suffering and many deaths.

Occasionally a death occurring as a result of malpractice, will come to public notice, and the *kahuna* be imprisoned or fined for the offense. While this protects society somewhat, and has a good moral effect, it cannot, of course, remove the superstition.

Only education can do that. Many a broken arm or leg is taken to the *kahuna*, who ties it up with *koali*, the convolvulus common all about. In this way the saddest deformities result. Very often indeed, the surgeon's carefully applied splints and bandages, are taken off the instant the doctor rides away, and in their place, *koali* is applied. But the power of the native doctor is waning, as it must have begun to do the day Christian teachings began to take root. Superstition is the hardest of all evils to eradicate. It is not out of us yet, especially medical superstition, and, strange as it may seem, is compatible with a fair degree of intelligence.

Read the testimonials found in any patent medicine pamphlet, written by those that consider themselves the patterns of religious orthodoxy. Count the number of deaths occurring as the result of a belief in different "sciences" which deny the efficacy of ordinary medical interference. Go back to the little country town with its traveling dentist; its nostrum vendor, in the glare of his torch light, handing out bottles of panacea at one

dollar a bottle; its London or Berlin "specialists," lodged at the hotel, and its glib, tongued peddler selling electric belts and lead rings to teacher and tailor alike. When we consider all this, we must acknowledge that the Hawaiian, just emerged from his primitiveness, is grasping truths quite as fast as he can assimilate them.

During his reign, Kalakaua, who was at heart inclined to the superstitions of his fathers, granted to *kahunas* the right to practice their machinations, much to the prejudice of reputable physicians, and to the cause of morality generally.

Fortunately for a people given to superstition, and living in a tropical country, the diseases that crossed the seas, came at long intervals. In 1805, Kamehameha the First's army was attacked with a disease known as "*mai okuu*," literally, a seasickness that makes one let go. It let a great many go, and was probably, either cholera or the bubonic plague. According to a native writer, as many as 400 persons died during one day, in one place.

This lasted three months, and, in all likelihood, came from China.

The next was a short lived epidemic of grippe, followed in 1848 and in 1849 by measles, introduced from Mexico.

The soil was new, and the disease took hold with alarming rapidity, proving to the susceptible population, a malady of great fatality. In some districts there were not enough well persons to provide food for those that were ill.

One tenth of the inhabitants died. Almost upon the heels of this scourge, came whooping-cough, taking away the larger part of the children under one year; after which a general influenza prevailed, enervating the most of the convalescent population.

In May, 1853, a small-pox case arrived from the

Coast. The Board of Health took active measures to check its spread, but in July, the disease broke out anew. Of 6405 persons that had it, 2485 died, costing the government $30,000.

This same disease was introduced in 1871 by some whalers, and again in 1872, but the authorities were able to check both epidemics.

The last small-pox epidemic occurred in 1881, coming from China, and resulting in the death of over 290 persons.

As a result of these periods of disaster, the legislature passed a law making vaccination compulsory. This is effectually carried out by the government physicians, who are required to visit the schools each year.

The most recent scare Honolulu has had, was that of 1895, when cholera was introduced by the *Belgic* from Yokohama. She had on board five hundred steerage passengers, three of whom died on the way out. When the ship entered Honolulu, she had one patient down with cholera. He died next day. The rest were placed on Quarantine Island, and the Board of Health took immediate steps to prevent the spread of the disease. In thirty days the epidemic was at an end, costing $61,697,55, and only sixty-five deaths. The president of the Board is a "missionary," whose efforts at that time saved many of the "antis" from going where they belonged.

The Hawaiian Board of Health which has been a safeguard to the country more times than one, was organized in 1850, with Dr. Rooke, Queen Emma's father, as president.

Nine years later Kamehameha IV. and Queen Emma founded the Queen's Hospital, canvassing Honolulu for subscriptions.

Afterwards, generous endowments were left. Since then Malulani Hospital, Maui; Cottage Hospital, Ko-

loa, Kauai, and hospitals at Waimea, Kauai, and in Hilo, have been established. These are provided with a medical superintendent; nurses, attendants, and all the necessary equipments of a dispensary.

Here sick natives may come and be cared for free of charge. In these hospitals are found Caucasians, natives, Chinese, Portuguese, Japanese, Gilbert Islanders, negroes, and stragglers from all countries, afflicted with almost every disease known.

The Board employs some twenty-six physicians called "government physicians," who preside over the hospitals, asylums, jails, leper asylum, Leper Receiving Station, and the various districts of the islands. Besides treating all indigent persons, more particularly Hawaiians, the physician examines leper suspects that are sent to the Receiving Station at his order, and furnishes the government with monthly, quarterly, biennial and special reports.

Calls must be answered at any time, the physician furnishing everything except medicine.

Conscientiously held, the position is far from being a sinecure. But where work is duty, it has its satisfactory side. For $600 a year or less, he may have to attend to all the medical wants of 2000 creatures that are often sick. The plantations are forced to provide medical attendance for their shipped labor, and many times the physician is called into court to testify that Mr. Number 862 is quite able to go to work; or that Mr. Number 900 is too sick to go; always a most disagreeable duty for one that knows how many times an apparently healthy man may not feel well.

If there be any foreign residents in the district, they employ and pay the doctor. It is the government's purpose to adjust the salaries of its physicians to the amount of labor they perform, and the revenue they derive from outside practice.

A large number of American physicians have applied for positions under the Board, but I cannot see what satisfaction or benefit it would be to them to come here, unless they need the climatic change, or would derive benefit from this kind of missionary work.

That is its greatest reward. Without this spirit, I doubt if a man be qualified to enter the service. One that is not a humanitarian will find he work disagreeable, because it is done for a class of persons who pay no attention to directions; who are unæsthetic in every way, and furnish no sati-factory clinical material.

Except in a hospital, the course of the various diseases treated can hardly ever be followed.

The natives are not able to get along without certain drugs for which they call; *paakai* or epsom salts; *huaale*, pills, and various oils. The way they will swallow castor oil, and pour it down the throats of their poor babies, is no less than amazing.

A native will come into the reception room; or not come in at all, but sit on the steps, or squat on the lawn in front of the house and wait. He doesn't object to waiting in the least. After a while he will cough, or grunt, and when you come out, say, touching the spot indicated, "*pilikia*." He is not a satisfactory patient, for he will evade a direct answer, until you are ready to give up in despair.

Eha opu, pain in the stomach; *eha kino*, pain in the body, and equivalent detail, are all the history he will furnish.

Sometimes he will prescribe for himself, asking for calomel, or his favorite "painkiller," being very particular as to quantity, color, consistence, and smell of the article given.

A few days ago a native came for some oil, and would not go until he had a quart bottle full; one that had not been opened. He wanted it for himself, his

family, and his neighbor's family. He had come twenty miles for it, over sand dunes and lava; and he got it.

Occasionally the doctor is called away to a native house, always in great haste, as the patient is reported to be on the eve of dissolution. Sometimes, it is true, you find the patient dying, but oftener he has some slight ailment like tooth-ache or rheumatism.

The friends do not seem to be able to discriminate between the cases that require haste, and those that do not. If the doctor is to come, he may as well run.

This would be hardship for a person constituted like an acquaintance of mine, who always waits an hour or more before answering a call. He does this to impress his patients with the amount of business he has on hand.

One dark night I went three miles to see a patient that had summoned me by telephone. When I reached her a few minutes later, she was out in the yard talking to some neighbors. She received me with grace, gave me a chair, then told me, as it were incidentally, that she had felt a pain in her side for three months.

If the patient has been sick for a long time, the doctor may, on his arrival find a dozen friends bathed in tears.

If the patient dies, a well attended funeral takes place, with several choice wailers; and then the house is deserted for a few weeks.

It is the same if a death occur in the hospital; nearly all the natives in the other wards will leave. For the same reason they object to autopsies being held on the bodies of those at their disposal. Their home remedies and methods of treating disease, are much like those common to ignorant persons the world over. *Lomilomi*, a form of massage, is practiced by men and women alike, and is conducive to comfort. After a tramp, or a horseback ride; after a fall, or when the

muscles are sore and stiff from any cause, an hour or more of this friction, every muscle being rubbed, pressed and pounded, will make a new person of you, and send you to sleep.

I was called to a native house one night to attend the birth of a child. A pretty girl not over sixteen years of age, lying on a mat on the floor, proved to be the mother. A wrinkled old crone, with an unenviable *kahuna* record, sat near by.

After doing what was needed, I placed the girl upon a bed in the room, left some directions, and promised to return in the morning.

When I returned, I found the girl again on the floor, and nobody within call. As I had slipped in without knocking, I saw that the little mother had a letter in her hand. It was blotted with tears, and her sobs filled the room. When my presence became known she calmed down, and told me the whole story. She had been betrayed by a young white man of good family, who lived in Honolulu, and, coming here to this hut under the *kahuna's* care, she had escaped the enquiries she dreaded. Her lover had promised to marry her after a few months, but now that the baby was born, he had sent her money, and told her that he could never marry her, because his parents objected.

She did not know what to do. My heart was strangely touched. "Come to my house," I said, "and we will arrange the matter."

For once I felt no repugnance in soothing the dark forehead.

That day Nellie was placed in a room, where she had an uneventful convalescence. I wrote to her father and mother, relating the details of which they had heard nothing; wrote to the foolish boy as I would want some one to write to my own if he had gone so far wrong, and then talked to Nellie. She could not nurse the baby, so

an aunt of hers took the child. Natives are always ready to adopt other people's children, and give up their own. If Nellie would drop Frank, and become interested, we would send her to the girl's Seminary at Makawao.

She said she would. After she had entirely recovered, we saw little of her; she sought her own people. By and by, she left us, and, in a week, had married a half-white who met her a few days before her sickness. She never came near us again, and the only time I saw her was when she called me to see her sick baby that she had taken back to her breast. She had nothing to say about the past, and I forbore saying anything. But I thought that my effort at reforming native girls was rather a failure.

The government physician's private practice is among the foreign residents of his district, half-whites, a few independent natives, Portuguese. Chinese, and Japanese. By far the larger number are laborers on the plantations.

These are lodged in houses or "camps," numbered for convenience, and furnished with a cook-house at which the men get their meals.

Generally, the races are separated. The dwellings are rough board buildings, white-washed, and partitioned off, each apartment having fifteen or sixteen bunks, one placed above the other. Although the overseers try to have these quarters kept clean, they do not succeed very well. The floor remains unswept; water and other refuse are spilled upon it; tobacco, opium, a decayed mass of vegetable matter pickled in tubs by the Japanese, add their smells to the rest, and make the place one from which the physician is glad to escape early.

But he must make his rounds once or twice a week, attended by a police officer, a Chinese and Japanese

interpreter, visiting all the sick, and prescribing for them; sending "shammers" out to work.

It is very difficult to get the Chinese to take medicine. They have no faith in it, and the doctor must see that each one takes a dose before he leaves.

A Chinese patient may be recognized by the congested patches of skin about his neck and back, pinched red for counter-irritation.

The Japanese cut one or more square patches of hair from the head, and shave the spot, wearing a red blanket over their shoulders to distinguish them. Both apply a peculiar reddish ointment to cuts and sores.

In the Chinese camps a great deal of opium is used. How the men get it, baffles the officers very often, but successful raids are frequent. White men engage in selling the stuff, sailing into obscure ports at night, and secreting the valuable "dope."

Unfortunately, the attitude of one or two of the plantation managers has not been favorable to the conviction of those arrested.

There is a law provision which allows persons the right to use opium if they have a physician's certificate stating that they are in need of it. Only a day or two ago, a Chinaman came to my office and asked me for a certificate. "Me s'lick," he urged, "I glive you th'lity dalla all same."

The Japanese are very good to take medicine, and bear pain bravely. But the Portuguese! Like other babies, theirs are born crying, and the tendency to tears stays with them until death. They are all babies. A more physically hyper-sensitive race I never met. If a man wants a finger nail trimmed, he will come to the doctor and ask to be given an anæsthetic. Not long ago I heard a loud noise outside, and saw a crowd of Portuguese bearing a man on a stretcher. Just as he was brought into my office, he closed his eyes, and they put

him on the table. His hand was done up in manifold wrappings, which I undid slowly, ready for hemorrhage, as I understood that the man's hand was crushed, probably into a jelly. When I came to the injury it proved to be nothing but a scratch upon his ring finger, causing a drop of blood that the victim had seen and taken fright at. I put a piece of court plaster over the cut, and told the man if he were alive in the morning to go to work; if otherwise, to send me an invitation to his funeral.

Portuguese, although thrifty and usually able to pay, dislike to part with their money. They always claim to be poor, and ask you to reduce their bill, maybe with tears in their eyes.

Sometimes a free man will say that he is a plantation man, and so get medicine for nothing.

One day a forlorn specimen came in for medicine. "Apopo I go to-morrow mañan Wailuke," which means in English, native and Portuguese, "To-morrow I will go to-morrow to-morrow to Wailuku."

Visits are made to negro quarters where the laughing occupants speak with an English accent; to Philippine islanders; to wanderers from New Hebrides, Samoa, Tahiti and the Gilbert Islands. I have found even royalty. I once attended a full blooded prince, son of the queen of some Micronesian Island. He had wandered away from home, and wasted his heritage.

At one time, plantation physicians received a good salary, but when the Chinese and Japanese doctors arrived, the latter offered their services for little or nothing. It was a humiliating competition to which reputable physicans should not have been subjected. Lately, an educational qualification is required of all practitioners.

Every man that engages in the practice of medicine in Hawaii must pass before a board of examiners.

Some time ago I had a consultant who kept store

in Koloa. He was a Japanese, and did a great deal of work for the plantation. He sent me a note written with a brush on a piece of rice paper, in chirography that might have been Joe Jefferson's.

It has been suggested by legislators, physicians and others, that the government do away with medical patronage. The same thing has been urged in regard to the Indians.

One thing is certain, the hospitals, at least could not very well continue without paid medical service, and their discontinuance would be a calamity to the country. Besides, while officers may arrest suspected lepers, they must remain suspects only, until examined by the physician. I feel almost sure, however, that the native who now comes for gratuitous treatment, would not be kept back by a medical fee. He would come as much as he does now, and perhaps more frequently, because in an emergency, the physician would respond whether the man had money or not. The native, like every other person, appreciates better that for which he pays, and possibly if medical service and drugs were not free, the native would make an effort to keep for necessity what he now spends wastefully, knowing that, in time of sickness, he could call the doctor just as often and when he pleased. It is my opinion that the native's self-respect, and his regard for medical skill, would be increased if he had to pay for a physician's services; that kahunaism would sooner be a thing of the past, and that the whole race would be benefited.

NATIVES EATING POI.

CHAPTER V.

THE NATIVE HAWAIIAN.

WHENCE he came, nobody knows positively, although he has been in evidence in these islands, Fornander says, since 500 A. D.

No person that was not actually present at the time, knows better than Judge Fornander, who lived here, wrote "An account of the Polynesian Race, its Origin and Migrations," and became so enamored of his subject that he settled down and married a native.

This writer believes that the Polynesians, originating in our common Aryan stock, came to Asia Minor among the Chaldeans; passed on to India where there was further admixture with Dravidian stock; reached Sumatra and other islands thereabout, and finally, passing through Savaii of the Samoan Islands, arrived at the place they named Hawaii.

All this took a long time, and the stream clear at its source, grew muddy before reaching the Hawaiian archipelago.

Other authorities trace back only to the Malaysian races of brown men that lived in and around Celebes. Certainly, in their physical and mental make-up; in their language, traditions, and customs, the inhabitants of all the islands lying in the east and south-east Pacific, including New Zealand, resemble each other enough to justify authorities in calling them by one name.

Whether by chance the south winds brought the

most of them, or whether aggressive island tribes obliged them to move on, we do not surely know. They were brave sailors, and knew how to man their large canoes made of planks stitched together; and they knew something about the stars, although not so much as the Gilbert islanders.

The language of the Maoris of New Zealand, the Samoans, Marquesans, and people of the various other Pacific islands, may be called a Hawaiian dialect.

Several of the rites and traditions handed down by Hawaiian father to son, bear upon an Asiatic origin. Here were houses of refuge similar to the ancient cities of refuge, and put to the same use; purification rites; the custom of sacrifice, that degenerated into human offering as the years went by; the habit of wailing for the dead, and the rite of circumcision, practiced to this day. How these things were transmitted it is hard to say, but they no doubt originated far back, and have been so well preserved because ignorant persons are tenacious of detail. When Cook arrived, he placed the population of the islands at 400,000. Whatever it was, the natives evidently succeeded in making a good showing. The decrease has been gradual, but sure. In 1853 there were 71,000 Hawaiians; in 1860, 67,000; in 1866, 58,000; in 1872, 51,000; in 1878, 47,000; in 1884, 44-000; and in 1890, 40,622.

Since 1884 nearly 2000 half-castes have arrived to stop the waste, and may effectually do it.

Many things, no doubt, have contributed to excite the fatal tendency, which is rather startling when we consider how the greatly inferior race in our Southern States stands civilization, with its good and bad. The Negro was brought from Africa in a primitive, savage state, to which he had been accustomed since time immemorial, and he has been subjected to the worst phases of our civilization.

If, as certain writers claim, religion has wrought the mischief, why has it not affected the Negro, who literally gormandizes on Methodist and Baptist doctrines; bloats himself on religion, as it were, getting it as often as the average Southron does a chill.

It is not the luxuries of civilization either, for the Negro has had these to his fill; slavery, clothes, politics, tobacco, whiskey, books, lectures—everything. And he grew, multiplying. His primitive condition was even worse than that of the Polynesian. His physique was good, but his morals were bad. He lived in the tropics, and came to a country almost tropical. Both races in coming in contact with civilization, ran foul of disease.

There are other dark-skinned races that have not lost by association with whites, but the Polynesians everywhere seem to be unable to hold their own. Syphilis and related diseases, which were new to them, and from whose severity they were not protected by hereditary immunity, did a great deal to deteriorate the race physically, but could not annihilate it. They do not explain the persistent diminution of the Hawaiian population, because all races, at some time, have been as susceptible to these diseases as the Hawaiians were, and immunity came only as a result of the trying test of survivalship.

The fact that comparatively few children are born to the Hawaiians, while the death rate remains high, is only an evidence of the unfortunate tendency of the race. I do not believe that the imported diseases that have carried off so many of the Polynesians, are a factor in the steady decrease of the population.

The physical part of the race has not permanently deteriorated. The Hawaiian is strong, well built and muscular; in fact, unusually admirable are his figure and movements. He has good lung expansion, a steady pulse, splendid digestion, and all his organs functionate as they ought. He lives out of doors, and, on the whole,

is less addicted than we are to habits prejudicial to his physical being.

He may not be as cleanly, or as careful about airing his rooms, or as particular in his dress, but he avoids those things that induce the nervous strain to which we are subjected.

The individual may live to be over a hundred years old, and he commonly passes three-score years and ten. Clearly it is not disease that gives us our doleful figures, but something else.

And this something appears to be inherent; undoubtedly, a cell modification due to continuous forces exerted upon it, farther back perhaps than we can trace. It is not a prolific cell. When it differentiates at all, it does so normally. But it ends soon.

The nature of this inherent, vital force cannot be understood, nor can we satisfactorily explain what modification it undergoes, or through what particular agency.

The forces are so various, so far reaching, so distributive. Yet we know that such and such seed will produce such and such organism, how it will look, how it will grow, how long it will live, and generally, how it will die.

The apple tree lives a certain period. Individual trees may live longer, but this does not alter the fact that there is a permanent, relative difference between the expectation of life of an apple tree and that of an oak. This is not due to any temporary influence, but to a cell direction, unalterable at least for this individual.

We see the same in families. The individuals have been noted for good health, but they are short lived. The insurance companies record the histories of parents.

We observe the tendency again in races. But in the race it is an established and practically immovable entity.

The process, whatever caused it, is probably obso-

NATIVE BOY.

lete, or, at least, not discernible. In the Hawaiian it is obsolescent.

We have recorded its effects at this remarkable stage, and, having no data in regard to past history, we find reasons for what we call the strange fatality.

I believe that the change is neither physical nor psychical, but vital; that it is going on, and will end in the extermination of the race at no late day, unless indeed, some counteractive force intervene.

Like the planets, races have undergone and are undergoing radical modifications, not perceptible in a generation or in a dozen generations, but surely leading to complete transformation.

A possible cause of the lessened vital force of the cell and of its peculiar inability to persist through a longer differential series, may lie in the possibility of a race wearing out, because it has not been stimulated by the infusion of new blood.

The theory is worth considering. It is possible that the Polynesian race is one of the oldest of unmixed races.

Its members have intermarried with their own people in the most intimate way, through continued ages.

The effect of admixture of racial blood is seen upon the American people; a stimulating effect, intoxicating, as it were, the resultant product, and increasing its motility.

The Chinese people are another product of long inbreeding in which the form of deterioration has been chiefly physical, although to some degree, necessarily mental.

The Italians show the effects of this law, and so do the Greeks, both being the waste of once powerful races.

The English are perhaps beginning to feel the effects of their insularity, but they have not been long

enough out of their mixed origin to show decided results.

An investigation confirmed by scientific data, would be useful as well as interesting.

The change being vital, at present baffles analysis, just as the life-principle in the seed refuses to respond to the most searching investigation of the biologist.

"Our dear and admirable Huxley,
Cannot explain to me how ducks lay,
Or, rather how into their eggs
Blunder potential wings and legs."

CHAPTER VI.

LEPROSY.

LEPROSY, a disease more dreadful than it can be pictured even by the most sensational, is so prevalent in Hawaii that the government has been obliged to provide an island upon which unfortunate victims can be placed.

The subject has been lectured about and written upon; made the theme for romance; and used by some to frighten away timid strangers. It was even advanced as a reason why the islands should not be annexed to the United States!

Leprosy is one of the most incurable diseases known to man. A reason why we dread the disease more than we do other diseases, is because its causation is still wrapped in partial obscurity. All unknown things are dreaded.

While a specific germ has been discovered, it will not multiply outside of the human soil in which it is found.

We cannot trace a particular case back to a certain infecting source. We do not know how long the victim stays well after the germs get into him, or how long it is before he begins to show symptoms, or exactly what are the earliest manifestations of the disease.

We are not able to cure the man. We doubt if he can be cured. One section of the medical world says that the disease is not contagious, and that segregation is therefore useless and cruel; the other says that lep-

rosy is contagious, and that there is unassailable basis for the statement.

Granted that the disease is communicated by one man to another, how is it communicated? Do the germs fly, walk, swim, or smuggle themselves down our throats in food? Or how? Do they require special soils for growth; do they favor moist or dry; mucous membrane or blood?

If they fly, they come in the dust from the street and carpet, circulate in the breeze, and leave us no avenue of escape. If they swim, they seek our milk and water, and so get into all foods. Do the mosquitoes, flies, fleas and bed-bugs bring the bacilli?

We do not know, we only suppose. So the gnome of uncertainty glorifies itself, and we are ready to be alarmed.

The disease has existed since the very earliest period of the world's history.

Although Biblical writers gave the name of leprosy to several different diseases, some of them not especially severe, there were certain external changes in the skin and nutrition that made these diseases resemble leprosy, at least to an untrained observer. These observers not being specialists, took too much for granted.

Manetho, an Egyptian historian who lived 260 years before Christ, says that 90,000 Jewish lepers were expelled from his country.

The Hebrew name for the disease meant a stroke or blow, and the description of Job's affliction is a fair picture of one form of leprosy. This places it some 500 years farther back, while certain papyri refer the malady to 4166 B. C. It prevailed in China, India, Africa, Phoenecia, Egypt, Arabia, Syria, Italy and Greece in very ancient times, and from the second to the seventh centuries it was the common disease of Europe. Many persons used to cast their horoscope to see whether or not they were to be afflicted with leprosy.

In 630 A. D. Italian law declared that lepers were civilly dead. Tamerlane caused them to be burned.

Religious fervor had much to do with the spread of leprosy in Asia Minor, as in those days pilgrimages were made from one place to another. It is claimed that the Saxon pilgrimages spread the disease greatly.

Lombardy was a leprous hot-bed. Leper hospitals began to be established in Great Britain and the Continent. In 1200 there were three leper hospitals in England, containing 91 inmates. Robert Bruce, of Scotland, died of the disease in 1329.

Between the years 1100 and 1472 A. D. in Great Britain alone, there were established 108 lazarettos. It was even worse on the Continent, where laws were passed for and against it, one king ordering that lepers be burned "in order that their bodies and souls might be purified together."

France built leper asylums in nearly every village, and in 1226 had segregated 2000 lepers.

So numerous were the victims that the special religious order of St. Lazarus was organized in Palestine in 336 A. D. to care for them. Some of the leper institutions became wealthy and influential. Norway, Sweden, Denmark, Germany, Russia, and Iceland suffered from the ravages of the advancing scourge, while Spain, Portugal, Madeira, and the Canary Isles were not immune. It is supposed that until the arrival of negroes from Africa, America remained free from the disease. If the American Indian came from Asia, he had been able to leave leprosy behind.

In 1300 the disease began to abate in England, then in Scotland where it limited itself to the island of Papa, continuing there until 1740. In the sixteenth century hardly any lepers were to be found in France or Italy, the few cases there being in the Pyrenees.

Leper houses were abolished in Denmark during the

same century, but remained in Sweden until the eighteenth.

The disease has persisted in Norway. Why, the scientists cannot say. A distinguished leprologist writes:

"Within a few centuries of its first spreading into these countries, it had multiplied to such an extent as to have inspired the whole of Christendom with horror and fear. The disgust and terror which it evoked roused the whole population of these parts to drive the unfortunate lepers from their midst. The genius of Christianity, fortunately, was true to itself, and tempered this act by providing houses for the reception of the unfortunate outcasts. With extraordinary rapidity, considering the nature of the infirmity, it began to disappear simultaneously with the adoption of strict measures that were put in force, the disappearance being as rapid and complete as the onset had been swift and intense."

The disease still exists in more countries than the general reader would think, being found in all the states of Europe, except Great Britain, Holland and Denmark. Norway has quite a large number of her people segregated by law.

But Asia is the great home of leprosy, British India having nearly 125,000 cases. There, the sick and well are more or less intimate. This indifference, and the prevalence of the malady are significant. Many of the English physicians do not "believe in the contagiousness of leprosy." Which opinion does not seem to have any sort of influence in checking the disease.

In regard to numbers, China ranks next. Dr. Cantlie says: "Leprosy is endemic in every district in China."

Next follow Africa, Japan, and the islands of the Pacific Ocean.

In Japan, the probable aborigines, the *Ainos*, who do not associate with the Japanese, are free from leprosy, while it is common among the latter. Other places where

it is found, are in South America, Australia, New Zealand, Mexico, Central America, and the West Indies. In New Brunswick there has been an average of about thirty persons confined in the lazarettos. In Louisiana in 1891, seventy-five cases were reported; about one hundred in Minnesota; fifty in California, with scattered cases occurring in South Carolina, Wisconsin, Michigan, Oregon, Texas, Maryland, Illinois, New York and Nebraska.

Between 1876 and 1886, ten persons died of leprosy in Minnesota. In all the states except California, Louisiana, South Carolina and Maryland, the disease was brought by Norwegians, and is largely confined to them; while, in California, of the fifty-two patients received in the hospital during ten years, all save one, were Chinamen. In the Southern states, the persons affected are Negroes, or Arcady French.

This is not the place for a description of the symptoms of leprosy. It is enough to say, that its earliest manifestations are insidious, and largely unrecognizable at present: that it is progressive, persistent and fatal. The one disease has two phases: nervous and tubercular, according as the germs find their home in the nerves or in the skin; with paralysis, contractures, and anæsthesia in the one case, and tubercular swellings and ulcerations in the other; with final mutilation in both. The two forms of the disease may exist in the same person at the same time, and often do. It is most common in men, from the ages of fifteen to thirty years, but it attacks all classes at all ages. The best authorities are agreed that the disease is contagious; that it is transmitted from one person to another.

The history of the disease in all countries, and among all peoples, points to the certainty of contagion. It has been traced to sources. Its course has been progressive when segregation has not been enforced, and

retrogressive when it has. In proportion to the failure to carry out segregation, the disease has advanced.

Families, which in England, are, and have been, free from the taint of leprosy, go to India, China or elsewhere, where leprosy prevails, and become leprous. Dressers, nurses, and physicians in leper hospitals, contract the disease in some cases.

To Louisiana the disease came with some French settlers; to New Brunswick with Frenchmen; to Minnesota with Norwegians, and so on.

In each case where the disease developed, carriers had come from leper infected places. It can be traced back as certainly as we trace our characteristics. For this reason, it was supposed to be hereditary, or even congenital. As in tubercular disease of the lungs, so in leprosy, there is no doubt a tendency transmitted; an organism furnished that is more susceptible to certain specific inoculations. I think that this is evident in the Polynesian. Its members readily acquire leprosy, and the tendency is increased by their habits of life.

The causes of leprosy have been variously stated. Some have said that eating fish was a cause, citing Norway and other sea-washed countries where leprosy abides.

It requires a long, tedious, painstaking series of observations and experiments; a peculiar mental attitude, and much particular knowledge, to be able accurately to trace the relations of cause and effect. With this necessary equipment, the most honest inquirer is very apt to fall into grave error, and draw false conclusions.

So, leprosy has been attributed to the eating of pork, maize, spoilt rice, salt, olive oil, cheese, intoxicating liquors; to *awa* drinking, and "moral emotion."

The differentiation of the germ of leprosy, the *bacillus leprae*, has set at rest much discussion, but, as yet, the micro-organism will not show us how it works

outside of the human body. Dr. Arning, who came from Germany to Hawaii, at the request of the government here, very carefully carried on some experiments, and was successful in inoculating a convict with the bacillus. The patient afterwards died of leprosy. But as he was a native, how do we know that he did not have the disease in an incipient form?

Dr. Arning with commendable conservatism, considered his experiment inconclusive.

An American quack who came here during the reign of Walter M. Gibson, took the kingdom by storm with his brilliant methods of treating disease. He began in Hawaii as physician to the Honolulu dispensary, where he had three large bottles labeled only with a number. From these jars the doctor supplied the natives with whatever they wanted in the line of treatment. If a patient came in, the doctor took a look at him, called out to his assistant to fetch a ladleful of number Thirty-five, which he administered to the dazzled native. Crowds began to assemble at the door; the poor, the halt, the blind, the deaf, thronging the portals, and twice a day, the glass jars had to be replenished. The doctor was one of those men who, suddenly coming across an idea, catch it up in a hurry, run off with it, and never wait to see who owns it, where it fits, or how it can best be used.

Its antecedents were nothing to him. Correlation be confounded. He took an idea, and began to blow it up, and wasted his breath until the idea collapsed. He read very little medical literature. He had a horror of theoretical men, laying great stress on practical work, forgetting entirely, that an Ignoramus and a Fact are incompatibles. He used medicines like a great many others of his tribe, not because they were indicated in a particular case, but because they had helped such and such a patient. This he called his "experience," which he set up against the theory of all the text books.

Unfortunately for America, there are several such men around loose; men that ought to be chopping wood.

Well,in this strange age, when wisdom and honesty ledges had all panned out, king Kalakaua saw the diamond he had in this doctor, and made him superintendent of the Leper Branch Station, because the doctor said just as positively as he said other things he didn't know, "Leprosy is only the fourth stage of syphilis."

But he did not deceive Drs. Emerson and Arning, and others that had been here for over two years. Finally, the doctor fell out with the government, and went back to the United States, where he died a few years ago in comparative poverty.

Vaccination has been blamed for the spread of leprosy,but without good reason. It would be more difficult to prove that vaccination produced a particular case of leprosy, than to prove that it was Dr. Arning's inoculation which caused the subsequent leprosy.

Either might induce the disease; and so might a mosquito bite.

The predisposing causes are easier to find: filth, promiscuous tenantry, want of air in sleeping apartments, scurvy diet, and alcoholic beverages; anything that lowers the normal standard of health.

The first leprous man in Hawaii that came to the notice of the general public, was a native named Kaea, who died in 1852, after being a leper for ten years. His case was reported by Dr. D.D. Baldwin,of Lahaina,who, in 1863, discovered that there were fifty lepers in his church. He was a physician as well as a minister.

The same year, Dr. Hillebrand, surgeon to the Queen's Hospital, wrote:

"I wish to bring to the public's notice a subject of great importance.- - -It is genuine,Oriental leprosy. Repeated investigations leave but little doubt in my mind about the contagious character of the disease."

It was called by the natives, "Mai Pake," or Chinese sickness.

In 1864, the Board of Health appointed Mr. Jourdan to take a "leper census," and report the same. It was found that a surprising number were about the country, and that the contagion was being rapidly disseminated. The matter was discussed, and in January, 1865, the King signed an act providing that certain lands "be set apart" for the "isolation and seclusion of lepers;" that the Board of Health or its agents "be authorized and empowered to cause to be confined all lepers who shall be deemed capable of spreading the disease of leprosy."

Arrangements were made for the establishment of a hospital "where leprous patients in the incipient stages may be treated."

One thousand dollars was now appropriated by the Board of Health, towards defraying the expenses of Dr. Hillebrand, who went to China and the East Indies, to investigate the subject of leprosy, while $30,000 was allowed for general expenses at home.

In October of this same year, a "Receiving Station" was established at Kahili. Dr. Hutchinson selected and purchased the land upon which the present leper settlement is situated. It is a portion of the northern back of Molokai, as effectually separated from the mainland, as if it were a separate island. It includes some five thousand acres, and a very fertile valley called Waikolu. The ocean washes three sides, while the south side or base, is separated from the body of the island by a steep precipice, in some places, nearly three thousand feet high. On each side of this peninsula, east and west, is a little village, forming the unfortunate colonies.

The assessors of the islands were required to gather not only taxes, but the sick, and send them from the various islands to Honolulu. In 1866, one hundred and forty lepers were sent to Molokai, and, during the

three years following, over $81,000 was spent by the Board in carrying out the law of segregation.

Bill Ragsdale, a bright but dissipated half-caste, to whom reference is made in one or two of Mark Twain's books, gave himself up to the authorities, and went to Molokai, as superintendent of the settlement, where he did satisfactory work for the Board.

A boat was bought for the purpose of carrying provisions to the colony, and taro patches began to be cultivated by the lepers, making it better for the government, and the lepers, too.

Between 1881 and 1888, the estimated number of lepers in Hawaii was four thousand. Of one hundred and fifty-seven lepers in 1866, two were Germans, two Americans, twelve Chinamen, and one was English. Dr. Arning said in his report: "Amongst the white population numbering 17, 935, I know of thirty-five leprosy cases."

There are at present 716 buildings in the settlement on Molokai; 609 being offices, school houses, hospitals, residences of officers, churches, and a Young Men's Christian Association building.

The Baldwin Home comprises a group of fifty-one buildings, and the Bishop Home ninety-eight buildings. There are Protestant and Catholic missions.

The Board owns cattle, horses, mules and asses to the number of some seven hundred. There are now living in the colony 1100 lepers; 652 males, and 448 females. Of these 984 are Hawaiians; sixty-two half-castes; thirty-two Chinese; five Americans; four British; four Germans; six Portuguese; two South Sea Islanders, and one Russian. During the past two years fifty-four children were born to leper parents. Kapiolani Home, a place for the care of girls of leprous parents, adjoins the Receiving station.

When, after the maladministration of Gibson, Dr. Emerson and others took up the health matters of the

kingdom, it was with added difficulty. It is said that only by great presence of mind on one occasion, was the doctor able to save himself from the assassin's bullet. Some native had come to kill him for carrying out the law.

Every one is familiar with the graphic picture in "Ben Hur;" the pitiable condition of the mother and sister: that story cannot be more pathetic than many of the incidents that are brought to a government physician's notice.

It will be seen from what has been said so far, that there is really less danger to the average, reputable foreigner here, so far as leprosy is concerned, than there would be in other parts of the United States. To begin with, he expects to see lepers, and therefore knows how to avoid them. If he should not be able to recognize the disease, which is improbable, others will do so for him. As soon as a leper becomes known, he is isolated.

If a man with a contracted finger, or a suspicious face, be seen, he is avoided. Examinations are made in the schools and elsewhere by physicians; while servants and nurses are selected with care. I always make sure that my servants are free from the taint of any contagious disease. Food sources are looked into: water is boiled and filtered, and, in our home, the milk is boiled as well.

Everybody is on the *quivive* as it were; not fearful, but careful. These same precautions ought to be taken on the mainland, against both leprosy and pulmonary consumption.

Here, physicians all recognize leprosy. In most of the States it is very different. Although there are a great many lepers scattered throughout the United States, there is no law to prevent the spread of the disease. A white leper may go from here and travel in any American city unmolested. He not only can, but does.

Physicians there, looking upon leprosy as a rare disease, do not know it except in its grosser forms. They do not expect to see it, and the laity are ignorant of even its most pronounced manifestations.

I remember in one of our clinics in Chicago we had a leper in an advanced stage of the disease. He had wandered about the country for four or five years, staying where he had money to secure entrance, and until he reached Chicago no doctor had been able to tell him what his trouble was.

There are lepers in the north, from Oregon to New Brunswick, and, in the south, from Central America to South Carolina, traveling criss-cross, with no one to say them nay. The thought is startling, when we consider that these unfortunates can travel without being recognized as lepers. I once saw a leper in a New York hotel where he was a regular guest. I did not know it then, but I now know that he was leprous; and I feel certain that none of the other guests knew what ailed the man. A specialist in the West, speaks of having under his care a father and a daughter, who are lepers in Nebraska; while one of the ablest authorities upon diseases of the skin, says, "It is not generally known but it is a fact, that one of the most distinguished clergymen in the United States, has been a leper for years."

Dr. Hyde of Rush Medical College says:

"In its prodromic periods, no suspicions of its existence would be awakened in countries where the disease is not epidemic. In this country, in consequence of its rarity, leprosy has not yet awakened the attention of legislators beyond the point of forbidding the importation of infected persons, and the proper care of lepers in a community only too ready to take alarm at even the name of the disease, is a serious matter."

I would respectfully call the attention of our legislators to this fact. It is time that some steps were

taken towards segregating all the lepers now in the country, and providing them with the comforts and care they need.

Now that Hawaii is annexed, the proper thing to do would be to transport to Molokai all of the lepers on the mainland: from Minnesota, Louisiana, California and the other States, ridding ourselves of the unfortunate necessity of providing lazarettos all over the country. We could thus at very little expense, provide for our leprous citizens a pleasant, comfortable home.

Instead of having twenty or more sources of contagion, and of exposing the American people to the disease, we could effectually eliminate every danger, and, at the same time, not increase the danger in Hawaii. If the white lepers in this country objected to the Hawaiian colonists, we could easily secure a separate tract on Molokai, on which every American leper might be placed, under the care of the Hawaiian authorities, whose experience in such matters, would enable them to superintend such a colony with the ability and faithfulness required.

While, as a foreign country, Hawaii objected to receiving any imported lepers, as a territory of the United States, it would probably be glad to make room for the few lepers on the mainland; since, in any case, the Hawaiian settlement cannot be removed to any other point. At present, so far as acquiring leprosy is concerned, I believe that to a person of ordinary moral discrimination, Hawaii or any other place practicing segregation, affords substantial advantages.

CHAPTER VII.

MOLOKAI, LANAI AND OTHER SMALL FRY.

VIEWED from whatever point, or at whatever time of day, these islets are as God made them : if so be, a pleasant form of atomic whirl.

I watched them one afternoon from Ulupalakua, discerning through the clear atmosphere, their soft tints, with the painted clouds above them ; and I wondered if heaven itself could be more fair.

The sight, while beyond measure pleasing, brings a sense of sadness not to be defined ; but which may be unconscious pity for a dissolving world. Such feeling follows appreciation like a chastened electrical current run along the nerves. In a moment it is gone.

But you sit on the knoll, or ride by the beach, whichever it may chance, thinking the "long, long thoughts" that our poet has attributed to youth ; almost making a few lines of verse yourself.

And you think of a life beyond, free from change ; that constant mutability that persists in turning into something new, your cherished familiar things.

We have looked upon the children of the group, from the summit of Haleakela ; wondered as we sat on the lower peaks of the Wailuku mountains, how much gold dust was mixed with the rays of the evening sun, as they fell upon each gilded cloud. We could not help seeing them all in our drives to Waikapu or Maalaea bay, or when we rode up the slopes of any near-by hill.

Although the Spaniards called these islets the "Monks," it was a misnomer, for they are not somber, but bright and sociable.

The only time I ever saw them wear a cowl, was during a winter storm. The rugged outlines of Molokai are first seen by the visitor who approaches Hawaii from San Francisco; a mass of lava and *debris*, 40 miles long, and only seven miles wide, reaching, in one place, to a height of 5000 feet. Clouds usually rest on the very top.

A peak in the western part of the island, is 1380 feet high. The northern coast, extending far east, is *aina pali*, or the land of precipices; a name given to the whole island in ancient Hawaiian *meles* or songs. The soil is rich, and affords pasture surface towards the southwest. There are several picturesque valleys, Halawa especially, at the east, being well watered, and extending for miles into the mountain. Halawa has a large water-fall that is hedged in by steep walls, as high as 2500 feet.

Molokai is 23 miles from Honolulu, lying southeast from there, and nine miles northwest of Maui. Its area is 270 square miles.

On the map it looks like a shark, with a pronounced dorsal fin sticking out due north, and forming the leper settlement.

The creature's mouth is at Halawa. The western part of the island, where there is good soil, has very little water. It is elevated in some places 1000 feet above the sea, and is covered with a thick carpet of Bermuda grass, where herds of cattle feed.

There are so many deer on the island, that the government has lately given its citizens permission to kill the gentle creatures.

One says that about three decades ago, the Emperor of Japan sent to Kamehameha V. a few spotted deer;

while another assures me, that the original family was sent to Kamehameha IV. from Paul and Virginia's island by an English resident there.

Which ever way it was, the deer multiplied, and now number one or two thousand.

They have contributed to the denudation of the forest. There is, in consequence, a scarcity of fuel on the island.

The Board of Health encourages forestry, and several thousand trees have been planted.

Quail and pheasants abound. A great northern promontory reaching from 2000 to 3000 feet high, effectually shuts off the leper colony from the rest of the land. Only a trail connects the two. There is a small mound or volcano at the base of the wall, near the sea, having a crater filled with sea water. The bowl is hundreds of feet deep. The cone is 200 or 300 feet high and very wide.

On the highland, is a peculiar rock that resembles the head and shoulders of a stooped man. Near it, on some rocks, are inscriptions supposed to be very ancient.

Why is it, that inscriptions, like unmarried persons of a certain middle age, always seem ancient? Is it because they are enigmatical? Fornander says that these tracings are like the "double trident of the Goddess Siva." Molokai has the remains of old battle fields, where many bones lie buried in the sands; *holuas* or slides, where the youths took their sweethearts tobogganning; and other evidences of former activity.

At Kalae, in the region of giant peaks, coffee is grown, and cattle are fattened for shipment to the settlement. About the only good landing place is at Kaunakakai, on the south side of the island. This is a good place to land if one wants to ride across the country. Passing up a rising plain through Kalae, the backbone of the island is reached: Kalaupapa *pali*, about

2000 feet higher than the sea. A trail goes zigzagging down this alarming cliff, taking the rider, in an hour or so, to the leper colony.

We are in the settlement then; upon the narrow neck of land separated by natural and artificial laws alike, and set apart from all the world for the lepers of Hawaii.

This plain, grass covered, and ending in an obtuse point at the north, is about three miles long. Where it rests against the base of the precipice, it is three miles wide. There are eight square miles of it. Near the base, on the western side, is Kalaupapa, the usual landing place, where passengers and freight come in. Nearly opposite,on the eastern side is Kalawao, with its hospital and colonists. Half way between these two places, are the remains of an old crater called Kahukoo, which, in its prime, probably contracted for the building of this part of the island.

On the north shore are moderate cliffs, much eroded by wind and wave, but a little west, the shore levels to the sea. High winds prevail at Kalawao during the trade season, so that the really more inaccessible Kalaupapa is a better port, being sheltered.

Looking at the northern face of Molokai from Kalawao, one is forced to exclaim over the wild beauty of the scene. The towering cliffs, broken here and there into chasms down which the water falls from the land side, and into which the thundering ocean angrily dashes; briny spray, and rain cloud mist, rising together in all the colors of the rainbow.

I wonder if the lepers ever look out upon the scene, and beyond it into the glorious world, where no sickness ever enters; where even lepers are clean!

If the native lepers do not, I feel sure that some of the others have, many a time, with sad, indefinable yearning.

The colony is practically cooperative even in disease. Cattle, sheep and horses graze upon the plain.

As strange as it may seem, until lately there were a few of the old non-leprous land holders that would not forsake their homesteads, but, in 1895, the last one left. We saw everywhere marks of the disease that brought the people here.

But they seemed cheerful and resigned.

There is a brass band at Kalaupapa, with another in Kalawao, just across the Fin. The Bishop Home for girls, has over one hundred inmates, and the Baldwin Home for boys has about the same number.

Everything seemed to go on as methodically as clock work, medical, religious, educational, social, musical, athletic and industrial benefits, being distributed side by side.

Each leper not provided for in the Homes, gets a "Clothes Ration" order of ten dollars a year, besides the following provisions furnished weekly:

Seven pounds beef, or five pounds salmon, or seven pounds fresh fish; twenty-one pounds *paiai*, or nine pounds rice, eight and one-half pounds bread, or twelve pounds flour; the last three calling for one pound of sugar.

They are given salt, soap, matches, and oil, as well.

Those able to work are kept busy; and many taro patches are planted, yielding a valuable food supply.

In many cases, a man that is not a leper, may accompany his wife to the settlement, as a *kokua* or helper; a humane provision of the government which must become more and more restricted.

Many white men have died here, among the number the world famed Father Damien, who wrote:

"By special providence of Our Divine Lord, who, during his public life, showed particular sympathy for the lepers, my way was traced towards Kalawao, A. D.

A GROUP OF HAWAIIANS.

1873. I was then thirty-three years of age, enjoying a robust health, Lunalilo being at that time king of the Hawaiian Islands.—The Kalaupapa landing was at that time a somewhat deserted village.—I myself was sheltered during several weeks under the single pandanus tree, which is preserved up to the present day in the church-yard. Under such primitive roofs were living pell-mell without distinction of ages or sex, old or new cases, those unfortunate outcasts of society."

The rest is known. Continuing his work for sixteen years, Father Damien died a leper in 1889.

In 1884 he first suspected that he had become a leper, but did not know until the next year, when he began to lose the sense of feeling in feet and legs. Dr. Arning decided that this was leprosy, and Father Damien at once wrote to his bishop:

"I cannot come to Honolulu, for leprosy has attacked me. There are signs of it on my left cheek and ear, and my eye-brows are beginning to fall. I shall soon be quite disfigured. As I have no doubt of the real character of the disease, I remain calm, resigned and very happy in the midst of my people. The good God knows what is best for my sanctification, and I say daily, *fiat voluntas* with a ready heart."

He wrote home to mother, sisters and brothers, but did not mention his personal affliction, on account of his mother, who was aged. While on her sick bed, she heard of it. Turning to her grand-daughter, she said: "Well, we shall go to heaven together."

In the afternoon, feeling that her end was approaching, she turned towards a picture of the Blessed Virgin, then to a picture of Father Damien, making an inclination of the head to each, after which she gradually sank, and quietly expired.

Of Father Damien's last hours, a brother priest writes:

"During the day he was bright and cheerful as

usual. 'Look at my hands,' he said, 'all the wounds are healing—that is a sign of death as you well know. Look at my eyes. I have seen so many lepers die that I cannot be mistaken. Death is not far off—How good God is to have preserved me long enough to have two priests by my side, and then to know that the good Sisters of Charity are here—that was my *nunc dimittis.* The work of the lepers is assured. I am no longer necessary. So before long I shall go up yonder.' "

Lanai lies directly south of Molokai, and west of Maui, about nine miles from Lahaina. Somebody has likened it to a whale, in its odd outline. The name signifies veranda; an out-of-door place to sit in. It is all out of doors, and the clouds that generally hover over it might be the roof. Probably, the idea came from the islands nearest to Maui. It is ten miles wide, nineteen long, and contains 150 square miles. The highest peak is 3,400 feet high.

In olden time Kakaalaneo had a court in Lahaina, then called Lele, and he ruled over both islands. His son was so much like other royal lads, that his father banished him to Maui's verandah, where, wonderful to relate, the boy rid the place of all its goblins, and, for this fine bit of magic, was restored to his father's good grace.

The soil is not so rich as that of some other islands, but there are several gulches filled with trees and beautiful plants.

Years ago, Horace Mann botanized here. From Maunalei where a whale boat will land you if you wish, a slope rises towards the summit, which, however, has no typical crater. Grass covers the plains, with here and there a cluster of pandanus trees or cacti.

There are numbers of goats, turkeys and plover.

The interior mountain range or circle, called Palawai, with an area of 20,000 acres, is 1,500 feet high, level and green like an immense lawn. Here the gods used to play base-ball.

There are one hundred and seventy-four persons on the island, and when any one wants the doctor, he must row a boat over to Lahaina, and take his chances of finding the gentleman at home. When the doctor is overtaken, the poor man deserves pity, because he is liable to be sicker than his patient, before he gets to the shores of Lanai.

Lying like a great Cinnamon bear on the blue meadow of the sea, one, looking at it from Lahaina, would scarcely believe that it had upon it a trace of verdure.

Mr. Gowen says that there are no mosquitoes on the island, but many fleas. Of the two, I prefer a mosquito, because he sings. Any person, animal, or insect that sings cannot be very bad.

Then you can put your finger on a mosquito, and you can't on a flea.

No matter how bad a man may be, if he stands where you think he does, he ceases to be dangerous. And you can keep a mosquito out of bed, but you cannot a flea. Nets are nothing to him.

It seems that Lanai has more advantages to recommend it. It is much cooler than some of the other islands, having a constant breeze.

Kahoolawe comes next; a fourteen-mile long and six-mile wide island, south-west of Maui, and not over seven or eight miles away from the foot of Ulupalakua. It is a perfect Indian arrow. At the west end there is a reef very dangerous to ships. The leeward sides of Kahoolawe and Lanai, contrary to general rule, are steep and rugged, while the windward sides slope to the sea. Kealaikahiki, on the west side of the island, means, "On the way to Tahiti," because here it was in ancient time, that the young chief Laamai who had lived on Hawaii, and left his three sons there, took his departure for the land of Kahiki, and never

more returned. . Here, too, Astor's ship, "Lark," was wrecked.

It is a great place to get wrecked on, and if any one wants to make history of that sort, all one has to do is to come here at the right time, sail up to a certain reef, and let the wind and the wave do the rest. Molokini is a crescent bit of brown set in deep blue; nothing but an old crater about which fishes disport. It is 165 feet high.

Lehua and Kaula are only nurslings belonging to the mother isle, Niihau; scarcely yet detachments, although surrounded by water. Each has a tufa cone. There are several other rocks, notably those near Makapuu and Kualoa points, Oahu; and two or three near Kilauea on Kauai.

There is a dainty little islet near Hilo, covered with cocoanut palms. It is a picnic resort, and was the Molokai of some poor quarantine subjects during the last cholera epidemic.

Bird Island is interesting as a guano deposit, being very profitable to the few concerned.

CHAPTER VIII.

RAISING CANE.

OUR agreement was signed to day, and I am now a contract laborer; in other words, a shipped man. My number is 3000.

This is Saturday, and I don't begin to work until next week, but I have been allotted a bunk in a large building that used to be a sugar mill. It is nothing luxurious, but it keeps the cold out if there is any, and the rain. If one has half a mind, the place can be kept fairly clean. Our plantation is managed by a New Yorker, who took charge here in 1893. At that time, the plantation was not paying expenses; indeed a large debt had accumulated. But, after the change, the concern began to pay, and today furnishes large dividends. The company controls 11,000 acres, 2,400 of which are in cane. The mill, which has a capacity of 55 tons a day, came from Honolulu, but the equipment was shipped from the mainland. American machinery and plantation implements are found to be as good as any. A certain Kauaian manager, being in need of some particularly good machinery, sent home to Germany for it. He had his opinion of cheap American stuff. In his order, he stated his very particular requirement. In due time, the machinery arrived from Germany, but it was all American made, and somewhat dearer on account of its round-about journey!

Before engaging with this plantation, I looked into the sugar business, and gained some information, think-

ing that I could do my work better if I had an intimate knowledge of the workings of several different institutions. Accordingly, I paid a visit to the laborers' quarters at Spreckelsville, and elsewhere, getting quite chummy with one or two Japanese that could talk English. I made a good impression on a white *luna*, and learned some more from another standpoint.

The Reciprocity Treaty of 1876 was the real beginning of the sugar industry here, but several ventures were made on a small scale at an earlier period. In 1833, Messrs. Ladd & Co. established a plantation, and built a mill at Koloa, on Kauai. The company failed, but sugar growing has gone on. Up to the time of the treaty, Hawaii had put up with reverses of crops, scarcity of labor, and depressing conditions, that made the country all the more anxious to obtain the treaty. After it came, an impetus was given to sugar-cane growing, which at once affected the whole country. Cheap, foreign labor was sent for, chiefly Chinese and Polynesian; and in 1883, the Portuguese came, followed by the Japanese in 1885. In 1877 thirteen new plantations were started, and in 1878, fifteen more.

While this company's fields spread over the slopes of west Maui, the sides of the east Maui mountain, irrigated by ditches that come for a distance of seventeen miles, yield their crops at the suggestion of another *company. These several plantations give from 12,000 to 15,000 tons of sugar a year.

On the isthmus, watered by ditches reaching from Kailua some thirty miles to windward, is still another plantation, controlling about 37,000 acres, 3,000 being in cane. The mill has a capacity of 140 tons a day. There are mills at Lahaina, Oluwalu and Hana.

Indeed, sugar fields spread here and there all over the islands, except on Molokai and the islets, and are a

*The east, west, and middle (Spreckelsville), Maui Plantations have lately consolidated, and are controlled by one company.

characteristic feature of the landscape. They represent some $40,000,000. The owners have a society called "The Hawaiian Sugar Planters' Association," and a "Planters' Monthly."

MONDAY. I was on hand at the gate, at quarter of six in the morning, along with 30 Japanese who arrived with their cane knives, and cans, containing dinner. They were a motley crew, jabbering in their strange language, and paying little attention to me. Our *luna* now ordered us into the field to cut cane. In a few minutes all were at work, slashing down the yellowish rods, some of them almost prostrate on the ground. I found the knife not so hard to handle at first, but it grew so after a while, and blistered my hands. One gets used to almost anything, and I suppose one could get used to cane cutting. At 9 o'clock we sat down to eat breakfast out of our pails. The sun was now streaming down fairly well, and Haleakela shone in a purple haze, with white clouds resting just below its rim. It was restful to look up at from the dusty field.

There is no question about the ability of the white laborer to work for a day or a week in the cane fields, as the heat is never overpowering. It is the persistent summer heat that would finally unfit him for his work.

The Wailuku company, has six hundred and fifty men working; about one-third Japanese; one-third Hawaiian, and the rest Portuguese and Chinese. Our *luna* says that the Hawaiians are by far the best all round men. They adapt themselves so well to any work. The Chinese come next, being steady and plodding, while the Portuguese and Japanese serve their purpose. The latter, he says, are quick to learn a new trick of work, but they are unreliable.

Our *luna* didn't get excited to-day, so he swore at the men only once, which was certainly remarkable. On Kauai, the German *lunas* did little else but curse the

men; it seemed to be second nature for them to swear. If they had sworn in Japanese it wouldn't have seemed much worse than in Teutonic English.

I have noticed,that if a foreigner can't say anything else in the English language, he will use it for swearing.

At 5:45, work ended for the day, and we all went home,after ten hours in the field. It is pretty long, but not so long as twelve hours.

Six o'clock is a good time to get home. As soon as the Japanese reach their camps, dusty and tired, they strip entirely naked,and take a bath. This they do in a large vat, with water, shouts and songs.

I have seen both men and women, stark naked, standing on their steps, or near a kettle of water outside, washing themselves. The women seem perfectly shameless.

It is after the work of the day is done, that you see these people in their glory at the camps: a noisy, garrulous lot,but admirable in many respects. Their houses are not much better for the presence of women,who are much of the time out in the field.

Here they look very picturesque, with their dresses tied up, and their heads too; done up in cloth to save their complexions.

They get $8 a month, while the men get from $11 to $14 a month, with quarters. Generally, the tenants of a camp have a cook, hired on the co-operative plan. Long, dirty tables are spread in dirtier rooms, where rice is served in great bowls. The kitchen has no floor but the mother earth, and the food is cooked upon a stone range in the corner, from which the smoke passes into the rest of the apartments.

Outside, are swill barrels, and tubs of fermented mixture suited to the Japanese palate. The cook lets the rice stick to the bottom of his huge kettle, where it partly burns, then he sells it to the Chinese, who make candy of it.

The Chinaman's rooms are more filthy yet. He doesn't seem to care about his floor, or his bed, or the looks of the room generally. The place resembles a stable more than anything else, and shocks one's nostrils.

As a rule, the Portuguese have houses to themselves, being men of family, and it is so with the Hawaiians, who make an attempt to keep their places neat.

When I shipped, the cane had all been planted. It is done from June to October. The field is thoroughly prepared by two ploughings and two harrowings. Steam plows do the work, there being usually two engines separated some distance from each other, and drawing several plows back and forth across the field. They plough about twelve inches deep, and then the cultivators are pressed into service, followed by steel chain drags. Furrows are now made, and ditches. The seed, selected from picked cane and the best rattoons, is placed in sacks and kept in the water for a few days, after which it is planted end to end in continuous rows, covered with soil to a depth of about three inches, and then irrigated.

Some plantations keep a surveyor for furrow lining and general work.

The cane usually comes up in three weeks, having been irrigated every four days or so, at first, then every week or less.

All fields are freely fertilized. This plantation pays $15,000 a year for fertilizers, bought on the mainland. The yield that follows, averages five tons of sugar to the acre. When the cane, planted in July or August, matures and opens to the sun its graceful tufts of silvery, purplish bloom, it is very pretty.

Previously to this, the first stripping occurs. It is called "trashing," the dry leaves and *debris* being removed.

TUESDAY. We worked in one field, stripping it, then were taken to another, where we continued at the

same work. Is is very trying, and the heat in the midst of the cane is great. I perspire like a trooper. Besides, stripping is hard on the hands. I got a pair of gloves to-day. This is the second stripping of mature cane. When it is heavier, it sometimes requires three strippings, like an extraordinarily good cow. I had a different *luna* to-day, and he got very angry at a Chinaman who didn't work to suit him. Finally, they came to words, and the *luna* knocked the laborer down. Nothing more came of it. Later, one of the Japanese claimed to be sick, and the plantation doctor arrived and used some of his wisdom on him, looked at his tongue, felt of his pulse, and then declared him to be able to go out to work. How many aches the Japanese had; how many signs of incipient sickness, no doctor could say.

Speaking from personal experience, I really think that when it comes to work, a man ought to be the one to judge of his own physical condition, and not a physician hired by some plantation. But, under this contract system, there seems to be no help.

A laborer's wages go on the same whether he be sick or well, so that the plantation must have some protective measures. Many of the men "play off," or sham as it is called, in order to shirk the labor for which they are paid. The doctor, who is called in a particular case, must decide whether the workman is able to go into the field. If he decide that he is, the man is fined $3 for his first offense, $9 for repetitions, and finally is imprisoned, put in stripes, and sent to work on the road.

The early symptoms of many diseases are masked. The man's tongue and pulse may appear normal, and yet he may feel very sick indeed.

For this reason, I believe that the plantation physician who is conscientious, is placed in a most trying position. His patients are apathetic, sullen, and will furnish no history.

Some cases that leave the doctor's presence, go into the field to die. The doctor cannot be blamed: nobody can be blamed. The system alone is at fault.

It is true that the servitude is gone into voluntarily, but that does not make it any the more just. A man may sign away his liberty, with a full understanding of the contract, because he is in some way mentally or financially irresponsible. Fortunately, the law takes cognizance of this. Since Providence, in this age of money getting, sees no longer to the safety of children, idiots and drunken men, the law does. And, we are as much to blame for persuading a person into something that proves detrimental to him, as if we forced him to the obligation. I do not say that the Japanese have not profited by this system; they would not be so eager for it, were it not in many ways beneficial. Often, men will re-ship. But I do say, that the system is morally wrong, because it permits, if it does not encourage, a curtailing of man's liberty, and it allows an employer to use towards an inferior race, methods that no self-respecting white man would tolerate. It was something the same with slavery, only that was carried to an exaggerated degree. The exceptional master gave his slaves much more advantage than the wage negro gets to-day. In ante-bellum days, the slaves had home establishments not possible now.

Did that atone for the curse of slavery? For the brand of bondage? For the master that could strike his servant to the ground, and not suffer for it? For all the unjust laws that hedged slavery, and maintained it? Here, the law provides that if a master strike a laborer, that laborer shall have redress through the courts. Just now, a *luna* is being tried for killing one of his men. But, while this is true, it is also true that the class of men that do contract labor may be treated as no one would dare to treat an American.

On the other hand, the *luna's* provocation is very great. Often a whole gang of men will turn upon him with cane stalks, or what is worse, cane knives and hoes. A German manager was, a few years ago, left for dead in the field, having been assaulted by his Chinamen. Such things are very exasperating. The *luna* is not a philosopher, and will never make due allowances. I do not say that some of the provocation does not justify some of the harshness, but I am sure that a system which permits such abuses on both sides, is morally and financially bad for a country, and ought to be terminated.

One or two plantations have done away with contract labor, and are satisfied with the result.

The Japanese are very pugnacious. They are unscrupulous too, if they think that they have been imposed on. The *lunas* and interpreters of their own nationality, often suffer most from their suspicion.

Some years ago, a mob got together and murdered a Japanese *luna*. Upon trial, it was found that nothing could be done, because the whole mob had a part in the killing. One of the leaders afterwards moved to Spreckelsville, and recontracted on the plantation there. In a short while, a Japanese interpreter whom I knew well, was brutally killed by a mob of about three hundred of his countrymen. Those who did not actually strike him while he was alive, came up and kicked him after he was dead. The leaders were arrested, and after much difficulty, convicted of manslaughter. But an appeal was taken, and their sentence reduced to two or three years. When these men were arrested, there was a general uprising on the Spreckelsville plantation, and some two hundred Japanese marched towards Wailuku, "to free the prisoners, and burn and sack the town." The citizen's guard turned out, and we staid at the prison all night, with rifles in our hands. Every few

minutes, a telephone message came, saying that the mob had reached such and such a place; that they were armed with cane knives (machetes), and were full of *saké*. It turned out that they came to within half a mile of town, wrapped in their red blankets, and without visible arms, where they camped for half a day. Instead of standing in with the law, and ordering the men back, the owner of the Spreckelsville plantation addressed the outlaws in a conciliatory tone. He would stand by them, he said. Had they not found out that an armed guard stood ready to meet them, they would probably have carried out their original plan.

Although the Japanese are good to "raise Cain," they are not brave at all.

WEDNESDAY. I got a position as *luna* over a gang of thirty-five Chinamen that I put to irrigating. So far, nothing extraordinary has happened. The men looked at me rather curiously at first, but said little. They worked doggedly. They did not go so fast as the other man's gang, and I imagine they thought I couldn't swear. A Spreckelsville overseer told me that men had no respect for a *luna* who didn't know how to swear "a blue streak."

The water for this plantation comes out of the valleys of the west Maui Mountains: Iao and Waihee. There seems to be an abundance of it. The irrigated cane is by far the most prolific, producing from two to three tons more to the acre than fields supplied from variable rain sources.

Possibly, the water washed down from the mountains carries with it a small amount of fertilizer. This field has been hoed and trashed. The hoeing does as much good as it will elsewhere, and the cane seems to respond with grateful growth. When trashing takes place, and the cane stalks are undressed of their rags, the body ripens fast.

Lunas who work under a head overseer, get all the way from $50 to $75 a month, and house. They have to be out at about 4:30 a. m. and keep going all day, riding over the fields, urging the men, and being responsible at night for a certain amount of work accomplished.

It is a dreary life, but easier so far as actual labor is concerned, than much of the farm work at home.

But when the wind blows, or a rain falls, the field is not the most agreeable place to be in. Many of the *lunas* are white men; Scotch, German, Portuguese, and a few Americans. There are also Japanese, native and half-caste *lunas*, since the educational qualification is not particularly exacting.

I should not advise my mother's son to come to Hawaii to engage in luna-ing, although one physician has given up his professional work to become a *luna*, and another I know would be wise were he to follow suit. Yesterday, an amusing incident happened in the field. Pat McGinn, who began his work as *luna* here last week, took hold of a Japanese gang. They were loading cane. Not doing exactly as Pat ordered, one of the men was gently shaken by him, when the whole gang pounced upon the overseer, laid him on his back, and covered him over with cane stalks. Each man came up and contributed an item to the rising pile. Of course Pat was very much frightened, and, although not hurt, he staid where he was, in momentary fear that the dastardly fellows would burn him for his principles. They had no such intention, however, and seemed to have a livelier sense of the ridiculous than even Irish McGinn had. They were arrested, and would have been convicted but for Pat's forgiving nature.

This was too bad, because the plantation doctor had been to the trouble of certifying to Pat's serious condition, and had sent him to the hospital, where he at-

tended him, and reported his condition daily to the manager. This was before the trial. After it, when all was over, Pat told me confidentially, that "it was aisy to fool a dochter, 'spishally some dochters."

THURSDAY. My next promotion was to that of head overseer, a place paying from $125 to $150 a month, house furnished. I have a whole section of country to supervise daily. I must see that each *luna* is doing his part, and watch his gang; hasten the total of my district, and keep it going, making daily reports of the 185 or two hundred men under me, specifying names, work, and the fields they are in, handing the report to the book-keeper each night. This is the men's Time.

Many of the gangs are cutting now; some are hauling on cars which run from the various fields to the mill. Others are fluming. The latter would be considered fine sport by the average school boy.

Flumes are laid through mature cane fields, carrying several inches of water, and coming from an elevated source. The stream rushes to the mill, taking with it the valuable rods. Here and there, men stand by, poking the trough, and sending along any jam that may have occurred. At the end, the cane is caught, falling with the water in a constant splash. There is a great deal of fluming done on Hawaii.

When the cane is hauled off, the trash is burned, enveloping the fields in great clouds of smoke. Over the vast plains may be seen, at the right time, the burning cane. Occasionally a field takes fire, and then there is a fight to save the valuable stubble.

FRIDAY. Through the courtesy of friends (and not because of any aptitude I possess), I finally became a manager. I have to be out early in the morning, ride over the plantation, see to everything there, and in the mill, attend to purchases and shipments, and then have a

ready knowledge of the business of my office. My bookkeeper does the clerical work. We have to make an estimate of the crops, and live up to it, if possible; work matters so that increasing dividends may be declared, and please as many persons as call on the President of the United States for office. The salary paid to managers depends upon the importance of the plantation, but it averages from $5,000 to $10,000 a year. With this, a very nice house and grounds, are furnished; horses, and other conveniences. Often these managers are hospitable, and their houses become a rendezvous for guests whom they pleasantly entertain. A chance meeting, or perhaps the word of a friend, brings you a cordial invitation to a delightful home, supplied with all the luxuries of modern life.

The manager and his wife combine to make your stay delightful. They are always intelligent, and sometimes cultured. The average manager leaves his business-self in his office. At his home, you see him a man of social qualities. I have no doubt that many of them are able to live above the sordid nature of their occupation. They are pressed into the exacting routine of their daily duties, then rebound at night, or when a blessed Sunday comes.

Yet, plantation life is not conducive to placidity. Nor is it the best thing to develop a man's spiritual life, although I have known of a manager that turned into a preacher. Perhaps it was transformation instead.

But it pays to be a manager, and what pays, goes.

LAVA POURING OVER BANK ON MOUAU.

CHAPTER IX.

COFFEE.

WE were sitting on the *lanai* of the Mountain View House in Olaa, among the coffee trees, our noses dipped in the aromatic mist that arose from our cups of coffee, which had been prepared by the doctor himself. The caffeone started in drops on the surface of the liquid, as the doctor stirred it, putting a little cream and sugar in each cup. "Few persons know how to make coffee," he said, taking a sip, "even after they have secured the best quality of berry. It is quite a trick to get the bean properly roasted, ground, and the right quantity measured, then to extract from it the principles you want.

"As you know, the chief constituent is the alkaloid caffeine, which stimulates the nervous and vascular systems, but produces no reactive depression. Upon a strong cup of coffee, you can keep awake all night, and, as a stimulus, it is much to be preferred to alcohol.

"If you are tired, there is nothing like it; it satisfies for a while the pangs of hunger, and sustains strength through prolonged effort, while it pleases the palate.

"Arctic explorers are united in their praise of the beverage, and certain physicians claim for it great efficacy in tropical regions, where the action of the skin needs stimulating. In the late Civil War, our soldiers did a large amount of work on beans and coffee. Caffeine is found, of course, in other products besides coffee; in the kola nut, guarana, tea, cocoa, but in no

other are the caffeine and a pleasing aroma, so happily combined. The leaves of the coffee tree contain more caffeine, but alas! no aroma; hence they are not palatable, for you know that caffeine is bitter.

"Now the first requisite is that your bean be old enough, for, as with men, age adds a characteristic flavor, and makes a blander article. The greatest care must next be used in the roasting of the bean, which brings out the flavored oil. Too little heat may fail to secure for the cup the much coveted fragrance, and too much, will develop the bitter principle, always quite soluble in the liquor, and otherwise impair the beverage. The best grade of coffee can be made undrinkable by improper roasting, just as good coffee properly roasted, may be spoiled by a want of care in making the infusion.

"I may be a crank on this subject, but I claim that making coffee that is a delight, is an art as difficult as that of the artist, and infinitely more useful."

"I am sure," said I to the doctor, "if I could make coffee like this, I should be willing to be called a crank."

"Well," he continued, "while you want to extract the principle, for it is that which revives, you must secure the aroma; and this requires a separate infusion. The two are then mixed, and the bitter tang escapes. I have a small apparatus for making coffee, invented by an Englishman, and with this I use distilled water only. With a spirit lamp, easily watched, you can make your decoction. If you are taking the liquor as a medicine, you may well dispense with cream and sugar; but if it is a matter of taste, I think that a little cream and sugar, or the one or the other, add to the rest.

"If more people knew how to make the elixir, the 1,000,000,000 pounds now used in the world would be trebled. We make dreadful coffee at home, and the French and Germans often spoil theirs by making it too

strong, dispensing with both sugar and cream, thinking that their black stuff is the only coffee in the world.

"Its very name belies it: it should not be black, but of a dark brown, with oil globules floating on the top.

"The Frenchman's drink is medicine. We ought to know how to make coffee, for it has been used now for over 1,000 years. It was then enjoyed in Abyssinia, coming into Arabia in the ninth century, through the intervention of a sheikh with a long name.

"The Mahometans took to it readily, as it assisted them in keeping awake at some of their dull evening devotions, but it was condemned by the priests, who declared that it was intoxicant, and therefore came under the ban of the Koran. Notwithstanding, for about 200 years, the supply of coffee came from Yemen in South Arabia, and was called 'Mocha.' In the sixteenth century the beverage began to be used in Constantinople, where coffee houses were taxed. About 1652 the first coffee shop was established in St. Michael's Alley, Cornhill, London, by a Greek from Smyrna, and it was not much later that Charles II tried to suppress coffee shops by a special proclamation.

"He said that they were the resort of disaffected persons, not knowing that the best remover of disaffection was a good cup of coffee.

"In about 1690 some seeds went to Java, and then began the culture of that grade which has become famous. The housewife asks for Mocha and Java mixed. A great deal of poor stuff is palmed off as a mixture of these varieties."

Thanking the doctor for a second cup of the product that is just now stimulating Olaa to such improvement, we started out among the glossy leaves, where I learned something more about *Coffea Arabica.* It is an evergreen tree growing to a height of 20 feet or more, rather slim, but symmetrical, having remarkably shiny

leaves, about as large as those of a cherry tree. The leaf looks much like a gardenia or myrtle leaf, strongly veined. Clusters of blossoms, white and fragrant, lie in the axils of the leaves, where are found at the same time, ripe and green berries.

The berries are about the size of a black cherry, but more oval, and have a rather pleasant, sweetish taste. There are some 22 species of the tree, the larger number bearing bitter fruit. Of the 15 varieties in Africa, besides the common Arabica, only one, *Coffea Liberica*, is marketable. The last is said to be strongly resistant of blights, growing at low altitudes, and yielding as many as 16 pounds of coffee to the tree. The quality of the berry is very good. The trees grow wild along the west African coast.

The conditions necessary to the successful cultivation of coffee are certainly found here, in many localities. It is claimed that there are 300,000 acres of good coffee lands on Hawaii, besides large tracts on the other islands. Wild trees, or rather the progeny of stock brought here in 1825 or thereabout, to Manoa valley and to Hilo, are growing in sheltered spots on all the islands, and yielding well.

Here we have a mild, equable, frostless year, with an abundance of rain; and a moist, cool, fertile location free from winds.

In the Nahiku tract on Maui, there seem to be several such localities, besides the tested fields in Kona and Puna, on Hawaii, and in particular valleys on Oahu, Molokai and Kauai.

The Kona coffee trees look healthy, and are bearing well, while the grade they supply is excellent, and will continue to improve as the methods of treating the berry become better.

The Olaa trees look ranker, as if inclined to push ahead at the expense of fruition, and I thought that

generally the yield was less than in Kona. Some of the planters have evidently gone too high above the sea level, tempted by the fine Volcano Road, to settle higher than is good for the coffee plant. Certainly, the many coffee plantations that stretch along the road through the Olaa district are doing well, and promise a full yield when the time comes.

Some 35,000 to 40,000 acres here are adapted to coffee, being situated from 600 to 3000 feet above the sea, and having an annual rain-fall of over 150 inches.

In Mexico and Guatemala, where the growth of trees and vines to be cleared is very heavy, many bushes and small trees are left to shade the coffee, perhaps to a greater extent than is beneficial;and,in Hawaii, the same thing is practiced to some extent. All through the groves, especially in the later ones, are scattering fern trees, and occasional banana plants.

Coffee is grown more or less, in Arabia, Africa, Brazil, Bolivia, Costa Rica, Cuba, Ceylon, Guatemala, Guiana, India, Java, Jamaica, Mauritius, Porto Rico, Reunion, Sumatra and the West Indies generally.

In 1892 the crop of Java was 130,000,009 lbs. and that from Ceylon only 30,000,000 lbs. less. In Nyassaland, Central Africa, some hundred plantations are under way, cultivating 6000 acres of land, from which the yield in 1897 was 24,000 cwt. This area will probably be largely extended in the next few years.

Lack of transportation is the great drawback there.

In most places, the coffee seeds are first planted in a nursery, and when the plants reach a few inches in height, they are placed in the field, 6 or 7 feet apart. By a greater number of planters, the trees are "topped", or cut down, and kept at a certain height.generally from four to six feet. This aids the energies of the tree, and facilitates picking the crop. The larger the number of trees to the acre, the closer the trees are topped. In-

stead of making the trees look stunted and unnatural, the effect upon the grove is rather pleasing. The trees begin to fruit the second year, do very well the third, and bear fully in the fifth and sixth, under favorable circumstances, yielding an average of one and a half to two pounds to the tree.

When the berry begins to turn brown and shrivel up, it is ripe, and ready to be picked. But the crop is not all ready at one time; it comes like a poor man's payments, in delayed installments, making the question of labor supply a problem, even in cheap labor countries. After the berry is picked, it must go through the process of hulling, polishing and grading, done for the planter at a new mill in Honolulu, or by his laborers upon the plantation. The raw berry is taken to a larger hopper, and carried in pans to the drying room. Here, it is spread out and dried, desiccation taking place in the ripe and green berry alike. Then the bean is separated from dirt and foreign matter in a cylindrical "cleaner", which prepares it for the huller, where the two halves fall apart, hulless and clean.

From here the bean goes through another process; a frictional course, polishing the berry for grading. At last,it comes to its destiny, and is culled for market; the good separated from the bad, the best from the worst, and the middling from either.

Since the beginning of the 18th century, when not over 7,000,000 lbs. of coffee were used,the production has grown to 1,000,000,000 lbs. a year. The sale has gradually increased in all foreign countries except England, where tea is a greater favorite. The number of pounds consumed in England in 1873, was 32,000,000;while the United States used 293,000,000 lbs. In 1895 over three hundred thousand tons of coffee were shipped to our country from Brazil, and other coffee countries. Our trouble with England made coffee almost a necessity in

New England, and. strange as it may seem, tea has never regained the place it lost on that memorable occasion, when so much of it was steeped in the sea.

The demand for coffee will no doubt increase with the extension of areas, and a lower price may be the result. As yet, the beverage is somewhat of a luxury, at least out of the United States. In 1825, Mr. Wilkinson, a gardener, brought from England to Hawaii the first coffee plants known here, planting them in Manoa Valley where they prospered until Mr. Wilkinson died, two years after his arrival. At about the same time, plants were brought from Manila, and, later, by a Rev. Mr. Goodrich to Kona and Hilo districts. The Kona plants did so well that plantations were started in 1842 at Hanalei, on Kauai, and soon after, at Kilauea and and Wailua on the same island. But between scarcity of labor, floods, blights, and other troubles, the industry was abandoned, and the neglected coffee trees turned, for a later generation, into "wild coffee." The patches in Iao Valley, Kailua. Nahiku,and Puna are of this sort, resembling the turkeys, goats and hogs of the islands, in having escaped the thralldom of domesticity.

With a better knowledge of the requisites for coffee growing, several persons renewed the culture, even before the general interest aroused here in 1895.

Heretofore, the coffee tree has been particularly susceptible to destructive blights, fungi, insects and rodents, which have threatened to destroy the culture in every place where it was introduced. In many localities it was destroyed. But the matter has been settled so far as Hawaii is concerned. In March 1898 the Commissioner of Agriculture reported:

"There is not in Puna or Olaa, or in fact in any coffee district in the islands at this time, any disease."

From Hilo to the Volcano, a distance of 31 miles, a magnificent macadamized road goes up a gradual ascent

through the most interesting of forests. The road was completed at a cost af about $3000 a mile, or $90,000. A stage runs over the road, leaving Hilo every other day.

Four miles out of town, the forest begins, reaching upward on the mountain side 3,971.6 feet in 31 miles. All along the road are mile posts, and certain residences and plantations are known as Eight-mile House or Fourteen-mile Place.

Above twelve miles,it is considered somewhat of an experiment to grow coffee trees, but several planters are showing their faith by going higher. Some of the houses are very comfortable, the plantations about them being large and well kept, and showing signs of the owner's wealth; other groves are just holding their own, the houses on them being small and inexpensive.

It may be here as it often is elsewhere, that the meaner house will finally have the better plantation; for care in expenditure is usually an evidence of thrift. The plantation must be improved; the house can wait. In California you will often see the family of some pioneer living in a small kitchen that has been built first, the rest of the house following in due time. The man who does this pays his debts. Several rich men's sons have bought property along the road, paying as much as $15,000 for improved places. Used to city life, young, and without particular purpose in coming to a coffee plantation, it is not likely that they will help themselves or the coffee industry very materially. After a romantic year or two among the tree ferns, and Hawaiian lassies, they will disgustedly return to livelier fields. Another class, although industrious, are too poor to do the necessary work and waiting, and may find it difficult to meet expenses.

It requires a certain amount of cash as well as pluck, to carry any business to a successful issue.

The residents of Olaa have organized a coffee Planters' Association, and there is a local pride about the community that augurs well for its future.

The government has reserved a strip of forest 150 feet wide along the road.

In Kona, the outlook is most encouraging. Many Japanese and Portuguese have taken lands on fifteen-year leases, at from $1 to $5 an acre, and are making a success of the venture.

Honokaa in Hamakua, Hawaii, is another place where coffee has been successfully raised. A grove that reaches up 1,800 feet, has trees four of five years old, bearing as many as five pounds to the tree. For several crops the owner received two cents more a pound than was paid to Kona planters; which might be owing to temporary conditions, and not to any permanent quality of the bean. The groves in this district are not so naturally sheltered from the winds as in many other places, but shelter can be provided; and, possibly, the cooler temperature and smaller rain-fall are advantages.

Some trees extending to the edge of the forest, 2,000 feet above sea level, are in excellent condition, and bearing bountifully. One plantation will yield from thirty-two to thirty-five tons this year. A Portuguese who started with very little capital, has a bearing grove of seven or eight acres, which brings him some $1,100 for the present crop.

The Commissioner of Agriculture says that coffee grown here at an altitude of 2,700 feet is healthy and inclined to bear well. But he thinks that wind breaks which two or three of the planters have retained, are necessary.

In southern Puna, a number of wealthy persons have gone into coffee raising, establishing a steamer landing at Kahena

Coffee acreage is being rapidly extended on Maui.

Sixty acres have been set out to coffee on Oahu in a gulch running into the Waianae Mountains. The land is rocky and rises to a height of 1,700 feet; but it is protected from the winds.

On Kauai the cultivation of coffee will not be extensive until more land is available to the settler. In a late interview Mr. Dole said:

"All the islands have a coffee belt, and it will not interfere with the sugar that grows at a lower elevation. A great deal of the best coffee land on all the islands is unused; the lower forest belt. Probably the islands will export more in coffee than in sugar; there is nothing to hinder so far as land goes.—Coffee production will bring in small farmers and white people, men who work for themselves. They would take care of their own farms. They would have to hire some help, especially at picking time.—Ten acres upward would be enough to start coffee. Systematic cultivation is so recent that hardly any of the farms are in full bearing, but as the promise of the young trees is great, I do not see why they should not produce from a ton to a ton and a half, some people say two tons to the acre. That represents a great deal of money, because coffee is a very valuable crop. It would be $340 if an acre produced but one ton. Coffee sells at the coffee centers for twenty-six cents a pound, so there is a large margin for increase of profit. Twenty-five cents a pound would be $500 an acre, or $5000 for ten acres. With a large yield, of course, the possibilities are greater."

After the land has been secured, the first thing to be done is to have a portion of the tract cleared for planting. The pioneers thought that everything had to be cleared off, as one clears a Maine lot; but it was soon found by the settlers that this was not only expensive, costing from $70 to $100 an acre, but quite unnecessary.

At present the shrubs and weeds are cut out, leaving a fern tree here and there, while the roots of the *ie* vines that festoon the trees, are cut off, and left to die.

Soon after the death of the vine, the tree to which it clung, dies also, and both rot, enriching the soil.

Holes are dug in the rich, moist ground, and the coffee plants begin their existence. Paths are made by laying the trunks of fern trees one beside the other, and fences are made of the same material.

In Mexico it costs from $12 to $15 an acre to clear coffee land; in Guatemala about $18. Here in Hawaii, the cost ranges from $15 to $25 according to the locality and the kind of labor.

Some tell me that they could not possibly clear the land for less than $30 an acre, and another assures me quite as positively that he could do it for $15.

The following is from an Olaa coffee grower:

"Dear Sir:

"In reply to your request for information based on my personal experience in the cultivation of coffee at Olaa, Hawaii, I may say, that much that has been published in reference to coffee planting in that section may have a tendency to deter men of very limited means from going into the business. While I should be sorry to hold out any flattering inducements to those possessed of a few thousand dollars, to engage in coffee cultivation in the islands, still I think it desirable that practical men of industrious habits, and some general knowledge of farming, should receive encouragement to settle here, and realizing that the amount of money necessary to eventually establish a comfortable home in the coffee business depends largely on the energy and habits of the man himself, I will give some figures which may be useful to persons of small means who think of going into the business, assuming then that our man is prepared for pioneer work and will take an active hand in the work with the labor he hires. He secures fifty acres of land, at say $12 per acre.

Which is	$600.
House for comfortable laborers' quarters and small tank...............................	200.
Tools, household utensils, etc................	40.

Nine months' provisions at say, $15 per month.	135.
Twenty days' work preparing and planting nursery which is the first work to be done, at sixty cents per day........................	12.
10 lbs. Guatemala seed at seventy-five cents per pound..................................	7.50
500 days' work at rough clearing 20 acres, at sixty cents, ...	300.
266 days' work lining, holing and planting 20 acres.....................................	159.60
	$1454.10

"Nine months have now elapsed. 20 acres are planted at the above cost. Three Japs have been employed. If we deduct 190 days' work done by the owner, at sixty cents per day, we have as the actual cash value of the outlay for 20 acres growing...................... $1340.10

"Now if the ground is kept quite clear from the start, it will require an average of 320 working days each for weeding, handling and general care, and the fourth year should pay expenses for that year, while the fifth year should show a crop of at least fifteen thousand pounds.

"W. A. McKay"

The cost of building a house would of course depend upon the kind of house wanted. Even the simplest cottage costs much more than its counterpart on the mainland. If provisions, clothes and the necessary articles of an ordinary household are not in themselves dearer than in New England, they will cost more by the time they reach their destination from Honolulu.

There is only one drawback to the dream and the reality: a hanging sword that threatens the success of the industry, and this is, a falling price. If coffee goes down to twelve cents or even fourteen cents, there is little profit in it for Hawaiians. Just what fall in price can be borne by those engaged in raising the article, it

is hard to say. Yet the price may not be reduced; it may rise, making all these faithful pioneers as rich as the sugar kings that elbow them: at any rate, nothing can be gained without risk of something, and few things in this world are as sure as death.

CHAPTER X.

"WHAT INDUCEMENTS TO A MAN OF SMALL MEANS?"

THE inducements depend largely upon the man who is to consider them, and the conditions that surround him where he lives.

If his home climate agrees with him; if he be satisfied and making a living; if, in other words, there be no reason why he should go anywhere else, he had better stay where he is. There are no inducements for him in Hawaii. But if, either he, himself, or a member of his household, suffers from the severe climate; if he be thoroughly tired of the long, hard winters, the tornadoes, and the various climatic inclemencies of his state; if he be making scarcely enough one season to provide for the needs of the next; if, indeed, he is going somewhere, then why shouldn't he come to Hawaii?

It is a long distance away from America, but it doesn't seem far when you get here.

The lands of the islands are held in different ways by corporations and private individuals. Some of the old leases have not expired, and may give the government trouble, as the Mexican grants did in California. A division of the various tracts, including government, former crown lands, and small available acreage, shows a total of 4,010,000 acres. There are now, exclusive of grants, about 828,000 acres of government land. Since 1893, there have been some twenty-five thousand acres disposed of by the government to homesteaders.

The crown lands that have become the property of

the government, are valued at $6,000,000. The larger portion is either arable, or fit for pasture, and much of it is very fertile.

Some tracts are protected from the wind, like that at Nahiku, Maui, and suited to coffee; other tracts are better adapted to general farming, that is, fruit and domestic produce. Again, large areas are fit only for cattle ranges. Many of the gulches that appear almost inaccessible, are ideal spots for rice growing, or for coffee; water being procurable. A time will come when all these valleys now so largely cultivated by Chinamen, will be open to the white man. It is doubtful, however, if any American, doing his own work, would undertake to cultivate rice. The largest tract of available land is on the largest island, Hawaii; but Maui is being surveyed for settlement, and so are Oahu and Molokai. The lands on Kauai are comparatively few. It is hard to get land there. Plantations and private individuals own the right of way, and hold on to it with a tenacity peculiar to the tropics. Influence has the best purchasing power at present. The government has done all it could for the settler, but it cannot immediately undo the results of the pernicious policy of former governments. The genius of the native government encouraged land grabbing. For instance, the Waiakea plantation on Hawaii has ninety thousand acres leased for twenty-four years, and not far from Hilo is a fifty-four thousand acre tract leased for four years less.

But lands are being sold to bona-fide settlers, in some of the best Hawaiian districts; in the gaps, on the slopes of Haleakela, and round about Hana. A large estate on Molokai has lately gone to pieces, and it is to be hoped that, unlike the crumbs at the rich man's table, a piece or two may fall into the hands of the man "of small means." I am told that in the Koolau Gap, opening into Haleakela, there is an ideal section for cof-

fee. Mr. Dole has taken the initiative, and set out a coffee grove. I shouldn't wonder if he would move out to Maui, and work the place himself. Like Cincinnatus, he may want to retire to a farm.

There is no doubt that in time water will be brought to the various dry sections now situated on the leeward sides of Hawaii. It is surprising to see throughout the islands generally, what a number of small farmers there are; intelligent white men who have begun to cultivate their holdings.

They seem encouraged. Indeed, the small farmers are the ones upon whom the country will depend for its prosperity. In every country they supply the substantial benefits of the land, while large corporations, giving a necessary impetus to barter, that is, shoving produce along, are really only go-betweens; carriers of commodities from the source of supply to the centre of demand. Wealthy individuals and syndicates are independent of local affairs; they may go, and do go, where they please to buy. They can import what they wish to consume. If they so desire, their business may be carried on by their agents, while they themselves remain in foreign lands.

This gives a country a name; it hires men and pays them wages; it keeps the trade pulse regular, and, without doubt, is a very good thing; but it does not build up a country. Nothing but actual residents, holding land, making their living from it, buying their clothes and groceries at the corner store, going to school, to church, paying their taxes at home, and doing all that is peculiar to communal life, will make Hawaii what every patriotic man wants it to be.

Recognizing this truth, a few men introduced into the legislature the "Land Act" of 1895. Mr. W. O. Smith was sent to New Zealand to look into the methods there, and returned with valuable suggestions.

The arable soil of the islands is fertile, as shown by the abundant yield of sugar. As many as eleven tons of sugar have been raised on one acre, while Louisiana gets one or two.

Most of the soil could probably be brought into partial cultivation. A chemist hired by some of the plantations, says that two hundred billion gallons of water are leaving Oahu "without rendering service," and that there are "available lands which are capable of putting into service this vast waste of water energy."

There is a population on the islands of something like one hundred thousand, but only about twenty-five thousand should be considered as an enduring factor.

The Asiatic people, under the restrictions that will be placed upon them, must finally dwindle away; while the Portuguese, quick to accommodate themselves to changed conditions, will with other foreigners here, gradually become assimilated.

There is no reason why Hawaii should not be able to support one million inhabitants instead of one-tenth of that number.

The labor question has bobbed up quite often in the last year, being disturbed by the annexation question. It ought to come up. But I do not think that it need cause any great alarm to either the employer, or, who is more important, the laborer. Whatever may be urged, anything that resembles contract labor is not the kind of labor for the American man. Coming here under agreement with a company, which, for specified reasons, is to pay the laborer's fare, furnish him a house, fuel and medical service, is contrary to the spirit of American citizenship. It is not best for anybody. It would certainly end disastrously, and injure the cause of immigration in Hawaii. The only class of men that would come from the mainland, under agreement, are the day laborers; persons who go

about the country seeking work; and they are not the ones that would make the citizens we need. Such foot-loose men have already been here; the plantations have caught them up, and they have proved a disappointment to everybody, including themselves. They were generally foreigners, or the Americanized sons of foreigners. They were generally ignorant.

While I do not think that our climate contra-indicates field labor for the white person, far be it from me to say that any American farmer could come here and carry out his agreement to work as an ordinary laborer upon the sugar plantations of Hawaii.

I have too much regard for my own countryman to make any such statement. I do not think that he could do the work required, for any length of time. Does he have to work at home as he would have to do here, going out early in the morning, working all day, and keeping it up for twelve months in the year? Not at all. He works for six or seven months, very hard, but at different and therefore stimulating kinds of labor, then takes a rest like the bear; literally hibernating. He fattens up all winter, on rest, with enough exercise to help digestion; with good cold tonics, and a variety of food quite different from that which he had during the summer.

If he has no farm, and must depend upon odd jobs all the year around, his work is not wearing, though much more disagreeable than it might be here. Down South where it is warm, the average man does not do continual, hard, manual labor. Nor is it done in any tropical or sub-tropical country under the sun.

The Commissioner of Labor says that these agreements are gone into voluntarily; that no one is obliged to agree to anything. This is true. But may not a man agree to do a thing that is bad for him, thinking that it is for the best? And would it not be difficult for any American farmer, not a business man or a lawyer, to

judge rightly what he should do, when necessity demands that he enter upon work of some kind at once?. I doubt very much whether a farmer even in the northern states, could endure the labor of three consecutive summers, without rest between; especially if he had the small amount of change in climate, food and relaxation, furnished by Hawaii in its average year.

Monotony is what kills. The same work, the same ideas, the same of anything, year in and year out. That is why I can never accept the general idea of heaven as a place where we are to do nothing but sing hymns, and walk up and down gold-paved streets. It would get to be inexpressibly tiresome, and most certainly result in the nervous break down of ninety-nine percent of the good folks that had to go there. We shall have something else to do.

It is true that Germans and Norwegians came as contract laborers, but few of them turned out well; and they are complaining yet.

The Portuguese,many of them,are contract laborers but what are they beside an American man? How are they housed? What are their homes? What do they live on? As a rule they are a deterioration, judged from our standard; a result of utter indifference to laws of health, and the things that go to make comfort and happiness.

Their interest in family life has ceased with the procreation of their species. Yet it is true that the race is industrious, law abiding, and, on the whole, desirable because it is building anew upon substantial foundations. The schooled Portuguese is a gentleman, and a good citizen. The Hawaiianized Portuguese will be a worthy citizen of the new Territory.

The change from Portugal, Madeira or the Azores, is not so great climatically, but in other respects, it is a change to better surroundings, better living, better

pecuniary rewards: an unmistakable improvement. Would the poor American find it so? I believe not. At home he may not be making anything on his investment, he may even be hoarding up for a day of financial ruin, but he is intelligent, he knows how the world wags, he is comfortable, and possesses in his house what would be considered luxuries by the Portuguese. And he has more or less leisure. He may remain in doors on a rainy day, or tinker about the wood-house.

Coming here to settle on a farm is another story, quite as much so as any of Kipling's. If the farmer need to come, he will find land enough, an unparalleled climate, and a fredom from competition that will delight him, for a few years anyway.

With some money and considerable time, with a change of labor, he need not fear the climate. He can go right along at a slow trot, and discover that he is getting more of the substantial, necessary benefits of life for much less labor, than he could at home.

He will find that the old earth, as if gratified at being shown some intelligent attention by a blue-eyed white man, will yield him all her fruits with a lavish breast. Indeed, I have often been surprised to see what a little agricultural care will bring forth.

Our union with the continent to our east, will help matters, too. Duties on goods exchanged between us will be removed. Markets for various products will be established, and,if the population increases rapidly, there will be a local demand calling for many small but profitable home industries.

It is said that small patches of sugar cane, cultivated by the farmer, do not pay. There is no doubt about that, but the lack is not in the soil, or in the climate, or in the planter, or in the product, but in the man that buys the cane. No industry pitted against a capitalized control, can succeed. The large plantation

owner may desire to help the small planter, but he practically squelches him by using in a strictly business way the power he holds in the market.

The small planter must have his cane ground, but he has no mill.

The owner has a mill, but he paid for it, and so when the planter comes to settle for his land, for his water, and for his grinding, he finds that the profit has run out with the juice; that there isn't much but the trash left. This is why small plantations do not pay. But large ones pay, after all the expense connected with them; and pay extravagantly well.

Dairy farms could be started. Butter sells for fifty cents a pound—and such butter! We have to wait a week for what comes in tin buckets all soft and white.

The milk, too, and the want of cream! We pay 8 to 10 cents a quart for milk almost as blue as the boy that brings it early in the morning.

There are several extensive stock ranches in the islands.

What of canning and evaporating factories; restaurants, stores, and the various little trades of the towns? Shall the Chinese continue to control these? Would there not be a demand for a larger number and better quality of all of them?

Mr. Cooper, the Minister of Foreign Affairs, says:

"Young men with small families, and some money, have the best chances to succeed. The soil is rich, and many put a portion of their holdings into coffee plants at first, and, while these are growing, support themselves and families by raising vegetables and fowls, and on the remaining portion live very well. A constant succession of crops is possible."

There's the rub. Let a man come here with one or two sons. He takes out some agricultural and some pastoral land, builds a cheap house, plants a vegetable garden, buys a few head of cattle, sheep, hogs, and es-

tablishes a chicken coop. He must prepare a taro patch on his "wet" acre, and this will supply his table with one of its most nutritious and palatable dishes. Now he sets out his coffee plantation, little by little, burning the forest trees for fuel, and enlarging the tract as he is able, but never going in debt for it. He has butter, eggs, and milk; beef, mutton, and pork, with fish for a small sum whenever he wants it. He gathers from his garden nearly all the vegetables grown at home, while Irish potatoes are cheap and usually very good.

With all this, and no chimney on his house, surely the Hawaiian farmer would feel like sitting down in the evening in the good, old fashioned American way, reading a psalm or two of thanksgiving. And when Thanksgiving really does come, he and his boys may go up the mountain side, which in Hawaii can never be far away, and fetch back a lusty gobbler or two, which the farmer's wife will know how to baste in true Yankee style. Don't speak to me of the Portuguese and other tribes, in view of such possibilities. Contemplating it, I feel like turning farmer myself.

Suppose we see what the transplanted cultivator may have for dinner, gathered from his own adopted soil; beef, mutton, pork, chicken, duck, turkey, taro (fried, baked or boiled), taro cakes, bananas, baked bread-fruit, alligator pear salad, pickled mangoes, or mango sauce or pie, papaya sauce or pie, *poha* jam, sweet potatoes, yams, *poi*, fish, crawfish, cocoanut, figs, grapes, guavas, guava sauce and jam, strawberries, lemons, oranges, shaddocks, mulberries, muskmelons, *ohias*, peaches, pine-apples, whortle-berries, water-melons, water-lemons, and almost everything else. The vegetable garden is exacting, and some things like peas, turnips, parsnips, Irish potatoes, horse-radish, asparagus and a few other vegetables, will scarcely thrive; but other products are here to take their places.

Mrs. Bird Bishop, the writer, says of gardening in Hawaii:

"Every one can live abundantly, and without the 'sweat of the brow', but few can make money, owing to the various forms of blight, the scarcity of labor and the lack of a profitable market."

Is there not a possible connection between the lack of sweat and the lack of money? At home, no one makes money who does not either literally or metaphorically sweat for it. If a man is content to live "abundantly," and let the worms eat his cabbages, he ought to be poor. This has been the trouble here. I shall be hopeful of results when the energetic American who needs a little money, gets to ploughing these rich Hawaiian fields.

The missionaries were energetic, but they did not come to plough and plant, at least, in the agricultural sense.

Our citrus fruits that ripen at a different season from the California crop, are large, sweet and juicy, and could be profitably grown for market. There are some groves in Kona that supply a local demand. Very little attention has been paid to the culture, probably on account of the blight, but the lady bug is showing itself equal to this drawback, as it has to the cause of the coffee blight.

Several kinds of guavas grow wild in Hawaii. Why not make and ship guava jelly?

Pineapples do well here. As many as 5,000 can be raised to the acre. These weigh from two to nine pounds. At one cent this would net about $150 to the acre.

There might be money in peanuts, which thrive here, and then nobody would have occasion to say, "You can't have my peanuts when your peanuts are gone;" in arrow-root; sweet potatoes, of which there are 50 varieties all indigenous but of course not all edible; cot-

ton, rice, silk, honey, sisal hemp and tobacco. The last grows rank, and could profitably be make more useless than it now is.

Camphors, cocoanuts, cocoa, indigo, cinnamon, castor oil, rubber, cinchona and vanilla grow well here.

Pulu fibre, shipped to California between 1860 and 1870, for stuffing mattresses, could be gathered for trade, and would pay at least as well as selling bottles and rags.

At present a few thousand bunches of bananas, picked green, are shipped monthly. If better transportation facilities were afforded, better fruit and more of it, could be exported, at 75 to 80 cents a bunch. An acre yields 140 bunches or more a year.

Mr. Herbert, of the Bureau of Agriculture in Honolulu, suggests the cultivation of mushrooms, asparagus, the vanilla bean and the date of commerce.

Inter-island freights are high, and the rates of transportation to California might be reduced. When we consider that it costs about 65 cents to send a bunch of bananas to San Francisco, it will be understood why freight charges are a virtual prohibition to export. I have bought bananas picked it Cuba one day previously for sixty cents a bunch.

The following information is taken from some Hawaiian reports:

"There are men of moderate means here who may easily add to their incomes if they will just go about it. We know one person who has a piece of land on which he planted nearly 300 alligator pear trees, a year or so ago. When the trees begin to bear, he will have an income that he will be proud of. The fruit of the papaya tree is of inestimable value to dyspeptics, owing to the amount of pepsin it contains. It makes a fine breakfast dish or a delicacy as a dessert. Papaya trees have reached a height of 20 feet in as many months. I have taken 230 pounds of fruit from a tree three years old. The trees bear continuously."

While this is all true about the papaya, I do not think that the fruit could be made profitable. It is too easy to raise, being found in everybody's yard; yields too abundantly, one tree supplying a family; and is too perishable. While you may have all you want for the asking, you cannot buy a papaya.

"Citrus fruits grow to perfection on all these islands when proper conditions have been complied with. Oranges, limes, lemons, grape fruit, will all prove very profitable for export, as well as for supplying the home demand, mail steamers, and men-of-war. During the off season for California fruit, it is high here.

"The pomolo or grape fruit, grows here to perfection. A number of trees are now growing at Makiki, and are becoming good bearers, yielding quantities of fruit from which the owner derives quite an income.

"Senator Horner, on Hawaii, received $40 for the product of one lime tree marketed in Honolulu. A fruit company in Honolulu pays the same party $100 to $150 a month for limes.

"We do not grow citrus fruits enough to supply the local demands. One grocery firm imports 20,000 limes from California and Samoa annually. Another imports 50,000 oranges.

"You can grow all the limes, lemons, oranges and dates imported to Honolulu, on five acres of land anywhere here.

"There are thousands of acres covered with guavas in the wild state, and the fruit is simply falling to the ground ungathered. The fruit produces fine jelly. It is considered a great delicacy everywhere, and one needs only to establish a reputation for putting up a first-class article to find ready sale for all that can be produced."

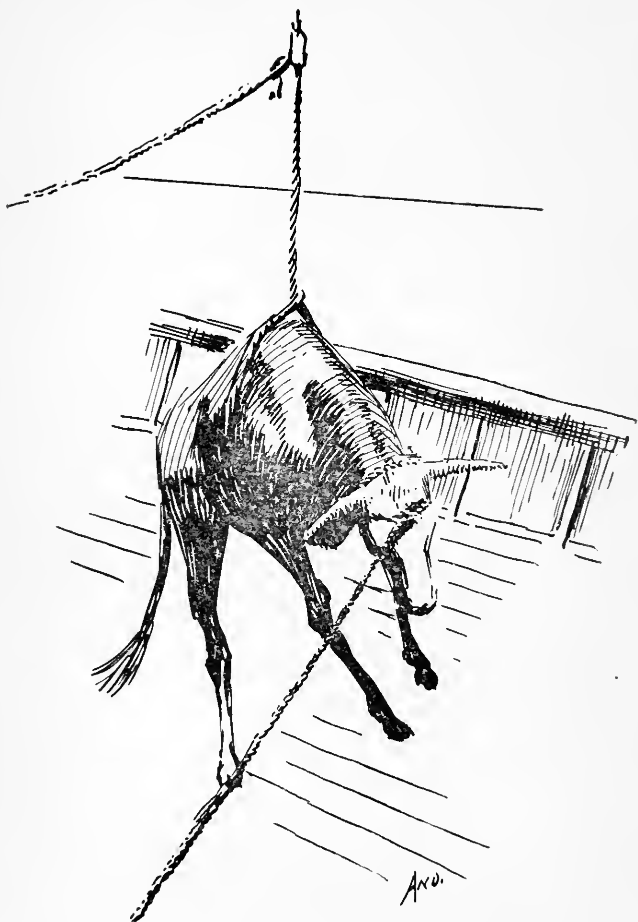
The reader must not think that because guavas grow wild, and can be made into good jelly, that he could come here and make his fortune gathering the fruit. It grows in scattered patches, is not all of a quality fit for jelly, and is very perishable. It would cost something to start a paying business; and establishing a business reputation is slow work. Depending

upon wild fruit to carry on a paying business would be highly impracticable.

Whoever went into guava jelly making would have to get land, set it out in trees, and cultivate his crop.

"Vegetables can be successfully grown here. The most tender varieties grow the year round. Many of them could be profitably exported as well as used for supplying our large and increasing shipping. Vegetables grown here in November, December and January could be shipped away when the markets are bare north of us.

"Asparagus can be grown here the year through, and is as simple to plant and care for as sugar cane or sweet corn. A box containing 50 pounds was sent to San Francisco in time for New Year's and sold to the Palace Restaurant for $1 a pound."



LOADING CATTLE.

CHAPTER XI.

THE MISSIONARIES.

We sow the seed and we may reap,
  The harvest flower:
But God alone can watch and keep,
Lo! when our eyelids droop in sleep,
He sends the shower!
—E. S. G. IN YOUTH'S COMPANION.

THE attention of benevolent persons in New England was drawn to Hawaii in 1809, when some Hawaiian lads employed as seamen, landed on the Puritan shore. One especially, called Obookiah, who was educated and cared for by a Christian man in New Haven.

As a result, "The Foreign Mission School" was established in 1817 at Cornwall, for the purpose of educating boys from heathen countries, and among its early attendants wers five Hawaiian young men. Their manly appearance, open countenances, pleasing manners, and eagerness to learn from the people they were among, naturally created enthusiasm in their favor, and from this local missionary enterprise, grew the spirit that induced many New Englanders to give up their lives for the race to which these chance petitioners belonged. They had embraced Christianity, and were asking that teachers be sent to their homes in Hawaii. Any American that is at all familiar with the religious life of his people in the Eastern states, can understand how these requests for help appealed to the membership of the different churches; how cordially they all responded.

A spontaneous heat melted their gold in a common

crucible, and, at last, the American Board of Missions decided to establish a mission in Hawaii. Accordingly, in 1819, seven men, with their wives and children, sailed around the Horn, in the brig "Thaddeus."

The religious impulse entered even the colleges, and Samuel Whitney, a Yale student, joined the company, with Hiram Bingham, who, afterwards, wrote a history of the islands; Asa Thurston, father of the ex-Hawaiian Minister; a teacher; a doctor; a printer; a farmer, and his five children. Early in 1820, about six months after starting, the little band reached Hawaii, to learn with joy, that the war-like king had died, and idolatry been abolished. Their way had been prepared before them, but not by chance, or the whim of a prince; not any such a thing.

The slow, patient work of missionaries in Tahiti, wrought amidst the greatest trials, had yielded this result.

Liholiho, in his drunken zeal, broke the *tabus* that bound the people to the past, and, for a short time, there was nothing to take their place. With some difficulty, the missionaries got permission to land. The king had been told that they would soon forbid polygamy, and rob him of his wives, doing away with war. But John Young spoke in their favor, and, at last, the king consented to their remaining for one year, as it were, on probation.

The condition of the Hawaiians at this time, is fairly well known to the intelligent reader. They were Polynesian barbarians, not so vicious, so man eating, so blood thirsty, as early accounts made them out; but, according to our standards, vile, depraved, and quite devoid of the qualities that make up a higher civilization. They were constantly engaged in civil strife; they worshipped many gods, some of whom were unscrupulous; they were superstitious, immoral,

inconsiderate of the old, sick and insane; they practised infanticide; indulged in human sacrifice, and, what is worse than all, and hardest to supply, they lacked all purpose whatever.

For hundreds of years, they had wanted nothing enough to strive for it. They had all they wished to eat, and, if they fought, it was not with a patriotic will, but because they were forced into service by the ambitious chiefs.

This want of purpose had grown into a Polynesian character, which was to be interested by sensational objects of worship, stuffed with suggestion, patched with adhesions of duty, and remade periodically, then, after all, sustained through any particular ordeal, by somebody else's back-bone. At the same time, the indifferent, good-natured, run-down morality, was given a vicious phase by the influence of lawless foreigners that infested the islands of the Pacific, and satisfied their sensual desires among the attractive, but non-resistant, people.

They did what indecent men will do where there is no restraining law; worse here, because they would have been less shameless in the presence of even bad associates of their own race.

Among cannibals—what did they care!

To some of the islands, trading vessels came, in the guise of missionary boats. The crew would land as missionaries, wearing spectacles, and a sanctimonious dress; with bible under arm. When all was ready, they would seize the unwary native, and carry him off to slavery.

The missionaries brought, while the sailors sought.

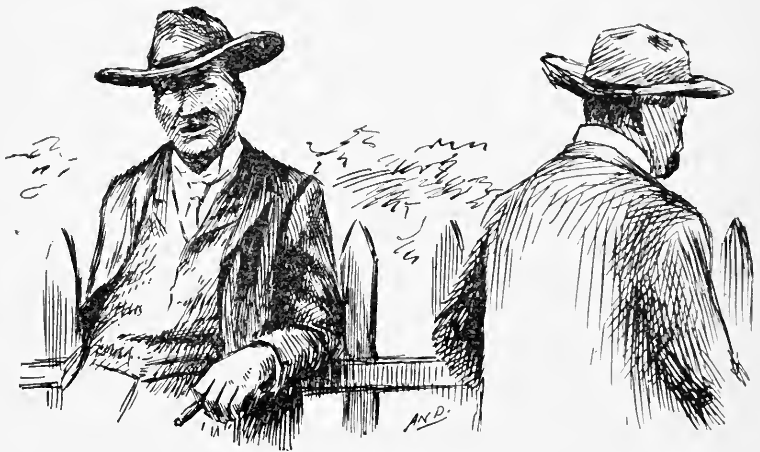
In 1820, the first whale boat arrived in Honolulu, and this meant the beginning of a foreign influence which has had to be met, in all its pernicious forms, from that day to this. The natural instincts of the native might incline him to the laxer side, very often, but

the reaction came, like the awakening from a sensual gratification; quick, sharp, retributive, and he realized which class of men sought his welfare.

The Botany Bay convicts had taught the Hawaiians distilling, but, this too, gave expensive pleasure.

While night curtained the sea, white sailors, thronging the ships, said fair words to the pretty, passive girls whom they enticed on board; but, in the morning, their mood changed; they bade the girls begone, and cursed them for their presence. After all, the cold, distant missionaries were the best. There had been some noble exceptions to the sea-man race. Men like De Paulo Marin, who came from Spain, proved himself an honest, industrious, lay missionary; and others, too. But the two foreign forces could not work together in peace. They clashed; the missionaries, by reason of their quiet, persistent doctrines, that resulted in restrictive laws; and the sailors, because of aggressive acts of violence, directed against missionary and converted native, alike. It was too bad, the average beach-comber thought, that, after he had come this far away from the laws which he could not break with impunity at home, he should be pursued by the missionaries.

He had been having things his own way here. Far out in the uncaring Pacific, on coral isles, under palms bathed in warm air, he had dreamed of spending all his days in one long, idle, hilarious debauch, with cocoanut milk to drink, and lascivious, dusky maidens to provide for every want; where he could eat, sleep, drink, swear, gamble, steal, go naked, and shock every civilized propriety in broad day light, then go to his cabin undisturbed. But the d——— missionary came, and brought his d——— Bible, and his d——— sumptuary laws, while the whole d——— result was that he, the original preempter of the spot, the picturesque, pleasure-loving sailor of the high seas, was going to damnation.



THE DAMNED MISSIONARY.

The missionaries that came on the brig, now separated, the Thurstons and Dr. Holman, going to Kailua, Hawaii; Messrs. Whitney and Ruggles to Waimea, Kauai; and Mr. Bingham and his associates, to Honolulu.

They began work at once. Schools were started, the chiefs and their wives attending. In a short time, the teachers learned the language of their pupils, reduced it to writing, and made it the medium of instruction.

In 1821, the frame of a dwelling-house arrived from Boston, and, later, a church was built.

Then followed the printing of spelling books—how could our forefathers get along without spelling books! Christian marriage, and a missionary reinforcement. More teachers arrived in 1823. The Queen-mother had died a convert, leaving orders that no heathen rites should be performed over her body. This was a great help to the cause.

"Before 1824," Professor Alexander writes, "two thousand persons had learned to read—a peculiar system of schools was spreading rapidly over the islands. The eagerness of the people to acquire the new and wonderful arts of reading and writing was intense."

The pupils were called to school by the blowing of a conch-shell.

Kaahumanu, the regent and premier, was converted to the new faith, while Kapiolani, a great chiefess, in an act of courage that thrills one, publicly defied the wrath of Pele, whose exhibitions were in such frequent and awful evidence.

In 1831 a seminary, partly industrial, was founded near Lahaina, the building being erected by the students. From the press belonging to the school, a history of the islands was issued.

Bethel chapel in Honolulu, was built "in the midst of grogshops."

A girl's boarding school was opened on Maui; a

school for boys in Hilo. From 1839 to 1840, some 1500 persons joined the churches, and between 1837 and 1839, over 7000 joined Titus Coan's great church in Hilo. The Bible was translated into Hawaiian, and printed in 1839.

Some years before this, an adventurer who had been dismissed from the service of Liholiho in England, went to France, and represented himself to be a wealthy land holder in Hawaii, to which country he desired to bring Roman Catholic propagandists. So, in 1826, three priests set sail from Bordeaux, bound for Honolulu. Here, they opened a chapel two years later, aided by the British Consul, and the governor of Oahu. The next year, at Kaahumanu's demand, the governor forbade natives attending the Roman Catholic Church, and, when the zealous Queen returned from a trip to Kauai, she notified the priests to stop their work; ordered the natives to surrender their crucifixes, threatening some, and punishing others for disobeying her commands. One woman who staid by her faith, was badly treated, and a number of those who refused to submit, were put in irons; while, on another part of the island, Catholic converts were set to building stone walls as a punishment. It is due to Messrs Bingham and Richards, to say, that they, at different times, protested against this persecution. In 1831, a proclamation was issued, ordering the Catholic missionaries to leave the islands within three months. The priests took their departure in a vessel fitted out by the chiefs, going to California, where they joined the Franciscan Fathers.

The Pope wouldn't have been a pope, had he given up without further effort, so he sent a message to the exiled priests, advising them to persevere. In the mean time, an Irish priest arrived from Valparaiso. He was ordered to leave, but through appeals to the British Consul, and the captain of a French corvette then in port,

he received permission to remain, provided he kept quiet about his religion.

This order had an Anglo-Saxon ring to it. The two California priests now arrived on board the "Clementine."

In this same year, the king and his chiefs officially rejected the "Catholic religion," forbidding the landing of any priest, or the extension of their teachings by any person whatsoever.

During the three years that followed, about thirty persons were condemned to hard labor for their religious convictions. But, at last, in 1839, "mainly through the influence of Mr. Richards," says Professor Alexander, these prisoners were freed, and an edict of toleration was declared. This was confirmed by the "Declaration of Rights," issued in the same year.

A Roman Catholic Church was established in Honolulu, with quite a membership.

But things did not run smoothly between the Protestants and the Catholics, especially in regard to the schools. This same difficulty comes up in every country where these denominations have schools. Here, the Church demanded that "Catholic schools be placed under the exclusive supervision of Catholic school agents, nominated by priests of the same faith, and approved by the king;" a most unwarrantable demand in any country, but more particularly so at this time, after the privileges granted by the Declaration of Rights. The schools were now unsectarian, and it was wise to keep them so.

In judging of the rather short period of mild religious persecution in Hawaii, we must not hastily condemn any of the parties concerned. Into no situation can we better afford to carry a spirit of charity, being careful to analyze the motives that prompted the acts that appear to us so blameworthy. While the mission-

aries did not sanction the persecution of the Catholics, and, as we know, did actually protest against it, we must confess that the methods used to prevent the introduction of the new religion, were more like our own, than they were like Polynesian methods. It is true that the natives were "tenacious of their rights," but religious zeal was not, and is not, one of their failings, and, having no knowledge of the history of Catholicism in other countries, why should they have considered that these priests coming to their shores with nothing but dolls and dogmas, were "dangerous to the state," or particularly liable to "foment discord and sedition" among the people? How should they know all this, unless they were told? And who told them?

The exclusion of the Catholics was a practical application of the spirit of the theology of the day; of Roman Catholic theology up to the present. It was based upon the teaching of the very missionaries who would not have injured a man for his belief, or sanctioned religious intoleration.

The priests were ordered to go back, and the order was repeated with a persistency peculiar to Caucasians. An obstinate opposition to the new source of danger, was kept up; and it was unlike the native way of dealing with the foreigner. Inspired by scriptural quotation; told of the sly, politic, and finally usurping advances, made by the Romish propaganda upon all countries into which it gained a footing, the natives acted. They did not think much about it, but went and did something characteristic of all stages of rudeness. They put men and women in irons, and, in a rather modern day, stood in the position of those that had lived earlier, and carried out the spirit of a comparatively dark age. A missionary coming from New England fifty years ago, earnest, laborious, and actually beginning to reap harvest from a field that he had ploughed himself, could not feel

any other way than alarmed over the arrival of the "enemy", which came in time to sow the tares that had always destroyed the wheat. None knew better than the New Englander, the history of the Roman Catholic church in foreign countries; how it began, flourished, then grew no longer quietly but with assumption, and finally, had to be crushed by the arm of the law. These thoughtful ministers knew all about the expulsion of Jesuits, even from Catholic countries. They knew that, not being satisfied with the exertion of Christian influence; and not content to build their structure upon the commendation of a faithful people, but by securing power and ultimate control, the Catholic Church had made itself distrusted by every government in the world.

But the untutored natives did not know this so well. They could see no danger in the mild men who came almost servilely with crucifixes, to ask the privilege of laboring for love alone.

It was felt by the Catholics, that the missionaries were giving the natives their moral support in the persecution. The truth was, that while the opposition shown towards the Catholics arose from the influence of Protestant teaching in Hawaii, the missionaries themselves were sincere objectors to what the natives did, and had no part in the persecution. The teachers had gone ahead of their theology; the natives had not. But, of course, the theology must be taught. By principle, if not by precept, the missionaries adhered to the strictest orthodoxy. It was the Roman Catholic spirit, the Protestant spirit, the Puritan spirit, the spirit of every religious sect that has ever grown to any importance; narrow, intolerant, aggressive, inquisitorial: the Soul of any predominant system. The Jews persecuting the Christians, and crucifying the kindest, meekest of men because he held a belief; persecuting his followers who said nothing that could be misconstrued into disloyalty

to a Ruler. Paul persecuting the church; a learned, good, man gone mad with zeal for nothing but dry tenets. The Waldensians driven to their fastnesses; Christians massacred by Islamites; Protestants martyred, dissenters whipped, Servetus burned by Calvinists that had just escaped persecution. Bunyan, the Baptist, placed in jail by his Protestant brethren. Then the Pilgrim Fathers, fleeing from religious intoleration to a free land, where they began to hang men and women for "witch-craft."

The missionaries, being thoroughly bred Protestants, and good, humane men, as well, were duly fortified against the wicked devices of priests, who it appeared, could not be actuated by the same motives that brought out men of the Faith.

They looked upon the church of Rome as "the mother of abominations", spoken of in the Apocalypse, and, if you so pleased, could point out to you the interpretation of the whole prophetic chapter.

They felt that the religion that had just arrived, was an evil, itself like immorality, perhaps worse because more aggressive and far reaching. They felt that it was going to devastate the fair fields they had sown, and they saw the labor of all these years about to be undone. No true missionary could have remained indifferent to the arrival of the priests, and, I am sure, that every missionary felt relieved, and called it providential, when the natives ordered their co-religionists back to Valparaiso.

The age of liberal theology, or of no theology, but Christianity, instead; of charity; of humanity; of love for the whole race of men, had not yet been born.

Fifty years make a great difference in all things, and in religion the most. There had been no Congress of Religions, and no higher criticism; no religious evolutionists. Science and religion, in the eyes of theologians at least, were antagonistic.

To the natives, it must have been a matter of considerable indifference. They fought at one time, to prevent the abolition of the *tabus*, but that was quite another matter. They were forced to it by the chiefs, to whom the change meant pecuniary loss.

On the other hand, we must grant that the coming of the Catholics at this time was uncalled for, and inconsiderate. If they desired the conversion of the people from heathenism; if they wished nothing so much as the good of the Hawaiians, they should have thanked a common father for the way the matter was being attended to by the missionaries already in the field. They could have turned their attention to some of the many other places then in need of their ministrations.

Their mission to Hawaii was as useless as it would be to send a Baptist missionary to Africa to reconvert the Methodist Liberians.

The unprejudiced person of whatever belief, cannot study the history of the progress of the world, without being convinced of the value to civilization of missionary effort. It has gone where nothing else could penetrate. No land so far away, no people so rude, but that some self sacrificing men and women have been found to offer themselves for pioneer work therein, and this work, in almost every instance, has led to the abolition of unjust laws, and the betterment in every way of the people concerned. And, always, the missionaries have been opposed by the worst elements of our civilization. The work of a few just men has prepared the way for better government, established by the country itself, or by some Christian nation. It is necessary only to mention India, Africa, and the Islands of the Pacific ocean; to remember the condition of the inhabitants of these lands before the introduction of Christianity; and to follow the unselfish labors of men like Livingston, Judson, Ellis, Carey, the California fathers, and others equally

self sacrificing; to count back from the present condition of these countries, link by link, in the chain of sequence, through the whole eventful history. The results of individual effort are cumulative and startling.

Twenty thousand slaves in the Dark Continent when missionary work began, and now, scarcely any. Five hundred Polynesian islands under the care of missionary teachers; twenty languages reduced to writing; two hundred churches, and fourteen hundred schools in Fiji. Twelve Protestant missions, and twenty thousand children attending school between Sierra Leone and Gibboon. Ten presses in use in Shanghai.

Too much cannot be said by candid travelers, believer and unbeliever alike, of the benefit of missionary work the world over.

Their labor here like their labor elsewhere, has been wrought amidst difficulties and dangers, with patience, faith and courage. The results have been the same.

They suggested, then aided improvement, intellectually, morally and physically. They taught and practiced duty, while they prayed; for prayer alone, cannot accomplish what has been done in Hawaii.

If material things finally gathered about them, it was because they had come to a country "flowing with milk and honey."

As it was to the Patriarchs, so was it to them. They did the best they knew how with the materials at hand, rendering to Cæsar the things that belonged to him. They paid homage to the native kings, and lived as dutiful subjects, influencing their acknowledged rulers through the force of a superior mental and moral equipment.

They came from comfortable homes, and congenial friends, to a lovely land, it is true, but isolated and uncivilized.

"Kailua was the only place in Hawaii worthy of the name of town, consisting of native houses, thatched either with *pili* or *lauhala*, the majority in various stages of decay. The aspect of the people was sordid, evincing ignorance, degradation, poverty and much ill health. The water question in the Kawaihao section of town, in those days was solved by digging to obtain but brackish water, while the week's wash was carried to the valley stream."

Dr. Coan says:

"For many years after our arrival, there were no roads, no bridges, and no horses in Hilo, and all my tours were made on foot."

Dr. Gulick writes to his wife whose ill health obliged her to leave her husband alone:

"I was all day yesterday making dresses. We had five under way at once. Making dresses all this week. I shall be curious to know whether you approve of the way they fit."

Like all persons of lofty purpose, susceptible to an enthusiasm overcoming material difficulties, such as banishment, dangerous journeys and isolation, the missionaries were men of superior intellectual qualities. Some of them were not scholars, but came as teachers, carpenters and farmers. They possessed a shrewd sense that served them well. The leaders were educated men, and, in one or two instances, men of great talent. Dr. Judd had large matters on his hands very often; difficulties that would have taxed an American Secretary of State, yet he managed them with tact.

The ability to forsee events constitutes genius. Dr. Gulick writes, in 1868:

"The time will come when we shall be ready for absorption by the great Republic, if they desire it."

It has been the fashion for some writers, to belittle the abilities of the Hawaiian missionaries; to acknow-

ledge their goodness while slurring their intelligence. Taken as a whole, they were an unusually able set of men, not only in perceptive qualities, but in the higher faculties that philosophize and create. Mr. Davies says that they exhibited a "primitive village Christianity, stern, and perhaps narrow in its rigid lines," which, to some extent, may be true.

But this Christianity, narrow only in a comparative sense, was the form common at that time, and much broader than that out of which the "village Christianity" had arisen, years before.

In religion it was a traditional stage, through which good and bad, learned and ignorant, gifted and ungifted, were gradually passing.

*Mr. Davies, who considers himself liberal, would be regarded "stern and narrow" by Herbert Spencer, who is a person ahead of his age.

The age will some day soon come up to him, and then another person will be ahead of that. *Crescit eundum.*

The missionaries were Congregationalists, and held the belief of a rather advanced section of the church, just as the ablest men the world has known, have believed in religious and scientific fallacies which are apparent to the simpleton of to-day. We must advance to a certain point before we are able to see the hills beyond. Only giants discern them from a low vantage ground.

The fathers and brothers of these missionaries staid at home, to make homes and fortunes for themselves; to compete favorably with their neighbors. To a large degree, the missionaries' sons have inherited the abilities of their fathers. One need only to study the events of Kalakaua's reign, and since, to be convinced of this.

To begin with, these sons were equipped with the

*Mr. T. H. Davies, of Honolulu, who died recently.

best training Yale, Harvard, Williams or Bellevue, could furnish, where they stood side by side with the native, American lad. Those who have gone to the mainland to live, are able to compete with their fellows, and often have surpassed them in physical, as well as intellectual, qualities. General Armstrong, who founded Hampton Institute, was one; Dr. Henry M. Lyman, of Chicago, and Dr. Titus M. Coan, of New York, are others.

Several of the missionary fathers wrote and published books on the islands; histories, memoirs, grammars, and dictionaries; while the mothers, including Mrs. Judd and Mrs. Thurston, are the authors of interesting accounts of missionary life.

Some have devoted themselves to natural history, and written treatises on agriculture, shells, ferns, medicine, botany and geology.

In Honolulu there are successful lawyers, judges, bankers;—all sons of missionaries, some of whom have distinguished themselves as statesmen of ability. In business, a number of these young men have begun with nothing, and acquired millions, rising superior to the exigencies of competition.

Nor, is the missionary spirit lacking, whatever may be written to the contrary. It is here at rest, and inmotion, and possessed of a vitality quite remarkable. You might expect that the missionaries' children would be in sympathy with the people their fathers and mothers came so far to teach; and so they are, with few exceptions.

You could not expect that foreigners drawn here by selfish motives, would have the interest in the Hawaiians that the missionaries feel; and so they have not.

That many of the children have become lawyers, business men and physicians, instead of ministers, is not an indication that they are not in sympathy with Christian work. Indeed, several of the sons are ministers,

and all, even plantation managers, give time and money for mission service, here, and in the other islands of the sea.

The sons of missionaries have the same right to engage in secular pursuits that other men have, and, because they are among the Hawaiian people, is not a reason why they should not buy and sell goods, or practice law or medicine. They have as much right, too, to smoke, drink, swear and be dishonest, as they would have on the mainland; and no more.

The evidences of Christian vitality appear in the various missionary societies: the Hawaiian Evangelical Association organized in 1823; the active membership of the Central Union Church in Honolulu; the organization of native churches over the islands, and the amount of money given by island men to religious and benevolent causes.

Two foreign missions are supported, and furnished with Hawaiian teachers. A Woman's Hawaiian Board with an annual revenue of $1500, devoted to home and foreign work, is prospering. The Hawaiian Mission Children's Society, with an income of $3000; the North Pacific Institute; thirty-two teachers and preachers maintained among the Chinese; ten preachers among the Japanese; and five among the Portuguese, to say nothing of individual effort and expenditure.

Unfortunately for the missionary, his opponents from the beginning, have not been honest, fair opponents, but persons of intensely bitter prejudices. As Captain Tyler says in his book: "Many of the obstacles to be overcome by the missionaries, were the barriers placed in the way by beach-combers, wreckers, and buccaneers; cast-aways of our civilization."

When I sat at the table of a certain club-house on my arrival here, several of the members, who no doubt took me for a missionary, went out of the way to attack

the missionaries, their cousins, sisters and aunts, thinking that surely I would be reached under one of these heads. This they kept up rather monotonously, including after a while any one that did not smoke, drink or swear.

By this class, the stranger will soon be "placed," after they have applied to him some of their reliable tests. They first invite him to have a glass, then offer him a cigar, engage him in an animated conversation, and finally ask him in to a "little game."

If he says he doesn't drink, never smokes; if he fails to swear, and prefers not to play, he will be set down as a D. M., and severely let alone. Some of the anti-missionaries, who are better judges of human nature, do not require these tests, but take a good look at you, and are satisfied. You haven't a red nose, you look a man in the eye, you carry an open countenance, and do not interlard your conversation with gutter vernacular. "The very sound of his voice gives him away."

True to my philosophy, I kept intact every principle I hold, yet without unnecessary evidence, and perhaps with exasperating complacency.

Finally, one of the members could stand it no longer, and, with impatience quite characteristic, burst out: "Why don't you swear? You are the only man at this table that talks like a damn missionary."

Then I talked, and showed them some of a patient man's wrath, and did not stop until I said all that had struggled to escape for a week. The missionary subject was never again discussed.

The anti-missionaries are not the true opponents of the Republic; they are an anti-religious set that speak and sneer on every occasion, against any person who is in sympathy with law and order, and generally they are living exponents of their own theories. An honest Indiana farmer said to me on leaving this country, after a

short visit: "They calls theirselves 'anty-missionary', but it's my hones', injun opinion, thy're anty pretty, blame nigh everythin' that's square."

As a political definition, "missionary" is a misnomer. There is not such a party here.

While the willingness to be a missionary in a foreign land was prompted by a sense of duty, it was not free from the inevitable element of selfishness. All real effort is, to a large extent, service gone into from a sense of obligation to some being or other, apart from one's self. The missionaries deserve great praise, but we should not glorify them at all. It was their choice to be missionaries, and a choice is always based, more or less, upon personal inclination. A man who gives his life for another, by throwing himself in front of a run-away horse, may do it from motives not at all heroic; at home the man may be in the habit of beating his wife. But, in this case he is none the less a hero. God gave him flesh and blood, from which he cannot be separated until he dies.

If you choose to be a physician, and make yourself liable to be called at all hours; to suffer cold by night, and ingratitude by day, it is because you saw in this special work something you thought you could do better than you could do anything else; something that would satisfy you better. In this peculiar sense, the choice was selfish. But it seemed necessary, which modified the selfish part; and you turned your face away from more lucrative pursuits, because you would rather do good than make money.

No doubt the missionary preferred to go to foreign lands, because he felt that he could be happy in doing that duty, no matter how fraught with trial. God takes care that nothing is bad enough, or strong enough in this world, to rob us of the blessed consciousness which is the reward of loyalty to duty. So, it is certain, that

THE BISHOP.

we may not be angelic because we strive to be, but very human while we are striving hardest; and yet, infinitely better than we could have been at any other occupation whatever.

The missionaries came, and with Yankee enterprise, turned various small matters to profitable account. They learned the best way to be healthy in the new land, and how to be comfortable. Had they not done so, when they expected to stay here as long as they lived, they would not have been more worthy of respect, than the man who didn't know enough to come in out of the rain.

Some of the missionaries were better than others, very likely, since they were human. They all had besetting sins, like the rest of us; to deny this would be to apotheosize them, a thing they would be far from sanctioning. We cannot divide the good and the bad by fast lines, neither can we classify all men under two divisions.

Some that wish to do good, do evil.

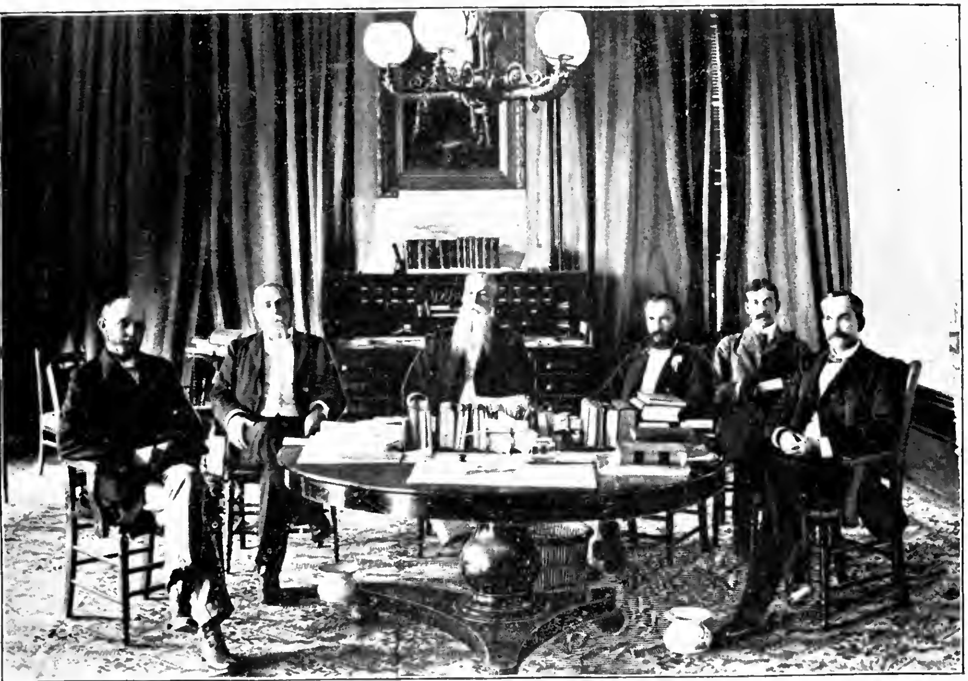
Some that wish to do evil, do it. Others again, do good and evil, without intention. Some succeed in carrying out their desires either way, during most of their lives. How often do we see ideal motives coupled with weak volition?

Yet the test of the good man, is his abiding purpose; a pervading motive that colors in some degree even his errors; and so the few departures from what we call consistency, do not in the least alter our opinion in regard to the unselfishness, the steadfast purpose, and humane character of the missionaries that came to Hawaii.

Looking at the matter in a general way, and without regard to individual loss or gain, the coming of these few men to Hawaii, has been productive of grand results, not only for the country most concerned, but for all mankind. It has saved the natives from utter physi-

cal and moral destruction, and reserved the remnants for a higher civilization.

Viewed, however, from a narrow, and particular standpoint, placing, as it were, the material loss and gain side by side, the mission of these men has been fraught with disaster to themselves and their children. Could they have foreseen the cost of the sacrifice, I doubt if any of them would have been equal to the ordeal.



PRESIDENT DOLE AND HIS CABINET

CHAPTER XII.

PRESIDENT DOLE.

"This above all, to thine own self be true,
And it will follow as the night the day,
Thou cans't not then be false to any man."

THE saddest thing that can happen to a baby or its father, happened to the future president when he was only three months old. His mother died, leaving him and the only other child, a boy a little over two years of age, to the care of whatever nurse the father could provide. This was in 1844. The troubles of an infant are seldom recorded except in the memory of the anxious parents that love him, and, no doubt, Daniel Dole with all his responsibilities as head of the new school that he had helped to found, gave night vigils to his motherless boys. He was that kind of a man. He had risen up in the enthusiasm of his American manhood, and given himself away for the uplifting of a race which most of his fellow men cared as little about as they do to-day. For the missionary spirit is based upon the highest sort of moral quality, no matter what the missionary man may be. It is not the mercenary, nor the sensual who consider the good of those that live in the regions beyond. Such an offering comes only from one far above his fellows in spiritual discernment; in philanthropic and romantic desires, that fear nothing but evil itself. Such promptings furnish to a mercenary world missionaries, poets, artists, scientists, and all the leaveners of our heavy civilization.

Because Daniel Dole decided to be a missionary in the far away Sandwich Islands, was no reason why he couldn't be a practical American at home, if he so preferred. He wasn't going to sail among the islands of the Pacific for fun. He wasn't so unreasonable as to face the dangers of a trip around the Horn to a few comparatively unknown islets, in order to secure a homestead fifteen to twenty years later.

There were thousands of acres of land, and better opportunities, nearer home. He never thought of sugar cane, however improbable that may seem to present stockholders.

In just what year I am unable to say, Wigglesworth Dole removed from Newburyport, Massachusetts, to a place in Maine, now called Skowhegan. The man's name does not seem to have been against him at all, for he found a girl to share it, and finally became a deacon in the Congregational Church of his district, and, as local records have it, "was a lovely, lovable soul, who would have gone to the stake rather than do anything he thought was wrong."

Sensible men, rather than be subjected to the publicity of having their names changed, will bear their troubles in silence, and so it was with Wigglesworth Dole. And if he at all resembled his descendants, I am sure that he was never ashamed of what he came by honestly; and he probably left orders for his full name to be placed on his headstone; but of this I have no positive knowledge.

His brother was a leader among the anti-slavery patriots of Maine.

Devotion to principle seems to have been a characteristic of the family, as goodness was a trait.

W. Dole had three sons, Daniel, Nathan and Isaiah. The three brothers bearing biblical names, entered Bowdoin college, and took their degrees. In those days

they had as deep a love for scriptural names, as they had for education. My own paternal grandfather moved from Ipswich, Massachusetts, to Wiscasset, Maine, where his children were born: James, Samuel, David, Daniel, Nathaniel and Joseph. I once heard my father say, that there were twenty-three Nathaniels in Massachusetts, all of them related to him.

Fifteen of the name had graduated from Harvard before 1776. Of deacons there were more than you could count on your fingers:

> "If none of my sons' Goodhue's do put any of their sons to learning in order to bring up to the college, and my said grandson Dodge should be brought up to the college, then I do give unto said Dodge the library of books that was my son Goodhue's.
> Chebacco, Nov. 17, 1712. Dea. Wm. Goodhue."

To a Connecticut member of the Dole family, I am indebted for the following account:

> "There's no way of proving that the old French noble was the ancestor of the New England Doles, or that he wasn't,—and he may have been little better than a cut-throat anyway; but, while most of the descendants of the original Richard have been neither distinguished nor rich, and while only one of them has achieved international fame, they have been for two hundred and fifty years at least, a sturdy, honest, God-fearing race, an ancestry of which no man living measurably up to the standard, need be ashamed. One of the Yankee Doles was the first American killed in the siege of Boston; but what his Christian name was, or whether he had any, or what his rank in the patriot army was, if he had any rank, or what he was doing, or what he was thinking about at the time that British bullet hit him—I don't know any more than the man in the moon."

One evening, in the summer of 1892, as we sat in the Riverside Opera House, waiting for something to begin, a tall man came in, escorting his two daughters. They were young ladies, and seemed proud of having

such a big, well built father to buy their tickets for them. They were probably aware that they might have to search the State of California to find a younger man that could present half the appearence.

After a while, I handed my companion the glass, and asked her to look in their direction. "Pick out the magnificent man with the white beard, and rather distinguished head, adding, "he is the brother of the president of Hawaii." Then we came to know him, and his family of thirteen, as residents of our city; a family he had the good sense to bring back to his father's country, when they grew old enough to need its advantages.

After Daniel Dole's marriage to Miss Emily Ballard, of Bath, Maine, in 1841, they set sail for Hawaii, where they arrived May 21st, as representatives of the American Board of Foreign Missions.

Mr. Dole was a college graduate, a classical scholar, and possessed of pronounced literary tastes. He himself undertook the supervision of his sons' education, and succeeded in imparting to Sanford a taste for the beautiful, and a discriminating literary judgment.

The year he arrived, Father Dole opened his school. It was a small beginning, in an *adobe* building that stood where Dole Hall now stands; but it was a worthy conception from which Punahou School, and Oahu College sprung. The "New Spring" began to flow. In 1842, another building was added, and, in 1854, the institution became a college, fitting students for the junior years of Yale and Harvard.

Nine years later, over 100 acres of land at Punahou, with various improvements, were made secure to the college. In 1885, the main building developed, and the next year, the Bishop Hall of Science appeared, joined in 1885, by the President's House.

Two years after his wife died, Daniel Dole married

Mrs. Charlotte Knapp. She was the widow of a missionary; a woman of strong character, but loveable and sympathetic enough to take as her own the two little boys who thus had been brought into her care.

It is almost an unfair test of disinterested goodness, for a newly married woman to have to accept as her own, even the sweetest children that ever were born, especially when they are the children of one that might be the father of her own progeny. It is a test few women can stand; hence our stories of wicked step-mothers.

But this woman was greatly beloved by her boys; she took the place of the mother they never knew, leading them gently up through all the devious ways of childhood and young manhood, helping to make worthy men of them. Their hereditary equipment went for something, of course; their large, well formed bodies being admirably suited to the growth of healthy minds. Yet hereditaments were not everything. The continuous, beneficient influence of home life, exerted by loving word and precept, hovered about them with its white wings. It is not simply to train up a child in the way he should go, but to follow by his side, sharing the difficulties, at least, until he is able to judge which of two ways. It is not enough to clothe, feed, and amuse a child; to put him to bed, keep him out of the cistern, teach him his letters and his prayers; to tell him that God loves good boys, and punishes bad ones. It is not enough to love him tenderly—who can help that?—dream of him by day and night; give him nurses and playthings, and wear oneself out in vigils over his couch; not half enough. The substance of it all, is something else, just what, if you do not know, I cannot tell you. Without it, no true man ever reached manhood; and no bad man ever experienced what it is.

For fourteen years Father Dole presided over the college, then he went with his wife and boys, to Koloa,

Kauai, where he took the pastorate of the foreign church. He lived in a roomy mission-house, not far from where our garden stood, and here the future president worked and played, going to school.

We were shown a weathercock that he had whittled out of *koa* wood. It was a versatile affair, and went whichever way the wind blew. Perhaps it was a prophetic symbol of those political methods with which the destined president would some day become familiar.

But he, himself, was not made for turning. Watching this uncertain instrument, he may then have made up his mind that he would never be a weathercock.

In 1878, Daniel Dole died. "There are thousands here who will never forget so long as they live, the towering form and the calm, sweet, gentle face of Father Dole."

From his eleventh year,until he was ready to go to college, Sanford lived in Koloa, at the old home. We are familiar with the place, because it was our home too, and we have spent many a happy hour among its interesting haunts. Here the boy grew up in the midst of some of the most inspiring scenery that we have; mountain, hill, plain, valley, gorge, river, forest, beach, cove, crater, and castellated crag, more or less festooned with native legend. Touching some point in almost every view, was the ocean, as susceptible to coloring as the sky, with old Hoary Head lifting forever its great, rugged,Koloa face,to whatever wind,or sun ,or rain, the Lord saw fit to send.

It is not surprising that the boy's wonderment grew; that he began to study nature from pure admiration; that the instincts born in him, developed rapidly into a lasting love for God's workmanship.

I have no doubt that he read poetry, much of it, along with his Bible,and Arabian Nights, and Pilgrim's Progress. He couldn't well help it. Poetry was in the air.

Whatever others may say, I am convinced that of all the many things it takes to make a real man, beautiful surroundings form a considerable portion. And to the growth and proper development of the æsthetic sense, is due, to a far greater extent than we may realize, the composite character of a man. There are other important requirements which we have taken into account; but this is one.

To see nature in all its moods; to live in contact with its changing forms; to feel it hot and cold against your cheek; to have it reach you sometimes boisterously, throgh each of all your five senses, is an education in itself. It gives a boy self poise, coolness, intellectual and moral restraint, and sympathy. If he have the soul, it makes him open and true like the face of nature.

Sanford Dole was given every advantage that objects could afford an observing boy. He rode horseback, ran races, jumped fences, slid down hill, wrestled, and studied out of doors, breathing ozone. By dipping into the breaking surf, he got to be an expert swimmer.

With his gun, he climbed the mountains for goats; scaled precipices, and caught *oopu* in the streams; watched the birds in their flights, and never stopped short of all that a normal boy can accomplish, provided he is given the opportunity. So he grew in stature, until the record of his height against the door-post was six feet, four inches; tall, broad of shoulder, erect, graceful as a native, and able to grasp you like a vise. Spare of form, tipping the scales at one hundred and ninety pounds, with the mien of a thoughtful, kindly man; thick hair and beard, turning as such things will in time, from brown to white; eyes with the reflection of the Hawaiian sky in them; features manly, but womanly enough to give them mobility and refinement.

Why shouldn't a man look like his mother?

You will hear persons say of this or that one: "Oh,

he looks like his mother; his mouth is effeminate, and he is surely weak."

The strongest creatures in the world, are the very women who have the delicate features we so much admire in them.

And the strongest men are the men with faces even more refined than Mr. Dole's; men that can say "No" when need be, and that can resist all the powers of heaven or hell, before giving in to what they think is wrong. I have seen men with a rugged cast of features, high cheek bones, scraggy eyebrows and knotty foreheads, who fall shamefully before the smallest temptation.

Among Mr. Dole's boyish associates were the children of Dr. Smith who lived near by. They went together to the beach for shells or a plunge; climbed the mountain for *maile*, getting suggestion from the region of fern trees and *ie* vines.

On one of these excursions, the muscular boy showed his strength and agility, by swinging from his own horse, and catching the bridle of another that was tearing down the mountain path ahead of him, carrying to almost certain death one of his little associates, Juliette Smith.

Probably he and William Smith talked it over before sending to the Smithsonian Institution, the collection of ancient skulls which they took out of the Koloa sands, and never thought that not so many years after, they would occupy the positions of President and Attorney-General of their country.

The social surroundings that we deplore, and which, now exaggerated, are so bad for the boy growing up in this country, were less felt at that time, especially in that place. The natural tendencies of the boy, the father's strong influence, and a more or less constant association with neighboring missionary chil-

dren, counteracted what might have proved injurious. Then some trees will grow straight anyway.

I saw a grove in Nebraska, where every tree, save one, leaned over towards the south. They were all of the same variety, had been set out together, and were equally touched by the wind. When I asked the farmer how he accounted for this straight tree, he replied, "It jes' wouldn't do nothin' but grow straight."

The lad had many opportunities for contemplation—everybody in Koloa has—and he probably enjoyed them. The quiet, slow days came after nights of sound rest, and he may have learned in an unconscious way, the pauseful manner which is peculiar to him.

He is a great listener.

Quickly you will perceive, if you are not absolutely devoid of humor, that you must be cautious, or he will interview you, and still say very little himself: for he has the faculty of smiting the rock: of turning the tables upon inquisitiveness, while he seems to have said all that you expected of him.

I have been foolish enough to think that this comes from frequent contact with the sea, a listening or musing on the beach, where the ocean does all the talking, and never stops.

For what we do in the world, as men, is, after all, much like what we have done as boys.

Mr. Dole is dignified, but unassuming; polite, courtly, speaking in a low, full-toned voice. His manner is due in some degree to diffidence. I am told that he possesses the Emersonian ability to make no matter what person feel at ease in his presence; of impressing one with a sense of unbounded leisure.

Emerson had this faculty to a wonderful degree. He could make a country lad feel at home in the presence of a lord. One could break bric-a-brac at his house, and still go away forgetful of the happening. A man who

is now an American senator, once said to me: "There is nothing so great as the ability to relieve a man of painful embarrassment. I attended a dinner at which were several young ladies, and, in the middle of the feast, I sent a chicken bone flying across the table into the plate of one of the guest's, splashing her dress. Do you know that they all acted so kindly, that I never realized the enormity of my offense until I reached home. It wasn't tact so much as downright sympathy: a putting yourself-in-his-place trait that made me love every one of the guests, especially the young lady, whom I afterward married."

Being a natural man, Mr. Dole attracts the children. They flock to him, and he becomes one of them; although he never expects to run for any political office.

Because the missionaries had agreed not to take advantage of the exceptional opportunities they had for gaining wealth, Sanford's father could not very well afford to send him to college; but to college he must go, so he began to provide the means. Like all missionary boys, he had been brought up to work, and it was no hardship for him to learn the cooper's trade, and make barrels on a sugar plantation.

Here he made a penny. Bringing a philosophical spirit to his work, no doubt he enjoyed it, which, I am afraid cannot be said of the next duties he undertook, those of a *luna* on a plantation.

I do not believe that Mr. Dole was a good *luna*.

Successful luna-ing is hardly compatible with refinement. Through rain, sun, dust, the overseer must urge and urge his unambitious men, riding around from one spot to another, like a Southern slave driver, before the war. All the *lunas* I have known, indulge in catastrophic language, piling profane words mountain high, with great rapidity, then dropping the mass bodily upon the heads of the unfortunate men. Often the crack of a whip is heard, and, sometimes, the driver gets the worst

of it. I have studied the derivation of the word "lunatic," and I find that it springs from the root "luna," pronounced loon-ah (lu-loo, lun-loon, luna-loon-ah, a sort of derisive exclamation).

The experience as overseer, I place to Mr. Dole's credit, because he came out unscathed.

After selling some cattle that he owned, he gathered all the money he had, only a few hundred dollars, and left the islands for Williams College, where he entered its freshmen class, in 1866.

Before leaving Hawaii, he had leased some land, and set it out to sugar cane, in order to provide something towards his college expenses, as he did not intend to return until his course was finished.

This was a great step for an island boy, going from the quiet ways of country life here, away across the ocean, to a land of bustling energy. But he was equal to it. Renting a small room, he and another Hawaiian lad, now prominent, used it together, as a study and bedroom, sometimes turning it into a dining room.

"I can see Sanford," said his classmate reminiscently, "on one of those terribly cold mornings, standing in his night shirt, sawing wood for all he was worth."

Finishing his studies at Williams College, he entered the law office of Hon. W. Brigham of Boston.

A cousin of his writes:

"During these years, he spent his vacations among his Yankee relatives, and it was in our Maine home, almost thirty years ago, that I first became acquainted with him. In common with others, I liked him exceedingly, but I didn't understand what older people meant when they said that he was a young man of extraordinary ability and force of character, and predicted a future for him."

The vacations among the "Yankee relatives," were, I imagine, of great benefit to him. Contact with the

shrewd, New England sense, could not fail to have its effect upon the susceptible boy, unused as he was to this form of assiduity; the haste made necessary by the demands of an inexorable, inevitable winter. One year of plenty, followed by one year of famine. It must have struck him as almost unreasonable, to see the farmer give his energies to secure in one season, what was very nearly, if not quite, used up the next; a compensatory sea-saw, quite wearing on the farmer and his family, and, in a pecuniary way, seldom highly profitable. But the young man looked farther, for he still clung to his thoughtful hours, and saw clearly enough, how this necessity gave to New England its self-reliant, energetic men and women; he knew now why Father Dole had not only thought about it, but actually sailed around the Horn, when nothing called him there but duty. He may have been sorry for the worn, nervous wives; for the waste of force; for the urgency of it all. But, I feel confident, that there surged up within him a sense of deep gratitude for the country and its institutions, and all the innumerable blessings, due alone to this incessant activity. I thank the Lord for our New England dynamo. Because, whatever may be our personal likes or dislikes; to whatever land our affections may bind us, we must acknowledge that force originates on each side of the tropics, and diffuses itself within.

The steam blown off at the equator, is generated in the temperate zones.

Our future president was now admitted to the practice of law in Massachusetts, but preferring to make his home in Hawaii, to which he returned in 1869, opening an office in Honolulu.

The next year, he had his share of business, but not enough to keep him from calling quite frequently upon a young lady then visiting her uncle in Honolulu. Her name was Anna Prentiss Cate, a rosy cheeked girl, just out

from Castine, Maine. She, and the rising lawyer, knew how to make an agreement, for, three years later, they were married.

Love, and the ability to provide for its object, were Mr. Dole's stock-in-trade; he needed nothing else. In a few years he attained to an enviable position, not only as a citizen of the community, but as a lawyer. The natives came to him because they knew that he would defend their interests, which he always did. He has saved many a native's homestead. Love and respect for the man are very evident, go where you may on the islands. Some time ago, the President made a tour of Maui, mingling with the natives, in fact, staying with a native family during his visit to Wailuku.

His ride around the island would have been trying to a Texas cow-boy, but he enjoyed it, spending his nights at some native cabin.

A native said to me, "Mr. Dole *maikai haole*, all same *Kanaka*."

Recognition of the man's ability was publicly acknowledged by his appointment to the Supreme Bench in 1887. This position, which gave him more leisure for rest and study, came just in time, as he was about to go to Europe for repair. Naturally of a strong constitution, he had worn himself out by unremitting attention to his professional duties, and the work to which his conscientious principles led him. During the reigns of Lunalilo and Kalakaua, he stood the ever ready champion of what was right and honest in legislation; kindly but fearlessly, in his denunciation of the corruption which then appeared in almost every political measure. He probably realized that the monarchy was passing away, but he used his best efforts to stem its career, and save it from utter ruin. It was after the Reform Party had secured a degree of constitutional privilege, that Mr. Dole was offered, and accepted a judgeship. As a

citizen, he had been prominent in almost all of the best movements in the land; schools, social and humanitarian organizations, the Central Union Church, and a native Sunday School over which he was superintendent for eleven years. Nor did he refuse occasionally to preach to the natives in their own language.

One can see how his loveable personality would attract the natives; and by those who know him through this contact, he is most loved. On the rostrum, Mr. Dole's presence is imposing, while his voice is musical and pleasant. Perhaps there is not so much force as one would like, or expect, in the slowly spoken sentences, and you discover that you will have to use your reasoning faculties as you follow out what is said; but it is logical, simple, lucid, and you give your assent to the reasonableness of his statements, before he is through the demonstration. He is conversational, not oratorical, at all.

He could never move great masses of men. He has not the magnetism, or the ready wit, or the enthusiasm requisite, and is largely without the subtle power which Beecher, Phillips and Blaine, or even lesser men, could employ in making an appeal.

In accordance with the rules of ancient oratory, I think that Mr. Dole would fall short in nothing but the appeal to men's hearts; that is, in the peroration.

We, all of us, like to be pleased and flattered; to feel our hearts beating gallantly for some cause or other, and, if this should not come, sooner or later, like boys, we go away grieved.

It is not very often that we find in the same person, the ability to write and to speak well. Men that write are generally those who need time for deliberation; their thought is disturbed by the necessity of quick expression, hence, in many cases, they have a rather tedious delivery. Mr. Dole is a good writer. As a young man,

he wrote for several papers, and, in the line of his out-of-door studies, has prepared a valuable treatise on Hawaiian birds, for which he was made a member of the Boston Society of Natural History.

In regard to Mr. Dole's humor and energy, a disinterested friend says: "I think that Sanford isn't wanting in a sense of humor, that is, in a sense, he isn't. He appreciates it keenly in others. I don't think he has any original gifts in that direction. He decides and acts promptly when it is necessary; when there is time for deliberation, he takes it. I don't think he is what you would call a hustler."

Which is much to his credit, for of all the modern inconveniences, including telephones, gasoline stoves, sewing machines, microbes, and the inveterate piano player, the hustler is most to be dreaded. I wash my hands of him, and hope that Hawaii may be as free of him in the future, as it has been in the past.

Religiously, the President is liberal, his orthodoxy being conditioned to his broad, human sympathies. He inclines to Unitarianism, but whether he accepts all the doctrines of that denomination, possibly nobody knows but himself.

It does not much matter how liberal. The question to disturb one might be—how orthodox?

With all his blessings, the president has been denied three of the chiefest: mother, sister, and children.

For a description of his home I am glad to be able to quote from an article hitherto unpublished, written by a friend of mine, who is one of the "Sunday morning" guests:

"Mr. Dole's house though small and not costly, is none the less attractive. You approach it through an avenue of giant palms, every one of which has grown to its present proportions within twenty years. There is the indispensable Hawaiian *lanai*, a big verandah nearly

surrounding the house, set in a wilderness of shrubs and ferns and potted plants.

To the right of the front door, is the eight-foot, eight-day clock which our paternal grandparents had when they began housekeeping, towards a century ago. It is brass-trimmed and much bewindowed, and used to indicate the days of the month, by the sailing of a full rigged ship in an ocean of blue paint. The ship flies English colors and was evidently made in Colonial days. As long as I can remember—and that is forty years—the ship had made her last voyage, and the days of the month on the dial never changed. It kept good time when it stood in our sitting room in Maine, thirty years ago, running as smoothly as the deacon's one hoss shay, for perhaps a hundred years; but the hour hand stopped short, never to go again—unless there be a resurrection, and a future life for good and faithful clocks.

The walls of the house are mostly windows and doors, according to the custom of the tropics. You enter a large reception room, full of books, pictures, stationery, hunting trophies, and curious things from home and foreign lands. Among the latter, are a Chinese table of rare workmanship, a unique picture of the president brought to him from Japan, and a gavel from the wood of the cabin in which Abraham Lincoln was born. Adjoining the sitting room, is the dining room, also large and adorned with books, pictures and stationery. Opening from it, is a small conservatory, with a fountain in the center. Several gentlemen friends have a custom of informally dropping in to the Sunday morning breakfast of fruit, alligator pears, and fresh figs when they are in season, and at other times such minor luxuries as freshly picked oranges, bananas, mangoes, grapes, strawberries, etc., oatmeal and cream, Boston baked beans with brown bread, and Kona coffee. After breakfast they feed the gold-fish, and watch the fountain, and smoke cigars and talk, for it is an hour of rest with the head of the household. Most of these Sunday morning friends are highly cultured, and widely experienced men of the world, and the conversation is often more interesting than I can give you any idea of.

There are only three large rooms in the house, all on the ground floor, and they are so large that you can

hardly realize how small the house is, and it is so buried in tropical foliage, that you don't notice it from the outside, either. Near by, and scattered through the grounds, are cottages for guests and servants, according to the custom of the country."

An American friend who visited us had just come from Honolulu where he called on Mr. Dole at his home. He was delighted with the simplicity and Americanism of the household. "Why," said he, "when I knocked at the door one day, who should appear but the president himself, dressed in a white duck suit, and negligèe shirt. He shook myhand cordially, asked me to walk in, and laid my hat on the table, then began to entertain me as informally as possible.

But, I thought, this chat won't last long. Presently his wife will appear, and she may be stiff and unapproachable, like so many women whose *husbands* are prominent; but I was doomed to surprise, for, in came a bright, cordial woman, who grasped me by the hand, and therein showed her disregard for mere conventionality. I felt more at home than ever, and promised to return.

When the Committee of Safety issued a proclamation deposing the Queen, it made S. B. Dole president of the provisional government.

It was a time of great danger to each of the members: But what they did, was all that they could do, to save themselves and their homes from impending ruin. Like men in similar crises, they did what we in sober blood marvel at. They acted promptly without evidence of haste, and showed their wisdom in selecting Judge Dole for the office of president.

Sometimes in exasperating urgency, a man will carry pillows out of a burning house, and have mirrors thrown out of the window. He knows what to do, but is in too much of a hurry to do it.

There was no such haste here.

Everybody knew that Sanford Dole was the man most loved and respected by the natives. Everybody knew that he was cool and thoughtful; that his private life was unassailable; that he didn't want office; that he could meet discouragement; that he could resist while he conciliated; and so every one said at once, "Sanford Dole for President."

This was no honor to him. It was fraught with the greatest risk, and could not promise permanency: it was a terrible expediency that duty alone compelled him to accept.

Julius A. Palmer, Jr. in his book, "Again In Hawaii," says:

"Then in a convention having not the least popular warrant for its existence, they proceeded to name as absolute ruler for six years Sanford B. Dole, the same individual who had executed with consummate ability and commendable conservatism their will for the two previous years."

This was July 4, 1893. The reason for retaining Mr. Dole as president of the permanent government, is found in Julius Palmer's paragraph.

Mr. Dole has been accused of being a despot, and, by misinformed correspondents, he has been called an office-seeking missionary. Especially, since the attitude of the Cleveland Administration towards this government, filibusters have harassed our shores, and the terms, 'military depotism', 'oligarchy', 'pseudo-Democracy', have spun like shuttles between certain newspapers of the mainland.

All the while, the officers of the Republic went on providing an honest, clean, economical government for the just and unjust alike, carrying out all its exacting details with efficiency, thus winning over many that were honest enemies, and gaining for the administration

much respect. As the late George Parsons Lathrop wrote:

"Hawaii is undoubtedly one of the most remarkable instances on record of a small republic holding her own, with a very slender military power, among the great family of nations."

An Englishman said to me a few months ago: "If they would offer this country to England, we should be under the Union Jack very soon.

"Parliament would soon settle the matter. Your Congress handles it as if it were a mouthful of hot porridge, not to be disposed of in any satisfactory way. Besides, Queen Victoria would knight Mr. Dole."

Sir Sanford Dole by a royal accolade!

In 1897, Williams College conferred the degree of Doctor of Laws upon its former student, who, however, was never graduated from the school.

The President's house is not thronged with office seekers, neither is his mind disquieted by their importunities; but when he has an appointment to make, he acts with promptness.

"He looks to three things, loyalty to the government, integrity, special fitness for the work to be done," which is the essence of civil service reform.

Mr. Dole's creative mind has given to the country some of its best laws. He might be called the author of the present constitution, with its far reaching provisions; the Judiciary Act of 1892; and the Land Act of 1895, which provides homesteads for the natives, and all citizens that care to comply with its easy requirements.

A Honolulu lawyer said to me: "Dole's judiciary record is exceptionally strong, for he is a thinker, with the gift of looking at the many sides of a question without prejudice. He is a strong reasoner, and, I think, that his opinions, especially his dissenting ones, are considered among the best in our law reports."

Whatever the historian may have to record concerning Hawaii, he can have only one opinion in regard to the life and acts of its first and last president.

> "Howe'er it be, it seems to me
> 'Tis only noble to be good;
> Kind hearts are more than coronets,
> And simple faith than Norman blood."

CHAPTER XIII.

SOMEWHAT HISTORICAL.

THIS chapter has to do with the Hawaiians after they had become less nomadic, and were honestly engaged in taro raising, and the annihilation of their enemies. While some of the more ancient history is after the Remus and Romulus style, Cook introduced an era of undressed events.

Histories of countries are much like their mountains.

If you go too far into the one, or too high up the other, you become enveloped in myths and mists, and may lose your way. It is well not to pass beyond a certain point.

Somewhere about 1296, Kalaunuihua who reigned on Hawaii, thought that he would enlarge his kingdom, and so, collecting his men, sailed for Maui, where he swept everything before him. He kept on until he had conquered every island except Kauai. There, another chief met him at the Koloa landing,destroying his whole army. One hundred years later, three chiefs from the island of Hawaii entered Pearl Harbor, to be sadly whipped at Kipapa ravine. Kipapa means paved, and it is said that the gulch was corduroyed with the bodies of the dead.

Then followed internecine strife, which brought the people to a pitiable condition of poverty and degradation. But they would not stop fighting. One day Umi, who was his mother's tenth son by the old king Liloa,

came into the valley of Waipio, and walked straight to the enclosure where the king was, never heeding the cries of those that told him not to enter for fear of death,

He knew what he was about. His mother, although obscure, was ambitious for him, and had given him a red *malo*, a yellow feather wreath, and a shark's tooth, bequeathed to her by his father, as tokens of royal favor. They served the same purpose that rings did in Elizabeth's time.

The boy went to Liloa, and, after the manner of the modern English lad, said: "Here, Governor, have you any remembrance of seeing these before?" The old man had, and straightway recognized his son as his second heir. Already arrangements had been made to have Hakau, Umi's half brother, succeed Liloa as king. As a king's promise could not be broken, Umi had to take a second place. Then the king died, and Hakau took his position. He was a tyrannical fellow, inconsiderate of his people; but Umi, who mingled among the common people as an athlete and jolly comrade; who attended the Derby, and, occasionally, played a game of baccarat, gained the love of his prospective subjects.

In those days, as in these, a prince didn't have to do very much that was respectable, to turn the hearts of the people towards him.

He caused wonder simply by keeping out of mischief.

Like the Emperor of Germany, Hakau dismissed his father's tried counsellors, who had to fly to Umi, hiding in Laupahoehoe.

Girding up their loins, these counsellors collected an army, marched at the head of it, to Waipio, where Hakau was killed, and Umi made king. Everybody felt glad. This was about the year 1500.

Umi had a long and prosperous reign, not so long as Queen Victoria's, but, in many ways, just as remark-

able. He built a temple between Hualalai and Mauna Loa, surrounded by "six pyramids of stone 15 to 20 feet high, one erected by each district of the island, besides one for himself." After this, he moved from Waipio to Kona, making the latter an official residence, and marrying a daughter of the king of Maui. It is curious to observe how modern royalty has retained as peculiar to itself, the customs belonging to barbaric nations.

Its whole code seems to be the vestige of an uncivilized age, which has, with strange unreasonableness, persisted through all the evolutionary changes incident to social and political progress: a coccyx, or a vermiform appendix that has survived its usefulness. The maintenance by royal marriages of a "superior" order of beings; the crown; the throne; a court; a retinue of knights and lords created by a factitious process — on paper like Western towns; the royal toggery which, were we not blinded by a false education, would seem clownish (and to many genuine Americans does seem so;) as well as many other ridiculous things that have no reason to be credited by this age: traced back, all of them, to absolute barbarism.

Umi's father-in-law now died, leaving the oldest son king in his place, but he was so much like other kings, that his brother Kiha could not live at court, and had to seek refuge with Umi.

Umi's wife had great influence over her husband, of course, or he would never have proposed to her, so when she asked him to defend Kiha, he at once agreed. Calling together his warriors, he put them in a vast fleet of canoes, and sailed towards Hana, on Maui.

Here, he took the old fort-hill called Kauwiki, and pushed on to Waihee, where Kiha's brother, the king, was killed; after which Kiha became king of Maui in his place. As the years went by, son succeeded son; brother dethroned brother; the kings of Hawaii and

Maui fought for the possession of Hana and Molokai; while sunrise and sunset flooded hill and valley with their glorious light, and the everlasting climate went on.

At last, as winter approached, and the bread-fruits began to ripen, Kamehameha came into the village of Halawa, on Hawaii, to stay. The child's father, Keona, and another prince, had joined the forces of Alapainui, who was king of the island, and wished to attack his great and good friend of Maui. This they did, reaching Kaupo, only to learn that the king had anticipated their coming, and died a natural death. They were informed that the late king's bones had been placed in the family vault in Iao valley, and that a nephew of Alapainui was king of Maui. So, Alapainui united with the new ruler of Maui, and went to the aid of Molokai, which was being devastated by Oahu's chief. Several bloody battles were fought, and, at Kawela, the Oahu infantry were overwhelmed, and their king was killed. Professor Alexander says: "To this day the sands of Kawela are full of half-buried bones and skulls, which bear witness to the ferocity of the struggle."

About 1754, Alapainui died, plunging the island into an unusually fierce war, in which the heir was killed, and a stranger raised to the throne. Kalaniopuu now started a dynasty, and, in a war of victories and defeats, held on to the fort of Kauwiki for more than twenty years. But, at last, it yielded, for the king of Maui's brother cut off its water supply, forcing the occupants to surrender, when they were put to death in true Turkish style, their bodies being burned in ovens. This was not done in anticipation of the methods now in vogue, but as an insult to the memory of conquered enemies.

Kalaniopuu, who didn't like defeat, went home to organize an army, and, not having to wait on Congress for approval, soon fitted out nine brigades. When he he was ready, he started for Malaaea Bay to get even

with Kahekili. With his best company first, he marched to the Wailuku sand-hills, where his army was almost annihilated.

The rest of the brigades suffered in much the same way, and Alapainui was glad to sue for peace. In these battles, young Kamehameha learned some valuable lessons.

While the natives were thus engaged in killing each other off, Cook, who was out on a geographical voyage around the world, came to the island of Oahu, January 18, 1779, and, the next day sailed for Kauai. This island, for some reason, always got the first, last, and best of everything. Here Pele started out; here great travelers came, and here the chiefs were able to hold out longer than elsewhere. Kauai's position resembles that of Scotland, in never having been conquered. It came and submitted, without dishonor.

On the 20th of the month, Cook neared leeward Kauai, with his two ships, attracting the attention of the natives who gathered upon the shore in thousands, and made the captain jump at a conclusion, in regard to population. Then boats, filled with wonder-struck natives, came towards the great ships. Williamson, who went on shore for water, killed a man in order to get gangway. This was in keeping with the acts of other civilized sailors that have had dealings with barbarians. So, what else could be expected. Taking three armed boats, Cook went ashore at Waimea. The natives took him for a God, whom they called Lono, and regarded his far from spiritual marines, as spirits only somewhat less powerful than Lono. They lay prostrate before Cook, until he made a sign for them to get up. He didn't say anything; his grateful emotions overcame him. The natives brought pigs, and other things, while the priests prayed. It was all very imposing.

Feather cloaks and helmets began to be offered in

exchange for old iron. Cook may not have known it, but here was his opportunity to begin a curio collection. Cook's party now went to Niihau, where they brought goats, hogs, and some vegetable seeds, leaving other seeds that bore terrible diseases in the new soil. The pumpkins and the diseases that Cook brought, are both to be seen to-day, flourishing side by side. Cook then went off to Alaska, but soon came back to spend Winter in the blessed isles. It is strange but true, that after a person once sees Hawaiian shores, he invariably returns to them.

The party landed on Maui, received some noble guests, then put in at Kohala, Hawaii, and ended, by going to Kealakekua Bay, Jan. 17, 1779.

As usual, the people thronged to see Cook, threw themselves at his feet, and offered the best they had in the way of hogs and incantations.

To a temple dedicated to Lono, the credulous natives brought their incarnation. Placing him in front of the images, a red *kapa* was thrown over his shoulders, while some priests presented an address to him, and sacrificed a dead hog in his honor. This was not all. He was anointed with the "chewed kernel of a cocoanut wrapped in a cloak," and then given roast pork to eat. These honors were not entirely empty, because, pork roasted by the natives, is good enough for anybody.

Tabu was proclaimed, and the enclosure made still more sacred by white rods placed around it. All the time, boat loads of good things were going to the sailors in the ships; but no one ever said, "Thank you." Dressed in his Sunday feather cloak, King Kalaniopuu paid his respects to the crew, attended by chiefs and priests, who carried large, wicker-work idols, clothed in red feathers, having eyes of mother-of-pearl, and jaws set with shark's teeth.

The native was nothing if not realistic. The king

then went to see Cook, and, on entering his tent, took off his own feather cloak,and put it on Cook's shoulders, placing his helmet upon the new Lono's head, besides presenting him with half a dozen other valuable cloaks, remarking,that he might give these to his poor relations.

Captain Cook was not ungrateful, and quickly responded by giving the king a shirt that had been worn ever since the captain left London, and an old cutlass, which was good enough to dig yams with.

Then followed a pyrotechnic show, very mystifying to the natives. It is strange how almost anyone will tire of guests, no matter how entertaining they may be, if, after a reasonably long visit, they show no inclination to return home. Especially is this true, if these guests make themselves too familiar.

Cook and his men staid too long, and had taken too many liberties already; to say nothing of their board bills, now increasing every day. They ate pork, chicken, *poi*, fish, and other luxuries, until the generous hosts began to grow weary of the whole affair. When fuel gave out, and the marine gods commenced taking the top rails off the fence around the temple, and kept taking off the top rail until there were no more, then burned idols, the natives showed some feeling,and quarrels began. Even a god, must have some sense of propriety.

The party then sailed, but in seven days returned, having disabled one of their ships. The natives were not glad to see them. They had made up their minds that enough was enough; that they would stand no more deified impertinences. Finally, some tongs and a chisel, were stolen by a native, which led to quarrels and more thefts. One night a boat was stolen, and broken up for the iron. This so incensed Cook, who certainly was not a philosopher, that he decided to take the king prisoner by stealth. At the same time, Cook had the bay blockaded.

Two chiefs, ignorant of war tactics, came paddling out to see the wonderful ship, when they were fired upon by the sailors, and one of them was killed. At once the news reached the king, who was on his way to the boat. Very quickly, a mob gathered with spears and daggers.

A native, feeling an indignation akin to that of Peter's on a memorable occasion, came up to Cook, and threatened to stab him.

Cook shot at him, then ordered his marines withdrawn to shore.

As soon as this movement began, an aged native threw a stone at Cook, who quickly put a bullet through him. Then the sailors in the boats,commenced firing on the crowd on shore, and the natives responded by killing four of the marines; while the rest of the foreigners,except Cook and Lt. Phillips, escaped by swimming to the boats.

As Cook turned to wave his hat to his men, a chief who stood behind him, plunged his dagger through the captain's back, and he fell forward into the water. Lt. Phillips then killed the chief with his sword, and swam for the boats. Another volley was fired into the mass of natives, as they fell back to the hills. Five chiefs, and twelve commoners were killed. Although demanded of them by Captain King, the natives took Cook's body to a temple on a hill, and consecrated it with due rites, after which, the flesh, removed from the bones, was burned, the bones themselves being done up in red feathers.

It is thought that Kamehameha was a witness to the quarrel. Having succeeded in working up a fight serious enough for Anglo-Saxons, the fleet sailed.

During this time, the boy Kamehameha, grew into manhood, strong, symmetrical, and full of ambition. He was a shrewd, energetic Hawaiian, not allowing his

racial preferences to interfere with his ambitious designs. As he lived on, among his social equals, and the common people, he observed how things went, and occasionally helped to make them go; battles, taro raising, and all the doings peculiar to the Hawaiians at that time. He was a large, rather portly man, but not particularly handsome. His face was too full for strength; his head too round; his mouth too weak and sensual. His ears were small and irregular. He looked more like a prosperous, well fed, Portuguese store-keeper than anything else, except in stature, which was quite worthy of our conception of a conqueror.

(Here, I anticipate the reader's thought. He repeats the names of Napoleon, Grant, Sheridan, Dewey, and asks me to name a single, imposing warrior. I shall defend myself by saying that I was not personally acquainted with any of them, but that I can name several muscular heroes, like Sullivan, Corbett and Fitzsimmons.)

While Kamehameha did not have the qualities that we attribute to real greatness, or possess what would make him pre-eminent outside of his own little kingdom to-day, he was a great Hawaiian, and far more astute than any other Hawaiian whose deeds have come into history. The key note of all his success, was his good common-sense; his patience; his liberal views in not only securing, but in retaining the services of chance foreigners; of maintaining the supremacy, yet conciliating his advisers, and making them loyal to his standard. If the eulogizers of Kamehameha the First, wish to compare him to the great generals of the world, I shall acknowledge that he had much of their common-sense; more than this, I do not think any of his acts will show.

The chiefs had divided Hawaii into the classical *partes tres*; petty kingdoms all; while Kahekili and his

brother,lorded it over the other islands. When in 1870, Kalaniopuu's son, Kiwalao, was made heir apparent, Kamehameha, the king's nephew, got the second place.

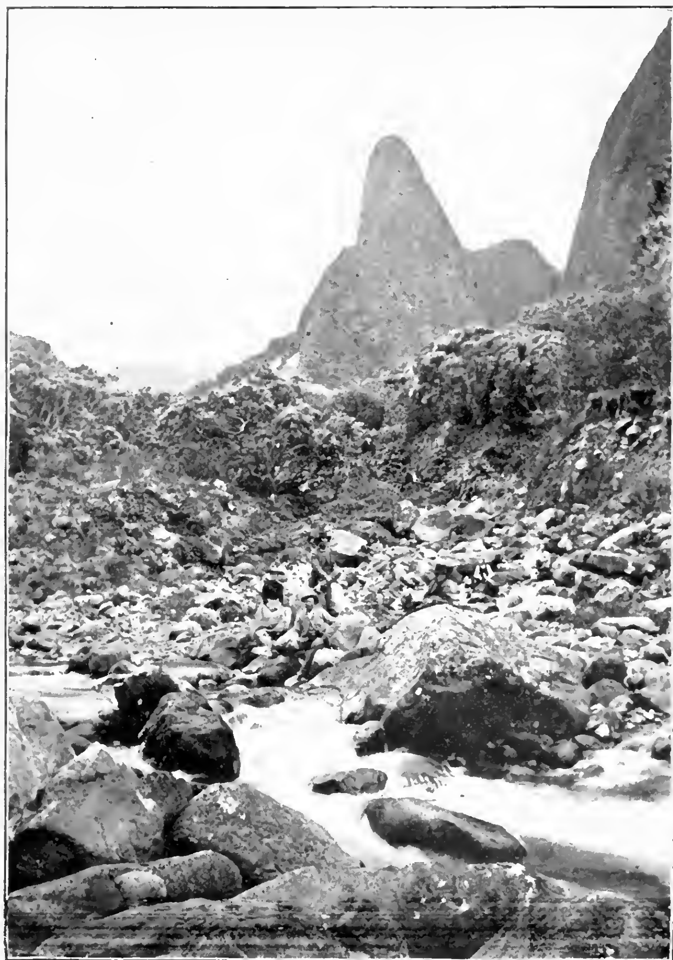
These two heirs quarreled about a matter of precedence, and, to save a duel, the old king advised Kamehameha to leave the district, and go home to his farm, which he wisely did. He started straight home to Kohala, where he remained over two years, doing canoe building, and general farming. "Several of his public works are still to be seen, such as a tunnel by which a water course is carried through a ridge in Niulii, besides a canoe landing in Halaula, and a fish pond."

Some days he went fishing, and, while waiting for a bite, planned for future campaigns, and laid siege to present monotony.

These two years probably did as much for Kamehameha, as the foreign guns that came after. When Kalaniopuu died, his son Kiwalao came into formal possession of the throne, but his half-brother Keona, whom we may as well call Richard III, and his Uncle Keawe M., watched the new king with jealous eyes, and thirsted for power. Richard was a half-brother, too. It is well to make a note of half-brothers in history, and remember what they were.

They couldn't well be anything but half-brothers, no matter how kindly disposed they felt; and half-heartedness in anything,is not to be desired. The mere mention of "half,"is a sort of insinuation that it might just as well have been a whole; half-white, half-brother, half-well, half-persuaded, half-dead, half-a-man.

On the Kona side of Hawaii,there were, at this time, four chiefs related to each other, their names beginning with K. The four K's owned much property, which made them conservative and contented. They wanted good government, so they grew uneasy over the intrigues at court; seeing Kiwalao waver in purpose;



THE NEEDLE—IAO VALLEY.
[From this point Kamehameha threw his enemies off.]

his uncle greedy and intolerant, and Richard mean, sly, and unscrupulous. It was the Three K's, against the Four K's. At last, when the funeral sermon of the late king had been preached, Kiwalao read the last will and testament of his father, certain provisions of which, greatly displeased the Kona chiefs. The best property on the island had been left to Keawe M. This made Richard very angry. He swore in *Kanaka*. He worked himself into such a pitch of fury, that he took a dozen men to a cocoanut grove,and cut it down; cut off every tree close to the ground. This meant that he was displeased.

Richard relieved himself by slashing down trees.

After he had finished with this, the party went among some of Kamehameha's people, and commenced cutting them down, Richard offering the dead bodies in sacrifice. But if Richard had no cause to be angry, others had; for the redistribution of lands was a most unjust affair.

In Richard's case, he didn't object to the principle; he was provoked because he had not been given more property than he already owned.

Often, the event led to civil war, for the most steady, law abiding farmer would object to having his land taken away from him, and given to—no matter whom—anybody else. Especially after he had built a house,and put in a crop. These submissive natives were willing to pay taxes, endure *tabus*, and be offered in sacrifice as occasion demanded, but to have their homesteads taken away every year or two,was becoming tiresome. So they rebelled. Our farmers at home, who have homesteads that they are allowed to keep; who have a government that does not squander their money, except possibly in real or fancied benefits for them,ought to be happy and contented, which ever way the tariff or currency question be settled. I am sure that if Kiwa-

lao's people had been given the one-hundredth part of the benefits,that the American farmer enjoys,they would never have thought of joining in with a distressful lot of agitators,who rant about classes and masses, and try to lower the temperature of content below zero.

These people were inclined to be Republicans, but their leaders were Democrats. They were sandal-wood, free traders. They wouldn't protect the industries of the country, and the country suffered. This was the case, too, when Liholiho came in power. He was a free silver man. All his free silver,and the people's too,went for whiskey, and between free silver, free-trade, and free whiskey, matters grew serious.

Well, the Four K's talked the matter over, and decided that they couldn't stand the way things were going. They sent a message to Kamehameha, asking him to be their leader in a revolt against the existing government, and, after due consideration, he agreed to acaccept.

Arming his retainers, he joined the rebels in another part of the island. In the meantime, Richard was not idle. He assembled his forces, and began to attack the king's men at Honaunau.

The "City of Refuge" at this place, was full of women and children, "hostages to fortune."

After Kiwalao's throat had been cut with a shark's tooth, by one of the Four K's, Richard became king. He embarked at once for Kau, where he was duly proclaimed, the uncle being cast into jail.

Kamehameha got together his forces, and began hostilities against the king's party, but he was defeated, and had to fly to Laupahoehoe, which seemed to be a favorite place for refugees.

Later, Kamehameha attacked a company of fishermen,and was again repulsed,getting a sound pommeling over the head with a paddle. Hence the term, "pad-

dle." This seemed to have a softening effect on Kamehameha, for he at once returned to rural delights. But the taste of war was in his mouth, and after a few months' vacation, he invaded Hilo, only to be whipped. In sheer desperation, he sought comfort in conjugality, and married Kaahumanu, daughter of the chief that had cut Kiwalao's throat. This instinct of self-preservation is not peculiar to the Hawaiians, but is common to the whole race of men.

In the spring, a man's mind "lightly turns to thoughts of love." He is in need of spring medicine; his blood is bad—his whole system is out of gear. He seeks a wife upon whose bosom he can repose.

Let a man get hard up for cash, and if he can find a girl to marry him, and borrow enough money to pay the minister, he will begin housekeeping. It is the millionaire who thinks he cannot afford a wife.

Kahekili, king of Maui, was a fierce warrior, and a crafty, rapacious ruler. He had reigned about twenty years. He was not satisfied with this, but wanted greater notoriety,and so had half his body tattooed until it was nearly black. It could not be said even by the old priests, that any one else had ever done this thing before, and, without any knowledge of later events, the people called him the "half-white."

Finding that the Oahuan sub-king did not live up to his agreement, Kahekili landed an army at Waikiki, and fought a battle in the valley of Nuuanu, defeating his enemy. Kahekili's rule over Molokai and Oahu was extremely galling to the residents, who plotted against his life. For some fancied affron,the took a terrible revenge upon two districts of Oahu, "massacreing women and children." It is said that a house in Moanalua was constructed of the victim's bones.

CHAPTER XIV.

THE KING'S OWN.

IN 1786, or thereabout, two sailors named Davis and Young respectively, were taken prisoners by the chief. They were treated with every consideration, and as it is rather natural for men to return to their primitive condition, these sailors did not feel particularly sorry at the turn affairs had taken. They were knighted by the king, and made members of the Privy Council. They jointly held the offices of Prime Minister, Secretary of State, Secretary of war, Minister of the Interior, and so on. The king retained the treasury portfolio for himself. He knew enough about sailors not to give that up to them.

These two exiles were given every privilege except that of freedom to go from the island. Whenever a foreign vessel came near, they were watched. Little the natives knew what waves of content surged in the breasts of these heroes. They mounted a cannon on wheels, and drilled a body of men which they called, "The First Hawaiian Regulars." Young was captain, and Davis first lieutenant. They got along very well, although their knowledge of military terms was scant. They used to manœuvre their company on the lava fields, marching them up and down over the *pahoehoe*.

Young, whose clothes were well worn by this time, dressed in a suit of gunny-sack pajamas, with a piece of green hat-band on each shoulder for epaulettes, and a cocked, feather hat given to him by the king; while

KINGS OF HAWAII.

Davis wore a pair of red flannel drawers, and a feather cloak Of the two, Davis' uniform was the more becoming, but Young didn't care, for he was of a generous nature, entirely free from envy.

That these two men should have been given absolute command of the whole army of the kingdom, was strange, but that they so successfully performed their duties, was stranger still; since neither had attended a military school, or ever belonged to a company. It is true that, as boys, they had played "soger," and togged out in uniforms much like the ones they were now wearing, but that was only play: this was preparation for bloody war. Men rise to the occasion.

"Left-right, left-right, right-about-face—quick march," resounded along the foot-hills, as the men's bare feet pattered on the lava.

"Keep a-goin'", cried Captain Young, and the men went off about twenty yards, while the captain fell back to get a chew of tobacco from his lieutenant. "There's no resh," said the chief officer, an' it's gettin' blamed hot in them barracks. I'll be doggone if this sort of thing ain't purty good fun. You an' me Jack, out here in the cannibal islands, drillin' the king's corps for actu'l service. I'm nothin' but a boats'n, an' you a mate, an' here we air, lords, jukes, knights, a-havin' command of whole armies."

"'Tis remarkable," answered Davis, rolling up his drawers, "how a man'll raise up in the world. I wan't nothin' mor'n a day laborer back to home. I had some thoughts of going back, but John we better stick. We get our rashuns free, an' no work speakin' on, an' prospect of a raise. I reckon we mout as well take Kanaka wives, an' i-dentify ourselves with the country."

"D—d that hindmost man, he's allus behind," said the lieutenant, turning towards his company, "he ain't got no more milishy action in him than a saw-horse." With that the day's work ended.

Assisted by Richard and his uncle, Kamehameha now sailed for Hana, taking his entire fleet. They swept everything before them on the eastern and northern portions of Maui, and then came to Kahului, where Kahekili's sons met them. The appearance of the First Regulars, the guns, and the noise they made, were enough. The enemy fled into Wailuku, meeting a fate that is chronicled elsewhere.

During Kamehameha's absence, Richard at the head of his retainers, overran Hawaii, killing his uncle at the outset. But Kamehameha hurried back, and, with the help of his foreigners, routed the ambitious half-brother. Kamehameha was encouraged, too, by an event that showed him how much Pele was on his side. While Richard and his army were on their way to Kau from Hilo, they camped near the crater of Kilauea, and, as they renewed their journey the next day, marching in three sections, an awful earthquake occurred, and ashes fell like snow.

When the last division advanced, they found that every man, woman and child of the second company, was dead; not a soul had been spared.

Pele had shown her displeasure, and Richard's days were numbered.

The event was as prophetic as another Richard's dream, and shows how the wicked are always punished in dreams.

Not long after this, at a conference to which Richard was invited by Kamehameha, the former was killed by Kamehameha's father-in-law, who pierced him with a spear. All except one of Richard's crew were murdered. It seems that the natives liked to save one man alive. They made a practice of it.

Kamehameha now ruled over the whole island of Hawaii. In 1792, when he was busy partitioning out homesteads in Kau, Captain Vancouver arrived. He was

QUEENS OF HAWAII.

on his way to the north-west coast, and brought two large ships. He was one of the few good men that touched these shores in early days. Instead of guns and powder, he gave the chiefs orange trees and grape vines. When Vancouver returned to Hawaii, on his second trip, he brought cattle and sheep, as presents to Kamehameha.

Up to this time, no cattle had been landed on the islands, and Kamehameha, dressed in his cloak and helmet, accompanied by his wife and Prime-minister John Young, with 11 canoes, received the gifts in great style, giving in return 90 swine, four feather helmets, besides fruits and vegetables. Then Kamehameha presented a sham battle between 150 of his picked warriors, for which rare treat, Vancouver shot off fire works. It was a fine interchange of courtesies, and quite worthy of later exhibitions of the same kind in either Germany or England. Vancouver came back to the islands in 1794, for the third time, landing at Hilo. A council of chiefs was called. This council placed Hawaii under the protection of Great Britain, retaining for the country the administration of its own internal affairs. In the same year, Lt. Puget raised the British flag; a salute was fired, and the natives shouted, "We are men of Britain." This meant merely that they were pleased with Vancouver.

Kamehameha now entered upon his plan of conquering Kauai. He offered human sacrifice at Ewa before starting, and killed off the live stock, which had increased rapidly since Vancouver introduced the first animals. Yet the king took time to organize his state affairs, appointing governors, and suppressing outlawry. He had lived for six years on Hawaii, building a famous fleet of canoes, the work being done in the forests near Hilo. Here, in 1797, the heir-apparent Liholiho, was born, son of Keopuolani.

In 1812, Kamehameha sailed for Lahaina, staying there about a year, in a two-story brick building, which had been made by the king for some foreign friends.

Kaumualii, the king of Kauai, realizing how superior Kamehameha's forces were to his own, engaged some foreigners to build him a schooner that could carry him safely, if such a measure became necessary. He was a good man; knew how to read and write English, and carried himself much more circumspectly than the average European prince does to-day. He was the best type of a Hawaiian then living, and, of course, came from Kauai. Seeing that it was the wiser and better thing to do, he sent his cousin to Kamehameha with gifts, thus recognizing Kamehameha as his superior. The latter wanted Kaumualii to visit him in person, but he remembered the fate of Richard, and hesitated.

Finally he came to Oahu. Kamehameha received the noble, and agreed to let him rule on Kauai during the rest of his life, if he would accept Liholiho as heir-apparent for the whole kingdom. This he did. At this time, many trading vessels touched the islands for sandal-wood, carrying it to China, and paying the king in goods, at the rate of ten dollars for every thirty-three and one-half pounds. Like country folks who happen with money in the city, Kamehameha, having gold in the treasury, bought many things he didn't need, and paid too much for what he did buy; fire-arms, ammunition, silks, liquors, boats, and what not.

Many of the articles moulded away in the huts where they were stored. Things will get mouldy about as quickly in Hawaii, as they will in any ordinary tornado cave. Books mould in their cases, shoes will mould on a man's feet, and, I have been told, that mould like frost, will gather on panes of glass.

But the sandal-wood could never do the country any good; it was mouldy business. Kamehameha sent a

KAPIOLANI.

cargo of it to China in 1811, thus squandering the people's money. In some ways he was a queer person, this king; inconsistent like the rest of us. He sold the sandal-wood, tree by tree, for what he didn't need, and then, when his forests and subjects were poverty stricken; when famine threatened, he went to work to encourage his people in the paths of agriculture, and actually took a patch of ground, cultivating it himself, as an example of industrial economy.

A second son was born at Kailua to Keopuolani, 1813.

One winter's evening,just after the moon had risen, and flooded Kealakekua Bay with its subdued light, the sails of a ship appeared like white wings, fluttering nearer and nearer, until at last they rested close to land. The sails were tattered, and a sad crew speaking Spanish, commanded by an Englishman, stepped a shore. They were drunk, quarrelsome, and conducted themselves like brigands, exhibiting to the natives their wealth, which consisted of gold and silver crucifixes, goblets, and other articles evidently gathered from some Roman Catholic church. These men appeared to be jolly buccaneers; a type familiar to the natives.

Always willing to buy anything for sandal-wood, Kamehameha purchased the "Victory" from the revelers,re-christening her "Liholiho." Towards September of the same year, another ship entered the harbor: a Spanish man-of-war, commanded by Captain Bouchard, and she straightway proceeded to seize the "Liholiho," recognizing her as her own "Santa Rosa" which had been captured by pirates some time before.

Cruising along the coast of South America, they had entered a town in Chili, and, by pillaging the city, had secured what valuables they could.

Kamehameha did not hesitate, but sent men to catch the thieves, who were delivered to Bouchard, all

except the first officer, who was in Waimea. Why he went to Waimea, nobody knows. Everybody went to Waimea, so he went. Captain Bouchard followed with orders from Kamehameha to the Kauaian chiefs, who gave the pirate into the hands of his pursuers. They executed him on the beach in Waimea, adding one item to history, and another to purgatory.

On May 8th, 1819, Kamehameha died. His bones were deified, then "concealed in some cave in north Kona. The place of their concealment has never been revealed."

He was eighty-two years of age, and had lived seven of them in Kailua.

For his opportunities, he was a remarkable man, and, in every way, superior to his opponents.

He had two wives, six less than Henry the Eighth, and he treated them all better than Henry did the "Flander's Mare."

Like Henry, he had a violent temper, but he soon got over his attacks, and probably never more than beat his wives. I have known respectable white men to do much worse than that, namely, to grumble when their wives wanted a little cash to pay for food that they themselves had eaten. Wives subjected to this kind of treatment would consider beating a luxury.

In his ambition to rule over every island, Kamehameha secured for them all a better government. In his last illness, he refused to have men sacrificed for him, although, in 1807, he had three men offered up for his queen, and ten years later, sacrificed three more for violation of *tabu*. But he believed in the *tabu*; and if a man makes a religious excuse for a crime, that ought to excuse him.

We tolerated polygamy here for years, because it had a religious tinge.

At any rate, sacrificing was not one whit worse

than the shooting of sentinels for going to sleep during a period of legalized murdering.

Kamehameha was no more to blame for the murder of Richard, than we are for the massacre of the Armenians! I suppose that men show real goodness by doing differently from what custom sanctions, when it sanctions wrong; by doing right when everybody else does wrong; for right and wrong did not originate with the Christian era.

During Kamehameha's reign, distilling was introduced, and much liquor made. Kamehameha himself became addicted to its use, but, through the influence of Young, gave it up altogether.

"Near the end of his life, he summoned the leading men of Hawaii to a great assembly at Kailua at which he ordered all the stills to be destroyed, and forbade the manufacture of any kind of liquor."

Starting out Republican, he fell into free trading, and became a Democrat, then, strange to say, turned Prohibitionist, but I am glad to record, always had too much sense to join the Free Silver Party.

When the king's brother died in 1809, the people abandoned themselves to all manner of excesses. The king said that as this was the law, he could not change it, although, when an uprising occurred, he found his arm all powerful to quell it. The same orgies were renewed on the death of the king himself. Yet he possessed a child-like simplicity peculiar to all Hawaiians. At one time,he wrote a letter to George III., asking for a vessel armed with brass guns. He was imbued with the superstitions of his race. And he was magnanimous, on occasion.

When the fishermen that hit him over the head with a paddle, were brought to him for punishment, he forgave them, and made a special law to protect them. They had acted in self defense,and he acknowledged it.

His desire to save the birds that furnished feathers for royalty, was perhaps more mercenary than humane, but were he living at the present time it would ensure him membership in several modern societies.

Take him all in all, he wouldn't be out of jail were he with us to-day.

Liholiho now became king of all the islands. He was dissolute and wasteful. By Kamehameha's will, his wife Kaahumanu, was to be Premier, and have as much authority as the king; a peculiar but very wise arrangement under the circumstances. Liholiho was crowned at Kailua, ten days after his father died, and, under waving plumes, walked out arrayed in his father's cloak and cocked-hat.

While he didn't have any great amount of faith in gods and *tabus*, he hadn't quite made up his mind to forsake them, and so he considered it best to consecrate a few temples to Lono.

His mind, too, was somewhat muddled by the liquor he took.

But the mother had grown sceptical, and wished to abolish all the old gods.

Liholiho soon held a great feast in honor of his accession. It was an extraordinary affair, and would have made Barnum's fortune, could he have presented it at the right time. The king and his wives; his brothers and their wives, were there. All they lacked was a brass band. The head queen sat on a whale boat, that was hitched to a carriage of spars, and carried on the shoulders of seventy men. These were decked in broadcloth and highly colored *kapa*. The outer men, wore red and yellow cloaks and head-gear. Alexander describes the scene:

"The queen wore a scarlet silk *pau*, and a coronet of feathers, and was screened from the sun by a huge umbrella of scarlet damask, supported by a chief wearing a scarlet *malo*, and a feather helmet.

"On one quarter of the boat stood Naihe, and on the other Kalanimoku, similarly clad, and each holding a scarlet *kahili*, or plumed staff thirty feet high. Meanwhile the king and his staff, nearly naked, and intoxicated, rode from place to place, on horses without saddles, followed on the run by an escort of fifty or sixty men.

"One of the queen dowagers wore seventy-two yards of orange and scarlet kerseymere, which was wrapped around her waist until her arms were sustained by it in a horizontal position."

In 1823, Keopuolani died, and Liholiho decided to visit England and America in his own interest, as well as that of his country.

He might persuade England to protect Hawaii against Russia, as the latter had acted suspiciously in one or two instances.

Kaahumanu was made regent, and his brother Kauikeaouli, heir-apparent. The royal party sailed in an English whale-ship, "L'Aigle," and arrived in May. In June, measles broke out among the members of the party. First the Queen died, then the King.

In 1825, Lord Byron, cousin of the poet, came to Lahaina with the bodies of the king and queen. There was much wailing, but Byron comported himself like a gentleman, made a speech, gave Kaahumanu a silver tea pot, and presented the young prince with a Windsor suit.

Then, in the presence of Byron, the prince was proclaimed king, Kaahumanu continuing as regent.

Byron now visited Kilauea, surveyed the crater, and put up a monument in memory of Cook.

A chief called Boki, getting tired of his role as a Catholic convert, began to exert a bad influence over the young king. He drank, squandered money, and with his wife, led a dissipated life. At last, in the depths of his degradation, he opened a boarding-house—"The Blonde

Hotel''—leasing an adjoining house for a distillery. Kaahumanu,like a true temperance woman, cancelled the lease, andset out the land to potatoes.

With the plea of more modern claimants, Boki held that a hotel without a bar wouldn't pay, and, at once took his revenge on the public by going out of the business.

The death of good queen Kaahumanu now, occurred in Manoa valley where she was staying. She had made arrangements for Kinau to succeed her, with the title of Kaahumanu II. Kinau was a daughter of Kamehameha I.

But Kamehameha had fallen into bad company,having taken up with one Liliha, governess of Oahu, who organized a rebellion, and was otherwise objectionable.

Besides, the king joined a club of young men called, ''Hulumanu,' or bird feathers. They were birds of a feather.

When the king called the great meeting that was to proclaim his rights, everybody expected that his sister Kinau would be disgraced, and Liliha put in her place. His associates were as much surprised as the English Hal's were, for when he gave up being Falstaffian, Kamehameha boldly confirmed Kinau's appointment.

Then some chiefs went to Oahu and destroyed every distillery; after which a license law was passed, limiting the number of saloons on the island.

The king purchased a new boat of fourteen guns for his navy, which was now nearly as large as our own before the last war.

In 1839, the U.S. Exploring Expedition spent a profitable nine months in Hawaii.

After much trouble with foreign consuls, Hawaii was finally ceded to Great Britain in February 1843,and the Hawaiian flag hauled down.

In July,Commodore Kearney of the ''Constellation,''

arrived. He objected to Lord Paulet's high-handed action, while almost at the same time, Admiral Thomas came in on the "Dublin," and informed the anxious country that the Queen of England desired that Kamehameha III. should "be treated as an independent sovereign." Accordingly, on the 31st of July, Hawaii was restored to the rightful owners. Many matters were settled between Hawaiians and foreigners in the next few years. In fact, nearly all the troubles of the country came from foreign interference.

In 1852, the king signed a new constitution that was exceedingly liberal in its provisions, and pleased the people. Two years after, the king died, leaving Alexander Liholiho, his adopted heir, to reign as Kamehameha IV. The king married Emma Rooke in 1856, and, in 1858, became the father of a boy called the "Prince of Hawaii."

This lad died when he was four years old. While on a trip to Lahaina, the king went on a spree, and in a passion, shot and killed Mr. Neilson, his private secretary. He grieved over this, and threatened to abdicate, but was not allowed to carry out his threat, proper as that might have been. Of course the king should have been tried like an ordinary mortal, but is does not seem to be the way of dealing with kings: they are allowed to go on ruling.

After reigning nine years, Kamehameha IV. died suddenly, aged only twenty-nine years. He was weak, but at heart a good man, and not a bad ruler. Prince Lot followed in 1863, as Kamehameha V. He, too, gave the people a new constitution.

Strangely enough, Captain Waddell of the Confederate cruiser "Shenandoah," wandered out in this direction in 1865, and burned a Hawaiian whaler at Bonapé. He was a far seeing man to be able to take such long-range revenge upon one of the future American states!

After reigning nine years, Kamehameha V. died suddenly, aged forty-three.

This sounds much like the last account, but differs from it in the fact that no provision was made for a successor.

In 1873, W. C. Lunalilo, grand-nephew of the first king, was made ruler by the legislature. In one year from the date of his coronation, the king died. During his life, he founded a home for the aged and poor of his own race.

The contest was now between Queen Emma, and David Kalakaua, a former clerk in the Honolulu post-office. The legislature convened inside, and Queen Emma's sympathizers assembled outside of the old court-house in Honolulu. Then the outside mob broke inside, and the inside mob broke for the outside, causing great confusion to the Speaker.

The U. S. and British marines were called out to disperse the crowds, while the representatives crept back to their seats.

But Kalakaua became king, and, on the 13th day of February 1874, he took the necessary oath. He was descended on both sides, from some of Kamehameha's counsellor chiefs, and married Kapiolani, a grand-daughter of the virtuous king of Kauai. During this year, the king, by invitation, visited the United States, and was cordially received.

On the death of the heir-apparent, the king's sister Lilioukalani, was appointed in the prince's place.

In 1881, the king, accompanied by several satellites, began a journey around the world. Of course they went on some state affair, at the country's expense. And, of course, they were economical, denying themselves many things on the way. It was a great event for the American part of the party, as they had not been used to hob-nobbing with royalty. They visited

every capital of any importance, were feasted and given gifts, and all came back with enlarged opinions of their own importance.

I have often wondered how the Americans felt, liveried as they were; bowing and scraping before kings, who laughed at them in their sleeves, and no doubt said: "Those beastly Yankees—did you observe how nasal their tones were? Indeed, their genuflections were positively shocking." The king himself was not hurt.

He was a Hawaiian, and his native simplicity could not be spoiled.

Failing in health, Kalakaua went to California in 1890. He died in San Francisco, Jan. 1891.

The same month, Lilioukalani became queen, and Kaiulani was proclaimed heir-apparent. The latter, who was the daughter of a Scotchman and Kalakaua's sister, Likelike, received her education in England, and came home to Honolulu after the Republic was established, becoming a ward of the government. She was a pleasant, good looking, loveable girl, but no more fitted to rule a country like this, than any other lass of her age.

Both the Princess, and the queen-dowager, Kapiolani, have died in the last year.

Lilioukalani has taken up her residence in Washington, and all the other scions are making the best of the situation, as everybody thought they would do.

"All's well that ends well."

CHAPTER XV.

THE COURSE OF EVENTS.

"For it is not possible that any man should be safe who sincerely opposes either you or any other multitude—Plato.

Americans should not think of annexing any island, until we have a navy large enough to whip the combined fleets of any two or three foreign powers.—T. B. Aldrich, to the author.

IF you roll a ball across the yard it shall go somewhere, at a certain speed, over a given course, to a particular point, where it shall stop. Roll the ball a second time with what seems to be the same movement and force, and it shall pursue a different course, and so for a third time, your ball shall not make exactly the same journey it did before. The end of each career, was the destiny of the ball, and, so far, I believe that what shall be shall be: but the speed, the direction, the distance covered, and the end of these events, were a reasonable result of certain forces set in motion, and certain helps and hindrances to these forces occuring along the ball's journey; variance in propulsion, irregularities of surface, and other unseen and perhaps unavoidable conditions. Could these helps and hindrances have been eliminated, and could the forces have been measured for each toss of the ball, we would have known each time where and how the ball should go. We would have known to a mathematical degree.

It is much the same with the destinies of men and

of countries. The course they pursue, and where they shall end, are determined by certain forces that set them in motion, and by the many helps and hindrances continously present along the lines of exhibition: in men and in countries especially, by the mental and moral entities to be moved.

To this extent I am a fatalist, believing in a destiny based upon physical, intellectual and moral forces, generally controllable.

With Hawaii it is peculiarly proper to refer its present status to early forces exerted in the country, and set in motion by friend and foe alike, but leading inevitably to a certain end.

Had the course of what we call natural events been foreseen, and had there been forces ready to modify them, we should have had different results. But the fact is, neither the rulers nor the people, cared much about such matters. As with the early peoples of almost all countries, these cared not so much for national growth, as for the gratification of ambitious desires. The next generation might have what it could get, or lack what fate ordained, this generation would secure all it could, even if posterity were defrauded.

Carrying out this principle, Kamehameha got rid of all the sandal-wood. Nor was he any different from the first rulers of our own civilized races. They thought nothing about the outcome of any particular act or movement. For the good of the present requirement, the provision belonging to posterity was taken, and no thanks returned.

How much richer, better and more advanced in every way our nations might have been, had each generation striven to acquire a national character and heritage, none can exactly say; but we know that we should have possessed as heirlooms, things which it has taken years of effort to obtain. A sort of hidden power, however,

seems to turn materials secured only for the present, into good for those to come; in the individual, and in the nation. The Norman Conquest, the battle of Hastings, the Wars of the Roses, Henry VIII, and Charles the First, were not providential creations by any means: the vital, evolutionary force lived on in spite of them, and pushed up like the growing plant, stimulated and matured by the dead constituents from which it came. The Hawaiian was against provision for the morrow. Each day practically sufficed unto itself.

While many forces, good and evil, began the events that have made Hawaiian history, the character of the country has been built up by accidental helps and hindrances, never exerted in any particular direction. No man's hand was lifted against any special evil, for the good of a permanent government, unless indeed, the unseen hand of Providence moved events here and there, and brought about the final adjustment. If so, it was in the way of natural law, and never in any case miraculously.

Here were the Hawaiians, at last permanently settled upon these islands. Intercourse with the home of their ancestors had long since ceased, and they were prepared to maintain a separate existence.

While war-like, and, in exceptional cases, energetic, the mass of the race was inclined to ease, and to what satisfies present inclination.

They could endure hardships well enough, and very well; they were brave to face death, and stoics in suffering; but like all products of uncultured generations of men, were guided by sensual impulsion, directed largely by the way they felt about a matter. They could defend themselves from outside attack, but fell before their own ruthless natures. They could not possibly have ruled themselves in a democratic way. Their ancestry and superstitions were against it. Igno-

rant, reverential, easy to control, contented to endure rather than resist, they were suited to the kind of government they finally had: an absolute monarchy. With a perfect climate, they could well put up with imperfect kings.

They had then, as soon as we can ascertain what they really did have, the political organization of all rude countries; a high class of kings and nobles born into their estates; a lower or middle class, comprising priests, doctors, sorcerers, lawyers; later and lower still, the poor common people: working-men, store keepers, *poi* pounders, soldiers, book and sewing-machine agents, and so on. There was as wide a diffence between the nobility and the common people, as there is in England to-day between a young lord and the cockney that blacks his shoes. A common man could not get to be a chief, and no matter how common a chief might be, he could never be a commoner; a strange distinction which has persisted to our own times among so called civilized nations. As with other countries, the political and religious affairs of Hawaii were much mixed; connected by a twin-like bond, inconvenient and inseparable. Chiefs were thought to be descended from the gods, and were revered accordingly.

Some were high, sacred chiefs, and when they went abroad every plebian fell upon his face, like a Quebec peasant before *le bon Dieu*.

If a man stood erect when the king's name was mentioned, he suffered death for it, and, likewise, if he failed to observe in any minor respect, the exacting rules of etiquette.

In the king's presence, the common people must crawl. But I do not know that the newspaper man has any greater liberty in Germany or Russia. He, too, must crawl.

The chiefs owned the earth. They held the land

and what it yielded, the sea, and all that in it swam; and controlled every man whom they desired for service. Each chief had a court, with romancers, poets, priests, jesters, prophets, dancers, and hangers-on: a retinue not unlike that belonging to a court of the middle ages. Besides, the chief had a man to hold a fly-brush over him to keep the day mosquitoes off; another to keep flowers in his cuspidore, and a third to rub him down; with others to act as messengers, stewards, and treasurers.

Professor Alexander says in his admirable history:

"The system of land tenure bore a striking resemblance to that which prevailed in Europe in former times, and which is called the feudal system."

Taxes were extortionate. A royal tax, a monthly labor tax, another special labor tax that might be demanded at the chief's whim, and calls to furnish provisions for some chief or chiefs who were on a tour around the island. It will be seen that the laboring class owned nothing, not even their own souls; and their bodies were often used in sacrifice. Below these, were the slaves, treated somewhat better perhaps than the Louisiana slave before the War.

There was hardly such a thing as home life. If a man owned land, he was liable to be dispossessed of it at a moment's notice.

Polygamy, allowed among all classes, was practised by the chiefs, and, to some extent, by the common people. Husband and wife were not bound to each other except by mutual agreement; children were destroyed by their parents, it is said, as many as two thirds of all born in the kingdom, while marriages took place between brother and sister.

In low, ill-ventilated huts, men, women, boys and girls lived, having all things in common; and the fre-

quent event of the week, was a battle to which the men were called by one side or the other.

Human sacrifices took place to emphasize a catastrophe, and when the death of a great personage occurred, the people went wild, acting worse than Irishmen at a wake.

Over and above all was the *tabu* system, by which the Hawaiians were held in check; a pernicious, demoralizing, unjust system it is true, but the best thing for the country at that time. In some respects, it had a restraining influence, and, while it gave the chiefs certain undesirable privileges, it proved a double-edged sword. It was the nearest semblance to law that the people had. If the king desired to protect a valuable article, he placed it under *tabu*, and it was safe. When Vancouver came with cattle and sheep, he had *tabu* placed over them for a while.

If certain religious systems, bad in themselves, were beneficial in the dark ages—and of this there is no question*—*tabu* under Kamehameha, was no doubt a check to worse lawlessness than already existed.

A house of refuge would, in our age, be an incentive to crime, but used by the ancient Hawaiians, it became a blessing; because crimes were often punished by private revenge which knew no law, and did not stop short of the walls of the sacred temple that *tabu* made safe for the pursued. I am inclined to believe that a House of Refuge would be a good thing in some of the Southern States.

During all this time, from about 1500, to the conquest of Hawaii, there were strife, theft, immorality, and crime of every sort, until the people began to show very decided effects of degeneration, and the national character fell lower and lower. If the Hawaiians had once possessed a degree of resisting force, they were losing it fast.

*Indulgences: Macaulay-History of England.

Like a large river, fed by many and varied streams, the national character became what it is now, each century adding its contribution, clear or muddy, as it chanced to be.

After Cook touched Hawaiian shores, many changes occurred, all of them having their influence upon the king, and his heretofore isolated people. For one thing, they were in touch with a new world of restless, go-ahead men, who would never again let them alone. They were discovered, and from this date would see the white man's boats seeking their quiet shores.

The king began to perceive how much better he could fight if he had ships and guns; if he had white men to man them.

A year after Oahu was conquered, the last war ended, and a new era opened. Instead of a state at the mercy of sudden conquest, and as uncertain as war itself, Kamehameha organized what may be called a government. He was the controlling power, claiming all the lands in his realm, which he distributed among his adherents, according to his ideas of reward. This was exactly like our reward system in the United States, before Civil Service began. The president gave to his political friends what didn't belong to him.

The Hawaiian king kept the discontented chiefs by giving them lands widely separated. He appointed governors for the several islands, and these, in turn, distributed the minor offices among their friends.

He upheld the *tabu* system rigorously, but encouraged agricultural industries, punished theft and murder, and by kindness, conciliated the foreigners that remained in the kingdom.

The profitless wars were ended. From 1810 to 1819, when Kamehameha died, the country grew in experience if not in virtue.

The sandal-wood trade increased to such an extent

that Hawaii's supply became almost exhausted, and Kamehameha had only a few ships, and much useless stuff to show for it.

With this trade came convicts, beach-combers, brigands, and all the world's flotsam.

Loathsome diseases were left as a contribution to the nation's degeneracy.

Now the Russian Commander's acts were repudiated by the Russian government. Such is national policy; not very different, however, from the way the whole world treats success and failure in the individual. Unsuccessful rebels are hanged; while the successful ones are called patriots.

Sometime in 1819, Liholiho violated several of the *tabus* out in open sea, then sat down to a feast in Kailua, with male and female, in the presence of his awe-stricken people. Nothing happened, except that *poi* and pork disappeared rapidly, and those that ate were satisfied.

When the assembly saw that nobody was struck dead for disobeying *tabu*, they cried out like the children of Israel before the consumed altar, "The gods are a lie."

Idols and temples were destroyed, *tabus* broken, and much inconoclastic zeal was manifested. The better element; the more loyal, sober chiefs were justly shocked at Liholiho's maudlin acts, and at once rose in rebellion, offering the crown to one of their own number.

But the rebels were defeated, and the work of idol destroying went on. Happily for the country, this irreligious frenzy was soon checked by the arrival of men who brought in place of what had been rejected, the knowledge of a reasonable, living object of worship: a God whose *tabus*, perhaps as exacting as those now discarded, were never unjust. And he was established in the suddenly emptied niche; placed firmly within it, although in a poorly lighted spot. His face was not yet radiant in the land. But the missionaries had come.

Whether in answer to a spiritual or a theosophic call, they started from Boston at about the same time the *tabus* were broken in Hawaii.

With the learning of the alphabet, the people began to understand, if not the necessity, at least the value of law and order.

But the country was not yet a shield to be reversed from dark to light, by a hand turn. Every advance was made slowly, with occasional retrogression. The back-sets were as frequent as those in a Florida orange grove.

Liholiho's reign proved unfortunate. The poor grew poorer, and the chiefs became more exacting.

Such powerful allies of the missionaries as Kaahumanu and Kapiolani, did much to counteract the evil influence of those foreigners who declared that there was "no God this side of Cape Horn;" and helped to direct the growing nation.

The trouble was with the native temperament. It resembled too much the banana plant; principles might flow into it, but they would not harden. It was an easily broken stem. With us, everything below the leaves, turns to wood, and we are safe.

Prompted by Lord Byron's words, the chiefs published his port regulations, and interested themselves in securing laws for the repression of crime. The lawless element felt that this was directed at them, and objected. Possibly they called the laws sumptuary.

As it had been, every one could do as he pleased. Without law or a just public opinion, individual elements of good fell before the unscrupulous foreigners. Some of the more lawless entered Mr. Richard's house, and threatened to kill him and his wife unless they would do something to abrogate the obnoxious laws. The natives defended the missionaries.

Four or five months later, an American ship arrived.

The commander demanded a repeal of the laws. Another attack was made upon the mission, and Mr. Bingham escaped with his life.

About this time, Nantucket ship owners complained to their government concerning deserters in Hawaii, and Captain Jones was sent to settle the matter. His claims, which were not specified, made the native government debtor to the amount of $500,000.

In order to pay this, the king commanded that every man furnish four dollars, or its equivalent in sandal-wood, and that every woman give one dollar, or a mat twelve feet by six.

A commercial treaty between Hawaii and the United States, now was signed, the first made by Hawaii with any foreign government.

Soon, laws touching marriage, the observance of Sunday, drunkenness, and other things, were published. Many foreign residents refused to recognize these laws, but a special proclamation settled that.

A letter from the Secretary of the U. S. Navy was brought by Captain Finch. It said: "Our citizens who violate your laws or interfere with your regulations, violate at the same time their duty to their own government and country, and merit censure and punishment."

The nation was beginning to learn diplomacy. It attempted a policy, while some of its citizens were indulging in trade; actually getting to work to develop the resources of the country.

But many chiefs were in debt, as the revenues derived from the sandal-wood trade had reached an ebb of $30,000 a year. This trade had once brought $400,000 per annum.

The government held that the king owned the land, and had the sole right to dispose of it; that the king could forbid entrance into his kingdom of any person that he saw fit. While these seemed to be established

maxims for the country, the king and his people were anxious for political instruction. They knew that their government wasn't just right, and yet did not know how to better it. They therefore wrote to the United States for an instructor in the science of government. As this person did not appear, the abused Mr. Richards severed his connection with the mission, and began to lecture on political economy.

Calling in some of the school graduates, a council met at Lahaina, and completed a constitution. It was proclaimed in 1840, and provided for a continuance of well as the governorships, and a legislature.

The old laws were revised. They secured just taxation, and abolished many unrighteous restrictions, as well as the system of forced labor.

Neither were these laws a dead letter. Under their provisions, a high chief suffered death for poisoning his wife.

After no end of difficulties between Hawaii and the English, and the French governments, the two last agreed to the following declaration :

"Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, and His Majesty the King of the French, taking into consideration the existence in the Sandwich Islands of a government capable of providing for the regularity of its relations with foreign nations, have thought it right to engage reciprocally to consider the Sandwich Islands as an independent state, and never to take possession, either directly or under the form of a protectorate, or under any other form, of any part of the territory of which they are composed."

Seven years went by, when a new French consul came to town. He had an Irish name that possibly made him quarrelsome, for he was a most pestilential fellow, and fell to complaining of his predecessors and every one else. He said that the duties on brandy were

too high, and that too much favoritism was shown the English language.

Evidently he was Irish enough to hold spite against the language that his countrymen murthered.

Ten demands were recorded, and sent to the king, who was asked to reply within three days, or he would be sorry he didn't. The threat was, of course, worded diplomatically, but it was none the less impudent.

In three days, the French seized Honolulu, and for a week had their own way, shutting off all communication with the other islands, and acting as if they were fighting a formidable foe. The truth was, not a person resisted. But a Hawaiian embassy made up in the highly tropical style, with one man to do the business, and half a dozen royalties to add to the attractiveness of the tour, and exhaust the appropriation, was sent off. Princes Lot and Alexander Liholiho went along. After some treaty preliminaries, their business with England was satisfactorily concluded in 1851, two years after the conclusion of a treaty with the United States.

The same year, Mr. Perrin as French Commissioner, resurrected the original Ten Demands, which he presented. Anticipating further trouble, the Hawaiian government issued a proclamation, placing the country under the provisional protection of the United States, notifying the English and American representatives of the reason for its action. Hawaii has always had a charming, girlish way of running out of danger into Uncle Sam's arms, which, fortunately have usually protected her. In this case, the embrace was satisfactory.

Meanwhile, another Hawaiian delegation went away, and in Washington, secured from Webster, then Secretary of State, a letter which declared that, "the government of the Hawaiian Kingdom ought to be respected; that no power ought to take possession of the islands

either as conquest or for the purpose of colonization." The embassy then proceeded to England, and, after much trouble, got a recognition of the independence of the islands from Lord Aberdeen.

Hawaii now had as many "recognitions" as the average Irish servant girl has "charac-ters;" and they were about as valuable.

While the members of the embassy were at work in Europe, Lord Paulet arrived in Honolulu on his frigate "Carysfort." He was grumpy, and fired no salutes, but sent for the king with whom he wanted a conference, refusing, however, to confer through Dr. Judd, who was the king's minister. Several petitions were laid before the king with the threat that if they were not granted by four o'clock the next afternoon, Lord Paulet would do something "coercive."

The next morning, the "Carysfort" got ready for action, and directed her battery against the town. Things looked interesting.

Through good advice, the king sent a letter to Paulet stating that ambassadors had been sent to England to settle the present difficulties, but that the king would, under protest, comply with Paulet's request. The interview between the king and the Englishman was humiliating to the former, who was not treated with common courtesy, while the demands were renewed.

Before Paulet finished with him, the king owed him eighty thousand dollars in damages. At last, the king exclaimed, "I will not die piecemeal. They may cut my head off at once; I will give no more."

At Dr. Judd's suggestion, he ceded the islands to Lord Paulet, subject to England's final decision.

When Thomas arrived from England, he repudiated Paulet's action, whereupon the king issued an act of "Grace" that allowed ten days of rejoicing and free-

dom from work. For the tropics, this was a very short vacation. Thomas Square was the scene of the ceremonies.

Here the people stood about the king; saw once more their flag raised over the city; heard the guns of the several boats booming in honor of restoration,—then raised their voices in a cheer which that the cocoanut fronds. A thanksgiving service was afterwards held in the church, where the king delivered an address in which he repeated the words now to be seen upon the silver dollar, and over the judge's bench in the various courts of the land; the national motto,—*Ua Mau Ke Ea O Ka Aina I Ka Pono*, (the life of the land is perpetuated by righteousness.)

The United States, England and France once more recognized the independance of Hawaii, and sent out new representatives.

In 1845, legislature was opened by the king. Executive departments were organized, and several matters relating to the machinery of government, satisfactorily arranged. Two volumes of Statute laws were framed and passed before 1847.

At this time, the consular grievances duly recorded in writing, made a roll "120 feet long," and nobody knows how wide.

While the population was steadily increasing, the financial and moral condition of those that remained, advanced as steadily. The revenues of the government between the years 1843 and 1848, increased to the amount of $114,000, and the national debt of $160,000 was paid.

The export trade was not large, but increased with the discovery of gold in California. Furnishing supplies to the whaling crews, brought money to many persons, for, it is said, that as many as five hundred whalers came to the islands during one year alone.

The spirit of enterprise took hold of the country, and individuals began to test profitable possibilities. The culture of silk, sugar, coffee, and cotton was begun on a small scale. On the slopes of Haleakela, some money was made in wheat and potatoes, and a mill in Honolulu sent over four hundred barrels of flour to the coast. An agricultural society was organized, and steamers began to ply between the islands.

The land question which still troubles civilized countries, gave the king and his people no end of concern, and so, at last, Dr. Judd suggested the organization of a Board of Commissioners to "Quiet Land Titles," which was constituted by an act of legislature.

It decided that no injury would be done the common people, if one-third of the land went to them, one third to the chiefs, and the balance of the account to the king. But the difficulty was, for each man to own his lot and hold it in fee-simple. Finally the king with praiseworthy liberality, gave one-half of his share to the government, to be retained as government lands, while he kept the rest, termed "Crown Lands," for his own use. The chiefs followed by allowing the government one-half of their third, for the privilege of having clear titles to the rest, which they kept as personal property. The commoners were granted fee-simple titles to the lands they were cultivating. They filed over eleven thousand claims. In 1850, large tracts of government land were opened up, and sold to the natives at low figures, and foreigners who had been debarred, were now allowed to hold land in their own right.

The judiciary was reorganized, with Mr. Lee, a young lawyer from Massachusetts, as chief-justice.

About this time, a number of ragged characters came to the islands from California, and the cry of "filibusters" was raised, making it necessary for the

government to ask the protection of the United State's sloop then in port.

This fear, coupled with the hope of commercial benefits to be derived from such a union, and a lively agitation of the question by several foreign residents, inclined the king to favor annexation of the islands to the United States. The missionaries, unwisely I think, opposed the movement. They had at heart the best interests of the native, but feared the influx of more beach-combers and reckless wanderers from the coast. They, generally, did not foresee that the inevitable destiny of the country was that of union with the land to which they were continually obliged to appeal for protection.

The low and mean from America had come already, and would continue to come in greater numbers, because the country was at their mercy.

Annexation would have brought security at once, and furnished the harassed government the support that makes law worth something.

The United States could have protected the missionaries, sustained law and order, and brought the chaotic mass of people into homogeniety.

The history of the frontier states would not have been repeated here, because the conditions were entirely different.

There, the citizens were not under the influence of teachers who desired law and order. They were under law, it is true, which after all was only a latent force. In Hawaii, the people were children, erring easily, but not decided one way or another, and led without difficulty by the better influences of the land. The only thing that lacked, was a physical ability to enforce just regulations among the reckless minority.

Place the best and strongest government you have, over a lawless, quarrelsome lot of men and you shall have what occurred in Missouri and other border states, not so many years ago.

.The law is not enough. But remove your law-abiding community to a place where the crime of the exceptional law breaker, is not punished owing to want of power to enforce law, and you shall, in time, have worse than Missouri. Annexation in 1853 would have given Hwaiia the one thing it needed. Filibusters and the worst element of the States and elsewhere, would have sought some other port,and the missionaries might have carried on their work in political,social and educational lines unmolested.

Annexation would have been as good for the United States as it is now; and,in many respects,it would have been better. It would have saved Hawaii trouble and lives. It could not in any case have been more disastrous to the morals of the natives than were the subsequent years of uncertainty, foreign complication, and periodical retrogression.

The industrial possibilities of the country were largely untried; now,they are, to some extent, resistant.

The population was assimilable, and, in many respects, desirable; now it is only partially so. There were no Japanese to complicate matters, and union would have come about as easily as other unions that are matrimonially consummated every day. Leprosy and a national debt could not then have been raised as objections.

But despite the petitions to the king, and some negotiations with the American minister, nothing came of the movement, and the independence of the islands was again announced.

When any country was out of a job, it recognized the independence of Hawaii.

In 1856,Judge Lee went to Washington and concluded a treaty whose terms admitted sugar, coffee, wool and hides into the United States free of duty. This was rejected by the Senate.

In 1863, when Kamehameha V. came to the throne, he refused to take the oath to support the last constitution, and asked for a Constitutional Convention, which was chosen. Then was framed the constitution of 1864, which abolished the office of vice-king, ordered some desirable changes in the property and educational qualifications for suffrage, and provided that the nobles and representatives meet in the same chamber. In 1867, another reciprocity treaty, concluded in Washington, failed to be ratified. The negotiator of the treaty was one, C. C. Harris, from New Hampshire, of whom Mark Twain says:

"All jaw, vanity, bombast and ignorance, a lawyer of shyster calibre, a fraud by nature, an humble worshipper of the sceptre above him, a reptile never tired of sneering at the land of his birth, or glorifying the ten acre kingdom that has adopted him—salary $4000 a year, vast consequences and no perquisites."

General improvements were made, and the cultivation of sugar-cane was largely developed in the expectation of a treaty with the United States. The establishment of a line of steamers between California and Australia helped to brighten trade.

Between 1873 and 1874, it was proposed to give the United States the use of Pearl Harbor as a bid for the treaty, but this created so much opposition that the matter was dropped.

When Kalakaua appealed to the natives for their support, he promised to amend the constitution of 1864, and warned them against the foreigners.

While the American party did not favor all the claims of Kalakaua, they feared the election of Emma, so when the legislature met, it elected Kalakaua. Order was maintained only by the presence of troops. The king was wise enough to see that he owed his election to the foreigners, and that loyalty to them was the price of his crown.

Kalakaua was well enough descended as genealogies go, in this or any other country. I would not discredit a man because his grandfather murdered his grandmother; or because his father's conduct was so shady during the Civil War, that people didn't know whether he was a Union man or a rebel. These are small matters to enlarge upon, after studying the ancestral history of the ancient kings and queens.

But he had embezzled some money when he was post master; advocated the supplying of intoxicating drinks to the natives, while he associated with a low class of persons.

Then followed an expensive coronation with regalia ordered from London; the coinage of $1,000,000 worth of silver dollars at a cost of $150,000; dishonest grants. corrupt legislatures, lottery and opium bills; a grand jubilee in honor of the royal birthday; a foolish expedition to Samoa to secure what the king was told by a foolish adviser would be, "The Primacy of the Pacific;" scandals public and private, and, last if not least, a revolution. This was hastened by an act of dishonesty on the part of the king. He accepted from a Chinaman $75,000 for a license to sell opium, and then before the license was issued, sold the same privilege to another Chinaman for $80,000, giving the last purchaser the license, and keeping the $155,000.

Immediately all classes of citizens gathered in an assembly room, and demanded of the king the dismissal of the Gibson ministry, and a new constitution that should provide for an elective upper house, and make the cabinet subject to dismissal by the legislature only.

The demands were granted by the king, much to the displeasure of Lilioukalani. She thought the king did wrong to truckle to foreigners; she would have defied them. So she conspired with some of her adherents to force the king to abdicate, and, in 1889, with Robert

KING KALAKAUA.

Wilcox as chief abettor, she brought natives to her house, and armed them with rifles. Shortly after, they seized the government buildings, but were driven off by some white residents who resisted the attack.

Wilcox was first tried for treason, then acquitted, then elected to the legislature. It seems natural for common people, civilized and uncivilized alike, to want to punish a man by giving him some office. Lilioukalani now became queen, and, although she did not like to take the oath to support the constitution, she at last consented. She saw that public opinion demanded it, and yielded, promising herself like a wilfull child, that she should have her way, by-and-by.

Some one said to her that all she needed was a responsible ministry, and she replied laconically: "My ministry will be responsible to me."

The constitution provided that only the legislature could remove the cabinet, but the queen's party said that Kalakaua's cabinet "died with the king," this view being upheld by the supreme court, one loyal judge only, dissenting. A cabinet was formed after the Queen's own heart. Early in 1892, several persons of a restless disposition, who had been professed friends of the Queen, organized a league as secret as anything could be with such members, having for its object the promotion of "Justice and Equal Rights." What equal rights meant would depend upon the interpretation put upon it. The league, including Robert Wilcox, said that it meant doing away with the property qualification for election to either house; the abolition of monarchy, and the final annexation of the islands to the United States.

This was the platform.

Meantime the Queen, and her sincere adherents, were formulating a new constitution for the suffering community; a constitution embodying Lilioukalani's own ideas in regard to a monarch's prerogatives. As the

league and the new constitution parties could not agree, although they both opposed the Reform Party which was composed of the conservative element of the population, the Queen had the leaders of the league arrested for treason. But they were acquitted.

The same year, the legislature met. Cabinets were appointed and dismissed. At last, the members of the Reform party became united, and persuaded the Queen to appoint a responsible ministry.

Scandalous opium and lottery bills were passed, and signed. The Lottery Bill was nothing more than the acceptance of a bribe offered to the government by the promoters of the outlawed Louisiana Lottery. But it would give the Queen the money she wanted. She had decided to proclaim a new constitution, and the members of her cabinet were informed of her intention. She had gone so far as to say that she would invite her ministers over to the Palace, submit to them the new draft, and if they refused to sign it, make them prisoners. On Jan. 4th, Gen. Hartwell, one of the American residents of Honolulu, had a caller, who informed him that the Queen intended to proclaim her constitution that very afternoon.

This caller, who came directly from the Palace, requested that Messrs. Thurston and Smith be invited to a consultation. At this meeting, it was reserved that the Queen be urged not to promulgate a constitution, as it would be disastrous to the monarchy; that the ministers be advised not to sign the document if the Queen persisted in her design, because the action was revolutionary, and if carried out, must be forcibly opposed.

As the Queen was about to prorogue legislature, and carry out her purposes, the business men of the community were notified of the menace to their interests. Captain Wiltse of the "Boston," and the American Minister also were informed of the probable *coup d'etat*.

Mr. Stevens sought the British Commissioner, and

together they went to interview the Queen. They were received by the Queen's ministers, who, to questions asked them, replied that the Queen was to promulgate a constitution that afternoon, and although they had not seen it, they had been summoned to come and sign it.

But they would not sign it, they said. The British Commissioner told them positively that the Queen must not be allowed to issue the constitution, when the interview closed, the cabinet ministers retiring to the Palace.

At the Palace, around which were gathered many Hawaiians, the Queen awaited her ministers. When they arrived, she laid the new constitution before them, and said she desired them to sign it.

They objected, giving their reasons, but the obstinate Queen insisted, with the words, "You have led me to the brink of a precipice, and now you leave me to take the leap alone." Finally, when she threatened to go to the steps of the Palace, and tell the expectant mob why she was prevented from giving them the constitution, three of the ministers slipped out and hid themselves, Mr. Parker only, remaining.

As the three ministers, together with Thurston, Smith and others, were discussing the matter in the government building, an officer of the Queen's staff came over with a message from his sovereign, requesting the attendance at the Palace of the rest of her cabinet.

They decided to stay where they were. Very soon Mr. Parker joined them. Here Mr. Thurston advised the members of the cabinet neither to sign the constitution, nor to resign, but, by proclamation, to declare the Queen in revolution, and the throne without an occupant.

Not knowing to what extremes the Queen might go, and with the consent of her ministers, the following letter was sent to Mr. Stevens and Captain Wiltse:

"GENTLEMEN: On behalf of the Hawaiian cabinet, you are hereby informed that certain persons without authority of the law, have prepared and caused to be promulgated a document purporting to be a new constitution subversive of the rights of the people, and contrary to the law and constitution of the land. That such illegal action is taken in the name of H. M. Liliouka-lani, and is proposed to be supported by force. That the cabinet maintain that such action is revolutionary and treasonable, and they hereby request the assistance of the United States troops to maintain order and support the government."

A meeting composed of all classes of citizens, was held in W. O. Smith's office, where it was agreed without dissent, that it was "the duty of every good citizen without distinction or party, to support the law and the liberties of the people, and resist the usurpation of the Queen."

The Queen's advisers now had another conference with her, when she moodily consented to postpone the fulfillment of her scheme. But she made a speech to the natives, and addressed them in their own paper, in language that did not have the effect of pacifying them any. During a lull, the queen and her friends sat down to a *luau*.

While virtually disqualifying foreign residents in the realm, the new provisions gave the Queen almost absolute power.

Naturally, the citizens of Honolulu were alarmed, especially the foreign residents, and most of all, the Americans that were there.

There was no certainty as to what might happen next in the way of catastrophe. Volcanoes were nothing in comparison.

CHAPTER XVI.

THE COMMITTEE OF SAFETY.

"I have no doubt that the young Republic of Hawaii will work out her destiny, under the impulses of the enlightened and progressive forces which have of recent years been so actively at work in her behalf, and which have attracted so much attention throughout the world."
LEVI P. MORTON, to the Author.

A Committee of Safety was organized to ascertain the attitude of the representatives of foreign governments towards the defenseless community, and find out how many men and what arms would be available in case of need. The American minister said that the troops of the United States would be ready to protect the citizens of the country he represented, and, in the event of the establishment of a provisional government, he would have to recognize any government in actual possession of the Capital. Arms were found for sixty men, and a German company of eighty men offered itself to the committee.

The cabinet, while condemning the Queen's action, refused to sanction the landing of American troops for the protection of the city.

One of the members of the cabinet, was in favor of arresting the Committee of Safety for its proposed action. The latter now called a mass meeting, to further consider what should be done, while the cabinet and others that sympathized with the Queen, gathered to discuss the same matter. Both sides sounded Mr. Stevens, who took a neutral position.

On January 16th, the Queen was persuaded to sign a retraction, which, in view of her previous conduct, was not worth much to a thinking community. She had merely put off her unalterable intention. But for the present, she said that the position she had taken was assumed "under stress of her native subjects," thus placing upon an innocent people the whole blame.

At the third meeting of the Committee, the Queen's most loyal adherent appeared, and asked that the meeting be broken up, as the Queen had consented to a retraction. Mr. Thurston who, all through the crisis, had shown admirable discrimination, said that it was too late to accept such a retraction; that they could not depend upon the Queen's most solemn promises. In language natural for a Hawaiian, he continued, "This is like living on a volcano; there is no telling when it will break out."

From the Committee, Mr. Stevens received an appeal:

"The public safety is menaced, and lives and property are in peril, and we appeal to you and the United States forces at your command, for assistance."

At the mass meeting it was resolved "to further consider the situation, and further devise such ways and means as may be necessary to secure the permanent maintenance of law and order, and the protection of life, liberty and property in Hawaii."

In Palace square, some natives assembled at nearly the same hour, and passed resolutions approving of the retraction, and professing themselves satisfied with things as they were.

On this eventful day, the United States troops were landed, and quartered for the night. Mr. Parker and others protested, but Mr. Stevens replied that he had landed the troops only to preserve order, and protect citizens from possible attack. The marshall wished to

proclaim martial law, and put an armed force in the government building, but other counsel prevailed. Or, if you wish, Providence ordained.

In the evening, a concert was held at the hotel, and everybody came as usual, where music and gayety took the place of foreboding.

After several meetings, the Committee established a provisional government, consisting of an Executive Council of four members, with Mr. Dole as president, and an Advisory Council of fourteen of the best citizens of the city.

This government was to exist until "terms of union with the United States of America have been agreed upon."

Martial law was at once declared by the new government, and a military company organized. All public buildings were held by the government, and liquor saloons were closed. On January 17th, Mr. Stevens sent his letter of recognition to Mr. Dole, and, in answer to a communication from the Queen's cabinet, informed them what he had done.

With considerable conference, and some unacceptable overtures made by the cabinet to the Executive Council, the Queen surrendered under protest, her ministers resigning.

Paul Neumann, an able, and, on the whole, conservative sympathizer, drafted the protest, a paragraph of which read:

> "That I yield to the superior force of the United States of America, whose Minister Plenipotentiary, His Excellency, John L. Stevens, has caused troops to be landed at Honolulu, and declared that he would support the Provisional Government."

Mr. Dole asked the American minister for further protection on the night of Jan. 17th., but this was refused. The barracks and station-house now surrendered, while

the Queen left the Palace for her private residence. By Jan. 20th., nearly all the consular representatives in Honolulu had recognized the Provisional Government.

The Opium License Law,and the Opium Act were repealed, a national guard was organized, and an annexation committee despatched to Washington for the purpose of negotiating a treaty of union with the mother country.

In the meantime,troublesome rumors crept abroad. Fearing the worst, the Council asked Mr. Stevens to "raise the flag of the United States for the protection of the Hawaiian Islands for the time being," which was done in the presence of the American troops.

The reason for this action was stated by Mr. Stevens in his proclamation:

"To the Hawaiian People: At the request of the Provisional Government of the Hawaiian Islands,I hereby in the name of the United States of America, assume protection of the Hawaiian Islands, for the protection of life and property, and occupation of public buildings and Hawaiian soil, so far as may be necessary for the purposes specified; but not interfering with the administration of public affairs by the Provisional Government. This action is taken pending and subject to negotiations at Washington. John L. Stevens,

"Envoy Extraordinary and Minister Plenipotentiary of the United States."

The necessity for martial law now being removed, quiet was soon restored.

While Hawaii was resting under American protection, her five commissioners in Washington had been cordially received by President Harrison, and were engaged in securing the annexation treaty. This treaty duly signed, made pecuniary provision for the Hawaiian royalties.

The Committee of Foreign Affairs, Senator Morgan presiding, reported favorably, but as the session neared

its close, it was considered best not to put the matter to a vote, and the poor treaty thus early deprived of all parental care, was left to the tender mercies of the incoming administration.

Very soon a message from the President was sent to the Senate, asking for the withdrawal of the Hawaiian treaty placed there for consideration, and the same day, Mr. Blount was summoned to Washington.

In the instructions given to this gentleman, he was told that his authority would be paramount, and in his letter to Mr. Dole, presented by his special commissioner, the President stated that "in all matters affecting relations with the government of the Hawaiian Islands, his (Mr. Blount's) authority is paramount."

Mr. Gresham wrote to Mr. Stevens saying that Mr. Blount's authority was paramount. This is why the Commissioner came to be called "Paramount Blount."

As an unknown poet had it:

"Oh, paramount
Is Mr. Blount,
Backed up by Grover;
And neither Dole
Nor other ghoul
Shall chew his clover."

On the 31st of March, Mr. Blount informed Mr. Dole of his intention to take down the American flag, and the next day, issued the following order to Rear Admiral Skerrett:

"Sir: You are directed to haul down the U. S. Ensign from the government building, and to embark the troops now on shore to the ships to which they belong. This will be executed at eleven o'clock on the 1st day of April. I am, sir, your obedient servant,

JAMES H. BLOUNT,
"Special Commissioner of the United States."

This was done on All Fool's day, the hugest joke of this whole international farce. The old veterans of

the Civil War, and other Americans, who saw the taking down of the flag were silent, but full of emotion. They knew that Mr. Blount had once commanded a Confederate regiment, and naturally felt that he was glad to do officially what they had kept him from doing from 1861 to 1865.

An old Kentuckian who had watched the proceedings, was heard to say to a comrade: "It's a dog-gone-shame that Old Glory should come down with the authority of a Northern Democrat that didn't fight hisself, and by the order of a Georgy rebel."

Probably Mr. Blount had no feeling in the matter, and did what he was asked to do, in an unprejudiced, official way.

But veterans of the Civil War could not believe this, and I think that all these things should be considered in making important appointments.

Mr. Blount settled down in a cottage,and began his investigations. He wrote to Gresham very soon:

"The American minister and Consul-General seem to be intense partisans for annexation."

Soon, a compromise between the Provisional Government and the Queen was talked of in the streets, but nothing official reached the government. Mr. Blount's attitude towards the officers of the administration was not more re-assuring than the method of his investigation. After condemning his countrymen in another letter to the American Secretary of State, he went on to say:

"My present impression is, that the existing government owes its being and its maintenance to this perverted influence."

That is, the American influence.

Mr. Blount made a trip to Spreckelsville, Maui, where the plantation manager had gathered some natives

that wished to hear the Special Commissioner. All were sympathizers of the Queen. The Commissioner said that he came at the request of his President, to investigate matters here, but that he could not tell them anything about it yet.

But he had already hauled down the flag they abhorred, he said, and he would see that the Hawaiian people had fair play.

To the manager, who was a rank royalist, Mr. Blount said confidentially, that a new American minister would soon take the place of the present one, and that he wouldn't be "a Boston Yankee, either."

Mr. Blount evidently had a grudge against Boston.

In September, A. S. Willis of Kentucky, was appointed minister to Hawaii.

Part of his instructions were:

> "After a patient examination of Mr. Blount's report, the President is satisfied that the movement against the Queen, if not instigated, was encouraged and supported by the representatives of this government at Honolulu.—You will inform the Queen that when reinstated the President expects that she will pursue a magnanimous course by granting full amnesty to all who participated in the movement against her.—You will then advise the Executive of the Provisional Government and his ministers—that they are expected to relinquish to her her constitutional authority."

Surely Mr. Cleveland's sense of humor was aroused when he wrote this; it sounds so paternal. Sandy you must give up the apple to Lil, but Lil you must be forgiving, and not pout about the matter.

Papa expects you both to be good children.

According to orders, Mr. Willis began negotiations with the Queen.

She said that she would not grant amnesty to her enemies. "My decision would be," she replied, "as the law directs, that such persons should be beheaded, and

their property confiscated to the government." Mr. Willis reported this to his own government, and asked for further instructions. Mr. Dole now received a communication from the Secretary of State urging him to restore "the legitimate government to Hawaii."

This was indignantly met with a set of resolutions passed by the Hawaiian assembly, condemning "the as sumption of the Secretary, that the right of the Provisional Government to exist, was terminated by his refusal to resubmit to the Senate the treaty of union pending between the two countries."

Mr. Dole then asked Mr. Willis what were the intentions of the American government towards the Provisional Government. These, Mr. Willis if he knew, refused to divulge.

But in his message to Congress, the President said that, "a candid and thorough examination of the facts will force the conviction that the Provisional Government owes its existence to an armed invasion by the United States."

In his examination, Mr. Blount had certainly not avoided the appearance of partisanship. He got his conviction with his sea-sickness on the way over, and failed to get rid of the conviction.

A royalist who met Mr. Blount while he was here, said to me, "Although I have my own ideas about the matter, I will give the devil his due, and admit that Mr. Blount's so-called investigation was not an investigation at all, but the accumulation of evidence in support of his previous conviction. He worked like a lawyer collecting evidence."

At last, Mr. Dole wrote to the American minister:

"Sir: I am informed that you are in communication with Lilioukalani, the ex-Queen, with a view of re-establishing the monarchy in the Hawaiian Islands, and of supporting her pretentions to the sovereignty.

Will you inform me if this report is true, or if you are acting in any way hostile to this government. I appreciate fully the fact that any such action on your part in view of your official relations with this government, would seem impossible; but as the information has come to me from such sources that I am compelled to notice it, you will pardon me for pressing you for an immediate answer.

"Sanford B. Dole,
"Minister of Foreign Affairs."

In answer, Mr. Willis appeared before the Council with his communication. He stated his president's reasons for his action, and reported the result of his various conferences with Lilioukalani, who had finally agreed to the minister's conditions.

"You are expected to promptly relinquish to her her constitutional authority," and, "Are you willing to abide by the decision of the President?" were the requirements.

The Provisional Government refused to meet the expectation, and lost no time in informing Mr. Willis of the fact:

"We do not recognize the right of the President of the United States, to interfere in our domestic affairs. Such right could be conferred upon him by the act of this government, and by that alone, or it could be acquired by conquest."

This was a shot "heard round the world."

The spirit of fair play inherent in every properly constituted person, responded to the truth of Mr. Dole's statement, and none were quicker to approve than the world's best statesmen.

As a consequence of the attitude of the American government towards Hawaii, the ex-Queen and severa of her sympathizers, succeeded in working up a rebellion. In January 1895, treasonable actions were found to be going on in a house near Honolulu. When the

police arrived, they were fired at from the guarded windows.

Some foreign residents of Waikiki, among them a young lawyer, C. L. Carter, learning of the trouble, took their rifles and hastened to the help of the police. Here, at the entrance of a canoe shed, firing began, and Mr. Carter was shot and killed.

Two of the native policemen were wounded, but not fatally.

In Manoa valley,one rebel was killed, and two prisoners were taken, the rest of the band escaping. Little skirmishes continued until January 14th, when four of the leaders surrendered, while Robert Wilcox was captured the same day. All, except one, were half-whites, advised and aided by others that were not openly concerned.

Wilcox had been educated in Italy at the King's expense. He was quite a brigand.

On January 16th, the ex-Queen was arrested, and placed under guard in the Palace. At her residence were found pistols, rifles, cartridges and bombs. Some of the bombs were cocoanuts filled with powder.

After this who will dare say that the native is not ingenious!

The most dangerous instrument of all, the draft of the new constitution, was found with the guns.

A Military Commission was now established, and before it were brought the many conspirators that had figured directly or indirectly in the rebellion. This court lasted thirty-six days, there being one hundred and ninety-one prisoners. The leaders received each the death penalty, which was changed to imprisonment and fines.

The Queen was sentenced to five years' imprisonment, and a five thousand dollar fine, others getting various sentences according to degree of culpability. Soon

the Queen "abdicated" in favor of Mr. Dole, who, she declared "was the only lawful and recognized head of the government."

She then took the oath to support the government. This was done of her free accord.

One by one, the prisoners have been pardoned, until all are free.

CHAPTER XVII.

POLITICAL ODDS AND ENDS.

La politique est une affreuse ebauche
Ou tout va mal chacun s'en apercoit;
Le coté droit est toujours gauche;
Et le gauche n'est jamais droit!
Louis Honoré Frechette to the Author.

THE constitution of the Republic of Hawaii, was not hastily framed by a few interested persons that desired to play between pre-arranged provisions; although such constitutions have been written and adopted. The leaders of the Provisional Government, after embodying in the draft, what their experienced judgment suggested as best for the country, submitted the work to several scholars that were political economists. The criticisms and suggestions of these men proved of the greatest help. The completed articles show careful thought, and a deep insight into Hawaiian affairs. They show a keen sense of outlook, found only in the work of men called upon to provide for the protection of liberties that are suddenly assailed by some great danger. Their written bulwark obviates the catastrophe almost as unconsciously as the falling eyelid does a speck of dust.

It never would have done for the founders of the new republic, to establish an oligarchy; to be themselves the builders of a constitution that would allow of autocratic rule. They wanted to provide for all, the greatest amount of liberty consistent with the conditions of the country. But they desired, also, to make provision against

PRINCESS LILIOUKALANI.

the kind of liberty that might end in insecurity, instability, and possible overturning.

The Hawaiians, willing to restore a queen that had shown her incapacity to govern any civilized community, were unfit to be granted unqualified suffrage. The large laboring population of Chinese, Portuguese and Japanese, were even more unprepared to be invested with such political rights; and so the new constitution was made for the larger number, by limiting the exercise of the elective franchise to the more intelligent and responsible portion of the population; men that could be depended upon in heat in or cold, to act for the interests of the whole country.

We may twaddle all we please about the rights of the poor, laboring class. Unless this class is intelligent enough to decide upon the merits of any particular question, unlimited franchise should not be given to it. This would be as wrong as giving a child absolute control of its own actions. For the good of the child itself, we say, "No," to this and that request.

Whatever honest intentions may actuate a body of ignorant men, these intentions cannot be accepted in the place of other necessary qualifications; and we can no more afford to trust our government to poor management than we can our business.

Without more or less education, men cannot form intelligent opinions concerning those questions that come before the people for approval or condemnation. Without an opinion, where is the conviction? And without the conviction, what is the vote worth? So much money probably.

The elective franchise then, by indiscriminating law makers, can be made a help to bribery and corruption.

Because the natives were not given the constitutional right to rise and restore the government that had

just been deposed for cause, certain parties have called the republic a despotism.

It is surprising that, in the face of historical facts, side by side with the limitations placed upon suffrage in English Colonies to day, royalists in these islands, and royalists on the mainland, continue to complain of the injustice done Hawaiians by the government's political restrictions. England rules India. How much voice have the people there in the substantial governing of the country? Were the natives of South Africa, India. Canada or Australia consulted concerning the form of government that should regulate their affairs? Was it put to a vote as to whether England or France should control Canada? The English government secured the territory, and that was enough; whether by purchase, or conquest or treaty, once owned, the country was made to feel the effects of changed possessership, and, fortunately, the power of beneficient rule. In many of these dependencies there were discontent and outbreakings, as in India. The people did not know what they wanted.

In what way was the matter settled each time? By taking a vote? And yet, in these cases, very often the cause for dissatisfaction was great, owing to the maladministration of affairs by incompetent or dishonest officials, too far from the central government to be carefully watched. Here we have had no such a thing.

The government has been pure and honest, while the natives have not been inquiet, but the reverse. All the talk about the poor, unhappy native mourning for his queen, pining for the form of government dear to his heart, is very insincere, at least when indulged in by an actual resident of Hawaii.

The anti-annexation senator who has had his say in Congress, spoke in ignorance of his subject.

The lamentations supposed to be the cry of some

breaking native's heart; the appeals of Lilioukalani, are generally written by foreigners, who try to make them realistic.

In lava-red expressions, the native's wants are made known, it is true; but no one familiar with the Hawaiian character, will, for a moment, accept the expressions at their face value. When a representative in the House, says that his heart is breaking because the people in his district have no bridge over a bad gulch there, no one laughs or even smiles. His hearers understand him perfectly.

The fact is that the native is contented enough if you leave him alone. Whatever spirit of discontent has prevailed, is due to the work of agitators that have had much labor to get a small enthusiasm.

I acknowledge that many of the natives are not joyous over annexation. Many of them did not take the oath, and many would not vote. They are simply indifferent, and, possibly, suspicious of events to come.

They know that they were worse off under the monarchy than they are now, yet knowing all this, they would probably cheer a royalist orator that put some stirring words into the air, even if he had robbed them of a large portion of their estates.

The rebellion of 1895 was nothing but the plot of a few white men, and more absolutely irresponsible half-whites; a badly managed plot, almost without political significance. Exaggerated as it has been by reports abroad, it was only the weak attempt of the Queen to regain her throne. The mass of natives remained indifferent to the affair. It was none of their *pilikia*.

Barring a few half-whites, and some native lawyers and politicians, you will find the native as happy and lymphatic as he ever was.

I wish some of our own people could see how true this is; how little the native cares what sort of

government may come, if certain trivial, and, to us, utterly insignificant matters be secured to him. But he hesitates, and mistrusts—can you blame him much, cheated as he has been by the Caucasian waste of many countries?

When the Hawaiian finds that annexation does not affect his habits, or offend his racial pride; in other words, that the predicted deluge does not come, he will be entirely loyal to the government. From a rather intimate acquaintance with Hawaiians, I am convinced that the desire they show for monarchical government, is based, not upon a patriotic, loyal spirit, but upon the delight they take in courts, music, and trivial amusements; and upon the fear that any other government may not give them the social advantages they now enjoy.

With the Hawaiian, it is not so much what he is, as what people think of him.

A careful consideration of the provisions of the constitution under which the Republic of Hawaii worked, will convince one of their liberality and adaptability. They were arranged for the peculiar conditions to which they were so successfully applied.

I would recommend this constitution to the Cubans, who are about to assume control of the affairs of their own country. With a few changes, it would be found admirably adapted to the needs of the Cuban Republic.

Seeing that the reciprocity treaty was in danger, a new annexation treaty was introduced into Congress, and the senators began to deal with that. In June of last year, this treaty was signed by Sherman and the Hawaiian representatives, then later by the President, who sent it with a message to the Senate. It was almost an exact copy of the treaty submitted by Mr. Harrison to the Senate of 1893. Perhaps it was not so liberal to Lilioukalani, as no provision had been made in the later

treaty for the payment of an indemnity to either the ex-queen or Kaiulani. In his preamble, Mr. McKinley said:

"Not only is the union of the Hawaiian territory to the United States no new scheme, but it is the inevitable consequence of the relation steadfastly maintained with that mid-Pacific domain for three quarters of a century. Its accomplishment, despite successive denials and postponements, has been merely a question of time."

The Hawaiian interest in annexation now went up to fever heat. Everybody had something to suggest, or hope, or fear, or prophesy. Even the natives tried to understand what the excitement was about; and listened to their leaders, and some white agitators who were interested enough to stump the country against the cause.

Mr. Kaulia spoke:

"To tell you truly, it shall profit us nothing to be annexed. We are under a Republic now and we are getting no good. If we go under another Republic we may get worse (whispers of the fate of the Indians.) When we are thrown into the United States, then the deluge. You are here to think over the matter."

Several speakers made a tour of the islands, Robert Wilcox among them, and gave the natives their side of the question. But there was little argument employed, as that would be dry; it was nearly all interrogative appeal to race preferences, if not to race prejudices.

The government good-naturedly let Wilcox make his speeches, although he had just been released from a life sentence.

In all its dealings with the conspirators, the government has shown the greatest magnanimity. In some cases, ex-convicts have been given offices, on their willingness to take the required oath.

As an instance of the misleading statements made by the detractors of the government, one by the author of "Again in Hawaii," may be quoted:

"As no one could exercise the suffrage under the new constitution save by an oath of allegiance to the Provisionalists, in other words, could only vote for rulers by agreeing in advance to vote for those already in power, the total number of registered voters amounted to a quarter of the former registry."

The allegiance required was to the government, not to any one administration, or to any particular set of legislators; just as on the mainland, every voter must be a native-born citizen, or a foreigner that has taken the oath of allegiance to the American government.

Does any American think this a hardship?

Loyalty to the government is demanded of the citizens of all countries, in one way or another; and the natives of a country who have been in rebellion, if they are granted amnesty at all, must take a specific oath requiring fidelity to the trust they have betrayed. The native that takes the oath to support this government, does not promise to vote for a particular party; he can vote for whom he pleases, so long as he is loyal to the principles of the constitution. Every citizen of the country then, could qualify as a voter. If he did not, it was because he had prejudices that stood in the way, or because he remained indifferent to his privileges. In either case, the government was not to blame.

Although few Americans in Hawaii expected that the treaty would be acted upon as soon as it was, all believed that it must sooner or later be considered favorably.

The Chinese felt somewhat anxious concerning the outcome. Said Mr. Kim:

"Just what the changes will be in our position, we would be very glad to learn. They have an exclusion act in the United States, and I suppose it will apply here."

In a long protest against the ratification of the

treaty, and in contradiction to the statements of her abdication, Lilioukalani complained:

"There is no provision made in this treaty for me. In the Harrison treaty I was allowed twenty thousand dollars per year, but that treaty never went into effect. I have not received one dollar from the United States."

The Portuguese began to hold meetings. Mr. Vivas, one of the most intelligent among them said emphatically:

"I am opposed to annexation, except in some form that will put us on the same footing with Americans. Hawaii is destined to be the hub of the Pacific, and I see no reason why we should not have an independent government. If we are to profit by the opening of the Nicaragua canal, why not let Hawaii have all the benefits."

Mr. Peixotto spoke in a different strain. From his point of view, it was base ingratitude on the part of Mr. Dole, after he had been made President,not to have come to Mr. Peixotto and had his long beard shaved off, or, at least, trimmed:

"I have spent days and nights shouldering a musket for this government at the risk of my life. What did I get for it? The royalists ceased to come to my shop to get shaved, and the people of the present government did not put in an appearance."

It remained for the smallest people to make the biggest fuss.

Toru Hoshi, the Japanese minister in Washington, wrote to Sherman at once:

"What provisions have been made therein for the preservation and maintenance of the rights acquired and enjoyed by Japan in her intercourse with Hawaii under the solemn sanctions of law and treaty."

There was trouble too, between Japan and Hawaii in regard to some laborers which the latter refused to

receive when they reached Honolulu. Finally, it was agreed to submit the matter to arbitration, and before the annexation treaty was disposed of, Hawaii at the request cf the United States paid Japan a certain stated sum of money as indemnity.

The fear that unless annexation took placet, he reciprocity treaty would be abrogated, may have influenced some Hawaiians to favor union; and no doubt it did. At the same time, the motive was not at all commendable, and carried with it a spirit quite foreign to disinterested patriotism.

Many objections are being raised against what has been called "Expansion" and "Imperialism."

So far as Hawaii is concerned, these objections have been variously stated, and, in many instances, with sincerity. Carl Schurz has strongly opposed union, chiefly because he believes that it will prove a dangerous "departure from the reverential respect for the traditional policy of the Republic." He really means to say that in annexing Hawaii, the United States establishes a precedent that will attack our senators like a small-pox epidemic, and end in death to the autonomy of the various countries scattered over the earth.

If the annexation of Hawaii be constitutional, and if it be not only constitutional but desirable from a political standpoint, without regard to events past or to follow, it creates no precedent that shall bind us to any future action in similar cases; because this case is specific.

And if the acquisition be desirable at all, it would be childish for us to let the fear of a precedent debar us from looking to our own interests, and to those of the generations that shall follow us.

Besides, in a country like ours, working under a written constitution, such a "precedent" can not have the significance it might in some countries. Here, a National consistency would be as much a hobgoblin as it

could be in any individual. It would be unreasonable, and unprogressive.

Mr. Schurz's argument implies that just as soon as our hungry legislators have a good taste of Hawaii, they, without regard to quantity or quality, will fall to devouring every island they hear about. As if our law makers were so little influenced by reason or interest in our National welfare, that they would feel obliged to annex even undesirable territory, because they had annexed Hawaii.

Annexation has taken place because the American people want Hawaii, and because their constitution allows them to receive it, and because receiving it does in no degree alter the constitution which they uphold. We are no more in duty bound to take Cuba should it be offered us, than we were before; but we have the privilege of considering such an offer, and of accepting it if we see fit.

Each applicant for admission will, and ought to be, received upon its own merits.

The United States has a written constitution, and any act of the government not unconstitutional, has little to do with the making of a permanent policy. If it has, it should not have.

The formulation of a special doctrine, by some administration, is quite another matter.

This would not be a mere act, but a principle.

The Monroe Doctrine, for instance, is a distinct enunciation of a just principle, modifying our policy to that extent.

But if a dozen islands with conditions exactly similar to those of Hawaii, were to ask for union, we should be under no particular obligation to annex them; unless we would be under obligation.

It would be as just to say that the man who adopted as his own, some poor, homeless boy, must ever after

adopt every other child that begs him for a home. The precedent would as much apply in this as in the case of the United States towards Hawaii. Carl Schurz says:

"Will not, when the spell of our traditional policy is once broken, the floodgates be open and a rush of further indiscriminate aggrandizement set in."

In England, where the constitution is made up of what has been done at various periods of past history; a great, unwritten policy from which it is difficult to depart, innovation might create a dangerous precedent.

But even England consults her growing interests rather than her cumbersome precedents, and infuses common sense into much of her traditional policy.

The most patriotic statesmen, and the only safe ones to trust with important matters, are those who, while they have the greatest reverence for our constitutional authority, recognize the demands that change and growth always make upon a country.

Our Constitution is not a curio, a Faneuil Hall, or an Egyptian mummy; it is a living principle to be guarded, and to be used.

All that we do, ought to be done for steadfast reasons, applying to the case under consideration, and not in order to maintain a traditional policy.

This cry of danger was raised by honest but short-sighted men against the annexation of Western territory, which has become our most valuable possession.

In regard to the homogeniety of our population, I would ask what has happened to the populations of Louisiana, California and Florida? What would we have done with Canada had we succeeded in conquering it? Who were the Imperialists and who the Constitutionalists then?

Let an unbiased enquirer take a map of the world, and direct his eye to the Pacific ocean. He will at once

recognize the value of Pearl Harbor, lying as it does, midway between the continents, and affording the only spot where supplies can be obtained by a vessel crossing the great width of the north Pacific.

No foreign boat would be independent of such a port in that part of the world.

With Panama cut through, how much is Hawaii's importance increased, especially to vessels traversing the 9580 miles to Hong Kong!

There are the Nicaragua possibilities. One almost sees the sea studded with ships, which new trade demands have called into service.

Fortified Hawaii can protect the coast; but Hawaii in the hands of the enemy, would surely be a menace to the whole Pacific shore line.

Captain Mahan, in his articles upon strategical points, says that Hawaii "stands alone, having no rival and admitting no rival."

The expense of maintaining Hawaii as a naval station, would be no more than that necessary to maintain a protectorate that protects; and possibly less, because a part of the United States itself would be safer from attack than any mere protected outpost.

APPENDIX

APPENDIX A.

NEWLANDS' RESOLUTION.

Introduced in the House by Mr. Newlands, of Nevada, Passed June 15, 1898. Two days later it passed the Senate and received the President's signature. The following is the full text:

"WHEREAS, The Government of the republic of Hawaii, having in due form signified its consent in a manner provided by its constitution to cede absolutely and without reserve to the United States of America all rights of sovereignty of whatsoever kind in and over the Hawaiian islands and their dependencies, and also to cede and transfer to the United States absolutely free the ownership of all Government or crown lands, public buildings, edifices, ports, harbors, military equipment and all other public property of every kind and description belonging to the government of the Hawaiian Islands together with every right and appurtenance thereunto appertaining; therefore

Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled, that said cession is accepted, ratified and confirmed, and that the said Hawaiian islands and their dependencies, are hereby annexed as part of the territory of the United States, and are subject to the sovereign dominion thereof, and that all and singular property and rights therein before mentioned are vested in the United States of America,

Existing laws of the United States relative to public lands shall not apply to such lands in the Hawaiian islands; but the Congress of the United States shall enact special laws for their management and disposition, provided that all revenue from or proceeds of the same, except as regards such a part thereof as may be used or occupied by civil, military or naval purposes of the United States, or may be assigned for use of the local government, shall be used solely for the benefit of the inhabitants of the Hawaiian islands for educational and other public purposes.

Until Congress shall provide for the government of such islands, all civil, judicial and military authority exercised by the officers of the existing Government of said islands shall be exercised in such a manner as the President

of the United States shall direct, and the President shall have power to remove said officers and fill the vacancies so occasioned.

Existing treaties of the Hawaiian Islands with foreign nations shall forthwith cease and terminate, being replaced by such treaties as may exist and may be hereafter concluded between the United States and such foreign nations. Municipal legislation of the Hawaiian Islands, not enacted for the fulfillment of treaties so extinguished, and not inconsistent with this joint resolution nor contrary to the Constitution of the United States, nor to any existing treaty of the United States, shall remain in force until the Congress of the United States shall otherwise determine.

Until legislation shall be enacted extending the United States customs laws and regulations to the Hawaiian Islands, existing customs regulations of the Hawaiian Islands with the United States and other countries shall remain unchanged.

The public debt of the Republic of Hawaii lawfully existing at the date of the passage of this joint resolution, including the amounts due to depositors in the Hawaii Postal Savings Bank, is hereby assumed by the Government of the United States, but the liabilities of the United States in this regard shall in no case exceed $4,000,000.

So long, however, as the existing government and the present commercial relations of the Hawaiian Islands are continued as herein before provided, said Government shall continue to pay the interest on said debt.

There shall be no further immigration of Chinese into the Hawaiian Islands, except upon such conditions as are now or may hereafter be allowed by the laws of the United States, and no Chinese, by reason of anything therein contained, shall be allowed to enter the United States from the Hawaiian Islands.

The President shall appoint five commissioners, at least two of whom shall be residents of the Hawaiian islands, who shall, as soon as reasonably practicable, recommend to Congress such legislation concerning the Hawaiian Islands as they shall deem necessary or proper.

Sec. 2. That the commissioners hereinbefore provided for shall be appointed by the President by and with the advice and consent of the Senate.

Sec. 3. That the sum of $100,000, or so much thereof as may be necessary, is hereby appropriated out of any money in the Treasury not otherwise appropriated, and to be immediately available to be expended at the discretion of the President of the United States of America for the purpose of carrying this joint resolution into effect.

APPENDIX B.

Definition and pronunciation of Hawaiian words used in this volume.

A

Aina pali (ah-e-nah-pah′-lee) a land of precipices.
Aila (ah-e′-lah) oil.
Auau (ow-ow).

B

Boki (bo-key).

E

Eha (ay′-hah) pain.

H

Holua (ho-loo′-ah) a native game.
Hana (hah′-nah).
Halawa (ah-lah-wah).
Hakau (hah-kow′).
Halaula (hah-lah-oo′-lah).
Honaunau (ho-now′-now).
Huaale (hoo-ah′-lay) pills.
Haole (hah-o′-lay) foreigner.
Honuaula (ho-noo-ah-oo′-lah).
Hualalai (hoo-ah-lah-lah′-e).
Hale o keawe (hah-lay o kay-ah′-way).
Hulumanu (hoo-loo-mah′-noo).
Honokaa (ho-no kah′-ah).
Hanapepe (hah-nah-pay-pay′).
Hawaii (hah-wah-e′-e′).
Hilo (he′-low).
Haena (hy′-nah).
Honolulu (ho-no-loo′-loo).
Haleakela (hah-lay-ah′-kay-lah).

Hanalei (hah-nah-lay'-e).
Heiau hay-e'-ow) a native temple.

I

Ie (e'-ay) a vine common in Hawaiian forests.
Ilima (e-lee'-mah) a tree.
Iao (e-ah'-o).

K

Keawe (kay-ah'-way).
Keona (kay-o-nah).
Kiwalao (key-wah-lah'-o).
Kalaniopua (kah-lah-nee-o-poo'-ah).
Kawelo (kah-way'-low).
Kalihi (kah-lee'-he).
Koali (ko-ah'-lee) a shrub.
Kahena (kah-hay'-nah).
Kealia (kay-ah-lee'-ah).
Keopuolani (kay-o-poo-o-lah'-nee).
Kahuku (kah-hoo'-koo).
Kauwiki (kow-we'-key).
Kaiana (kah-e-ah'-nah).
Kaiulani (kah-e-oo-lah'-nee) or by some (ky-oo-lah-nee).
Kalaupapa (kah-lau-pah'-pah)
Kipahulu (key-pah-hoo'-loo).
Kahuku (kah-hoo-koo).
Kalae (kah-iy'-y).
Kaunakakai (kah-oo-nah-kah-kah'-e).
Kiha (key-hah).
Kou (ko) a native wood.
Koloawai (ka-low-ah-wy'-y).
Kalaunuiohua (kah-lah-oo-noo-y-o-hoo'-ah).
Kamani (kah-mah-nee) a tree.
Kawaihae (kah-wah-e-hy'-y).
Kaula (kah-oo'-lah).
Kino (key-no) the body.
Kipapa (key-pah'-pah).

Kealaikahiki (kay-ah-lah-e-kah-he′-key).
Kilauea (key-lah-oo-ay′-ah).
Kawaiahao (kah-wah-e-ah-hah′-o).
Kahuna (kah-hoo′-nah) a native sorcerer or physician.
Kalawao (kah-lah-wah′-o).
Kokua (ko-koo′-ah) helper.
Kaupo (kow-po).
Kea (kay′-ah) white.
Kahiki (kah-hee′-key) year.
Kaahumanu (kah-ah-hoo-mah′-noo).
Kalanimoku (kah-lah-nee-mo′-koo).
Koa (ko′-ah) koa acacia.
Kaiwi (kah-e′-vee).
Kuakini (koo-ah-key′-nee).
Kilohana (key-low-hah′-nah).
Kalakaua (kah-lah-kow′-ah).
Kahoolawe (kah-hoo-lah′-vay).
Kau (kah′-oo).
Kohala (ko-hah′-lah).
Kauikeaouli (kow-e-kay-ah-o-oo′-lee).
Kona (ko-nah).
Kahului (kah-hoo-loo′-y).
Kealakekua (kay-ah-lah-kay-koo′-ah).
Kinau (key′-now).
Kaieie (kah-e′-ay-e′-ay).
Kailua (ky-loo′-ah).
Kalalea (kah-lah-lay′-ah).
Kekaha (kay-kah′-hah).
Kuamualii (koo-ah-moo-ah-lee′-e).
Kauai (kah-wy′-e).
Koloa (ko-low′-ah).
Kamehameha (kah-may′-hah-may′-hah).
Kapiolani (kah-pee-o-lah′-nee).
Kiana (key-ah′-nah).
Kapa (kah-pah) paper made by natives.
Kipukai (key-poo-kah′-e).

Kualoa (koo-ah-low'-ah).
Koolau (ko-o'-lau).
Kaeo (kah-ay'-o)
Kahelekili (kah-hay-lay-kee'-lee).
Kukui (koo-koo'-y) Aleurites Moluccana.
Kalua (kah-loo-'ah).

L

Laupahoehoe (lau-pah-ho'-ay-ho'-ay).
Liholiho (lee-ho-lee-ho).
Lihaliha (lee-hah-lee-hah).
Lono
Liloa (lee-low'-ah).
Lauhala (lau-hah'-lah) pandanus.
Lehua (lay-hoo'-ah) State flower.
Luau (loo-ow) Hawaiian feast named from a favorite dish of cooked taro tops.
Luna (loo'-nah) overseer.
Lilioukalani (lee-lee-o-oo-kah-lah'-nee).
Loa (low-ah) very large.
Lumahai (loo-mah-hah'-e).
Lawai (lah-wah'-e).
Lunalilo (loo-nah--lee'-low).
Lanai (lah-nah'-e) commonly pronounced, lah-ny'; verandah.
Lapaau (lah-pah-au').
Luluka (loo-loo'-kah).
Laie (lah-e'-ay).
Lei (lay'-e) wreath.
Lihue (lee-hoo'-ay).
Lomilomi (lo-me-lo me) a native method of massage.
Lahaina (lah-hy'-nah).
Laamai (lah-ah-my'-a).
Lèle (lay-lay).

M

Mai pake (mah-y pah-kay').
Maunalei (mah-oo-nah-lay'-e).

Makawao (mah-kah-wah′-o).
Mauna (mow′-nah) a mountain.
Manuia (mah-noo-e′-ah).
Moo, a dragon.
Maikai (my-ky) good; well. Also written with a 't' as maitai.
Mauka (mow′-ka) towards the mountain.
Maile (my-lay) a vine.
Mikahala (me-kah-hah′-lah) Locally pronounced mik-a hal-lah.
Malulani (mah-loo-lah′-nee).
Molokai (mo-lo-kah′-e).
Molokini (mo-lo-key′-nee).
Mana (mah-nah′).
Maalaea (mah-ah-ly′-ah).
Milo (me-low) native tree.
Makiki (mah-key-key′).
Malo (mah-low) loin cloth.
Maui (mow-y).
Manoa (mah-no′-ah).
Mele (may-lay) a poem or song; legend.
Make (mah-kay); mucky; dead.
Makuakane (mah-koo-ah-kah′-nay) husband of child's mother.
Makuakaneponoi (mah-koo-an-kah-nay-po-no-e) child's father.

N

Napihaa (nah-pee-hah′-ah).
Nahiku (nah-he′-koo).
Nui (new-y) large; great.
Nawiliwili (nah-we′-ly-we′-ly).
Napali (nah-pah′-lee) the precipices.
Nei (nay-e) this our (land).
Nuuanu (noo-oo-ah′-noo).
Niihau (nee-e′-how).
Niulii (nee-oo-lee′-e).

O

Olaa (o-lah′-ah).
Ohelo (o-hay′-low) whortleberry.
Ohia (o-hee′-ah) mountain apple.
Okolehao (o-ko-lay-hah′-o) intoxicating drink made from *ti*.
Opu (o-poo).
Oahu (o-ah′-hoo).
Oio (o-e-o) a ghostly procession; a bird.
Oluwalu (o-loo-wah′-loo).
Oopu (o-o′-poo) a fish found in fresh water.

P

Poha (po′-hah) a berry from which a delicious jam is made.
Pulu (poo-loo) fern tree.
Puna (poo′-nah).
Puuloa (poo-oo-low′-ah).
Palawai (pah-lah-wy′-e).
Poi (po-e′) paste made from taro; commonly pronounced "poy."
Paiai (py′-ay) taro prepared for making poi.
Pali (pah′-lee) a precipice.
Pili (pee-lee) a grass used in thatching huts.
Pilikia (pee-lee-key′-ah) trouble of any kind; accident; to get into a scrape; the unknown quality of misfortune.
Pele (pay′-lay) a goddess.
Puu olai (poo-oo o-lah″e).
Pauahi (pow-ah′-he).
Puu (poo-oo).
Ponoi (po-no′-e) native; our own.
Punaluu (poo-nah-loo′-oo).
Pahala (pah-hah′-lah).
Punahou (poo′-nah-ho).
Paakai (pa-ah-kah′-e).

T

Ti (tee) Cordyline terminalis.
Taro (tah-row) Arum esculentum.
Tabu (tah-boo) a restriction.

U

Ulupalakua(oo-loo-pah-lah-koo′-ah).
Ukulele(oo-koo-lay′-lay) Hawaiian musical instrument.
Uamaukeeaokaainaikapono (o o-a h-m o w-k a y-a y-ah-o-kah-ah-e-kah po-no) National motto.
Uluhi(oo-loo′-ha) a fern.

W

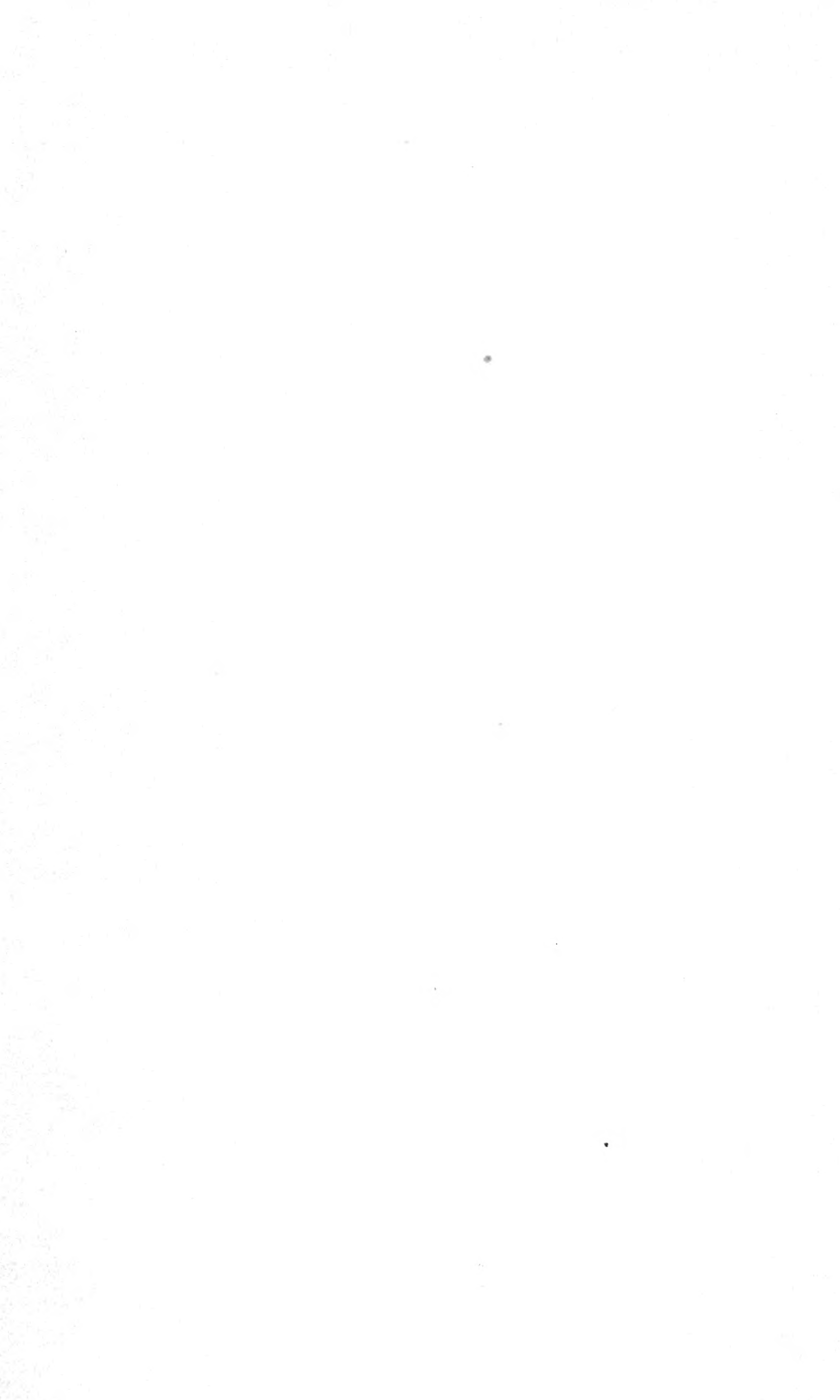
Waiakea(wy-ah-kay′-ah)
Wailua(wy-loo′-ah).
Wahiawa(wah-he-ah-wah′)
Wahine(wah-he′-nay) woman; wife.
Wailuku(wy-loo′-koo).
Waimea(wy-may′-ah).
Waikiki(wy-key-key′).
Waialeale(wy-ah-lay-ah′-lay)
Waipio(wy-pee′-o.)
Waikapu(wy-kah-poo’).
Waihee(wy-hay’-y).
Wikiwiki(we-key-we-key) Quickly.
Waikolu(wy-ko′-loo).
Wailolii(wy-low-lee′-e)
Wainiha(wy-nee′-hah)

The following words should be found in our dictionaries, as they are used by the residents of Hawaii, and for euphony and expressiveness cannot be surpassed. Will James Lane Allen, Brander Matthews, Bradford Torrey and Maurice Thompson act as sponsors:

Pau; pilikia; aloha; mauka; makai; mahope(by-and-by); luna; luau; lomilomi; aa; pahoehoe.

CARDINAL NUMBERS.

Akahi(ah-kah'-he) one.
Alua(ah-loo'-ah) two.
Akolu(ah-ko'-loo) three.
Aha(ah-hah) four.
Alima(ah-lee'-mah) five.
Aono(ah o'-no) six.
Ahiku(ah-he' koo) seven.
Awalu(ah-wah'-loo) eight.
Aiwa(ah-e'-vah) nine.
Umi(oo'-me) ten.
Umikumamakahi(oo-me-koo-mah-mah-kah'-he) eleven.
Iwakaluakumamakahi (e-vah-kah-loo-ah-koo-mah-mah kah-he) twenty-one.



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