



Alexander Liholikhov

SANDWICH ISLAND

NOTES.

BY AHÄOLÉ.

W. Bates



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P R E F A C E.

It is with feelings of much diffidence I submit the following pages to a perusal by the public, but it is with the hope that the object at which they aim will be speedily accomplished. Several pamphlets and volumes have already been issued from the press, concerning that most important of all the groups that stud the vast Pacific—the Sandwich Islands. But these facts have not deterred me from making my own observations, and employing my own language.

If the present condition of affairs at the Hawaiian Islands augur any thing, there can not but be a good prospect that they will soon form an integral portion of the United States. They are absolutely essential to the protection and advancement of American commerce, and whoever owns them will be master of the Pacific.

I have endeavored to portray the condition of things as they appeared to me in 1853, and my only aim has been impartiality, independent of all party consideration. I have taken especial pains to develop the past and present condition of the people, in their various relations, and have endeavored to specify a few reasons for the “ANNEXATION” of that important group of islands.

I have drawn extensively from materials furnished

me on my tour, such as the "Hawaiian Spectator;" the "Official Reports" of the Ministers of Finance, Public Instruction, Foreign Relations, and the Department of the Interior; also the "Annual Report of the Chief-justice;" "Answers to Questions" proposed by his excellency, R. C. WYLLIE, his Hawaiian Majesty's Minister of Foreign Relations, and addressed to all the missionaries on the Hawaiian group; "Dibble's History of the Sandwich Islands," and "Ellis's Notes of a Tour over Hawaii."

Hoping these "Notes" may be received with the same spirit in which they are written—a fearless independence—I humbly commend them to the candid and philanthropic, who alone have the prerogative to applaud or censure the performances of their fellows.

NEW-YORK, *February 4, 1854.*

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SANDWICH ISLAND NOTES.

CHAPTER I.

FROM SAN FRANCISCO TO HONOLULU.

Departure from San Francisco.—A Glance at its History.—Causes of the Change.—Its Future.—Tug-boat “Resolute.”—Ship nearly ashore.—The Rescue.—Once more at Anchor.

It was a cold, bleak morning—the 22d of the last month in 1852—when the “*Sovereign of the Seas*,” containing several passengers, weighed anchor and endeavored to escape from the Bay of San Francisco. It was with a feeling of mingled pride and satisfaction that I paced her decks; for the queenly vessel was steering for strange climes, where the sun was more genial, and the winds less chilly.

On leaving San Francisco, one is forcibly impressed with the proud position the city occupies. The history of its past and present condition is singularly impressive; and the immense rapidity with which this youthful emporium has sprung into existence, constitutes a miracle even in modern industry and progress. To those who have been accustomed to regard it, only three or four years since, as a small village with a few *adobe* houses, and a sparse and squalid population, it is a just cause of wonder. Every where the sounds of the artisan’s hammer, and the rushing of the various vehicles of commerce, are indicative of untiring perseverance. Even to those who have witnessed the entire progress of San Francisco, so rapid has been the transformation, that the past seems more like the bright, fairy-like visions of an Eastern tale than a tangible reality. After repeated conflagrations, that swept away, in a few hours, what, in older cities and

states, would have been deemed the labor and accumulations of many years, and of millions in value, it has sprung up, Phœnix-like, from its own ashes ; and every time it has been hurled to the ground, like the fabled Antæus, it has gathered fresh strength and developed new resources.

Not only in a physical point of view has San Francisco made such rapid strides onward : the moral progress of the city has kept a corresponding pace. Peace and order prevail. The Sabbath's repose is secured by just and practicable laws—perhaps more so than in many of the older cities of the Union. In no place on earth does Education—that grand Palladium of our liberties—that firm basis on which our Republic reposes—find a warmer advocacy or a better support than there. The heaven-kissing spires of temples erected to the worship of the Most High, every where springing up, as if by magic, afford sufficient proof that the modern order of the San Franciscans are not all worshipers at the shrine of Mammon.

It would be needless to recapitulate the events that have produced this splendid transformation. The most striking feature of all is the medium through which the change has emanated. It is well understood that efforts were made under the old Spanish *régime* to spread civilization over the territory of California, and that these efforts were in progress during a period of more than two centuries. An oppressive hierarchy had done all that was deemed advisable for the benefit of the Indian neophytes ; but the aboriginal races yet retained their nomadic habits, cherishing a deeply-rooted contempt for the numerous innovations against their savage policy. If any of them had been taught to appreciate the doctrines of their new teachers, that appreciation was based strictly on self-interest ; for they followed them for the sake of temporal gain. If the old Spaniards or the modern Mexicans had discovered the immense wealth that has rendered the territory the veritable “*El Dorado*” about which so many have dreamed and so much has been fabled in past days, then some Spanish or Mexican historian might have chronicled their own deeds on

that great theatre of modern enterprise. But during the centuries of misrule by an inglorious government, and of darkness amid which a numerous race groveled, the great transforming agency was unknown. It remained for War to pave the way to annexation of the then almost worthless and unknown territory; and it subsequently remained for Anglo-American mind and enterprise to mould the mighty influences to which the discovery of vast wealth gave birth. It would be superfluous even to glance at the vast exodus of all nations of men to that land of gold. It is sufficient to say, that in no nation on earth do genius and energy put forth strides so mighty as in California, and especially in San Francisco; and it may be affirmed, with safety, that no community on earth can boast abler men. So much for the agency through which this great change has been achieved, and for the benefits that emanate from the change itself.

Judging of the past, the FUTURE of San Francisco is seen with a sort of prophetic vision. Its noble bay—capable of floating the world's navy—is seen covered with the war and the merchant vessels of all nations; the streets, extended miles beyond their present length, are beheld teeming with the almost countless thousands of a busy population. In a future period, and at no great distance of time, such luxury, wealth, intelligence, and magnificence will centre in San Francisco, as a city, as have never been surpassed in any city on the globe. At that period, the state will be in advance of any state in the Union; for it will be the great depôt between the East and West, and will sit empress over the North Pacific, sending its mighty pulsations back to the Orient, whence civilization originally sprung.

This digression was passing in my own mind while the gallant little steam-tug "*Resolute*" was towing our brave vessel down the waters of the bay; and although such a digression has not the slightest connection with any of the Polynesian Islands, it is perfectly natural to a person who has spent any length of time in San Francisco, and is about leaving it for a distant port.

The "Resolute" had already towed us to the north side of the Bay, and was on her way back to the city. A smart breeze, that induced us to button up our overcoats, was wafting along our gallant ship at the speed of ten or eleven miles an hour. We were about bidding a short adieu to the entrance of the Bay, for the ship was on her last "tack." Many were the remarks made concerning the islands to which we were going. A few of the passengers had visited them before. One of our number was a gentleman who displayed some facetiousness. He asserted "that the people on the Sandwich Islands never died: on the contrary, they lived to such an advanced age, that they *dried up*, and the wind blew them away!"

But his pleasantries were speedily brought to a close. The "Sovereign" was steering very near the base of Point Boneta, when suddenly the wind left her sails, and she was swept, by a heavy tidal current, to the middle of the channel. The monster clipper was too lightly manned; and before any thing could be done efficiently to arrest the danger that threatened her, she was within a few yards of the rocks that lay strewn directly under the guns of Fort Lobos. There was something horrible in the prospect of going ashore upon that beach, where several valuable cargoes and splendid vessels had previously been dashed all to pieces. The "Sovereign," which a few moments before was worth more than one hundred thousand dollars, was apparently worthless in that critical moment. Nothing but an immediate plunge of the anchor saved her, her cargo, and her passengers; and even then, every surge of the strong waves pressed her nearer to the shore, so that her rudder thumped the sunken rocks. In addition to all this, there was a strong probability of a rough night.

But as night was rapidly approaching, and hope expiring, a favorable breeze sprung up, and the flood tide set in from the ocean. Taking the advantage of so favorable a state of things, the cable was slipped, and we left the breakers without having received any material injury. It was a pleasant thing thus to be rescued from the very jaws of destruction,

especially when every thing seemed to have conspired against us.

It was not until we had returned some distance up the Bay, and were once more at anchor, that we could realize the danger from which we had just escaped. The sun went down to his repose angry and red, and the skies were gathering blackness. While we cherished an unspeakable gratitude for our deliverance, we could not help glancing at the stormy heaven; and the words of MOORE, in his *Fire Worshipers*, exactly suited us:

“The day is lowering—stilly black
 Sleeps the grim wave, while heaven’s rack,
 Dispersed and wild, ’twixt earth and sky
 Hangs like a shattered canopy.
 There’s not a cloud in that blue plain
 But tells of storms to come or past;
 Here, flying loosely as the mane
 Of a young war-horse in the blast;
 There, rolled in masses dark and swelling,
 As proud to be the thunder’s dwelling!
 While some, already burst and riven,
 Seem melting down the verge of heaven;
 As though the infant storm had rent
 The mighty womb that gave it birth,
 And, having swept the firmament,
 Was now in fierce career for earth.”

CHAPTER II.

Daylight and Storm.—Weigh Anchor.—First Night at Sea.—The next Morning.—Stormy “*Petrel*.”—Impressive Moral.—Dinner during a Gale.—The Ocean in a Storm.—A Child born at Sea.—“New-year’s” Day.—Sunset in the Tropics.—A Calm on the Ocean.—“Land-ho!”—Landmarks for the Mariner.—Farewell to the “*Sovereign*.”

DURING the preceding night we had rode safely at anchor. The next morning, however, dawned on a most uninviting scene. It was blowing a gale; and the heavy rains and mists

so obscured the Bay, that we could see only a short distance from our anchorage. The winds were peculiarly chilling and unpleasant, as they swept down from the snow-clad summit of Monte Rapael, the northern limit of the Golden Gate. Most sincerely did we long to be on our way to another clime, where we might escape the cold and relentless frowns of winter.

About noon of the 23d that wish was gratified. The storm-clouds began to disperse. The winds suddenly moderated. A slight shower of rain passed over us, reflecting an iris of singular beauty. Glorious emblem of hope to the earth and man! It cheered every spirit, and infused new strength into every heart, and we regarded it as an omen of an auspicious voyage.

By 1 P.M. we weighed anchor once more. The tide was running out, and, taking advantage of it, we glided out of the Bay. Before sunset our pilot was discharged, and we stood out to sea. Night overtook us just as the surf-beaten shores of California sunk behind the wave. The sea-fowls had retired to their nests in the cliffs, and the rays of the distant light-house had faded away in the dim distance. It was now, with the wide Pacific stretched out before her, that our splendid vessel displayed her true character as a sea-boat. She seemed to feel a sort of consciousness of her duty :

“She walked the waters like a thing of life;”

or she seemed more like an impatient steed struggling to escape from her rider. To her the foam-crested billows appeared to be familiar playthings, for she dashed them aside, and proudly defied their strength and fury.

After having remained for some time on shore—no matter to what extent a person has previously traveled by water—there is always something inexpressibly solemn and spirit-moving in the *first* night at sea. The land is gone—as though it had sunk beneath the bosom of the insatiate deep. Darkness obscures the face of the mighty waters, and even the sky; but anxious faces come peering through the gloom. The soft tones of the last “farewell,” with its deep and thrilling im-

port; the warm grasp of the friendly hand, as if loth to part with your own—these, and many other things, rush vividly back on the wings of memory, and you are constrained to look back and converse mentally with much that is past. Heaven reveals the gems that burn on its portals, and you seem to drink in, by a spiritual communion, the eternity of their glory and their years. The moon, perhaps, mounts her chariot, and sheds a serene light over the lap of the ocean. Then a dark, fugitive cloud rushes past, as if to dispute her rightful empire. Suddenly you realize, or try to realize, the fact that the vast, and hoary, and eternal deep is before you. You are buoyed up above its dark caverns, where things of beauty and slimy monsters take refuge from the scrutiny of man. You are on the brink of the unseen world; you are close to the very presence of the UNSEARCHABLE; you are within less than a stone's throw of that goal—the grave!—which has entombed the long list of the defunct of Adam's progeny; and there you are kept from a penetration of all that makes mankind true scholars and philosophers by the thickness of a *single plank!* — Perchance a storm may rush forth from its hiding-place at the hour of midnight, and awaken the deep in its fearful power. The INFINITE himself leaves his foot-prints on the heaving billow, or he moves past on the wings of the tempest. It is then, and there, that a man feels his own utter helplessness. Night and storm on the wide world of waters is the best school in which a man learns to read his own nothingness. Your sleep, even if you should escape the too common lot of voyagers, sea-sickness, is, in all probability, any thing but that which merits the name of sleep. There is a sort of sympathy in your mind with winds and waves, and also with beloved faces that come peering in upon you. A great lesson to the contemplative mind is the first night at sea.

There is scarcely any association that is more saddening than the morning that succeeds the first night on the ocean. On ascending the deck, and seeing nothing but sky and ocean, a sort of solitude thrills the voyager's bosom; and he feels,

for a time at least, as though his companionship and all his interests had fled back to the shores he has just left. As he gazes across the deep, as if to catch a glimpse of the land, the solitude is unbroken; but his eye becomes more reconciled to the scene before him; his spirit drinks in the imposing grandeur of that most magnificent of all elements—the ocean. Our first morning at sea was one that seemed to wield a spell over the entire being. Not a cloud obscured the sky. The ascending sun shed an almost supernal glory on the multitude of waves that danced around the ship, as though they were thrilled with life. It is amid such scenes, and with the boundless deep before him, that a man feels as if he were impelled onward by some mysterious destiny. He is not certain at what shore the vessel may arrive. Amid the uncertainties of nautical life, he *may* steer for the port of destination, and reach it; or some relentless tempest may wreak its wrath upon the strong-ribbed craft, and leave her a floating wreck, at the mere mercy of currents and winds, to find her way—heaven only knows where. It is no wonder, then, that a man under such circumstances feels as though he had shaken hands with Destiny. Nor is the “self-exiled Harold” the only man who has said,

“*Once more upon the waters! yet once more!*
 And the waves bound beneath me as a steed
 That knows his rider. Welcome to their roar!
 Swift be their guidance, wheresoe'er it lead!
 Though the strained mast should quiver as a reed,
 And the rent canvas, fluttering, strew the gale,
 Still I must *on*; for I am as a reed
 Flung from the rock, on Ocean's foam to sail,
 Where'er the surge may sleep, the tempest's breath prevail.”

This has been the language of thousands—it will be the sentiment of thousands more.

Over the crests of the wild waves, or between them, in the liquid valleys, the *petrel* was speeding on her pinions in search of food. I could not help feeling a sort of sympathy with that bird. The ocean was that creature's home—the wide world was mine. Death had laid low the loving and the loved;

and, having little or nothing to attach me to any particular spot, I felt free to roam.

And yet that lone bird, skimming the deep on rapid wing, suggested a moral that I had never properly learned in the *sanctum*. Without any apparently fixed aim, and wandering strictly in obedience to its own instincts, the end of its existence—the preservation of its own life by the securing of food—was fully answered. In all probability, its mate may have been annihilated by the hand of some reckless fisherman; but it seemed to make no difference. On, on it went. It had been cast on the rude lap of the ocean; and yet, before it broke forth from its ovarian prison, its food had been scattered on the wave of the ocean by the ever-careful hand of a Supreme Providence. To be found, that food had to be sought; and although it appeared to wander as if only by instinct, its Maker was its guide. And is it not so with man? Before he comes into the world, good and evil crowd the pathway of his life. To secure the highest good, he needs but to seek it, and it will be found. Man may progress through a thousand different channels without any apparent design, but most assuredly he will reach the goal that has been marked out for him; nor can he avoid it. If the *petrel* wanders over the wave, not fortuitously, how unspeakably great is the amount of good that millions lose by discarding the guidance and protection of the Universal Father!

If our first morning at sea was one of surpassing loveliness, the next was of a very different character. Soon after sunrise, the skies were obscured with heavy storm-clouds. A strong wind was blowing from the southwest, which by noon had increased to a gale. At the regular hour dinner was served. And now came the trial, so far as the inner man was concerned. Those who have never left their Persian carpets, nor been served at table from any other than their own rose-wood side-boards, can form no idea of the ludicrous and embarrassing scenes that crowd around a dinner-table during a storm at sea. Every passenger on board the "Sovereign" seemed to think himself a nautical hero; at least, he strongly

objected to its being supposed that, before dinner was over, he would be compelled to pay old Neptune a tribute. We sat down to our repast with a fixed determination to do it justice. Those occupying the "weather side" of the table had to lean back in order to prevent themselves from tumbling over it, while those sitting to "leeward" held fast to the table to aid them in retaining their seats; for, every time the sea struck the ship, she would roll her lee bulwarks nearly under water. During such a state of affairs, one may think himself fortunate if a tumbler of water does not come rolling into his dish of soup, or that he does not lose his soup entirely. Another swallows a mouthful of food, and, feeling very squeamish in the gastrological regions, hurries out on deck to avoid a humiliating display of his own weakness. Another chases his fugitive viands into his opposite neighbor's plate, where they become so commingled that a just and original division is impossible. A third holds on to the table, as if fearful of going to the bottom. A fourth keeps his eye on some favorite dish, holding himself in readiness to arrest its progress in case it should slide away from its place. A fifth—but, alas! it is impossible to review a list of some score or more of passengers, for I should be compelled to include myself in the catalogue; and the reader's patience might be wearied in the perusal, and himself cherish a profound disgust, in the abstract, of the noblest element ever created.

The merriment that had its origin in the scenes just described was soon terminated. Our repast was hardly ended, when "all hands" were summoned to shorten what little canvas was spread; for the gale, that had been increasing all the morning, was now at its height. On going out upon deck, the scene before us was one of such overwhelming sublimity, that language refuses to do its office. Even Longinus himself would have failed there. On no element or object in creation have more elaborate descriptions been lavished than on the ocean when in a storm. Poets have implored the aid of every muse, and bestowed upon it the boldest and most finished verse. Painters, too, long accustomed to ocean scenery in all

its variety, have employed all their talent to set it forth on canvas. With a singular vividness, they have pictured the foam on the summit of the breaking billow, and the imagination has almost caught the reverberations of its savage thunder. But all falls infinitely below the living reality. The matchless phenomenon must be seen to be realized, for it can be realized only by being seen. The huge waves heaving, rolling, surging, sweeping, like spirits of vengeance terribly struggling for the mastery over each other, and over the thundering breath of the storm-king, until they rise higher and yet higher, constitute a reality that no imagination can cherish, and no pen or pencil portray. The spectator becomes a mere child in his views and sympathies; he feels mute before this amazing display of the Almighty's strength. Of all the uninspired men that have ever lived, no one has so accurately described the scene as that great Anglo-Saxon poet, Shakspeare :

“For do but stand upon the foaming shore,
 The chiding billows seem to pelt the clouds;
 The wind-shaked surge, with high and monstrous mane,
 Seems to cast water on the burning Bear,
 And quench the guards of the ever-fixéd pole.
 I never did like molestation view
 On th' enchaféd flood.”—*Othello*, Act II., sc. i.

The gale passed away, however, without any serious injury. The figure-head of our noble clipper was a “Neptune,” finely carved. Whether the fabled god was enraged at the invasion of his element by a modern and inanimate deity, it is not for me to decide; but *our* Neptune was deprived of one entire arm by the violence of the storm. Bipedes were not the only victims to sea-sickness: there were passengers of the quadruped species that shared these difficulties. The latter comprised a large grizzly bear, a rainbow bear, a wolf, a kayota, a wild cat, and a leopard cat—all destined for exhibition in the Crystal Palace at New York. And probably the elder of the two *Bruins* suffered more than all the rest of his companions.

28th. Rainy, squally, and adverse winds all day. Latitude

32° 50' ; longitude 135° 39' at noon. As an instance of human progress, a child was born to-day. His birth was premature. His life was given him nearly at the cost of his mother's. In honor to our brave vessel, not less than the event, we named him the "Young Sovereign."

The close of '52 was very stormy ; the opening of '53 was no better, excepting that we were favored with a fair wind. A continent and a wide expanse of ocean separated us from our best earthly friends ; but we forgot neither them nor the day itself. True, they were enjoying their snug parlors, or they were making or receiving "*calls*," while we were dashing on like a race-horse, before a wind that heaved the sea like mountains. But, like all true adventurers, we resolved to make the best of our position, and drink a few toasts in commemoration of the day and our friends. Preliminaries having been adjusted, our sentiments were,

A HAPPY NEW-YEAR TO THE ABSENT ONES : May they have no cause to regret the flight of time. Although personally absent, we are present with them in spirit.

OUR COUNTRY ! May it ever be the beacon of Republican Empire—the asylum of the oppressed, the land of the free. May the tree of Liberty there flourish until its branches shall shelter all nations, and until time shall expire.

THE SANDWICH ISLANDS : May every thing that tends to embarrass their financial resources, and contract their policy, be speedily and forever removed ; and may they yet add another star in our flag of freedom.

THE "SOVEREIGN OF THE SEAS," and the infant "Sovereign : " May the former weather the storms in safety, until she shall reach her port of destination. May the latter, who breathed his first breath on the ocean, be safely guided over life's sea, until he is safe beyond the region of storms and danger.

But New-Year's day was buried in the flight of time, and we were rapidly approaching the tropics. The weather was more genial ; the sky more serene ; the winds lighter, but more steady. Much has been said about an ocean sunset ;

but, like a picture of a sea-storm, every thing falls far below the original. It was not, however, until we neared the Islands, that we were favored with the magnificent picture, or reality rather. The horizon was as clear as crystal, while a fringe of clouds, gorgeously painted by the sun-light, hung over it like a canopy of fretted gold. As the God of day was sinking in the calm blue wave, a flood of golden light streamed across the ocean ; while, in the region of his descent, the little wavelets seemed to kiss the lustre from his burning brow. It seemed as if those waves had flown from the Empyrean itself ; as if they were peopled with beings beautiful and bright. There is something soft and bewitching in such a scene as this. It no longer remains a wonder that so much should have been said and sung about the evening glories of the God of day. When Plato uttered his great ideal of the UNKNOWN, he intimated that the sun was but the shadow of His ineffable glory. So millions of our race, feeling the boundless yearnings of their own immortal nature, have adored and revered the ever-glorious orb as the best material representative of the immaterial God.

The night that followed that sunset scene was one of calm and soothing splendor. The bosom of the sky was all cloudless, and countless multitudes of night's sentinels peered forth in all their glory. Before the hour of midnight was chronicled by the crew on duty, there was not a single ripple on the surface of the sea. All was like a vast ocean of glass spread out before us. The horizon was as imperceptible as if it mingled in the vast ocean of space above us. It seemed as though one could almost hear the music of the spheres as they sent their echoes through the boundless fields of ether. Immortal luminaries ! What is the character of those beings by whom ye are peopled, and what their employ ? Does death ever thin their ranks, and sweep, with relentless wrath, youth and beauty to the grave ? Does war desolate your abodes ? Does care or pain ever mar your peace and comfort ? Or are you immortal and happy ; happy, because sinless ? How many a man seeks for the highest good, as he tries to lay the hand

of his faith on the throne of the universe ; and yet, as he bows himself to the earth, with drops of agony on his brow, and with a keen anxiety to find what he seeks—a tangible evidence of the existence of the SUPREME—how often has his very soul been shaken with distressing doubts, and reason nearly tottered on her throne ? But when he looked up into the serene bosom of such a night as I have described, and glanced from cause to effect, his doubts fled before conviction.

Jan. 15th. At daylight this morning we were awakened from our slumbers by the cry of "*Land-ho!*" On going out on deck, the islands of Maui, Molokai, and Oahu especially, were distinctly visible.

At noon we were steering for the southeast point of Oahu. The whole shore forming the southeastern extremity of the island has an appearance of absolute desolation. It retains the remains of several very ancient craters. The two chief landmarks are Capes Makapuu and Leahi. But the latter is the most prominent. It has an elevation of several hundred feet, and is seen at a distance of several leagues. By day or night it affords an unmistakable guide to the mariner who may be steering his vessel for the port of Honolulu, nine miles beyond it, in a northwestern direction. It would seem as if the storms of ages have swept over these shattered monuments of nature.

The desire to get on shore is always varied, in its intensity, by the length of a voyage. There may have been many privations and embarrassments during that voyage, and many a wish may have been cherished that the ship was at the port of her destination ; but the moment of parting from her, and from your fellow-passengers, *does* come. That parting is a miniature of the world. Every passenger goes his own way, and pursues his own business ; and although strong friendships may have been created and cherished during the trip, who shall say when the parties about to separate may meet again ? These are the associations that induce sensitive minds to leave their best farewell to the vessel they are leaving ; and thus it was we left our own with the "Sovereign of the Seas."

CHAPTER III.

ISLAND OF OAHU. HOŃOLULU.

Location of Honolulu.—Honolulu, *Past and Present*.—Harbor.—Coral Reefs.—Commerce.—Palace of KAMEHAMEHA III.—A Glance at the Monarch.—His Successor proclaimed.—Royal *Soirées*.—Hawaiian Parliament.

THE word Honolulu is of Hawaiian* origin, and comes from *hono*, the back of the neck, and *lulu*, shelter from the winds. The term is rather absolute. Whatever its import may once have been, certainly it can not now signify a place that is sheltered; for the town is almost constantly exposed to the fierce south winds that come in from the ocean, not less than to the heavy northeast trades that sweep down the Nuuanu valley. The location, however, is exceedingly pleasant. Its position is defined on the chart of the group in lon. $158^{\circ} 1' W.$ from Greenwich, lat. $21^{\circ} 18' N.$ A part of the town is built on a plain of great beauty, that stretches away for several miles to the eastward. The plain itself affords pasture for hundreds of cattle. It is bounded on the east by the old extinct crater of Diamond Head; on the north, by the highly picturesque valleys of Manoa, Nuuanu, Pauoa, Makiki, and Palolo; on the south, by massive coral reefs that extend for some distance into the sea. From Honolulu is distinctly seen the ridge of mountains called Konahuanui, that bisects the island. This chain, when cloud-capped, as it frequently is, assumes an aspect of great sublimity.

Honolulu is the largest and wealthiest town on the group: it is the commercial emporium, the seat of government. Although its existence as a town can scarcely date back to an earlier period than 1823, and considering that its location is so far removed from continental energy, it bears an impress

* "Hawaiian Islands" is the *official* term for the Sandwich group.

of progress that is truly astonishing to a visitor. The physical condition of Honolulu, *past* and *present*, affords an ample comment on the unity maintained between cause and effect; and that cause was the transforming influence which a refined civilization ever wields, when judiciously applied, over the habits and faculties of barbaric races. Before the harbor was discovered, Honolulu was nothing more than a small village of grass-thatched houses; and the village of Waikiki, five miles to the eastward, was the place in which the monarch of Oahu resided. For several years after vessels had begun to touch at this port, there was little improvement visible, while the native population were clad in scarcely any other garment than what Nature had furnished for them; and when improvement marched forward, the dwellings and store-houses of the principal foreigners were composed of *adobes*. Before 1820, one or two merchants had stationed themselves there; but their influence over native character for good amounted to nothing. There was not a native, from the monarch to the meanest of his subjects, and throughout the entire archipelago, who owned a single page of printed matter, much less could he read or write his own name. Every chronicle was orally made, and it became a tradition.

But things have changed since then; and in no modern community on earth—San Francisco alone excepted—have affairs, in general, experienced a more decided transformation. It must be remembered, however, that Honolulu is an island-community; and progress on islands is usually slow and unstable. In 1838, the group had so far lifted its head from the mists of barbarism as to be recognized as one of the commercial nations of the earth.* In the course of these pages, such

* In the year 1837, the exports from the Sandwich Islands, through the Custom-house at Honolulu, amounted to about \$197,900.

In 1838, the press at Honolulu issued two native newspapers. One was entitled *Kumu Hawaii* (Hawaiian Teacher), a semi-monthly periodical, established in 1834. Circulation, 3500 copies. The other was termed the *Kumu Kamalii* (Children's Teacher), a monthly publication, established in 1837. Circulation, 4000 copies.

comments will be made as will illustrate the condition of Honolulu in 1853.

The harbor is one of the best in the Pacific Ocean, and is readily accessible to vessels drawing not more than twenty-four feet of water. It affords a commodious anchorage for at least two hundred ships, and is well defended against the action of the sea by a massive coral reef. Instances have occurred, however, during the blowing of the northeast trades, of vessels having been torn from their anchorage, and drifted to the opposite side of the harbor, where they have been arrested by a thick bank of mud lining the inside of the reef, from which they have been easily recovered, without sustaining any material injury. Vessels have often been wrecked on the reef outside the harbor; but when good pilotage is secured, their safe entry to a good anchorage can be guaranteed. The importance and character of the harbor may be estimated in view of the large number of vessels that annually enter it. In 1824, the whole number of vessels, from all nations, that touched at Honolulu, did not exceed one hundred and three. In 1852, the total number of vessels that called there was five hundred and eighty-five. This gradual and steady increase of shipping is a criterion from which may be augured the future prosperity of that interesting and commodious port.*

The Hawaiian Spectator, a quarterly publication in the English language.

The Sandwich Island Gazette and Journal of Commerce, a weekly newspaper in English.

There were ten other publications in the Hawaiian language, amounting in their aggregate to a circulation of 114,000 copies.—*Vide* Hawaiian Spectator, vol. i., No. II., Art. IX.

* From the year 1824 to 1852 inclusive, 5016 vessels, of every tonnage and class, and from all nations, have entered the port of Honolulu. They may be arranged as follows:

Whalers.....	2886
Merchantmen.....	1992
Ships of war.....	138
Total.....	<u>5016</u>

The coral reefs, stretching out from the shore some distance into the ocean, are of great value. A very large portion of their surface is left dry at low tide. From these reefs the materials that compose the best and most public buildings in the town are procured, simply by hewing them out with axes while in a wet state. It has been estimated that these reefs fronting the town contain materials that would build a city capable of containing 150,000 inhabitants.

The commerce of Honolulu embraces a large variety of exports and imports, such as are mostly used by civilized nations. To the energetic whalemens who call there—many of them twice a year—to recruit their stores, the prosperity of the port is mainly indebted, and on them the success of commercial finances for the nation mainly depends. If those men were to withdraw their vessels from the islands, it would be the greatest calamity the government could at this moment experience. It was to this class of men that the eloquent Burke referred in his “Speech on American Affairs” in 1774:

“While we follow them among the tumbling mountains of ice, and behold them penetrating into the deepest frozen recesses of Hudson’s Bay and Davis’s Straits—while we are looking for them beneath the arctic circle, we hear that they have pierced into the opposite region of polar cold. * * * No sea but what is vexed with their fisheries—no climate that is not witness of their toils. Neither the perseverance of Holland, nor the activity of France, nor the dexterous and firm sagacity of English enterprise, ever carried this most perilous mode of hardy industry to the extent to which it has been pursued by this recent people—a people who are still in the gristle, and not hardened into manhood!”

And yet the men that navigate this fleet of vessels are not

By a national division of arrivals, it will be seen that a large majority of these vessels, during this period, were American; thus:

Of the whalers	2494	were	American.
Of the merchantmen	600	“	“
Of the ships of war	32	“	“
Total	3126		

properly appreciated by many officials belonging to the Hawaiian government. The existing marine laws are oppressive. It was as late as the annual convention of the Hawaiian Parliament, in the spring of 1852, that a strenuous effort was made in the House of Nobles to annihilate the last liberties of the sailor. To the honor of the young Prince Liholiho, that short-sighted measure was thrown aside. On this theme, the language of Hon. R. C. Wyllie, the king's Minister of Foreign Relations, is explicit. In glancing at the commerce of the islands, and at their dependence on whalers, he says:

“But, even were the consumption much less, it is obvious that the prosperity of these islands has depended, and does depend, *mainly* upon the whale ships that annually flock to their ports, many of them coming twice a year. Were the whale fishery to fall off, as seems in some measure to be the case, or were the vessels engaged in it to abandon these islands for some others in this ocean, or for ports on the Main, the Sandwich Islands would relapse into their primitive insignificance. The government seems to be aware of this; for, as I have shown in the notes to my table of the 25th March, published in the “Friend” of the 1st instant, there are exceptions in favor of whalers both in the duties and port-dues. My only doubt is whether these exceptions have been carried far enough. I incline to the belief that whale ships should be exempted from all port-dues, and that the police regulations toward sailors ought to be the most liberal that the maintenance of public order will permit.”*

This language was uttered several years since, but it has been signally disregarded. The commerce of the islands might be increased to almost any extent; but the same want of forethought that has endeavored to originate oppressive laws toward seamen flings a blight upon the most important branches of native industry. Through a range of several years past the imports have greatly exceeded the exports.† The same policy, or want of policy rather, materially affected the finances of so

* Published in the “Friend,” Honolulu, July, 1844.

† See Appendix No. I.

small a nation as the Sandwich Islands* during the financial year ending in 1852. But, despite numerous restrictive systems, it can not be denied that commerce mainly has imparted to Honolulu, not less than to the group of islands, their present prosperity; and it may be safely predicted that the commerce of the islands is yet in its infancy.

Leaving commerce to itself for a time, let us pay a visit to the abode of the Hawaiian king, KAMEHAMEHA III. It is denominated the "palace." To a person who has ever visited any of the abodes of European sovereigns, such a term would at once convey an idea of regal magnificence; but the residence of the Hawaiian monarch produces nothing that is superfluous, or even splendid. On the contrary, every thing about it is plain, even to plebeianism, and induces a visitor to think that he may be treading the apartments of a chief rather than the palace of a sovereign. The grounds on which it stands cover between two and three acres, and are inclosed with a heavy wall of rough coral. A visitor enters on the south side, between lodges occupied by sleepy sentinels. A small but beautiful grove of trees wave their stately foliage on either side of the path leading up to the royal apartments, and their cool shade reminds one of the groves of the Academy and the Lyceum, where so many of the old masters read, studied, and rambled. A few steps bring you in front of the palace proper. It has a very simple, rustic appearance. The walls are composed of coral procured from the reefs along the shore of the harbor. The ground-plan covers an area of seventy-four feet by forty-four. The building is a story and a half high. A noble piazza, eight or ten feet wide, and raised a few feet above the ground, entirely surrounds the building. The chief apartment is the one in which the king holds his *levees*. In the centre of the eastern wall of the apartment stood the chair of state. Its unpretending aspect led me to invest it rather with republican simplicity than monarchical aristocracy. Several well-executed paintings hung on the walls. They represented the then ruling monarch, KAMEHA-

* See Appendix No. II.

MEHA III. ; *Liholiho*, or KAMEHAMEHA II. ; KEKAULUHOI, the late Premier ; and a full-length portrait of LOUIS PHILIPPE, King of the French. On a large centre-table were arranged several diminutive but exceedingly fine pieces of statuary, presents from the King of Denmark.

On the right of the main building, in a detached form, stood the private apartments of the monarch ; on the left, those of his queen. They were framed buildings, sustained on basements, having walls of coral, and looking very much like rural cottages erected for the mere object of economy.

Such is the residence of the Hawaiian monarch ! But, plain as it is, it is invested with a splendor to which KAMEHAMEHA the GREAT was an utter stranger, for *his* palace was a house thatched all round *with grass* ! Around the abode of the present king there are no haughty nobles to dart their withering glances at the stranger, no bristling bayonets to ward off the lover of the curious or the ancient. Every thing is calm and serene. It is just such a place as European sovereigns, when the cares of empire oppress them, may sigh after, and never obtain. Without doubt, the Sandwich Island king is infinitely happier than NICHOLAS of Russia, surrounded as he is by his mighty armies, his immense navy, his glittering sycophants, and his gorgeous capital.

Having hastily sketched the palace of the Hawaiian king, let us glance at the monarch himself. In his personal appearance he is tall, robust, and well formed. He is rather more than forty years of age, but begins to look prematurely old. In his more youthful years he possessed great strength and activity, and was well skilled in every athletic and manly exercise. His appearance is quite prepossessing, for the very genius of good-nature seems to dwell in his countenance. He is amiable, but, at the present time, almost entirely deficient in those virtues that would render him a distinguished warrior-king. On meeting him in the street, such is his mien and dress, that, were it not for the deference paid to him by all classes, a stranger could not recognize him as a king. He has no treasury at his command. No navy floats in his harbors. No

powerful army awaits his nod. But what he lacks in some instances he more than makes up in others. His parliamentary speeches are the best comments on his manly and regal character. An extract from his speech before the Hawaiian Parliament in 1850, shows his paternal relation toward his people :

“In June, 1848, in concurrence with my chiefs and with the aid of my Privy Council, I made a division of lands upon the principle of surrendering the greater portion of my royal domain to my chiefs and people, with a reserve of certain lands for the support of the fort and garrison of my capital, and certain other lands as my own private property, in lieu of the share which I, inheriting the right of my predecessors, held in all the lands of the islands. Under that joint tenure, all lands, howsoever or to whomsoever donated, were revocable at will ; no man’s possessions, even that of the highest chief, was secure, and no man thought of improving land the possession of which was so uncertain. To remove this great bar to improvement, the division was made ; but as the interest of my poorer subjects appeared to me to require further protection, with the concurrence of my chiefs and the aid of my Privy Council as aforesaid, on the 21st of December, 1849, certain resolutions were passed with the view of giving to the industrious cultivators of the soil an allodial title to the portions they occupied, and to facilitate the acquisition of land, in fee simple, by others inclined to be industrious.

“No nation can prosper where the interests of religion and education are disregarded. What progress we have hitherto made is mainly attributable to those two great civilizing influences. You can not, therefore, neglect them without failing in your duty to your God, to yourselves, to the whole Hawaiian people, and to me.”

His sentiments in a speech before his Parliament in 1851 are worthy the most distinguished ruler that has ever lived.

“It is equally my wish that, by careful investigation and consideration of facts, you place yourselves in a position to decide if the equality between the Catholics and Protestants, un-

der the protection of the Constitution and the laws, does not still require something for its perfect application.

* * * * *

“The markets of California, Oregon, Vancouver’s Island, the possessions of the Russian American Company, and of Kamtschatka, afford a profitable outlet for more than my islands can produce. It is desirable to increase productions to the greatest possible extent, and with that view, to encourage foreign capital and labor. With that view, you will consider what further legislation may be required.

* * * * *

“I have frequently called your attention to the unsatisfactory state of the prisons throughout my islands. An immediate and thorough reform is urgently wanted, so as to combine the principle of reforming criminals with that of their secure detention.

“The public health is one of the objects most worthy of your consideration. Cholera, that scourge of humanity, has only recently ceased its ravages in the port with which we have most frequent and the speediest communication. The history of that epidemic proves that it recurs at intervals, and often takes years before it leaps from one place to another. It would be wise for us to adopt those sanitary regulations which universal experience has recommended before it appears among us. All places that have neglected them have suffered for their supineness.”

A careful study of this language will establish the conviction that selfishness constitutes no part of the character of the present king. He is generous to a fault, and, as a sovereign, is much beloved by his people. His Malayan cast of countenance excepted, he retains hardly a vestige of likeness to his kingly predecessors. His proneness to confide in foreigners, together with his unbounded liberality, have made him a mere tool in the hands of designing men.

Whatever may have dictated the policy, the present king has chosen his successor to the crown. At the opening of the Hawaiian Legislature on the 9th of April, 1853, among other topics, he said :

“I have named my adopted son and heir, LIHOLIHO, as my successor to the throne ; and it is my wish that you, my nobles, concur in that appointment, and in the public proclamation which the Constitution requires.”

The House of Nobles did concur in this nomination, and Prince ALEXANDER LIHOLIHO was, by acclamation, proclaimed successor to the throne. The prince is twenty-three years old. He is well educated, and has a gentlemanly address. Some of his discussions in the House of Nobles—of which he is a member—have displayed great strength of mind and clearness of thought. His physiognomy* indicates a strong independence of character. A vast majority of the foreign population look forward with impatience to the time when he may ascend the throne ; for they feel assured that he will dissolve the present cabinet, and reform abuses that can never be reformed while the now ruling monarch sways the sceptre. It is rather difficult clearly to decide the cause or causes of his immediate nomination to the office of successor—although he is heir-apparent, and the reigning king is in his dotage. It may have been done under the advice of officials representing foreign monarchies, or of republicans (?) from the United States of America, who, having taken the oath of fealty to the Hawaiian Constitution, retain their present influence and position on the strength of their attachment to a dusky sovereign ; or it may have been done to perpetuate the dynasty of Hawaiian kings, and to preserve the independence of the Hawaiian kingdom. The two latter designs, however, can never be realized. Even if LIHOLIHO should live to wear the purple, and to close a peaceful and prosperous reign, he will be the *last* of the Hawaiian monarchs ; but before that period shall be consummated the native population will nearly all have gone to the grave, and the nation itself will have become merged into a stronger and more energetic government.

Among other things that seem curious to a recent visitor of the group, are the *soirées* given by King KAMEHAMEHA. They are held in the palace on various occasions, but especially on

* See Frontispiece.

the last day of July, in commemoration of the restoration of the islands, after their seizure by LORD GEORGE PAULET, of England, on the 25th of February, 1843. It would be impossible to depict the aspect of the mixed multitude that throng his halls on these occasions. Foreigners and Hawaiians, of both sexes and nearly all ages, arrayed in every conceivable article of apparel; the resident officials, *en militaire*, representing their respective nations; scores of plebeians who never saw a monarch, or were favored with his audience, until they saw King KAMEHAMEHA III.—all these making their salams in the most profound style that can be imagined—many decidedly genuine, but many more assumed and ungracious—present a scene that nothing but the graphic pencil of a CRUIKSHANK could represent. The most uncouth of all are the subjects who once belonged to Brother Jonathan, and that enjoyed but limited advantages at home; but, imbibing a sort of disgust for plain republicanism, have gone there among high-sounding titles, to obtain distinctions and court royal favor.

But the most interesting object—aside from the monarch and his “better half”—that is met with at this evening audience, is the *mamo*, or feather war-cloak* of the king. It

* Before this cloak came into possession of KAMEHAMEHA I., its fabrication had been going on through the reign of eight preceding monarchs. Its length is four feet, and it has a spread of eleven and a half feet at the bottom. Its ground-work is a coarse netting, and to this the delicate feathers are attached with a skill and grace worthy of the most civilized art. The feathers forming the border are reverted; the whole presenting a bright yellow color, resembling a mantle of gold. The birds from which these splendid feathers were taken had but two feathers of the kind, and they were located one under each wing. It is a very rare species (*Melithreptes pacifica*), peculiar only to the higher regions of Hawaii, and is caught with great care and much toil. Five of these feathers were valued at one dollar and a half. It is computed that at least a million of dollars have been expended on the manufacture of this gorgeous fabric. The garment itself would be a fitting portion of the regalia of any European monarch. Viewing it in the scarcity of the article of which it is composed, and the immense amount of time and trouble employed in procuring it, it would be impossible for despotism to fabricate a more magnificent or costly garment for its proudest votary.

once belonged to his father, the celebrated KAMEHAMEHA the Great, and justly denominated the Conqueror. It is usually accompanied with a war-spear, ten feet and a half in length, of a dark red wood, flattened to a point, finely polished, and deep-stained with the blood of many a Hawaiian patriot. This was the favorite weapon of the old warrior-king ; for he was a man of vast strength, and had a matchless skill in battle.

The themes brought before a Senate, and the tone of their discussion, are a good index to the character of a nation and the condition of its public affairs. The legislative power of the Hawaiian kingdom is vested in the king, the House of Nobles, and the House of Representatives. Although the king is, of course, the HEAD of the nation in his official capacity, yet he and the two Houses have a negative one on the other.

The legislative body assemble annually in the first week of April.

The Constitution gives the king the authority to convene a special Parliament, at such time, and in such place, as he may deem necessary.

A nation receives its dignity from the character of its legislative discussions ; and those discussions borrow their value or worthlessness in view of their aim, and from the intelligence and mental and moral worth of the legislative body. Under this view, the Hawaiian Legislature may be recognized in common with others. It has its virtues, but they are nearly overwhelmed by the numerous follies introduced in resolutions and discussions. This arises from the lamentable incompetency of many of the members, and from despotism on the part of a few others ; in other words, the deficiency of strictly political and patriotic men in the legislative body is not unfrequently a source of much embarrassment to the king and his native subjects. As an evidence of this, I can not forbear citing a message sent by the king to the House of Representatives on the 9th of May, 1853, during the annual convention of the Legislature. It is an appeal of such touching eloquence, and so plainly illustrates the true position of Kamehameha, that I cite it entire :

“ I desire the representatives of my people to investigate the question whether I have legally or equitably lost my right to the special appropriation of ten thousand dollars, made by the Legislature of 1850, in the month of July, for a yacht ; if I have lost my right from any fault of mine or of others ; if I can be deprived of that right in accordance with the principles under which the appropriations which have been allowed to other persons and for other purposes have been allowed or refused ; and if the decision should be against me, whether I am entitled to any indemnity. If so, what indemnity, by whom it shall be paid, and in what manner it is to be paid ? -

“ Another question I have to submit to you. The appropriation for the necessary expenses of my household expired on the 1st April. Money has been refused for these necessary expenses on the ground that no appropriation has as yet been made. Having the fullest confidence that you do not mean to separate without voting me the means necessary to my existence, I leave to you to make some enactment to remedy this urgent evil. It imposes a hardship upon me which I believe is not usual in other governments.

“ I have ordered the Commissioners of my Privy Purse to place before you every document you may require for the solution of all the questions directly or indirectly embraced in this message, of which I recommend to your loyal patience, your just and impartial judgment.

“ I thank my grateful people for the appropriation of ten thousand dollars, in July, 1850, for a yacht, to be used at my pleasure, and of ten thousand dollars granted in 1852 for the payment of my debts. I have ordered an account to be rendered to you of the way in which these aids have been applied.”

This “ message ” speaks volumes. The story of “ KING LEAR,” standing and asking admittance into his own house, so as to obtain shelter from the fury of the pelting storm, and to have been refused by his own daughters, has drawn tears from millions of eyes. In the above message, however, we actually see the King of the Hawaiian Islands knocking at the door of

the treasury of *his own* people and kingdom for means to keep him and his household from starvation! We see him pleading for an appropriation *actually made* by his own subjects, through their representatives in Parliament assembled! In such an age as this, we see a monarch, reposing on the strength of a "constitutional monarchy," begging his daily bread!

But the people share the embarrassments of their king. At the session of the Parliament in 1853, the following petitions were sent in:

"That the marriage of very young people with very old be prohibited.

"That the marriage of educated persons with ignorant be prohibited.

"That all persons be required to furnish a quarterly account of their income and its *sources*, that it may be known whether they have been industrious."*

Such exactions are suited more to the "States of the Church," or perfidious Austria, than to a kingdom which boasts a Constitution that begins with

"God hath created all men free and equal, and endowed them with certain inalienable rights, among which are life and liberty, &c."

Another sample of Hawaiian legislation is seen in the inequality of taxation, as established by law:

Road-tax	\$3 00 per year†.
School-tax	2 00 "
Poll-tax	1 00 "
Tax for each dog	1 00 "
Tax for each horse	1 00 "

This tax is levied indiscriminately on all able-bodied men. Hence the poor Hawaiian who earns but his sixty dollars per year, pays as much as the Ministers of Finance and Public Instruction, who have a fixed salary of four thousand dollars a

* From the "*Polynesian*"—the accredited organ of the Hawaiian government—of May 28th, 1853.

† Was formerly six dollars per year; but an act that passed the Legislature on June 16th, 1853, reduced it one half.

year, besides other perquisites. And yet, with this indiscriminate taxation, there is not a single cent imposed on real estate. This system is a source of poverty to the native population, and of wealth to a privileged few. Allowing for the peculiar state of the nation, it outstrips the serfdom of Russia, and flings into the shade the ignoble instrumentalities that have laid Poland prostrate. And were it not that the wants of the Hawaiian people are simple and few, this system would terminate in blood, or the race itself would be exterminated in the struggle.

CHAPTER IV.

HONOLULU.

The Fort.—Doings of the French.—Mistaken Policy — Popery a source of Trouble to the Hawaiian Government.—VATTEL quoted. —An intoxicated Sailor.—Insane native Woman.

THE fort is a curious object, of a quadrangular form. It stands close to the sea-shore, and its southern base is laved by the water at high tide. Its location occupies the very best part of the town for business purposes, and it is altogether a useless piece of lumber. Its erection took place when the reign of KAMEHAMEHA I. was drawing to a close, in the year 1817. The immense walls are of coral, loosely put up, without cement. One broadside from a heavy frigate would blow the structure into countless fragments.

Although it is the public prison of Honolulu, it is a mere ruin. On its walls are piled a few pyramids of rusty and worthless shot and shell, over which, from a flag-pole about thirty feet high, proudly waves the flag of the Hawaiian government. In the spring of 1849, these old walls mounted rather a formidable array of guns;* but in August of the

* Before the fort was dismantled, it mounted seventy guns of the following calibre, viz :

same year, it was dismantled by the French, simply because the government would not submit to "*Ten Demands*"* made

	1 long brass	32	pounder.
	1	do.	12 do.
	14	iron	18 do.
	4	do.	9 do.
	41	do.	6 do.
	8	do.	4 do.
	1 4 inch mortar.		

* *Demands* to which the government of the French Republic thinks that satisfaction ought to be made, before the re-establishment of diplomatic relations can take place with that of the Hawaiian Islands:

"1. The adoption, complete, entire and loyal, of the treaty of the 26th of March, 1846, as it was adopted in the French text.

"2. The establishment of a duty from one to two dollars a gallon, of five bottles, on spirits, containing less than fifty-five per cent. of alcohol.

"3. A treatment rigorously equal, granted to the two worships, Catholic and Protestant.

"The direction of instruction confided to two superior committees formed in each of the two religions.

"The submission of the Catholic schools to Catholic inspectors.

"The proportional division between the two religions of the tax raised by the Hawaiian government for the support of schools.

"4. The adoption of the French language in the relations between French citizens and the Hawaiian administration.

"5. The withdrawal of the exception imposed upon French whalers importing wines and spirits, and the abrogation of the regulation which obliges ships laden with liquors to pay and support the Custom-house guard put on board to watch over their shipment or discharge.

"Large facilities of deposit, of transit, and of transshipment granted to the trade in spirits.

"6. The reimbursement of all the duties received in virtue of the disposition, the withdrawal of which is demanded by the paragraph above mentioned; or a proportional indemnity given for the damage occasioned to French commerce by the restrictions which have suspended its relations.

"7. The reimbursement of the fine of twenty-five dollars paid by the French ship *General Teste*, and besides an indemnity of sixty dollars for the time during which she was unjustly detained here.

"8. The insertion in the official journal of the Hawaiian govern-

by Admiral de Tromelin in behalf of France. These demands affected to spring out of a misunderstanding that had arisen between the Hawaiian government and M. Dillon, the French consul ; but, in reality, they seem to have been the intended basis of a rupture between the two nations, and all to gratify the consummate vanity of France in the extension of her territory in the Pacific Ocean.

To these demands by the admiral, the Hawaiian monarch and his ministers offered no consent, but a bold and courteous defense of their own rights. To mature their compliance with these requisitions, they were offered three days for deliberation, and a threat was made, that, if they did not yield, "disposable means" would be employed "to redress injuries so patiently endured by France." The three days elapsed. The king's Foreign Minister declared that these demands could not be acceded to, and that the king had ordered that no resistance whatever should be made to such force. The French consul followed this reply by striking his flag, and retiring on board the war-steamer "Gassendi." A force of over two hundred men landed and took possession of the fort, while another force took possession of all the Hawaiian vessels in port.

But these puissant legions were extremely cautious not to touch the Hawaiian flag. They requested the governor to take it down ; but, of course, he refused. It is possible they may have felt creeping around them the strong sinews of the treaty made in 1843 between France and England and the Hawaiian nation ; and this remembrance may have deterred them from perpetrating one of the most finished acts of their

ment of the punishment inflicted upon the scholars of the high school, whose impious conduct occasioned the complaints of the Abbé Coulon.

"9. The removal of the governor, who caused or allowed to be violated on Hawaii the domicile of the Abbé Marechal, or the order to that governor to make reparation to that missionary, the one or the other decision to be inserted in the official journal.

"10. The payment to a French citizen, proprietor of the Hotel of France, of the damages committed in his house by foreign sailors, against whom the Hawaiian government took no process."

own folly. The fort was taken possession of on Saturday, August 25th. It was followed by a serene and lovely Sabbath. The town itself was as quiet as the weather. On the following Monday, the king's commissioners visited the steamer, but no reconciliation was effected. Without charging the Hawaiians with a violation of the treaty of 1846, but by placing upon it an unfair interpretation, the French admiral ordered the fort to be dismantled. At once a most wanton destruction of government property was commenced. Guns were spiked or broken, and their carriages annihilated. Powder magazines were broken open, and tons of powder thrown into the sea. The governor's house was shockingly disfigured; windows were broken, doors mutilated, and a variety of property totally ruined. Shades of Mars and Minerva! And these warriors were from the land of CHARLEMAGNE and NAPOLEON the GREAT! Their ravages among old worn-out guns and native *calabashes* continued four days, the Hawaiian flag floating, day and night, over their heads.

The invulnerable "army of reparation" and their knights errant embarked, at last, without the loss of a single man. But the admiral and consul failed to compel the government to lower their duty on French brandy. The conquerors put out to sea, running away with a splendid yacht belonging to the king, and having destroyed property to a large amount.*

* Extract from the Report of the Committee of the Board of Finance, appointed under a Resolution of the King in Council, on the 10th of June, 1850, to prepare and submit a Bill of Appropriations for the year 1851.

"In the estimate of ways and means for the current year, no mention has been made of the \$100,060 which Mr. Judd was instructed on the 10th of September, 1849, to claim of the French government for damages done here in August, 1849, nor of the \$35,926 (adding interest on the \$22,769 interest due 23d March, 1846, up to 23d March, 1850) which, under certain circumstances, he was instructed, on the 9th November, 1849, by your majesty's command, to claim, for 12 per cent. interest, adjusted every year, from 12th July, 1839, to 23d March, 1846, on the \$20,000 carried off from your majesty's treasury in July, 1839, nor the indemnity for the disparagement of your majesty's royal authority by the proceedings of August last

Thus ended another act of indignity on the part of the French toward this weak nation. And all this was done on account of a little duty on brandy! Verily, the French have earned for themselves a very unenviable reputation among the islands of the Pacific!

The French admiral left behind him undisputed proofs of having fulfilled his threat. When I visited the old fort, in the early part of 1853, the guns that had been spiked and shorn of their trunnions lay strewn over the interior. But there was one gun on which they seemed to have vented all their spleen. It was a magnificent specimen of composition, of Helvetic manufacture, retaining the date of its origin, 1686, and was a long 32 pounder. It looked as if it might once have sent many a score of brave fellows to their last reckoning. In vain were the efforts of the French armorer to break off its strong arms; but he drove a huge spike into the vent, and silenced its thunder-tones forever. That single gun cost the Hawaiian government 1000 piculs of sandal-wood; which, at the time, was equal to \$10,000.

A mistaken policy induced the commission of so many indignities on the part of the French. They may have placed a wrong interpretation on treaties, and made a show of determination to defend what they supposed were treaty-stipula-

(which ought to be at least \$50,000 more), because, however clear your majesty's title is to these amounts, or even a sum larger than their aggregate, Mr. Judd left Paris before he received a reply from the French government in relation to these demands, and, for the present, it is wiser not to count upon any part of the above amounts in calculating the ways and means for the financial year ending 31st of March, 1851.

* * * * *

“By the Report aforesaid, you will find that the king and Board of Finance consider that his majesty has claims on the French government to the amount of \$185,986, and it is hoped that the money due for these claims will, at some future day, be available to repair the damages done to the fort and the governor's house, to replace the artillery and arms destroyed, and pay for a new yacht, which is much wanted for his majesty's use.”—*Appendix to the Report of Hon. R. C. Wyllie, before the Hawaiian Legislature, in 1851, p. 22, 23.*

tions by an attempt to compel a weak government to lower its duty on brandy manufactured in France. But there was something else behind the scenes that they were unwilling to acknowledge as being the primary cause of their unwarrantable hostilities. That cause was the reception given, by the king and chiefs, to the first party of Roman Catholic missionaries that landed on the islands. The course they pursued was contrary to the reigning powers, and came under the range of political offenses. The Hawaiian king and his nobles claimed that they had a right to expel the teachers of a new religion; the commanders of French war-ships denied that right. And here it was that the French acted on grounds unsupported by the laws of nations, and their policy was, therefore, erroneous.

In threatening the Hawaiian nation with the wrath of France, the admiral forgot the example of pagan Rome, which expressly forbade the worship of any God who had not been approved as such by the Senate; and the example of England in the Act of Uniformity (1 Elizabeth, c. 2), and the imprisonments, &c., under it; the Act 23 Elizabeth, c. 1; the Act 29 Elizabeth, c. 6; the Act 3 James I., c. 4; the Act 35 Elizabeth, c. 1, and its penalty of felony, without benefit of clergy, if certain parties, persisting in a religion forbidden by law, did not abjure the realm and all the queen's dominions forever. He equally forgot the persecution for nonconformity in the reign of James I.; those under Charles I., from which the Puritans were glad to save themselves by escaping to Massachusetts Bay; the persecution of Episcopacy under Cromwell; the Conventicle Act (16 Charles II., c. 4), which subjected all who presumed to worship God otherwise than as the law enjoined, to fine and imprisonment, and punished the third offense with banishment; the Test Act of Charles II., c. 1, with its declaration against transubstantiation; and the Act 22 Charles II., c. i., with its powers to justices of the peace to break down and take into custody persons assembled in conventicles forbidden by law. And he ought to have remembered that the Toleration Act in England was only passed in

the reign of William III. ; that, in England, civil *toleration* is an *impunity*, and safely granted by the state to every sect that does not maintain doctrines inconsistent with the public peace, and that every man is answerable to the laws of his country for propagating opinions and pursuing practices which necessarily create civil disturbance. He forgot that France had established religious toleration only as late as the Charter of 9th August, 1830 ; and that the same thing was repeated in the Constitution of the French Republic of the 4th November, 1848. Yet, in view of these facts, he had the presumption to threaten the female chief ruler of the Hawaiian Islands, who, under the light of common sense, could not see that men from foreign lands had any right to come and establish themselves on the islands, with the view of teaching a new religion to the natives, tending to civil discord, without the permission of the governing powers.

It is a fact that no well-informed man will attempt to deny, that from first to last, Popery has been a source of trouble to the Hawaiian government. In this connection it may be proper to cite a few paragraphs from the official documents of Hon. R. C. Wyllie, Minister of Foreign Relations at the Sandwich Islands. Those documents were unreservedly submitted to the commissioner of France, to enable him to form a just and impartial judgment on all questions that have existed, or that now exist, with his government.

“In the year 1805, the Abbé Coudrin, of Poitiers, animated by a zeal to promote religion in France and in foreign countries, established himself, with a few fellow-laborers, in a house in the street “*Pic Pus*,” at Paris. He labored assiduously in the formation of a society with that object, which was approved of by a decree of the holy father of the 10th Jan., 1817, and confirmed by a Bull on the 17th Nov., of the same year.

“In the month of November, 1825, the sovereign pontiff, Leo XII., specially committed to the Abbé Coudrin and his associates the duty of carrying the light of the faith to the Sandwich Islands, and appointed for that mission Messrs. Abraham Armand, Patrick Short, and Alexis Bachelot. They,

with Melchior Bonda, Theodore Boissier, and Leonard Portal, as catechists, embarked, on the 20th of November, 1826, in the ship Comet, from Bordeaux; on the 7th of February, 1827, they reached Valparaiso; on the 8th of March, Quilca; on the 30th of March, Callao; on the 27th of May, Mazatlan; and Oahu on the 8th of July, 1827.

“They arrived with extensive powers from the Holy See, M. Bachelot, in the character of apostolic prefect, and the two other priests in that of apostolic missionaries. While in Callao, a Lima newspaper, edited by Frenchmen, had represented them as ‘Jesuits in disguise;’ and while in Mazatlan, the same character was given to them by M. Jean Angel della Bianca, and M. Bigourdan, the supercargoes of the Comet.*

* * * * *

“Nevertheless, after much opposition, they landed, but were ordered to re-embark in the Comet, which had brought them. This order they eluded by concealing themselves till that ship had sailed. After she had gone, they lived for some time quietly under their disguise, seldom showing themselves abroad, shunning public notice, but applying themselves assiduously to the acquisition of the language, without attempting to make any proselytes. Up to December, 1828, they had not administered baptism to any adult, but about that time their religious tenets had become known to the natives, and attracted their curiosity. In proportion as this curiosity increased, the government became alarmed. The worship of images and relics, and the adoration of the consecrated wafer (*Eucharist*) were identified with the old idolatry abolished by royal authority in 1819, and which, ever afterward, had been considered a treasonable offense, and was severely punished. Subsequently, by order of KAAHUMANU, Governor Boki published a strict prohibition to the natives to attend places of Catholic worship, or partake in its ceremonies.”†

All this is perfectly clear, and distinctly shows how the Hawaiian government regarded the genius of Popery. In view of maintaining their authority as rulers, they were induced to

* Wyllie's Historical Summary, p. 271.

† *Ib.*, p. 272.

take immediate steps to remove an evil which they supposed would resist their own influence. As it is impossible entirely to avoid reference to history, and as I wish to be just to all parties, and to truth itself, I am compelled to enter into details during the progress of these pages, and correct wrong impressions. It was no wonder, with their peculiar views and feelings, that the rulers of the nation took measures for the expulsion of the Papal teachers. To form a just appreciation of their motives and actions, I will cite one or two of their orders entire, as they were translated into English, and sent to the priests in a legitimate manner. The first order was delivered on the 2d of April, 1829, and was as follows :

“Where are you, priests, who have come from France ?

“This is our decree for your banishment. Begone from this land. Dwell not upon these Hawaiian Islands, for your doctrine is at variance with the religion which we profess. And, because of your teaching your religion to the people of this land, some of us have turned to your sentiments. We are endeavoring to spread among the people the religion which we profess—this religion which we plainly know to be true. This is what we earnestly desire.

“When you arrived here, we did not invite you, but you came of your own accord ; therefore, we send you away. Begone.

“We allow three months to prepare for your departure, and if within that time you shall not have gone, your effects will be confiscated, and you will go destitute ; and if you wait until the fourth month, and we see you delaying, then you will be imprisoned, and we shall do unto you as do the governments of all nations to those who disregard their commands. So will we constantly do to you.

(Signed), KAUIKEAOULI (the young king).
 KAAHUMANU (Kuhina Nui).
 KAIKOEWA.
 HOAPILI.
 NAIHE.
 KUAKINI.”*

* Hist. Summary, p. 273.

The priests were waited on by a high chief at the end of five months, who reminded them of the order of the 2d of April. Sundry attempts by Mr. Hill and others were made to persuade them to repair to other islands in Polynesia, to which neither Protestants nor Catholics had ever carried the light of the Gospel ; but they declined to obey these repeated orders, and still continued to teach their doctrines. Their final excuse being that they could not go for want of a vessel to take them away, the government, at an expense of four thousand dollars, fitted out the brig Waverley for that purpose, and gave the following instructions to the captain :

“November 5th, 1831.

“I, Kauikeaouli, king of the Sandwich Islands, and Kaa-humanu and Kaukini, governor of Oahu, do hereby commission William Sumner, commander of the brig Waverley, now lying in Oahu, to receive on board two French gentlemen and their goods, or whatever they may have to bring on board, and to proceed on to California, and land them safe on shore, with every thing belonging to them, where they may subsist, and then to return back to the Sandwich Islands.”*

These instructions were obeyed. The priests were taken to the coast of California. But in little more than five years they came back in another vessel to the islands. Their re-appearance speedily called forth the following order from the Governor of Oahu :

“Honolulu, Oahu, 19th April, 1837.

“This is what I say to the French gentlemen. This is my opinion to both of you, who were sent away before from these islands, that you are forever forbidden by our chiefs to come here. This is the reason : I asked you if you intended to live here ; the answer you made was, ‘*No ! we intend to stop a few days, until we can obtain a vessel to carry us from here.*’ I replied, *When you get a vessel, go quickly.* This is what

* Hist. Summary, p. 274.

I say to both of you : From this time, prepare yourselves to depart in the same vessel in which you arrived ; when the vessel is ready, both of you are to go without delay.

(Signed), " NA KEKUANA OA."*

This was followed by a proclamation by the king, dated from Lahaina (Maui), ten days later :

" Ye strangers from all foreign lands, who are in my dominions, both residents and those recently arrived, I make known my word to you all, so that you may understand my orders.

" The men of France whom Kaahumanu banished are under the same unaltered order up to this period. The rejection of those men is perpetual, confirmed by me at the present time. I will not assent to their remaining in my dominions.

" These are my orders to them, that they go back immediately on board the vessel on which they have come, that they may stay on board her till that vessel on which they came sails ; that is to me clearly right, but there abiding here I do not wish.

" I have no desire that the service of the missionaries who follow the Pope should be performed in my kingdom at all.

" Wherefore all who shall be encouraging the papal missionaries I shall regard as enemies to me, to my counselors, to my chiefs, to my people, and to my kingdom.

(Signed), " KAMEHAMEHA III."†

But these missives were disregarded. The priests stayed ; and their stay was encouraged by the English and French officials, who aided them in resisting royal authority. These things led to a long and difficult correspondence between several foreign officials and the native rulers ; and the final result was, that the priests of Popery stayed at the islands, and have ever since been protected there by the mouth of the cannon.

* Hist. Summary, p. 275.

† *Ib.*

How far the Hawaiian government was justified in attempting to banish the teachers who were deemed dangerous, or whether those teachers were justifiable in resisting the law of the land, are questions which would receive a great variety of reply from different individuals. But on these points that highly respectable authority, VATTEL, seems sufficient :

“ It is then certain that no one can interfere in the will of a nation, in its religious affairs, without violating its right and doing it an injury ; much less is any one allowed to employ force of arms to oblige it to receive a doctrine and a worship which he considers as divine. What right have men to proclaim themselves the defenders and protectors of the cause of God ? He always knows how, when he pleases to lead the nations to the knowledge of himself, by more certain means than those of violence. Persecutions make no true converts. The monstrous maxim of extending religion by the sword is a subversion of the law of nations, and the most terrible scourge of kingdoms. Every madman believes he fights the cause of God, and every ambitious man covers himself with this pretense. While Charlemagne spread fire and sword through Saxony to plant Christianity there, the successors of Moham-med ravaged Asia and Africa to establish the Koran.

“ But it is an office of humanity to labor by mild and lawful means to persuade a nation to receive a religion that is believed to be the only one that is true and salutary. Missionaries may be sent to instruct the people, and this care is altogether conformable to the attention which every nation owes to the perfection and happiness of others. But it must be observed that, not to do any injury to the rights of a sovereign, the missionaries ought to abstain from preaching clandestinely, or without his permission, a new doctrine to his people. He may refuse to allow them the liberty of discharging their office, and if he orders them to leave his dominions, they ought to obey. They have need of a very express order from the King of kings for disobeying lawfully a sovereign who commands according to the extent of his power, and the prince who shall not be convinced of this extraordinary order of the

Deity will do no more than exert his authority by punishing a missionary for disobedience.”*

Although Popery has filled prisons with miserable victims, shaken the foundations of the mightiest monarchies, and left its bloody footprints on the lap of almost every nation on earth, they have done what every separate ecclesiastical body would do if the terrible pre-eminence in power that could insure success were once achieved. Power intoxicates, and, whether it becomes invested in the hands of any particular body of men or of a single man, it is always dangerous. A full and free toleration in all religions is the only thing that can satisfy the wants of man, or meet him face to face. The toleration of conscience, established by KAMEHAMEHA soon after the return of the Papal teachers, was the best thing that could have been done for the nation. In referring to this topic, the Minister of Foreign Relations said :

“ But it pleased the king, much to his glory, by a decree of the 17th of June, 1839, to lead the way to the entire and perfectly *free toleration* which he consummated in the Constitution of October, 1840. That is the only system which accords with my conscience (divesting the question of all considerations of state); it is the wish of the king and his government to carry it out perfectly; but what they abjure is the admixture of foreign political intolerance with their own free religious toleration.”†

It was not my intention to linger so long about this old fort; but a desire to make a few crooked things straight, by putting facts in their true light, has led me to wade through a few of its historical reminiscences. Before bestowing upon it a final adieu, one or two items more must claim the attention of myself and reader. Life is composed chiefly of incongruities, and not unfrequently do the beautiful and sublime precede by but a single step the absolutely ridiculous. After indulging so many reflections on this Hawaiian fortress, a drunken sailor was the last marine animal I should have pictured to my own fancy. But so it was. The poor fellow had

* Vattel, lib. ii., cap. iv., secs. 59, 60.

† Historical Summary.

secured one too many of the "smiles of Bacchus;" and now it was his turn to be secured by some dozen or twenty ragged and dirty native police, who, proud of their victory over *one* inebriate, were carrying him to a stone cell, where it would be some time before the rosy god would smile upon him again. "Jack" raved, swore, and sternly threatened what he would do when he regained his liberty and felt like "himself again." It was all unavailing, however; for this brave guard carried him to his lodgings, into which they threw him like a log of wood, and, turning the bolt upon him, left him to commune with his own thoughts.

While reflecting on the proverbial improvidence of that class of men denominated "sailors," my attention was arrested by a shriek that seemed to emanate from a contiguous cell. On proceeding thither, I was immediately convinced of its cause. There stood close before the iron grating that held her captive, and admitted the pure light and atmosphere of heaven into her wretched abode, a native woman, in a deplorable state of insanity. She was rather above the medium size of women, and apparently about forty years of age. Her hair, which clung around her beautifully moulded head, in short, massive curls, was as black and glossy as a raven's wing. She was entirely nude, excepting a wreath of sea-grass, that answered the same purpose as Eve's fig-leaves. Her form, however, was perfect; and there lingered about her such distinctive traces of peerless beauty as would once have ranked her with the early women of creation, whose matchless perfection seduced the "sons of God" from their allegiance. In her violent moments she had dashed her head against the walls of her prison; and now her fine brow was bruised and bleeding. There was no couch, nor a single comfort in her cell; for the hard, cold earth was her only bed. There she stood, a mournful smile playing around her lips, and a sort of half-dreamy, half-frantic light gleaming in her large black eyes. There she stood, a pitiful object to the gaze of every recreant stranger that might feel inclined to linger before her iron bulwark. Oh God! it was a distressing scene—that total wreck of beautiful

humanity. She had once mingled freely with her race, and cradled her infant to sleep on her beautiful bosom ; for there were evidences that she had been a mother. She had once laved her limbs in the clear blue waters of her native seas, and threaded the cocoa-nut grove around her dwelling with a dignity that would not have dishonored MILTON'S "*Eve*." But, poor creature, she was mad now ! I shall never forget her gaze as I turned away with a moistened eye and sorrowful spirit, wishing that the grave, in mercy, would soon close over her physical and intellectual nakedness, and pondering how much better was her condition than millions of gifted intellects whose powers are prostituted at the shrine of every sensual enjoyment.

CHAPTER V.

HONOLULU.

Public Buildings.—Churches.—Schools.—Benevolent Institutions.—Cemeteries, Foreign and Native.—A Visit to the Royal Tomb.

THE public buildings of Honolulu are of modern date, but not numerous. They include the Government House, Court-house, Custom-house, Government Printing-office, and Market-house. The walls of all these buildings are composed of coral procured from the reefs, and smoothly hewn. These edifices are more useful than elegant ; and they will stand long after the present generation shall have gone to the grave.

Honolulu contains five regular churches. They comprise the First and Second Native churches ; the Bethel for seamen ; the Foreign church ; and the edifice used for Catholic worship. All these are well sustained and numerously attended.

There is something so unique about the history of the erection of the first native house of worship, that I can not refrain from giving it entire. I cite from a document handed to me

by the Minister of Public Instruction, and compiled from facts furnished by his honor, Associate Justice JOHN II, of the Supreme Court of the Sandwich Islands. It may also be proper to state that said justice is one of the high chiefs of the nation :

“ The idea of erecting a permanent and commodious house of worship for the First Native Church in Honolulu originated with KALAIMOKU, the first chief in rank next to KAAHUMANU, the regent. This was about the year 1825. The regent acquiesced, and the work was commenced. A few stones were cut for the walls. Numerous pits of lime were burned by taking the live coral from the reefs and carrying wood from the mountains. The work was found to be too heavy, and progressed slowly, for it was all done by hand. For a time the erection of a stone building was abandoned, and a large house was built in the old native style, with round timbers, and thatched. This was about one hundred and seventy-five feet long, and between seventy and eighty wide, and was completed in the year 1828. KALAIMOKU having died in 1827, this work was accomplished chiefly through the energetic measures of Governor BOKI, directed by KAAHUMANU. She died in the year 1832, but the idea of constructing a stone house of worship was not given up. KINAU, daughter of KAMEHAMEHA I., succeeded KAAHUMANU as regent. She was favorable toward Christian institutions. About the year 1836, a consultation was held by the high chiefs, in relation to carrying out the long-contemplated enterprise. The measure was resolved upon. KINAU gave it her full support. The king, KAMEHAMEHA III., now in power, sanctioned the measure, and at one time subscribed three thousand dollars toward it, and paid the money down. By this means, lumber, glass, nails, &c., were ordered from the United States by Mr. Chamberlain, secular agent of the mission. The estimated number of stones requisite were apportioned out to the several chiefs, who called on their tenants on their adjacent lands, according to the custom of those times, to assemble, cut the stone on the reefs, and draw them to the spot. In this way, hundreds of men were seen employed for days in succession. Some of the

stones were drawn by ox and horse teams, but they were mostly drawn on carts by hand, some forty or fifty men often drawing one cart. Large kilns of lime were prepared and burned in the same way, the sand being brought from the beach. In 1838 the corner stone was laid. About that time KINAU died; and important changes were made in the government, so as to limit the power of the chiefs over the common people. The work which, in a good degree, had been carried on by the authority of chiefs, was now, in a great measure, thrown upon the voluntary labor of the people connected with the congregation. Contributions were called for, and they were cheerfully responded to. A superintendent was nominated for the work, and KEKUANAOA, the present governor of Oahu, was elected. He acted with his usual energy, and the walls were reared. Native masons only were employed, but they refused all pay. Each gang had its mason among themselves, and they cheerfully gave their services. Foreign carpenters were employed to frame and put on the roof, and do the joiner-work about the building. At this stage of the work, all the necessary funds were raised by voluntary contributions, and when the building was finished, no debt rested upon it. It was a little over five years from the time the first stone was laid until the house was completed and dedicated to the object for which it was reared. Estimating building and other labor at the rates of those days, the entire cost of the work was supposed to be about thirty thousand dollars."

Such was the way in which men just recovered from the debasement of paganism built a house of worship to the Most High. It is a huge fabric—one hundred and twenty feet long, by seventy wide, and thirty in height to the eaves. It will accommodate more than three thousand worshipers, and has enrolled on its records the names of two thousand communicants. The walls are immensely thick and very compact. It seems to possess sufficient strength to undergo quite a siege. It is one of the landmarks of the mariner as he steers his vessel for the entrance of the harbor, for it stands near the sea-shore. This fabric will stand as a monument of Hawaiian piety and

labor when their beautiful islands shall become the abode of another race of men from distant nations.

In addition to their two large churches in town, the Christianized Hawaiians have eight outposts near Honolulu.

In this connection I can not refrain from making a few comments on the Seamen's Bethel. It is a neat frame structure, erected at a cost of \$5000. Its location is near the principal landing-places for the reception of discharged cargoes. Attached to it are two reading-rooms for masters and officers of vessels, and one for seamen. Another apartment contains a seaman's library, and a depository for Bibles and tracts.

The sailor's chaplaincy in Honolulu is one of great value to the sailor. In no port throughout the vast Pacific Ocean is there an opportunity for achieving greater good than there.*

* A few extracts from a letter dated Honolulu, June 12, 1844, by Mr. Damon, the chaplain, to Hon. R. C. Wyllie, in the shape of a reply to questions, will well illustrate the above remarks:

"Hundreds of seamen annually visit this port who do not hear my voice in the chapel. Some do not come, although they enjoy an opportunity; but others do not enjoy liberty on shore during the hours of the holy Sabbath, while many come and leave during the week.

"Hence, as you are aware, it is my uniform practice to invite seamen of all nations to call at my study, both upon the Sabbath and week day. This invitation I have endeavored to make in the highest degree general, most fully believing that I should 'know nothing of nation or sect in this hallowed cause.'

* * * * *

"During the year above mentioned my study was visited by more than 400 seamen. The names of many I did not register, in consequence of haste or inadvertency. Many of the seamen speaking some other than the English language, I could not satisfactorily obtain their names. I find, however, the following registered:

American seamen.....	272
English do.	67
French do.	27
German do.	9
Swedish do.	4
Danish do.	3
Portuguese do.	7

Total 389

Hundreds of seamen annually visit Honolulu. These men come from every nation in the world, and a chaplain can bestow upon them many a portion of solid good, when no other man in the community can reach them by any possible means. For many a long year the present chaplain has toiled onward and upward for the good of these "sons of the ocean;" and the revelations of the final day of accounts will alone be able to tell the amount of good accomplished in his sphere.

One of the leading influences at the islands emanates from the system of education established there. In no nation on earth is the cause of *public* instruction more widely diffused, or more sacredly honored and guarded. It is exceedingly difficult to find a child ten years of age who can not read his Bible and other school-books fluently. Probably every native child at the age of twelve and fourteen can read and write well, and is pretty well versed in the rudiments of scholastic science. The proficiency of many of the common-school pupils is truly astonishing, and reflects an enviable reputation on their teachers, not less than upon the guardians of public instruction.

"During that year I made gratuitous donations of Bibles and Testaments as follows:

To English seamen	9	Bibles and	3	Testaments.
To American do.	7	do.	2	do.
To French do.	9	do.	10	do.
To German do.	5	do.	6	do.
To Danish do.	2	do.	0	do.
To Portuguese do.	1	do.	0	do.
To Welsh do.	1	do.	0	do.
To Spanish do.	7	do.	0	do.
Total	41		21	

"In addition, I sold several Bibles at the American Bible Society's prices. It is by the liberal appropriations of said society that I am enabled to make a gratuitous offer of the Word of Life to the seamen of different nations as they visit this port. Quite recently I have been supplied with Bibles and Testaments in the Swedish and Portuguese languages, which have been frequently called for, but I have been unable to supply the demand."

Since 1844 this field of usefulness has steadily widened.

The principal institution on the group is the academy at Punahou (*New Fountain*). It is situated on the plains about two miles east of Honolulu, and at the foot of the highly picturesque valley of Manoa; and its situation is as quiet as though it were a thousand miles from any public town. The institution is of a collegiate character. The youth of both sexes can obtain as good an education there as in any similar institution in the world. Attached to the academy is a library containing hundreds of volumes of excellent reading matter; a noble cabinet of mineralogy, conchology, &c., and a very valuable collection of Polynesian curiosities. This school is the resort of children of many of the most respectable foreigners scattered over the group. No person can pay it a visit without becoming an enthusiastic advocate of popular education for the young; nor can he leave it without leaving behind a profound esteem for its very gentlemanly and scholarly principal, Mr. Daniel Dole. At an examination that occurred in the early part of 1853, and at which I was present, I could not conceal my astonishment at the efficiency of the pupils. I was not prepared to find so much intellectual progress in a school twenty-three hundred miles west of the North American Continent. In justice to the institution and its guardians, I subjoin a programme of that examination:

 Anthon's Cæsar.

 Common School Arithmetic.

 The Lion's Hunt—translated from the French.

 Sallust.

 Greenleaf's Arithmetic.

 Story of Panthea—from the Greek.

 Sophocles' Greek Grammar and Reader.

 Geography.

 Last Battle of Jugurtha—from Sallust.*

 Weld's Latin Grammar.

 Algebra.

 The Recluse—an original story.

 Reading.

 Natural History.

* A splendid effort, by a mere youth.

A Voyage along a part of Hawaii.
Physiology and History.
Nautical and Original Declamation.

This institution can not fail to commend itself to the friendship of the wise and good. To perpetuate his institutions, DRACO wrote his laws with blood ; but they have all perished long ago ; and the very dust of the lawgiver has long since been scattered to the winds of heaven. But the influences that have been and may be wielded in this seminary of learning shall morally and philosophically actuate the progress of a class of mind long after this globe shall have been reduced back to its primitive elements.

Next in rank comes the Royal School. The structure is neatly composed of coral. It stands directly at the long projecting base of *Puahi*, or Punch-Bowl Hill. As its name indicates, it is under the auspices of royalty. It was originally intended as a school in which the children of distinguished Hawaiian families should receive an English education. This design has been answered. At the time of my visit there were about eighty white pupils, the half castes, and six or eight pure Hawaiians. Among the latter were Victoria, a princess of the blood royal, and one or two other young girls of Hawaiian distinction. Their text-books are much of the same class as those used in the Punahou academy. Their intellectual progress was highly gratifying.

Honolulu contains six other schools in which English, in its various departments, is taught to the children of many foreigners and natives.

Aside from all these, there is a Town, or Charity School, that claims a brief notice. It was established in 1831, and had its origin in private instruction imparted to a young lad, son of an English sea-captain. In a short time it obtained accessions from boys who roamed the streets of the village, and in whom nobody seemed to take the least interest. A good foundation was soon laid for its future success. The king gave a lot of land, on which a school-house was erected by subscription. So influential had it become in three years from its origin,

that several boys were sent to it all the way from California, and from the Russian settlements on the northwest coast of America. It subsequently became the resort of children of royal blood.* This school has always wielded a highly beneficial influence, as it does at this day.

In the district of Honolulu, in 1853, there were eleven public schools, containing 494 scholars, under Protestant instruction.† In these, as in all the Protestant schools on the

* The following is a list of several of them:

Names.	When Born.	Father.	Mother.	Adopted by
*Alexander Liholiho	Feb. 9, 1834.	Kekuanaoa.	Kinau.	Kamehameha III.
†Moses Kekuaiwa . .	July 20, 1829.	ditto.	ditto.	Kaikeoewa.
‡Lot Kamehameha . .	Dec. 11, 1830.	ditto.	ditto. [hi.	Hoapili.
♠Wm. Chas. Lunalilo	Jan. 31, 1835.	Kanaina.	**Kekauluo-	
Peter Young Kaeo . .	March 4, 1836.	Kaeo.	Lahilahi.	John Young.
James Kaliokalani . .	May 29, 1835.	Pakea.	Keohokalole	Aikanaka.
David Kalakaua . . .	Nov. 16, 1836.	ditto.	ditto.	Haaheo Kania.
Victoria Kamamalu	Nov. 1, 1838.	Kekuanaoa.	Kinau.	
Bernice Pauahi	Dec. 19, 1831.	Paki.	Konia.	Kinau.
Abigail Maheha	July 10, 1832.	Namaile.	Liliha.	Kekauonohi.
¶Jane Loeau	Dec. 5, 1828.	Kalailuumoku.		Kaukualii.
Elizabeth Kekaniau.	Sept. 11, 1834.	Laanui.	Oana.	[M.D.
Emma Rooke	Jan. 2, 1836.	Naea.	Kekela.	T. C. B. Rooke,
Lydia Makaeha	Sept. 2, 1838.	Pakea.	Keohokalole	Paki & Konia.
Polly Paaaina	1833.	Henry Lewis.	Kekala.	John II.

* Rank, &c.—Heir apparent to the crown. (The king having no children.)

† Governor presumptive of Kauai.

‡ Governor presumptive of Maui. (Now convalescing from fever.)

♠ Convalescing from fever (25th May). || Heir apparent to the *premiership*.

¶ Half-sister of Abigail.

** The *premier*.

† Comparative Tables, showing the character and progress of Native Schools on the Sandwich Islands, from official sources.

Abstract of Native Schools established by the American Missionaries.

	Schools.	Teachers.	Scholars.	Readers.	Writers.	Arithmetic.	Geography.
1841	357	505	18,034	5,514	961	3,546	789
1842	305	438	15,228	5,526	2,254	5,448	1,489
1843	202	206	8,827	3,926	1,339	3,560	1,195
1844	346	294	12,678	6,569	2,290	6,014	1,936

No return from Kailua, Kealakekua, Kau, and other schools. Many returns appear wanting from Maui, Oahu, and Kauai.

According to the last report, there was in Hawaii 165 schools; in Maui, 81; in Oahu, 62; and in Kauai, 38.

Year.	Number of Schools.	Number of Scholars.	Number of Days' School.	Total Cost.	Average Cost per School.	Average Cost per Scholar.	Average Cost per Day of each School.	Average Number of Days to each School.
				\$ Cts.	\$ Cts.	\$ Cents.	Cents.	
1848	527	19,028	76,663	20,185 75	38 30	1 06	26 3-10	145 8-10
1849	540	15,620	88,996	21,989 84	40 72	1 40	24 4-10	164 8-10
1850	543	15,308	83,290	25,891 96	47 68	1 69	31	153 3-10
1851	535	15,482	73,749	25,271 08	47 23	1 63	34 2-10	137 8-10
1852	440	13,948	57,212	24,049 07	52 38	1 65	40 2-10	130

group, the Bible—the only bulwark of freedom, the only legitimate safeguard of the world's progress—the Bible is the leading text-book!

But while the wheels of commerce rush proudly forward in the capital of the Hawaiian kingdom, and while educational interests are promptly sustained, disinterested benevolence forms no small item in the character of the population. Mercy, with her heavenly smile, extends the hand of timely aid to many a needy individual, and pours consolation into many a sorrowful heart. Hundreds of storm-stricken and afflicted sailors, from every clime, have entered that port in a state of pecuniary and physical need, and they are constantly coming in under the same circumstances. A good hospital awaits their reception. Every act of kindness and sympathy is there freely bestowed on this class of men. Good medical aid is always obtained, and, like a modern Samaritan, the benevolent chaplain is seen going his round, with smiles of cheerfulness on a face bright with generous hope, visiting the sick and sorrowful, with a Bible for one, a tract for another, and words of paternal advice for a third. Many a son of the ocean, without money, home, or family ties, and on the very brink of the grave, has been befriended and restored there, and gone away with feelings of devout gratitude toward his generous benefactors.

But there is another institution there in which benevolence lives and moves—for benevolence is its soul. It retains the attractive appellation of the "Stranger's Friend Society." The very name is highly significant of the Society; it has a tendency to soothe the crushed spirit of every "stranger" in distress. And in view of the many calls of vessels at that port, this class of humanity is not small. In true friendship, even toward those whom we love, there is something inexpressibly sacred. It is a plant of rare growth. It springs not up, Phoenix-like, from the ashes of the heart in which it may once have lived, but, flying beyond the darkness of the sepulchre, it goes back to mature and flourish forever in that heaven whence it sprung. Desolate indeed must that heart be which knows no friend! Young has truly said,

“The *friendless* master of a world is poor!”

But friendship never becomes so divine, it never flings around itself a halo of glory so bright, as when it kindly takes by the hand a poor and afflicted stranger. Yet this is the employment of that “*Stranger’s Friend Society*.” It is composed of the most distinguished and philanthropic ladies in Honolulu. They have their stated time and place for frequent conventions, when their own fair fingers fabricate useful and ornamental articles, which meet with a ready sale, and the proceeds are placed in the general fund of the Society. These proceeds are judiciously applied to relieve whatever needy stranger may be landed on their shores. It is impossible accurately to compute the amount of good they accomplish in this mode of operation. Like the immortal Nile, conveying life and comfort to the thousands on its banks, ever-flowing in its onward course, so these ladies never tire in their errands and acts of mercy.

The Society held a fair in the Court-house at Honolulu in 1853, on the evening of the immortal WASHINGTON’S birthday. The articles on which they had so industriously toiled during the whole of the previous year were submitted for sale. Although the weather was exceedingly unpropitious, the occasion was handsomely represented, and the ladies of the Society, as they richly deserved, realized something over \$1900 by the sales! There were articles of every description, from a pin-cushion to a saddle-cloth, a lamp-mat to a carpet-rug, and Lili-putian socks to a gentleman’s dressing-gown.

On the judicious disposition of their funds, and the generosity of the Society, no better comment can be made than by presenting an extract from the first annual report by their very lady-like and accomplished treasurer:

“The amount contributed to indigent and destitute seamen amounts to \$312 50, over one half the whole sum expended, excepting the special contributions for the sufferers of the ‘Independence.’* ”

* A steamship wrecked on the island of Margarita, on her passage from San Juan del Sur to San Francisco, 16th Feb., 1853. The per-

“Connected as we are with the seafaring community, this result was anticipated. The liberal contributions of the masters and other officers of vessels, however, enables us to render such assistance with the utmost cheerfulness, not so much as a contribution to charity as an act of common justice.

“The total number of persons receiving assistance from the Society numbers 36, many of whom, but for the aid of the charitable, would have suffered and died through complete destitution. It has been our province to be the almoners of the bounty so liberally intrusted to our care, and it is a source of congratulation that our Society, in its finances, is in so sound a condition, and that its ability to do good to the suffering and indigent stranger is not impaired for want of necessary funds. The two thousand dollars loaned on bond and mortgage will furnish a certain income of two hundred and forty dollars per annum, which may be estimated at one third the amount required to meet all demands upon our treasury for the coming year. Respectfully submitted,

“H. H. NEWCOMB, *Treasurer.*

“Honolulu, June 9, 1853.”

Next to the religious and benevolent associations of a people, the character of their public burial-places is an unfailling criterion of the state of their civilization. In fact, it has always been understood, by all nations and in all ages, that it formed a part of their religion properly to dispose of their deceased friends. With these convictions, I have usually visited the resting-places of the dead wherever my rambling propensities have led me, and I have always observed that I could correctly estimate the characteristics of a community from the condition in which I found their public places of interment. The *Foreign Cemetery* at Honolulu is a creditable comment on the intelligent advancement of the foreign community during the last few years. It contains about five acres, covered with a carpet of superb grass, and is neatly inclosed. The land was granted by the government for this purpose in
sons referred to in the above report were taken to the Sandwich Islands in a whale ship.

1845. Before this lot was secured, "the burial of foreigners at that port, in a common immediately contiguous to a public highway, and entirely exposed to the intrusion of all sorts of beasts," is said to have been "revolting." Now, however, things are changed for the better. On entering the cemetery, a visitor may observe a number of family tombs, neatly constructed of coral and lava stones, and surrounded by walls of the same materials. There are numerous graves neatly surrounded by iron railings, while others are marked merely by the swelling mound of grass, over which the night-winds sigh forth their dirges. There the dead of various nations and of every creed repose, side by side, in their last sleep; every dispute is as hushed as the tombs in which they slumber, and every distinction that alternately swayed them while living is blotted out forever. Poor humanity! They are all on a level now. This burial-ground is located about two miles up the Nuuanu Valley. Its position and general aspect closely harmonize with the lofty and majestic mountains a few miles in the rear, and it affords a generous retreat for virtuous reflection.

But there is one monument that stands distinctly apart from all the others. It is conspicuous, from its unpretending appearance. It is precious, because it was placed there through the promptings of the undying love of a virtuous woman. It is a cenotaph rather than a regular monument, and contains the following inscription :

" SACRED

to the memory of

REV. JOHN DIELL,

First Chaplain of the American Seamen's Friend Society at this port, and for nine years here faithfully devoted to its service.

In 1841,

while on his homeward voyage to the United States, and in the full enjoyment of the Christian hope, he died, in the 32d year of his age.

Erected by his Widow.

'And the sea gave up the dead which were in it.'—Rev. xx., 18."

What a touching memorial of a woman's love! What a

simply beautiful testimonial to a faithful teacher of the Christian religion ! It speaks to a contemplative mind in tones that could not be suggested by the most costly mausoleum ever reared by the hand of wealth and power.

The *Native Cemetery* impersonates native character to a great extent ; it is hardly any thing but a scene of wretchedness and desolation. It contains about six acres. The *adobe* wall that once inclosed it is now a wreck—in many places leveled with the earth. In the area repose the dead of several generations of Hawaiians. In some places the mounds are discernible ; generally, however, they are leveled down by the trampling of cattle of every description. The old Hawaiians usually displayed a profound regard for the dead. It is difficult to attempt a definition of the causes which have produced such a change within the short period of two generations. Nothing can justify such a shameless neglect of the sepulchres of the departed.

The *Catholic Cemetery* is about one mile out of town, on the road to Punahou. Like the native burial-ground, it was once inclosed by an *adobe* wall. I found the inclosure nearly all gone, and the tombs, that were composed of the same materials, were sharing a similar fate. Several horses were treading down the remaining mounds. A more desolate spot can hardly be found. On turning away to leave it, I saw a native patching up a pig-pen close to the tomb in which some of his relatives were interred.

But of all the places set apart for the reception of the dead in the Hawaiian capital, no one is so interesting as the Royal Tomb. It is situated immediately contiguous to the palace grounds. The tomb is composed of a single chamber, eighteen feet by fourteen in the interior. Its walls are of massive coral, and about ten feet high ; the whole is inclosed by a high and heavy wall of the same material. Close around the coral inclosure is a rapidly maturing grove of noble shade trees, and among them the gentle breezes that come in from the ocean seem to hymn forth a requiem for departed monarchs. But let us enter this abode of defunct royalty. A portly, good-

looking native produces a large key ; he is keeper of this sacred repository. The bolt obeys his effort, and the heavy door swings back on its rusty hinges. A collection of emblazoned coffins at once meets your gaze. They are covered with purple satin, and silk velvet of the same color, and rest one above another on neatly-made frames of koa (*Acacia falcata*). The grave of KAMEHAMEHA, the conqueror, remains a profound secret unto this day ; but these members of the royal dead have been placed here since the beginning of 1825, according to the mode adopted by some modern nations. Their coffins are most scrupulously arranged, and they convey an idea of profound regard for the inviolate sanctity of their individual repose. Of this congregation of deceased royalty, I had never seen one while living ; and yet, standing as I did among their lifeless dust, an inexpressible sadness, mingled with a sense of awe, crept over me, and seemed to chain me to the spot on which I stood. There they lay, a few dusky monarchs and some of their descendants. They had swayed the sceptre of absolute despotism before I drew my first breath, and some of them had seen human blood flow from the mangled and quivering limbs of victims laid on the altars of their old gods. At that moment, and amid such hellish orgies, they little thought of the place of their repose ; they cared little as to its locality ; and much less did they think that a rambler from a distant land would stand and reflect upon their deeds as they lay stretched in their winding-sheets. But what of that ? All—every thing ! They were veritable human beings. They *did* once think and act ; but now every one of them had gone to “ that bourne whence no traveler returns.” Some of them had gone that long journey in the blackest gloom of paganism ; others, under the light and influence of a divine revelation. The first royal dead interred there were Liholiho, or KAMEHAMEHA II., and his consort, KAMAMALU. They both died of measles, in July, 1824, during a visit to London (England). The British government generously sent a frigate, under the command of Lord Byron, relative of the poet, to convey their remains back to their native islands. When they

bade farewell to the group as they started for England, they seemed to have an impression that they might never return. The young queen, as she left the shore, poured out her full soul into wailing, and exclaimed :

“ O heaven, earth, mountains, ocean, guardians, subjects, love to you all ! O land, for which my father bled, receive the assurance of my earnest love ! ”

The young king was much affected ; but, as he struggled against his feelings, he ordered his chiefs and people to pay every regard to the instructions of their Christian teachers, and use every exertion toward their own mental improvement. The vessel stood out to sea, and was soon lost from the gaze of the weeping multitude ; for they loved their sovereign, but they saw him no more—only as an encoffined corpse ! The remains of the royal pair are deposited in this tomb. The inscription on *his* breast-plate is strikingly characteristic of the filial attachment of the Hawaiian people :

Native language.
 KAMEHAMEHA II.
 Elli no nahina ō awhai
 make I. Pelekani 28.
 Makaiki Kaiku
 I Ke maloi mua
 o Kemokakai 1824.
Aloha Ino
no Komakou Elii
 IOLANI.

Translation.
 KAMEHAMEHA II.
 King of the Sandwich Islands,
 Died July 14th, 1824,
 in the
 28th year of his age.
 ———
May we remember
our beloved King
 IOLANI.

But the most conspicuous of these coffins was that which contained the remains of the great and good KAAHUMANU, the favorite wife of the old Conqueror. It was of immense proportions, for the Regent was a woman immensely large. But her vast physical bulk was a good emblem of the imperious tone of her character when a pagan queen, and of her Christian deportment when a follower of the Nazarene. Never was there a greater change produced in a human being ; never was a death-scene more happy than her own. Although, in that final hour, she was surrounded by no courtiers whose drapery dazzled by its Oriental magnificence, her language

and deportment would have adorned the brightest page in the long catalogue of Christian heroes. Precious in the sight of Heaven is the dust of that once imperious queen! Before treading the precincts of her remains, I had seen some of the finely-executed monuments of the distinguished of our race; but I never felt so subdued, so mortal, as then; I never obtained a clearer view of the end of all earthly power and glory than by the side of that coffin. I thought of the great SALADIN, who caused to be carried before him, when being conveyed to the grave, his *shirt* (!), as all that remained of the once mighty ruler. And I remembered the immortal CYRUS—his wars, palaces, and wealth—and the words composing the epitaph of the great warrior came back to my memory as vividly as if they had been written in letters of fire before my eyes:

“O man! whosoever thou art, and whensoever thou comest (for come I know thou wilt), I am CYRUS, the founder of the Persian Empire. Envy me not the little earth that covers my body!”

CHAPTER VI.

HONOLULU.

Society.—Foreign Officials.—Residents, Foreign and Native.—Hawaiian Women and Dress.—False Charges refuted.—Population.—Police.—Militia.—Hawaiian Guards.—Houses.—Streets.—Street Scenes.—Honolulu at Night.—Saturday Sports.—Sunday in Honolulu.

AN attempt to sketch community-life is a difficult and delicate task. An estimate that would appear strictly impartial to one man, might not appear so to another. A community may retain every national representation, or it may literally float on a sea of wealth; but, unless there can be found in it the elements of a strict integrity of purpose, nobility of soul, and honorable relations between man and man, no *society* can

be said to exist there. Domestic display, public promenades, evening *levees*, do not sanctify it. In proportion to the population, however, a man will find spirits as generous, and noble, and numerous in Honolulu, as in any town on earth. If the Honoluluans have any faults—and what community has not?—they are two of rather a glaring nature. First, there is an almost universal and incessant tendency to “whisper” about each other—an evil that tends to destroy individual confidence. Again, there is almost a universal aping of whatever can render them aristocratic and *unnatural*—an evil that tends to bankruptcy and discomfort. The citizens of that town may be a long time coming to these conclusions, but a stranger sees them almost immediately on his arrival. But these traits are not at all uncommon to island communities, detached so widely from continental society; nor will they ever be eradicated in Honolulu until there is wider intercourse maintained with the rest of the world. After all, it is questionable if these evils are not pretty amply redeemed by many of the associations at which I have already glanced.

The increasing importance of Honolulu, in its commercial capacity, may be seen from a list of consuls from foreign nations. They represent the

United States (consul).	England (consul general).
France.	Peru (consul).
Denmark.	Chili.
Hamburg.	Bremen.
United States Commissioner.	
French Commissioner.	

In 1851, the Hawaiian king was well represented abroad, and that representation is a criterion of the national position of the Sandwich Islands.*

Between the foreign residents and the natives there is all the difference imaginable. Although the discovery of gold in California took many of the former class away, they are steadily on the increase. With the latter it is directly the reverse.

* The Table on the following page is from the Report of the Minister of Foreign Relations for 1851:

The foreigners take a rational pride in paying some deference to fashion, or they become independent of the enslaving deity, and dress just as they please. The natives usually follow their own inclinations in regard to habits, or they tenaciously cling to the customs of their progenitors. As a general thing, the foreign residents are masters, while the natives are the servants of the public. This is a painful fact to contemplate. But so it will remain. The Hawaiians feel their inferiority; and while the race survives, they will remain inferior both mentally and physically—the former, because ages of ignorance are entailed upon them; the latter, because of disease. Many of them endeavor to imitate foreigners in their external appearance; others, despairing of success, settle into a sort of apathy nearly allied to barbarism. It is extremely difficult to create a train of wants in the mind of a Hawaiian.

Since my return from the group, I have many times been asked about the personal appearance of the Sandwich Island women. My uniform reply has been, and it now is, that there are some among them who, in point of physical perfection, are surpassed by none throughout the whole earth. The girls are women at fifteen and sixteen. Their development is rapid under the genial sun of the tropics. They have the Malayan physiology and cast of countenance; with dark eyes, that seem to read the beholder's thoughts, and hair as black and

Table of the King's Foreign Agents.

Name.	Date of Appointment.	Rank and Residence.
Archibald Barclay, Esq. . .	17th May, 1845,	Commissioner, London.
Edward Beyerbach, Esq. . .	7th April, 1851,	Consul General, Chili.
John Watson Bain, Esq. . .	10th April, 1850,	Consul for New Zealand.
Thos. W. Campbell, Esq. . .	10th April, 1850,	Consul General for New South Wales and Van Diemen's Land.
Thomas R. Eldredge, Esq. . .	17th May, 1847,	Chargé d'Affaires for Peru.
J. Henry Gossler, Esq.	10th April, 1850,	Consul General for Hamburg.
Joseph Jardine, Esq.	30th May, 1849,	Consul General for China.
David Jardine, Esq.	14th November, 1849,	Consul for Hong Kong.
James J. Jarves, Esq.	— August, 1848,	Consul for Boston.
Schuyler Livingston, Esq. . .	30th September, 1846,	Consul General for the United States.
Granville S. Oldfield, Esq. . .	Appointed by Consul General Livingston,	Vice-consul for Baltimore.
John F. Muller, Esq.	7th April, 1851,	Consul for Bremen.
Alfred A. Reed, Esq.	2d September, 1850,	Consul for Java and the Dutch East Indies.

glossy as the wing of the raven. I have seen many of them on whose external beauty Nature seems to have lavished all her skill. From their maturity unto quite past the meridian of life, the women appear to think, feel, and act like school-girls. It is not until their beautiful tresses become mixed with gray that they begin to feel the coming on of life's winter. Then it is that they grow old rapidly, and they fade like flowers smitten by the chilly breath of the north. It may safely be asserted, that these women acquire much of their physical perfection by frequent aquatic and equestrian exercises.

The men present no accurate criterion on the subject of dress; for in the morning they may frequently be seen *sans* every thing but what a civilized man would regard as his only under garment, which, in this relation, I may denominate a nondescript; in the evening the same native may be seen neatly attired in the costume of a foreigner. A better and more accurate opinion can be formed in relation to the women. They are passionately fond of dress. Many of them must and will have it, at any price—even at the cost of their conjugal fidelity. In the gratification of their vanity, they are not unfrequently imposed on to a severe extent; for when an article suits their fancy, they can not be denied it; and in this case the philanthropic merchant will commonly tax them 600 per cent. beyond its real value. You may enter a native house, and see a vivid picture of all that can make the home of any human creature desolate; and yet, at the extreme end, or near the centre of the domicile, you will probably observe a woman gayly enveloped in a loose robe composed of a rich satin or a valuable silk, while her favorite seat is on a mat or the hard cold earth. They may not have a civilized couch to repose on, nor a gauze curtain to save them from the ferocious attacks of gigantic mosquitoes, but they *will* have their silk and satin drapery. And you may dress up one or any number of them in the richest fabrics ever created by human hands, and there will be a thousand probabilities against one that an uncouth mode of walking, or something else, will spoil their appearance. Among the Hawaiian women there are few graceful promen-

aders. They always appear to most advantage when on the saddle.

But while referring to native women and dress, it is necessary that the most scrupulous honesty be employed in making a proper discrimination. On this theme much has been said and written that will bear no rigid test. It has been remarked, by a recent visitor to the group, and especially in relation to Honolulu: "The native women are great and extravagant purchasers; some of them boast of possessing fifty or seventy-five silk and satin dresses; as I have said before, *they have only one way of obtaining money*—and it is a well-known and monstrous fact, that these stores are entirely sustained by the prostitution of the Kanaka women!"* Now all this is an unwarrantable denunciation, an unsubstantiated falsehood. Among thousands in remote lands, the Hawaiian capital has obtained for itself the unenviable *sobriquet* of "the brothel of the Pacific." But it is not the shameless hell that the above paragraph would represent. Official documents vividly portray the domestic infidelity of too many of the native women; and there are too many stores there that are more than partially sustained by the avails of prostitution. This universal condemnation, this want of discrimination, however, is all wrong. If Honolulu were the *only* place in the world where such abuses of moral law exist, then the advocates of "Moral Reform" may thank God and go forward. But who is there that does not know such is not the state of things in our poor world? In relation to the assertion that the native women have "*only one way of raising money*" (!)—I think that a candid perusal of the following document will be sufficient. It was handed to me by an intelligent gentleman who has spent many years in Honolulu, and whose name can be furnished at any moment:

* "The Sandwich Islands, As they are, Not as they should be." Burgess, Gilbert, and Still. San Francisco, 1852, p. 14.

This pamphlet is mainly correct; the above paragraph is one of the very exceptionable exceptions.

“HONOLULU, *March 5th*, 1853.

“DEAR SIR,—In answer to your question, ‘*How do natives procure money?*’ I reply, that it is nothing but a corrupt mind that can assert their sources of revenue to be corrupt means only. And while I may not be able to enumerate *all* the occupations by which natives obtain the means of honest livelihood, the following come within my own knowledge.

“Females are employed as nurses, house servants, washer-women, serving-women, and many are the wives of foreigners and natives, and are more or less employed in their own domestic concerns at home.

“Males are employed as mechanics, such as carpenters, masons, blacksmiths, tailors, shoemakers, printers, book-binders, coopers, &c., &c. ; and as market-men, butchers, and graziers ; also as clerks, teachers, surveyors, sailors, laborers on plantations, day-laborers, house servants, cooks, stewards, herdsman, &c., &c. Your own observation will suggest that, in Honolulu, a large number are occupied in supplying the town with vegetables, milk, fish, eggs, turkeys, hogs, ducks, wood, charcoal, grass for horses, and many other articles, to say nothing of *poi* for native residents who are employed as servants, or as laborers in the town and among the shipping, mechanics, &c.

“Besides this, they receive a large amount of money during the year for the letting of horses, boats, and houses, while some of them own and sail vessels among the islands. Others cultivate their little farms, from which are raised nearly all the supplies for residents and shipping. Others, again, are employed as peddlers, road supervisors, tax collectors, judges, lawyers, school inspectors, constables, land commissioners, jurors, legislators, privy counselors, &c., &c.

“The compensation of all these classes is ample to support themselves and families, and varies from 25 cents to \$3 per day for laborers and mechanics ; from \$2 to \$7 per week for house servants, and from \$1 to \$3 for women and domestic servants and sewing women. For washing they sometimes make from \$5 to \$10 per week.

“Employ these items as your own judgment may suggest, and permit me to remain, with every esteem, truly yours,
 _____.”

In the course of these pages I shall say something more about native male and female character and occupation.

The population is composed of persons from nearly all nations. A census of the foreign residents was recently taken* by the marshal of the kingdom, included within the following limits: from Kalihi to Waikiki, along the coast, and in the rear as far as the *Pali*. These bounds embrace the city of Honolulu and its suburbs, and give the entire foreign population.

Males over twenty-one years of age	380
“ under “ “	129
Females over twenty-one years of age	144
“ under twelve “	118
	771
Colored population	21
Chinamen in business	37
Coolies, laborers, and servants	34
Total	863

It appears by the above that there are twice as many males as females among the foreign population, a disproportion occasioned by large numbers of young men who leave ships and remain here, or who come to the islands to seek their fortunes, as clerks, mechanics, &c.

The foreign population has diminished within two years by the drain to California and the Australian colonies. The native population embraced within the same limits is estimated at about eight thousand souls.

The foreign portion of the community comprises a representation of the following nations: United States of America, Great Britain, China, Polynesia, Western Islands, France, Portugal, Germany, Sweden, St. Helena, Calcutta, Singapore, Ma-

* Published in the “*Polynesian*,” October 30, 1852.

nilla, Guam, and the West Indies. During the nine months ending 1852, seventy-four persons from the above nations took the oath of allegiance to the king and the Constitution.

The police force is prescribed by law. For the island of Oahu, it is fixed at two hundred. There are four hundred and sixty scattered over the other islands of the group. The principal number of those retained on Oahu are centered in Honolulu. With few exceptions, they are all native subjects, and no community on earth can boast a more finished set of knaves.

There is a body of militia on the island numbering in all two hundred men, from fifty to two hundred of whom are reserved to man the fort at the capital, as emergencies may require. Imagine, for the most part, a few lazy, shoeless, and stockingless fellows, with hardly spirit and skill enough to "shoulder arms," detached here and there over the group, and an idea may be partially formed of Hawaiian soldiers. These miserable men receive the dignified appellation of "*army!*" Prince ALEXANDER LIHOLIHO is their lieutenant-general. King KAMEHAMEHA III. is their commander-in-chief. So says article twenty-seven of the Constitution of 1852. He also has command of the "*navy*"—the first portion of which is not yet built; for not a single war vessel of any size or description rides the waves of the Hawaiian seas. Imagine about seven hundred of said soldiers, with "eighty-seven pieces of artillery now on the islands," and worthless, with an unborn navy, and an "Annual Report" upon them and their merits, and the farce becomes complete at once.

The only military force on the group in which any reliance may be reposed is the First Hawaiian Guard. It is composed of both infantry and cavalry. Its members are foreigners and the sons of foreigners. They are self-constituted citizen companies. This recent element of strength had its origin in the serious sailor riot of November, 1852. With the permission of the government, they organized themselves for the mutual defense of life and property. Every man finds his own horse, accoutrements, and ammunition. They are all residents of Honolulu.

The foreigners own some very respectable residences, many

of which are composed of stone or coral, and some are handsomely framed and finished of wood. They are neat, but not at all gorgeous. In such a place as Honolulu, magnificence is out of the question. The chief object is comfort. They are usually well ventilated; but they contain no fire-places; for such is the geniality of the climate,* that none are needed. It has many times been maliciously reported that the houses of the missionaries are "luxurious," and "filled with native slaves." To maintain my original intention—*truth* in all my narrations—I am constrained to say these charges are untrue; for their dwellings are plain and modest, especially in their interior. But of these topics I shall say more subsequently.

Between the residences of foreigners and natives the widest conceivable difference exists. The dwellings owned and occupied by chiefs afford no criterion of those occupied by the common natives. The latter can be understood only by actual inspection. When standing at a distance, and watching the cocoa-nut foliage wave its lovely forms over a native hut, there is something about it that is exceedingly romantic. On advancing and entering it, however, the romance gives place to a sad reality.

"The houses of the common people are defective in almost every thing which constitutes civilization. These are thatched buildings, with the posts set in the ground, on which rafters are placed. They are higher than formerly, and have a proper door, instead of a hole into which the occupant could only crawl. Among the common people of the better sort there are many comfortable houses, tolerably well furnished. They have, besides, many respectable *adobe* buildings. But there has been less improvement in the building of houses than in almost any other kind of advancement toward civilization. This has been owing hitherto to the uncertain tenure of a home, and the consequent want of local attachments."†

* See Appendix No. III.

† "ANSWERS TO QUESTIONS proposed by his Excellency R. C. Wylie, his Hawaiian Majesty's Minister of Foreign Relations, and addressed to all the missionaries in the Hawaiian Islands."—P. 21.



NATIVE HOUSE.

Into these abodes it is nothing unusual to see four or five families crowd themselves. In many instances, a few calabashes, and a mat or two to sleep on, constitute their domestic furniture. There is seldom any partition. In such cases, *every thing* is indiscriminate. This stern retention of ancestral architecture holds back with a strong hand their progressive civilization, and deprives them of much comfort.

The town can boast of few well-laid-out streets. The only good one is that running up from the Custom-house into the Nuuanu Valley. All of them are more or less disfigured by the fragments of *adobe* walls built several years since, and which give to every object rather an ancient appearance. There are numerous lanes and alleys, that are so lumbered up, especially at night, by persons that present themselves

“ In such a questionable shape,”

that the pedestrian stands a noble chance to break his precipitate neck by stumbling over them. The natives *will* love! and, as a general thing, with them passion is stronger than the restraints imposed by civil and moral law. Beneath the overhanging foliage in those narrow streets, Nature has celebrated the nuptials of many a youthful pair of Hawaiians, the moon and the stars alone being witnesses to the ceremony.

But if those narrow streets retain an aspect of antiquity, many of the day-scenes which occur in them are extremely novel to a visitor. In violation of law, some careless native, *sans* lower garments of every description, and with some half-worn-out sailor's jacket buttoned close up to his chin, may come riding past as though he had stolen the Pegasus of Neptune and Medusa, and was trying to escape pursuit. Yonder may be a couple of natives, who are employed as ponies or horses, drawing after them a sort of a box resting on four wheels, and dignified by the term “ carriage.” The precious cargo of that singular vehicle is almost certain to be a foreign lady! In turning a corner, you may suddenly come in contact with a group of knavish police, bearing off, as a trophy of victory, a single intoxicated sailor to snug lodgings in the fort; or you may possibly stumble against a crowd of girls and women clad in silks and satins, their heads fancifully adorned with wild flowers, and their eyes silently watching poor “ Jack” as he is borne away from their affectionate arms; for he may have spent his last dollar with some of their number. A little farther on, some rural lover, having just come in from the country with something for the market, may have met his *inamorata*; down goes his load, while into it is inserted the snout of some rambling pig; but he has thrown his arms around the waist and neck of his beloved, and is tasting the sweets of her pouting lips, forgetting that any other eyes are upon him. Pages might easily be filled with a description of the every-day scenes in the streets of Honolulu, but common humanity must throw a veil over them. It was to this very theme that Chief-justice Lee pointed when he said, “ But the

monster evil of the land—the one which goes to the vitals of this nation—is licentiousness. This subject is not a pleasing one; but when we are daily called upon to witness *the most disgusting scenes in our public streets*—common prostitution stalking abroad at noon-day—and the nation speedily wasting away under our very eyes with its consuming fires, it is criminal to keep silence!”*

Than Honolulu, no town is blessed with a more perfect quiet at night. This may be owing mainly to the fact that the Penal Code makes ample provision for the unlucky wight who forgets to place a strong guard over his words and actions. “All loud noise by night is *taboo*. Whoever, after sunset, shall, by halloeing, singing in the streets, or in any other way, make any disturbing or disorderly noise, in any village, town, or part of the kingdom, without justifiable cause for so doing, shall be liable to summary arrest and imprisonment by any constable or police officer, and, upon conviction, be punished by a fine not exceeding ten dollars.”—(*Penal Code*, chap. xli., sec. 1.) Between the hours of nine and ten, this quiet begins. The town at night, and the town by day, appear like two different places. Except the voice of a gentle song, and the notes of delicious music flowing from the latticed window of some lady’s apartment, or the unique strains of a native wailing for the dead, every sound is hushed. Were it not that the pedestrian meets a straggling police in search of his prey, he could hardly divest himself of the conviction that he is wandering among the ruins of some buried city. In another hour the voice of song itself ceases. Silence seems to have reared its throne on the brow of night, demanding an implicit obedience to its sway. It is as if the very wheels of time stood; as if Nature herself were reposing on the bosom of Morpheus. Woe to him who may chance to be found giving expression to his hilarity by way of song or even gesticulation, when all virtuous families are supposed to have retired for the night!

* First Annual Report of the Chief Justice of the Supreme Court, to the Nobles and Representatives of the Hawaiian Islands, in Legislative Council assembled: 1853.

No excuse for such deportment is admissible; and nothing less than a night's lodgings in the fort, and a "fine" next morning, can expiate his transgression against law and order.

With the native population, nearly over the entire group, Saturday is considered a sort of holiday. On the plantations it is pay-day for the workmen; in the country it is a sort of market-day among those who fail to attend the town markets during the week, or who may have none to attend; it is the grand *gala day* of the natives of Honolulu and its vicinity. Scores, and sometimes hundreds of men, women, and children meet on the plain on the east of the town, to test their horses' skill and their own, and to display their gaudy drapery, and, sometimes, the want of it. On that particular day, if the law against "fast-riding" is not suspended *pro tem.*, certainly it is not enforced. These sports were originally adopted by the natives several years ago, and they are a capital substitute



FEMALE EQUESTRIAN.

for many of their old pagan games. They usually commence at 4 P.M., when the heat of the day is past. It is a scene of profound interest to strangers; and were it not that the animals are too hardly rode, it would sustain much that would be enjoyed. The riders are of both sexes and all ages, and of every variety of costume and of physical proportion, mounted on every variety of steed. The women and girls are decidedly the best riders. With them, not as with the ladies of our Atlantic cities, side-saddles are out of the question. In their loose, flowing drapery, hair streaming in the wind, their beautifully erect position, and their horses careering along like the march of the whirlwind, they look majestically dangerous, and yet they are never thrown from the saddle. There is many a lady in civilized nations who would envy the equestrian skill of these Hawaiian women. There is many a finished artist that would be glad to have one of them as a subject for his pencil. It may be owing to this mode of exercise that they, in part, acquire such an exquisite development of form.

I wish I could fully portray these Saturday afternoon sports. Yonder, on the plain, some forty or fifty women are speeding almost with the rapidity of light toward some well-selected goal. Every nerve and muscle of both horses and riders is stretched to the utmost tension—the former from sheer instinct to gain the victory, the latter from a spirit of almost matchless daring, mirthfulness, and excitement. Now comes along a party of men and boys, many of them clinging, with their naked limbs, like leeches to the flanks of their foaming steeds, while their restless hands and arms are describing all sorts of circles in the air, as if under pain of dismemberment, but, in reality, to cheer along their animals to a swifter speed. Clouds of choking dust follow their wake. Here and there may be a mounted foreigner, quietly looking on, or sharing in their mirth and sports. But yonder is a scene that defies all attempts at description. A few horses and donkeys, not under immediate use, but which, a few minutes since, were quietly feeding on the ever-living pasture, have caught the spirit of that fiery locomotion by which their compeers are impelled over

the plain. Unable any longer to control their nature, away they speed, in the utmost confusion, as though their powers of a life-endurance were all concentrated in this single moment. Now they have mingled with the mounted animals, sharing their foam, and madly plunging through the clouds of dust, and endangering the life and limbs of any pedestrian who fails to get out of the way in time. On, on they speed, like fiery Arabians over their native sands, all and each one struggling for the mastery in the well-contested race for glory. It is well there are no toll-gates to oppose their progress, that their hair naturally grows fast on their heads, that they carry with them no superfluous garments, or, like the celebrated Gilpin, they might be the victims of very serious inconvenience.

Before taking my leave of Honolulu and its scenes, I feel constrained to attempt a description of one of its Sabbaths, as I have seen it. The singular beauty of the weather that usually ushers in the sacred day leaves a lasting impress on the reflecting mind. The god of day ascends his chariot in the majesty of a cloudless sky. Mountains, hills, valleys, plains, woodlands, ocean—every thing seems to borrow a tinge of his golden glory. Scarcely a zephyr's breath fans the foliage, bespangled with the tears of the night that has just fled away forever. At 9 A.M. the heart-felt silence is awakened by the familiar tones of the church-going bell. No unpleasant sounds are heard, no rush or confusion disturbs the streets. Honolulu recognizes the quietest Sabbath on the face of the whole earth! and this repose is secured by the enforcement of a just and righteous law.*

Let us enter the First Native Church, of which mention has been already made. There are nearly three thousand

* "The Lord's day is *taboo*: all worldly business, amusements, and recreation are forbidden on that day; and whoever shall keep open his shop, store, warehouse, or work-shop, or shall do any manner of labor, business, or work, except only works of necessity and charity, or be present at any dancing, public amusement, show, or entertainment, or taking part in any game, sport, or play on the Lord's day, shall be punished by a fine not exceeding ten dollars."—*Penal Code*, chap. xxxvi., sect. 2.

natives waiting to hear from the lips of their religious teacher. A hymn is sung. The divine benediction is sought. A precept of Holy Writ is expounded. What a profound decorum reigns among that well-dressed audience! With what marked respect they retire, after dismissal, to their homes! A visitor may be an entire stranger to the language of those services, but if he has a sensitive soul in him, if he is not lost to every thing virtuous and sacred, he must *feel* the force of that unpretending worship. He may be no denominationalist; he may make no public profession of the sentiments of his own heart; but there is something about the appearance and worship of a Hawaiian congregation that awakens within him emotions no language can define, no change of time or events eradicate. When I glanced over that audience, and thought of what Hawaiian character was exactly *thirty-three years ago* (!); when I remembered that from this very church many a redeemed man and woman had gone up on high; when I thought how, in the hour and strife of death, many of them had been sustained by the all-consoling presence of the NAZARENE, and that they now met Him, face to face, with no cloud to obstruct, no infirmities to afflict them any more forever—when I thought of these things, for once I obtained a clear view of that great central truth of all enlightened tenets, “GOD IS LOVE!” and I was compelled to leave that Hawaiian assembly, and give a full scope to my feelings; for they were emotions I shall never forget, and can not describe.

The Foreign Church and the Mariner’s Bethel are now open. Let us visit them. They are well filled with their respective audiences, including a number of the “sons of the ocean.” A soft preliminary is sung by the choir, and the worship commences. Hear those benedictions solicited by the respective pastors! Listen to those hymns of thanksgiving! Attend to those discussions of everlasting truth! It is here that a visitor feels a step nearer to that heaven for which every spirit, in spite of itself, ardently yearns.

Such is the Sabbath under the auspices of a Hawaiian king! such the devotions of the sacred day! Verily, those

institutions are not far from right which recognize the FATHER of the universe, and whose supporters bend the reverential knee at HIS feet. How ennobling, how sublimely great and glorious are the silent and bloodless victories won by Christianity!

CHAPTER VII.

ENVIRONS OF HONOLULU.

Nuuanu Valley.—The *Pali* of Nuuanu.—Former Battle-ground.—Ride to Diamond Head.—Village of Waikiki.—Remains of a Pagan Temple.—Reflections on Paganism.—*Leahi*, or Diamond Head.—View from the Summit.—The Plains below.—Punch-bowl Hill and its Fortifications.—Panoramic View of Honolulu.—*Alia-paa-kai*, or Salt Lake.—Curious Theory relating to it.—Testimony of Commodore Wilkes, U. S. N.

THE environs of Honolulu are exceedingly picturesque, and among them the valley of *Nuuanu* ranks first. It is located immediately at the back of the town, from which place it has a gradual ascent until it reaches the famous *Pali* of the same name. The valley seems to have been formed by an abrupt break in the great central volcanic ridge of the island. Its formation is of a mixed character: its lower part is open; its upper is inclosed between two heavy ridges, descending from the summit of *Waolani* on the west, and *Konahuanui* on the east. The upper part of it forms an immense level plateau of a circular form, opening toward *Honolulu* on one side and the *Pali* on the other. This circus is bounded on all sides, except where open, by tremendous precipices. The scenery is enchanting. Here and there a native house is seen peeping from between the trees. The alternating light and shade produced by the swiftly-flying clouds, as they are scattered or grow more dense—now rubbing the summits of the lofty mountains, and now sweeping over the foliage through which the road leads—and the fertilizing showers, reflecting every variety and dimension of the iris, render it a sort of a

fairy land. These showers give birth to the fine streams that wend their way down the valley, watering hundreds of *taro* patches, until they reach *Honolulu*. On approaching the *Pali*, the mountains rise still higher, and vegetation assumes a richer aspect, clothing their summits with an unfading green. Some of these mountain tops are crystal-form. Down their precipitous sides cascades are seen falling hundreds of feet, cleaving their way between the stunted foliage, and looking like huge icicles, or veins of polished silver. On the sides of these rugged masses, sandal wood (*Santalum frey cinetiarum*) was once abundant, and sought for as an article of trade by vessels from the Orient. When, in past ages, these mighty masses of rock were reared on high, they were naked and solitary, presenting no feature of beauty to the eye of the first tenants of the valley; but now they teem with the life of vegetation and of feathered tribes, and the visitor never wearies in gazing upon their magnificence.

But we have passed the singing brooks, the embowered foliage, the brilliant cascades, and we are now on the very brink of a naked and rugged precipice, within a few feet of the perpendicular line, and eleven hundred feet high. This is the *Pali** of *Nuuanu*, distinguished alike for its savage grandeur and its classic memorials. A narrow gorge is before you, the sides of which are formed by the mountains on either hand, nearly sixteen hundred feet above your head. Through this dreary gorge the trade-winds blow with almost a whirlwind violence. It is as though the fabled BOREAS had concentrated all his powers against this single spot. Unless a close vigilance is maintained, the traveler's hat is whirled into the upper regions, and the traveler himself may be swept from his position. To escape this inconvenience as soon as possible, it is necessary to turn the gorge by proceeding a few yards to the right.

Advance to the brink! But take care! The visitor draws in a long breath; for the momentary bursting forth of the scene beyond sends a thrill through his brain, and makes him

* The Hawaiian word for *precipice*.

feel dizzy. One false step, and he may be lost forever. Below his feet are scattered a few native dwellings, that dwindle away almost to the size of ant-hills, while the animals and men are scarcely perceptible. Beyond these, the plains, covered with verdure, stretch out for miles. Further than all rolls the ever-swelling, azure ocean, lining the shore and the rocks with foam as white as the snows of winter.

If a visitor would obtain an accurate view of this tremendous precipice, he must descend to the plain below, and wend his way close up to the foot of the *Pali*. The descent is laborious, but safe, and is effected by a circuitous path leading down the right of the cliff. From the foot of the descent the view is exceedingly imposing. The summits of the mountains on either side pierce the clouds. The front of the precipice itself is hoary with the lapse of unchronicled centuries. Here and there it is rent in narrow fissures, the edges of which retain semblances of calcination, from the mildest to the most intense. While looking upward, the mighty mass seems as if it were coming down on the head of the awed visitor.

Before the picture becomes complete, it is necessary to reascend the precipice. It is then that its terrible grandeur is felt. With its perspective scenery there is a strange commingling of the solitary, savage, and sublime. It is horrible to reflect that over this abyss a vanquished army was once driven. Yet so it was. In the summer of 1794, KALANIKUPULE, a rival of KAMEHAMEHA, determined to overthrow the increasing power of the Conqueror. KAMEHAMEHA was then at Hawaii, but was apprised of the fleets that had been manned and sent out by the insurgent monarch. The naval expedition proved a failure, and the king came down to Oahu. The two armies met in the valley of *Nuuanu*. The insurgents were compelled to flee before the victorious party. As they approached the *Pali*, KALANIKUPULE and a few of his followers escaped to the mountains, but were subsequently taken and put to death. The rest of the army—three thousand in number—were driven over the frightful abyss, where father, brother, friend, foe, and their implements of war, shared a gen-

eral wreck. And yet, at the time of my visit, the sun shone as gloriously over the brow of this old precipice as though it had never re-echoed the war-cry, or been baptized by Pagan blood shed in battle.

The most conspicuous object in the vicinity of Honolulu is the old coast-crater, called *Leahi*, or Diamond Head. It is nearly six miles east of the town, and stands close to the sea-shore. It is approached either by sea or land, but the land route is the most pleasant and agreeable. The road leads very near the shore, winding through numerous fish-ponds and *taro* patches, formed by hands that have long since crumbled away to dust. Within a mile of the crater's base is the old village of Waikiki. It stands in the centre of a handsome cocoa-nut grove, among whose feathery foliage the soft winds from the ocean produce a gentle, murmuring music. There is a fine bay before the village, in whose waters the vessels of Vancouver and other distinguished navigators have anchored.

Waikiki was once the abode of that HECTOR of the Hawaiians, KAMEHAMEHA the GREAT. The old stone house in which the great warrior once lived still stands, but it is falling into a rapid decay. I could not help lingering for a time to notice the objects scattered around. There were no busy artisans wielding their implements of labor; no civilized vehicles bearing their loads of commerce, or any living occupant. But beneath the cool shade of some evergreens, or in some thatched house, reposed several canoes. Every thing was as quiet as though it were the only village on earth, and its tenants the only denizens. A few natives were enjoying a promiscuous bath in a crystal stream that came directly from the mountains, and rolled, like another Pactolus, to meet the embrace of the ocean. Some were steering their frail canoes seaward. Others, clad simply in Nature's robes, were wading out on the reefs in search of fish. Here in this quiet hamlet, once unknown to all the world, KAMEHAMEHA I., surrounded by his chieftains, held his councils for the safety and consolidation of his kingdom. But the "*mene*," so mysteriously inscribed on the palace walls of a Babylonian monarch, has been written

on those councils; and the old king and his warriors have faded away. Mutation is legibly written on the face of all that is terrestrial; and the savage ruler, not less than the civilized, must bow to Death's all-powerful summons.

Just beyond Waikiki stand the remains of an ancient *heiau*, or pagan temple. It is a huge structure, nearly quadrangular, and is composed merely of a heavy wall of loose lava stones, resembling the sort of inclosure commonly called a "cattle-pen." The temples dedicated to the Hawaiian gods were always roofless. The altars were rudely reared in the same way, and composed of the same materials as the walls of the main inclosure. This *heiau* was placed at the very foot of Diamond crater, and can be seen at some distance from the sea. Its dimensions externally are 130 by 70 feet. The walls I found to be from six to eight feet high, eight feet thick at the base, and four at the top. On climbing the broken wall near the ocean, and by carefully looking over the interior, I discovered the remains of three altars located at the western extremity, and closely resembling parallelograms. I searched for the remains of human victims once immolated on these altars, but found none; for they had returned to their primitive dust, or been carried away by curious visitors. But my fancy conjured up the deeds of some of the high-priests of paganism. It seemed as though I could see one of these deceived and deceiving torturers before me, with his demoniacal visage, his arm bared, his uplifted hand grasping the instrument of death, and the human victim lying on the bloody altar. I seemed to behold the vast audience awaiting, with a death-like silence, the fatal blow, and to hear the agonizing groans of the expiring victim. And when I remembered that once these very tragedies *were* enacted, and on *these* ruined altars too, my heart sickened, and I sprung out of the inclosure.

To a traveler visiting the Hawaiian group at this day, it seems almost impossible that such scenes could have been enacted at any period in the past. Such relations appear to retain the character more of the old shadowy myths of the peo-



DIAMOND HEAD, FROM EAST HONOLULU.

L. SILLI - BARRITT

ple, than positive realities that existed from time immemorial until the fall of idolatry in 1819. But those relations are *facts*. There are a few persons now living who once witnessed many of those hellish orgies, and whose own family friends were victims. The hierarchy of the group, like every hierarchy that now exists, was exceedingly oppressive. It is impossible to conceive how any nation of men could have been brought under a rule so crushing and absolute. But of all despotisms, none are so absolute or unjust as those which deprive men of the free and legitimate exercise of their own consciences. Such was the condition of the common people on those islands, between thirty and forty years ago. It was despotism systematized and extended to every man, woman, and child, that did not belong to the priests and king. The people had to build the temples; go to the mountains, and cut down and carve wood into idols; and, of their poverty, bring the offerings, of whatever character, to the altars of the gods. The nature of those ceremonies was such, that it was impossible that some person or persons should not violate them, and, in that case, death was the penalty. There were omens of such a character that they could easily be construed to signify that any number of men were required as offerings to the gods, and the requisition was always granted. In this way countless multitudes have perished, family ties been severed, and their wretched abodes rendered more desolate than ever. Who shall enumerate the evils sustained, the agonies endured, the moments of despair struggled against by men in every age, and under every species of oppression, where every just and noble consideration has been trampled in the dust by the heel of temporal or spiritual power!

Having reached Diamond Head, the visitor may ascend its summit without much difficulty. The ascent is most easily accomplished on the northeast side. To a man who can boast of pretty strong limbs, the task is trifling. On reaching the brink, the eye rests on a mere pit, or cavity, two hundred feet deep, and two thirds of a mile in diameter. The highest point of this old crater is on the southwest side, where it is

nearly a thousand feet above the sea. Nearly all round the rim of the crater, but especially on the southwest, large calcareous incrustations abound. The bottom of the crater was covered with a fine pasture, on which a herd of cattle and horses was feeding, and in the centre was a shallow lake of clear fresh water. The outside of the hill is deeply marked by the course of ancient lava streams. Immense masses of lava are found at its seaward base, heavily mingled with beds of coral. It is very evident that this crater has been much higher than it is now, and that it has become much wasted in expending its fires.

Although this quiescent crater is not very lofty, the view from its summit is fine, and well repays the curiosity of any enthusiastic adventurer. On the east, and skirting the seashore, are seen the remains of two other craters, long since extinct, and highly picturesque. Honolulu, the harbor and shipping, the distant range of the *Kaala* Mountains, and the contiguous village of *Waikiki*, fill up the view on the west. The rugged chain of mountains skirting the eastern limit of the *Pali*, and immense table-lands or slopes, formed by ancient rivers of lava, and now covered with good pasture, embrace the scenery on the north. Stretching away to the south, the ocean heaves its placid bosom, so strangely beautiful that it would seem impossible for the noble element ever to become so treacherous. Whoever has seen this old landmark can never forget it. Many a storm has swept over it. But there it stands! a guide to the mariner, and a monument of Nature's wrath and power.

Descending the crater on the north side, and following a narrow and very rugged path, I was soon led on the plains below. Had it not been owing to the deep grass, the scene would have been one of the most perfect desolation. Immense stones of lava of every shape, and many of them several tons in weight, lay in confusion over this plain, and were interspersed with indigo and other plants. Over some of those huge masses of volcanic rock the delicate convolvulus (*Convolvulus tricolor*) was creeping. Here and there was a gi-

gantic specimen of the prickly-pear (*Cactus ficus Indicus*) struggling against the surrounding desolation. Upon this plain it would almost seem as if the neighboring crater had expended all its force. One is forcibly reminded of the passage which so plainly foretold the utter desolation of Idumea : "I will stretch out upon it the line of confusion and the stones of emptiness !"


The path leading directly over the plain conducted me at length to the foot of *Puahi*, or Punch-Bowl Hill. Like *Leahi*, or Diamond Hill, it has long been quiescent, but it retains a more youthful appearance than the latter, and looks



PUNCH-BOWL HILL.

as though it may burst forth again without a single moment's warning to the quiet town below. As the highest point is but five hundred feet above the sea, the ascent is comparatively easy. Many of the pupils in the royal school, located at its base, climb it for recreation during a recess of their studies. What may be called its summit is a huge concave, nearly half a mile wide, and covered with a luxurious pasture. This concavity originates the English name of the old crater. If a supply of water could be obtained regularly to irrigate the soil—which is decomposed lava—the summit would make a snug little farm. At the time of my visit, numbers of fine cattle were quietly browsing on the pasture, and large flocks of wild and tame goats were feeding on the most precipitous sides of the hill. While sitting on a gun, taking notes of the objects around me, a flock of the latter class of animals approached me, bleating, and seemed to chide me for disturbing the repose of their elevated retreats. On attempting to get near them, they scampered away over the grassy depressions of the crater.

The physical character of this hill closely resembles that of *Leahi*. That portion of the summit which overlooks the valley of *Nuuanu* is mainly a huge mass of calcareous lava, and constitutes a good building material, much of which has been already dislodged for that purpose. The seaward side of the hill is deeply marked by channels down which the fiery streams of devastation once rolled in fearful volume.

The hill itself occupies a commanding position. On the heights nearest Honolulu are the remains of a fortress that was once deemed impregnable. In all, it mounts eleven guns, pointing different ways, at irregular distances from each other, along the nearly perpendicular edge of the hill. Of these guns, five are long iron thirty-two-pounders, three are long iron twelves, and three short nines. Every one of these implements of defense were drawn up by native hands during a despotic rule. They rest on carriages in a state of rapid decay. Some of the larger retain the initials of the last King George of England; also the Crow's Foot () or governmental

mark, and a crown. They are used more for firing salutes on the birth-day of the present king than for any other purpose. The flag-staff is nearly demolished, and its present appearance is highly indicative of the state of the circumscribed kingdom whose ensign once waved at its top. I saw two or three wretched hovels in a wrecked condition; yet they had once been the homes of a few miserable soldiers detained there to watch the garrison. These hovels, the ruined flag-pole, and a thin shell of a powder magazine—*lathed and plastered on the outside!*—completed the fortress that was originally intended to protect the town, the harbor, and its shipping. Now the only tenants of the lofty battlements are the goats in search of their subsistence. The hill itself, though precipitous, is assailable in several parts, and, unless made bomb-proof, by shells in all. Though capable of being strongly fortified, to render it tenable it would require a very large garrison. But the present condition of the finances, and the imbecility with which the financial department has hitherto been managed, are a sufficient guarantee that, for some time at least, things will remain as they are, or will become more hopeless.

From the top of Punch-bowl a fine panoramic view is obtained of Honolulu, that quietly reposes at its base. A stranger can hardly reconcile this seeming indifference to a contiguous object, whose deep womb was anciently torn by rivers and cataracts of vengeful fire; for the citizens of Honolulu treat it as though it were a fable; and yet there is no guarantee that *Pelè** may not pay them another of her terrible visits. But the people either think or care nothing for this; nor need they. The relative position of the town to this extinct crater is that of Pompeii to Vesuvius. Hundreds of *taro* patches meet the gaze. The town, with its public buildings, churches, private dwellings, and narrow streets; and the harbor, with its shipping at anchor, and numbers of boats and canoes gliding over its surface, are brought, as it were, into a focus. Natives may be seen bathing in the streams, or washerwomen may be dis-

* The chief goddess of volcanoes.

covered at their toil by the margin of the same streams ; and it is amusing and instructive to watch the motions of those that occupy the streets, on horse or afoot, wending their way as business or pleasure may dictate. The best time, however, to obtain a good view of such a scene is at the hour of early evening twilight.

Four miles west of Honolulu, and very near the sea-shore, is the celebrated salt-lake called by the natives *Alia-paakai*. It is about one third of a mile in diameter, and is of a crateriform character, rather inclined to oval. The hills that surround it are rather more than a hundred feet high, and their sides appear to be more or less impregnated with saline substances. The bottom of the lake is composed of an exceedingly adhesive mud of a blue-black color, having the chief properties of an unctuous clay. The whole region of the lake is strictly volcanic, and, although contiguous to the ocean, is entirely different from the formative character of all the coast craters on the island.

Until very recently, a self-formed salt was found there in great abundance. It was considered an excellent salt for putting up provisions for the market and shipping. It was also used as a table-salt over the larger portion of the group, and commanded a high price. Formerly it belonged to the king, and its yield afforded him a good revenue. Vessels came annually from the Russian settlements on the Northwest coast, and from other parts of the Continent, to obtain supplies. The trade, however, has fallen off. Although the salt has almost wholly disappeared, it is still found in small quantities in the lake, in a crystallized state.

Extensive salt-works are now carried on at *Puloa*, a few miles westward of the lake, by an enterprising citizen of Honolulu. The process is by evaporation.

Marvelous things have been related of this salt-lake. They may have had their origin in some superstitious legends of the natives, but they have been gravely treated by history, and at this day are firmly believed by many citizens of Honolulu. The lake itself is said to be elevated "a few feet above the

level of the sea," and that "near the centre a hole exists, five to six fathoms in circumference, which, as no bottom has been found to it, is supposed to connect with the ocean. Through this the lake is slightly affected by the tides."*

Supposing such a statement to be correct, and, from its direct opposition to all precedents in natural philosophy, looking upon it as pointing to an extraordinary natural phenomenon, I felt exceedingly desirous of seeing it for myself. My first journey was performed merely to survey the physical conformation of the region immediately contiguous. On the second time of my going there, however, I was better prepared to conduct my researches. As my plan of operations was closely consonant with that of COMMODORE WILKES, U. S. N., who commanded the U. S. Exploring Expedition to the Hawaiian and other islands in Polynesia, and who conducted an examination of this lake in November, 1840, I can best present my conclusions by citing his own language on this subject :

"The salt-lake, so much spoken of, was visited many times. It has excited a good deal of curiosity, being supposed to be fathomless, and to ebb and flow with the tide.

"I landed near the foot of the hills which inclose the salt-lake, and leveled from low water mark upward, over the hill, and down to the lake. The result gave one hundred and five feet rising, and one hundred and three feet falling, which proves it to be on the same level as half tide. Some natives carried over a canoe to the lake, in which I embarked, well provided with long sounding-lines, to ascertain its reputed depth. After much search, no fathomless hole was to be found, and no greater depth than *eighteen inches!* To find out if it ebbed and flowed was the next step. For this purpose, sticks were placed on the shore, which is so shelving that a small perpendicular rise and fall would be quite evident. A little rise above the tide-sticks took place, but nothing beyond what would be occasioned by the wind, which had sprung up, blowing the water to the lee side.

* "Jarves's History of the Hawaiian Islands. Honolulu, 1847." Third edit. p. 11.

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“The lake, after the discovery relative to its being but knee-deep, was the subject of much discussion at Honolulu. It was visited on several occasions afterward, to ascertain if it had an ebb and flow, and simultaneous observations were made at the shore and in the lake, but all the trials confirmed the first observations.”*

CHAPTER VIII.

JOURNEY TO KUALOA.

Plains of Kaneohe.—Konahuanui Mountains.—Geological Features.—Probable Formation.—Site of an old Pagan Game.—A Legend.—Missionary Station at Kaneohe.—Christianized Natives.—“Monthly Concert.”—Residence of the Missionary, and Style of Living.—Road along the Sea-shore.—White Man turned Savage.—Singular Coral-reefs.—Fish-ponds.—Women as Laborers.—Driving Hogs to Market.—Simplicity of Native Manners, and Domestic Life.—A solitary Grave.—A Hawaiian Patriarch.—Thoughts on early Races.—A Native Judge.—*Taro* Plantations.—*Taro* as an article of Food.—How converted into *Poi*.—Kualoa.—Sunset.—Night.

FROM Honolulu to Kualoa, the most direct route is over the *Pali*, from whose rugged brow it is distinctly seen in the distance. From the precipice, the plains below present the features of a fine landscape. They are marked by heavy undulations, and rent in many places by shallow ravines. Hundreds of cattle may be seen feeding on the rich pasture with which these plains are covered, adding to the landscape an exquisite finish. To render this location a second Eden, the right kind of men and sufficient capital are needed.

That ridge of mountains termed Konahuanui may be classed among the most sublime mountain scenery in the world. There are chains of hills more lofty and extensive, but proba-

* “United States Exploring Expedition, during the years 1838, 1839, 1840, 1841, and 1842. By CHARLES WILKES, U. S. N. Lea and Blanchard, Philadelphia, 1845.” Vol. iv., p. 82, 83.

bly none more curiously formed or strikingly beautiful. Their sides toward the plains are composed of continuous precipices, in some places retreating so as to form gigantic amphitheatres. In some places their sides are strongly marked by heavy ribs of rock rising from the plain and reaching the highest peaks of the chain, and looking like huge buttresses placed there by the hand of Nature. The general direction of this chain is north, thirty-five degrees west; the average height is one thousand six hundred and thirty-eight feet above the level of the sea. At intervals they approach within two miles of the sea; again they retreat a long distance toward the centre of the island. On the front of some of these gigantic *palis*, glittering cascades come tumbling down in playful gambols, having their source in the immediate region of the clouds, and occasionally lost in the overhanging foliage. Wherever the traveler turns his footsteps or directs his gaze, he is sure to find something that will amply reward his researches and excite emotions of sublimity.

The geological features of this range of mountains are replete with a solid interest. They are composed of basaltic, cellular, and tufaceous lavas. The *basaltic*, in many places, is porous and scoriform, and sometimes the *substrata* are as compact as any of the basaltic formations close to the ebbing and flowing of the tide; or entirely the reverse may be seen, where scorix almost as cellular as pumice form the stratum beneath compact beds of porphyry, having a dark blue basis composed of crystals of glassy feldspar and olivine.

The *cellular* formation is a sort of mixed pumice and slag. In every one of the cellular varieties the cavities are empty; in others they are filled with olivine crystals partially decomposed. This lava is frequently mingled with white feldspar of a dull lustre, that imparts to the front of the rocks a spotted appearance. The more common color of these lavas is an ashy gray; but it not unfrequently assumes a reddish tint, a brownish red, and sometimes a cochineal-red color.

Then comes the *tufaceous* lava, of a more interesting character than all the others. This species varies much in con-

sistency, but it is usually, loose and friable. It is probably owing to this geognostic structure that the celebrated *Pali* of Nuuanu has derived its formation, under the almost incessant action of the northeast trade-winds and frequent heavy rains, and it is this kind of lava that forms so prominent a part in the physiognomy of the chain. The bases of some of these tufas is earth, or compact mud, of nearly every variety of color, but mostly of a light orange red.

An exploration of these rocks is difficult and uncertain. The laws which would test the age of continental rocks would here be worse than useless, as they would tend only to the most profound perplexity. In one location, the huge mass of mountain approaches the scoriform; in another, scoriform and the more compact specimens are placed immediately contiguous one to the other. The law that would determine the age of these mountains simply by their degree of compactness rests on a very feeble foundation, and constitutes one of those ambiguities that sometimes cling to the favorite and most popular questions of every age in the history of science.

That the Konahuanui chain has been anciently originated by volcanic agency, is evident from the very slightest investigation of their physical character. The chain itself has been a series of craters; and their present appearance, although of long standing, has been effected by mighty earthquakes that shook the island to its centre, rending the mountains asunder, and leveling the seaward side of these old craters down to the plains below. This theory best explains the cause of those heavy undulations of which the plains are mostly formed. Before reaching the mission station at Kaneohe, the road leads through a narrow but fertile ravine, tenanted by a few natives. In leaving the ravine, a low round hill, to the right of the path, is rather conspicuous from a long, narrow depression or channel on its side. It was an indication that one of the favorite games of the old Hawaiians had been played there. This game was called the *holua*,* and was one of their favorite games at chance. Both chiefs and common people freely

* Sliding down hill.

mingled in it. No particular spot monopolized it. The game itself may very properly be designated, in modern phraseology, the sliding-down-hill game, for it had a close affinity to the sports indulged in by the school-boys of the northern towns and cities in the United States, when the streets are frozen, and they glide down them on their sleds. The smooth sward of any suitable declivity was made to answer, in some degree, the advantages of ice and snow. A trench was dug from the top of the hill to the bottom, and carried out some distance over the adjoining plain. This was made quite smooth, and spread over with grass to aid in the velocity of the descending sled. It is said that the sliders would frequently get carried nearly a mile along the trench.

This amusement was attended with a great hazard of life, and great skill and courage were required properly to fit a man for such an enterprise. Many of these slopes were on an angle of forty-five degrees ; and woe to the man who rolled from his sled, or whose sled got out of the trench ! Death was the penalty, or the unlucky slider was maimed for life. If the players escaped unhurt, many of them lost their all in betting. On their skill in the sport, it was nothing unusual for them to stake their property to the very last article—their clothes, food, crops, lands, wives, daughters, husbands, and even the very bones of their arms and legs, to be converted, after death, into fish-hooks and arrow-heads.

Many were the legends treasured up by the natives relative to some of the results of this game. As an instance of their mental character and superstitious fear, I cite one as recorded by Ellis :

“ In the reign of KEALIKUKU, an ancient king of Hawaii, KAHAVALI, chief of Puna, and one of his *punahele* (favorite companions), went out one day to amuse themselves at the *holua*, on the sloping side of a hill, which is still called ‘*Ka holua ana O KAHAVALI*’ (the sliding-place of KAHAVALI). Vast numbers of people collected at the hill to witness the sport, and a company of musicians and dancers repaired to the spot to add to the amusement of the spectators.

“The buskined youths had begun their dance, and, amid the sound of the drums and the songs of the musicians, the *holua* commenced between KAHAVALI and his favorite. *Pelè*, the goddess of the volcano, came down from Kilauea to witness the sport. She stood on the top of a hill, in the form of a woman, and challenged KAHAVALI to slide with her. He accepted the offer, and they set off together down the hill. *Pelè*, less acquainted with the art of balancing on the narrow sledge than her rival, was beaten, and KAHAVALI was applauded by the spectators as he walked back up the sides of the hill. Before they started again, *Pelè* asked him to give her his *papa*.* Supposing from her appearance that she was only a common woman, he said, ‘Aolè (no); are you my wife, that you should obtain my sledge?’ and, as if impatient at being delayed, he adjusted his *papa*, ran a few yards to take a spring, and then, with all his might, threw himself upon it, and shot down the hill. *Pelè*, incensed at his answer, stamped on the ground, and an earthquake followed which rent the hill asunder. She called, and fire and liquid lava arose, and, assuming her natural form, with these irresistible ministers of vengeance she followed him down the hill. When KAHAVALI reached the bottom of the hill, he saw *Pelè*, accompanied by thunder and lightning, earthquake and

* The *papa*, or sled, was composed of two narrow runners, from seven to twelve, and sometimes eighteen feet long, two or three inches deep, highly polished, and, at the foremost end, tapering off from the under side to a point at the upper edge. These two runners were secured together by a number of short pieces laid horizontally across. To the upper edge of these short pieces two long sticks were fastened, extending the whole length of the cross-pieces, and about five or six inches apart. Sometimes a narrow piece of mat was fastened over the whole upper surface, except three or four feet at the foremost end. At the foremost part there was a space of about two inches between the runners, but they gradually widened toward the hinder part, where they were distant from each other about five inches. The person about to slide grasped the small side-stick firmly with his right hand, ran a few yards to the brow of the hill, where, with all his strength, he threw himself forward, fell flat upon his sled, and shot down the trench.

burning lava, closely pursuing him. He took up his broad spear, which he had stuck in the ground at the beginning of the game, and, accompanied by his friend, fled for his life. The musicians, dancers, and crowds of spectators were instantly buried beneath the fiery torrent, which, bearing on its foremost wave the enraged goddess, continued to pursue KAHAVALI and his friend. They ran till they came to an eminence called Buukea. There KAHAVALI threw off his *tuilai* (cloak of netted *ti* leaves), and proceeded toward his house, which stood near the shore. He met his favorite hog Aloipuaa, saluted him by touching noses, and said, '*Aloha ino oe; eia ihonei paha oe e make ai; ke ai mainei Pelè*—(Compassion great to you; close here, perhaps, is your death; *Pelè* comes devouring!)' Leaving him, he met his wife, Kanakawahine. He saluted her. The burning torrent approached, and she said, 'Stay with me here, and *let us die together.*' He replied, 'No; I go, I go.' He then saluted his two children, Paupoulu and Kaohè, and said, '*Ke ue nei au ia olua*—(I grieve for you two!)' The lava rolled near, and he ran till a deep chasm arrested his progress. He laid down his spear, and on it walked over in safety. His friend called out for his help. He held out his spear over the chasm; his companion took hold of it, and he drew him securely over. By this time, *Pelè* was coming down the chasm with accelerated motion. He ran till he reached the place where one of his sisters was sitting. He had only time to say, '*Koae, aloha oe!*—(Alas for you!)' and then ran on to the sea-shore. His younger brother had just landed from his fishing canoe, and had run up to his house to provide for the safety of his family, when KAHAVALI arrived. He and his friend leaped into it, and with his broad spear paddled out to sea. *Pelè*, perceiving he had escaped, ran to the shore, and hurled, with prodigious force, huge stones and fragments of rocks after him, which fell thickly around, but did not strike his canoe. When they had paddled a short distance from the shore, the *kumukahi* (east wind) sprung up. He fixed his broad spear upright in the canoe, which, answering the double purpose of mast and sail,

he soon reached the island of Maui. There they rested one night, and proceeded to Lanai. On the following day he removed to Molokai, and from thence to Oahu, the abode of his father and sister, to whom he related his disastrous perils, and with whom he took up his permanent abode.”*

Kaneohe (from “*kane*,” male, and “*ohe*,” bamboo) is a small and scattered village, and contains a branch of the American Protestant Mission. It is about three miles from the foot of the *Pali*, and commands a fine view of the surrounding plains and adjacent mountains. The mission in this place was established in 1834. The chapel is a very neat structure, 95 by 50 feet. The walls are solidly built of black lava, united with cement made out of the coral procured from the reefs on the neighboring shore, and burned into lime. Nearly all of this fabric is native workmanship, and it would be a credit to good mechanics in many older countries. The Hawaiians soon become adepts in the mechanic arts; and it may be owing to the fact that their faculties are more imitative than creative, for they will copy almost any thing they see the white man do.

The impressions produced on my own mind, while staying at Kaneohe, were highly favorable to the Christianity professed by the natives. External action is not always a criterion of internal character. The act may be balanced in the scales of reason and justice, while the motive which prompted it may remain as unfathomable, to the eye of a mortal, as eternity itself. It was not for me, therefore, to decide that the motives of the Christianized natives at Kaneohe were or were not rightly founded. But their deportment was unexceptionable; their close attention to the teachings of the missionary highly commendable; and it appeared yet more so when I remembered that, not many years ago, these very plains, occupied by the fathers of the present generation, re-echoed the shouts of warriors mingling in barbaric warfare. The punctuality with which these people attend to their Christian duties is remarkable. On the Sabbath, at sunrise, they always

* “ELLIS’s Tour round Hawaii in 1823,” p. 168–171.

meet for prayer and mutual instruction. Nor does this early hour of devotion afford them any design to stay away from the more public and subsequent duties of the day. Hundreds of well-dressed natives—men, women, and children—many of whom come six or seven miles, may be seen thronging the chapel to listen to their teacher.

When we speak of Christianized natives, or of Hawaii being a Christian nation, it must be regarded in the same light as though we were speaking of the United States as being a Christian nation, and in no other sense of the expression. In the former nation, as in the latter, there is much nominal Christianity, much to condemn, much to approve; for humanity, from the cradle to the grave, is a singular combination of good and evil. There is not a more difficult task to which a philanthropist can apply himself, than to instil pure morals into the heart of a South Sea Islander. The chief cause for wonder, then, is *not* that the Hawaiians are not all Christians from a thorough transformation of character, but that so many Christians are found among them. There is that in native character which can rarely, if ever, be entirely effaced: it is the deadly upas of corrupt morals, inherited, through their forefathers, from many generations past. To purge away this natural and deeply-rooted corruption, and implant within them a sensitive conscience—a conscience alive to the discharge of every moral obligation—is as difficult as an attempt to blot out the spots of the leopard, or to wash the dusky hue from off the skin of the Ethiopian. But this change of character *has* been effected, and it will be effected again. The remark may be repeated, that, among the Hawaiians, the greatest wonder is that so many of them are Christians. It is a well-understood truth, that

“A *thousand years* scarce serve to form a state:
An hour may lay it in the dust.”

England has been more than thirteen hundred years in attaining her present eminence among the nations of the earth. Centuries had swept over the “Seven-hilled City” before the glory of the Augustan age shed its rays on Rome. History

tells us of states and nations that struggled, for hundreds of years, amid a sort of semi-civilization, and then went out like the dying flame of a midnight taper. When it is remembered that *thirty-five years* (!) have not yet fled since efforts were commenced to civilize and Christianize the Hawaiians, who, for centuries past, had, as a race, been buried in the blackest midnight of debasement that has ever afflicted a portion of our race, may it be expected that so short a period is adequate to efface the last vestiges of mental and moral disease? No, verily! And that man, or class of men, who can mistake a point so vital as this, have not learned the alphabet of human nature.

I have already spoken of native Christians at Kaneohe. That is a quaint old saying which assures us we may judge of a tree by the fruit it produces. On the same philosophical principle we may form our opinions of men. It was on this ground that I formed an estimate of native character at this mission station. At sunrise—in fact, from early morning twilight, the members of that Church convened on the Monday in their chapel. It was their “monthly concert for Missions.” There is something in the prayer of a Hawaiian Christian that finds its way into the heart of a listener. The solemn tones of the invocation, “E IEHOVAH!” (O Jehovah!) spoken only as a Hawaiian can speak it when he addresses his God, and equalling, if not surpassing, the “ALLAH ACHBAR!” of the Mussulman, is exceedingly impressive. I could hardly realize the fact that there was a time when the Christians of far-off lands were praying for this people, and sending the men and means to evangelize them, and that *now* this branch of the Hawaiian mission was doing a similar thing for other islands in the Pacific. But so it was.

In justice to my theme, I am constrained to say I was astonished at the unpretending dwelling of the missionary, and his unostentatious mode of living. On my way to the group, and in accordance with the spirit of previous report, I was expecting to find the missionaries living in the most “luxurious houses,” that were “filled with native slaves,” where one

might "witness the idle luxury of their lives." On my arrival at the islands, I found that these charges were only phantoms of the imagination. The dwelling of the missionary at Kaneohe—Rev. B. W. Parker—was as plain as any farm-house in New England, both in its internal and external condition. The servant he employed he fed and paid monthly wages to; and, at that, he was a member of his own Church! His fare was plain, but neat and substantial; and, to procure much of it, he had to toil with his own hands in cultivating the soil. And this was honorable; for that splendid scholar and gentlemanly Christian, the Apostle Paul, frequently served at the occupation of making tents. I found Mr. Parker one of those men whom a person can not help esteeming and loving—a plain, honest, affable, Christian gentleman. And when I left him, I could not help secretly wishing him, and all his, a sincere "God-speed!"

At a short distance beyond Kaneohe, the path leads along the sea-shore. The whole scene is highly picturesque. The beach is composed of a very fine coral sand of a dazzling whiteness, interspersed with long veins of basaltic rock in low and smooth beds. On the land side, and near the surge, stand a few native dwellings, over which the cocoa-nut tree suspends its fantastic and beautiful foliage; seaward the foam-crested breakers come rolling in with the speed of the swiftest race-horse, and a voice of thunder, as they break on the beach close to the feet of the traveler.

While journeying along this shore I met a singular looking object. His face was bronzed by a tropical sun, his eyes were blood-shotten, and a short woolen shirt was his only garment. His haggard face, his matted hair and beard, his rapid steps, almost induced me to believe he had just escaped from a retreat for the insane. He was once a white man; but a four years' intercourse with the most debased and wretched of the natives had turned him into a complete savage. He could hardly read, much less write his own name. The poor wretch was a libel on the enlightened state of Connecticut, for from that part of the United States he originally came.

He refused to tell his name. At this, however, I was not surprised. His downcast eyes indicated a sense of shame of his abject condition. His personal mien and appearance established more firmly than ever, in my own mind, the theory that the white man, severed from the civilizing influences of society, is capable of becoming a more debased wretch than the savages or aborigines among whom he lives. Such a scene is calculated to draw tears from the eyes of angels, and to fill the bosom of any living man with sorrow for the brutal condition of many of his species. I have witnessed many such scenes on the Sandwich Islands; and they are numerous on the islands scattered over the wide Pacific Ocean.

This portion of the shore abounds with a large number of singular coral reefs. They are of a circular form, and vary from a few rods to a mile in diameter. They are usually elevated to within a few inches of medium tide, at which time the natives reach them in canoes, and wade over them to procure shell-fish. Although these circular reefs are located near the shore, and are raised near the surface of the ocean, they retreat so precipitately that their bases can hardly be fathomed; and there is sufficient depth of water around them for any purposes.

Beyond these reefs there are numerous fish-ponds. Their dimensions range from one to a hundred acres. Their relative size is indicative of the wealth and power of their respective owners. The smaller ponds belong to the poorer of the native subjects; the larger are owned by the king and his principal chiefs. They are formed simply by extending a wall of coral over a portion of the reefs lining the shore. The huge walls inclosing the largest are of ancient date, and were raised when feudal chieftains could command the bodies, souls, and lives of the common people; but now, portions of them were beaten down by the ever-rolling tides. Many of these ponds are located at some distance from the shore, and supplied by fresh water from the neighboring mountains. Over all the shores of the group these fish-ponds abound. Next to their *taro* plantations, they are prized by the natives, for their con-

tents are highly valued as an indispensable article of food, and sacredly guarded; but, after all their precautions, some thievish native will sometimes come along in the night and extract a few of their finny tenants for his own immediate use. Almost invariably, however, he gets detected. With most of the Hawaiians, as with the old Spartans, the crime consists in detection, not in the theft. These fish-ponds are not unfrequently a source of much gratification to the fatigued and hungry traveler. On entering a native house just at sunset, and after a day's hard riding, it is not uncommon for a good-natured old dame to step up to him, pass her hand across his chest, and ask him, with a maternal solicitude, "*if he is full!*" On receiving a negative reply, out runs a young girl, or one of her sons, and launches a small canoe on the waters of the pond. It is easy to guess the nature of their errand. In an incredibly short time, having been baked amid ample folds of the dark green *ti* leaf (*Draccæna terminalis*), a huge calabash of fish, accompanied with boiled *taro* and *poi*, as the taste of the traveler may be suited, is spread before him. Some twenty pair of black eyes may be glancing at him, but it only remains for him to lay aside his fastidiousness and satisfy the demands of the inner man. No class of people on earth can be more generous to the foreigner than the very poorest of the Hawaiians. He may partake of their best fare—such as it is—and they will make no demand upon his purse. But this does not intimate that they are ungrateful for a "consideration."

While pursuing my way toward Kualoa, a rather novel scene presented itself. Five or six women, up to their waists in mud and water, and nearly nude, were cleaning out an old *taro* patch, with the intention of converting it into a fish-pond. The Hawaiian women are almost amphibious. Almost incredible statements may be made of their wonderful aquatic exercises. Strange as it may seem to a foreigner—an American especially—to see a woman almost buried in mud like an eel, to herself it is nothing, for she is fond of dabbling in water. And although these women looked as if they might

have been born the tenants of this very slough, or just risen up from the Arcadian Styx, they were merely forming a fish-pond for the reception of a few of the finny tribe that their brothers, husbands, or fathers were then catching on the reefs.

If the Hawaiians can be strictly termed a laboring people, it is certain that the women do their part. But, whatever may be said of them as a people, it is also certain that they do not compel their women to subserve the same serfdom that brutalizes many of the women of the common Arabs, the Caffres, and even the North American Indians.

Although the duties of the Sandwich Island women may not be very arduous, they are much varied. One of their most tedious and favorite duties is sometimes to drive stock to market. During these engagements some of the most ludicrous scenes occur. On ascending an eminence just beyond the fish-ponds, I noticed a group of native women squatting down under the shade of a wide-spreading and beautiful Pandanus-tree (*Tectorius et odoratissimus*). On coming up with them, I found them surrounding an enormous hog. The day was unusually warm, and the beast lay panting as if he were about to breathe his last. To his welfare this female group bestowed the most assiduous attentions. Their dress was scant; but several of them had evidently taken off their only garments, soaked them in water from their calabashes, and spread them over his swinish majesty for the express purpose of keeping him cool, while a few others were employed in fanning him. The usual method of conveying pigs to market is to tie the four feet together and run a pole through them, each end being supported on the shoulders of two natives, who trot off at no very despicable speed. But this brute would probably have weighed nearly five hundred pounds. The silly affection these women displayed toward their favorite convinced me that they cherished not the least respect for the prohibitory laws of the Jewish Scriptures, much less those of the Koran; and yet they were trying to drive him to market for sale. An old adage tells us that "a good man is merciful to his beast." But it may not be argued that mercy to a brute is always indicative

of "goodness." Such was the construction I placed on this old passage in its application to these women. They were simply taking their pet to market. Already had he been driven several miles. His guardians would have to conduct him over the brow of the fearful *Pali*, and then they would be six miles distant from Honolulu. It would occupy at least thirty-six hours to accomplish this purpose; but it would be achieved; for the Sandwich Islanders—the women especially—have a large share of patience where little exertion is required. They would watch his movements by day, and sleep by his side at night. They had fixed his price in the market, and they wished to get him there in a condition as good as possible. To a person who has never witnessed life in the South Sea Islands, much that might be written on the habits of the girls and women would be deemed as merely fabulous. Such a conclusion on the part of a reader is no cause for wonder. A whole



MODE OF CARRYING BURDENS.

volume might be filled with illustrations of the fondness of Hawaiian women for pigs and dogs, but it is better that they should drop in as if casually introduced. Whatever may have been a person's doubts on this subject, they become dispersed forever when he arrives at the group of islands, and sees the women and girls carrying dogs and small pigs in their bosoms.

I shall say more on this topic on a future page. I left that company of women, doubting, in my own mind, whether any philosopher of the order of Stoics could have maintained his gravity in the presence of such a scene.

This topic leads me to notice the simplicity of native manners and their domestic life. Several illustrations of these themes were presented to me on my way to Kualoa, but they were insignificant in comparison to those I subsequently met in the progress of my tour over the group. While pursuing my way along this shore, I was occasionally overtaken, or met, by some native, smiling all over his face, and accosting me by their national word of greeting—"Aloha!" (love, or salutation to you). Sometimes they will accompany you side by side for miles, and, excepting this single word of greeting you on meeting and parting, not a syllable will escape their lips. Others, again, are as clamorous as a company of Arabs asking for "*bakshish*." Whether the Hawaiian offers a real greeting or not, nothing can harrow up his feelings more than the traveler's refusal or omission to return the compliment by saying "*Aloha!*" Very probably, at the moment of parting, their taciturnity may fly away, or the current of their clamor become changed, and then their sole talk is about the "*haolé*" (foreigner). Every feature, the color of his hair, beard, and eyes; every article of dress he has on; his proficiency as a horseman—every thing becomes the theme of their ridicule or praise; and they will remember that foreigner again after the lapse of years.

In their style of living they are just as simple. They know little or nothing about artificial wants. With their ponds well stocked with fish, their beds of *taro* flourishing close to their

doors, their stock, requiring little or no care, increasing around them, they appear to be the happiest beings on earth.

To a certain extent they are an agricultural people. Such they were observed to be when first discovered, and such they have been from their earliest history. In this respect they differ from the aborigines of the continents of North and South America, and yet, in some relations, they seem to have descended from the same primitive Oriental stock. Until the downfall of idolatry, the Hawaiians maintained a system of pagan worship the most cruel, bloody, and debasing ever known, while the latter are more of a nomadic race, retaining an immaterial worship. Both races are, or have been, powerful and warlike, and both are passing rapidly away.

By this time the road had left the shore, and resumed its course over the plains. While trying to select a good crossing place over a narrow ravine, my horse's hoofs casually stumbled against a low mound. I immediately perceived it to be a funeral mound, probably of some native. The top of the grave was rudely protected by a covering of coral rocks, that looked as though they might have been there during several generations. By whose hands it had been dug, or by whom it was tenanted, I did not, could not ascertain. There it stood, near the sea-shore, all silent and solitary. Not a single wild flower grew by its side to gather a few of the tears of night, not a blade of grass flourished around it. There was no indication that human footsteps came or went on any errand of touching memorial. In all probability, the only requiem ever wafted over that grave was sung by the foaming surf that incessantly thundered on the contiguous shore. No man knows where he shall rest his bones; I knew not where I might leave my own. I turned away from that grave with a subdued spirit, hoping that peace might forever reign over the ashes of the profound sleeper.

At a short distance beyond this funeral mound sat a group of which any painter might justly have been proud. It consisted chiefly of a party of native girls. Their hair and necks were ornamented with the gay flowers of their native *ohelo*

(*Gualtheria penduliflorum*), as beautifully interwoven as if done by fairy fingers. They appeared as unsophisticated and happy as if they were strangers to every sorrow—more like the descendants of the “children of the sun,” who dwelt amid the glories of an unfading Peruvian summer, than the offshoots of a degraded race. From such beings as these, so beautiful, bright, and happy, the old poets surely fabled their genii and naiad queens!

The chief figure in the group was an old man, who seemed to be the centre of their joys. His appearance was decidedly patriarchal. A long white beard flowed gracefully down upon his chest. A few white locks were sprinkled around his temples. When he smiled, his eyes sparkled with unaffected delight, and his parted lips revealed a complete set of the finest teeth I have ever seen. Nearly a hundred summers had shone upon him, and his simplicity of appearance was increased by a long wreath of wild flowers which one of those bewitching girls had placed on his neck. He was reciting to his little audience some of the tales of his youthful days. Truly they must have been of a thrilling nature, for he had lived during the sanguinary struggles that achieved the consolidation of the entire group under the sway of old KAMEHAMEHA I.; he had witnessed the annihilation of several pagan temples, and the destruction of “*forty thousand idols!*” This little group seemed as bright as the sun in whose rays they were basking; nor was it any wonder that those young girls should crowd around the venerable old man, as he told them of past generations.

This picture was primitive in all its associations. It conveyed to my own mind a vivid idea of the early races of the great family of man. I could not but believe that mankind were far happier then than now, and I almost wished for a return of the patriarchal age. The patriarchs dwelt in tents; but they were ancestors to the greatest nations of ancient days; and they could step to the thresholds of their plain and honest abodes, and look up to their future homes—the stars, and in their light and glory they could read the first truth in Nature

and Revelation, the great central truth to which every reasonable man clings—"THERE IS ONE GOD!" In this position they were infinitely happier than the proudest member of the long dynasty of the ancient Pharaohs.

Of all the characters on the group, no one is more interesting than that of a native judge. A singular specimen of this *genus homo* I found residing within the precincts of Kualoa. His house was constructed on the native plan, but his domestic comforts were rather superior. He was a judge (!), and that made the difference. He resided in the centre of a village containing six or seven other dwellings. His legal profession constituted him a sort of lord over his surrounding brethren, for they all looked up to him with feelings somewhat akin to reverence. He had no rosewood book-cases, well filled with elegantly bound and ponderous volumes; but a single shelf contained his papers, and some half dozen books, from which he had drawn his legal inspirations. His house contained a few articles for domestic use that would not have disgraced the residence of many a thoroughly civilized man. Every thing was arranged with scrupulous care as to the best side being placed toward the gaze of the visitor, and all was proverbially neat and clean. He had so adjusted the insignia of his office, that his own countrymen might at once be impressed with the majesty that civil law extends to its faithful disciples.

The judge himself was a fine-looking fellow, about six feet high, well proportioned, and with a hand that might well have belonged to a high-born patrician woman. His entire physiognomy was that of a lawyer.

It happened that two natives were present seeking the adjustment of some private difficulty. The question having been proposed, a solemn silence pervaded the entire dwelling. His honor sat perfectly still, and an awful solemnity shrouded his countenance; while his "better half" sat down on the mat-covered floor, looking him directly in the face all the time. The gaze of the two men was not less intense. After some minutes' deliberation, this painful silence was broken; the

defendant was fined several dollars, while the plaintiff seemed to think himself a lucky fellow, and went away with a lighter heart and more pleasant countenance. The little court was dismissed, and his honor deposited his fees in a deep recess in his nondescripts, evidently satisfied with himself and his own profession.

I have already referred to *taro* plantations. The profound interest with which they are regarded by the Hawaiians induces me to give them a brief notice. Those that were flourishing around the dwelling of that native were among the finest I saw on the group. But I would here be understood as giving a general description of the article in its nature and general cultivation.

The *taro* (*kalo* in Hawaiian) is a species of arum (*Arum esculentum*). Like the *Arum triphyllum*, it grows in damp or wet situations only. It is propagated in water by planting tops from the suckers of one year's growth that have sprouted from the sides of the original plant. The beds are excavated two or three feet deep in the earth, leveled, and beaten with cocoa-nut stems, while wet, to produce capacity to hold water. Upland *kalo* is usually much smaller than that which grows in the rich bottoms. There is a red and a white species, besides several varieties of each. Some of these plantations vary in size from a forty-feet square to two or three acres. Like many of the fish-ponds, the size indicates the wealth and rank of the owner. Forty square feet of land planted with *kalo* will afford subsistence for one person during a whole year. A square mile of land planted with the same vegetable will feed fifteen thousand one hundred and fifty-one persons for the same length of time.*

As an article of food, *kalo* is invaluable. It is, in fact, the Hawaiian staff of life. It is the bread of the islanders. A good Providence has caused it to be indigenous. While raw, it is exceedingly styptic and acrimonious, producing a burning

* The above estimate is made by allowing paths, three feet wide, between each piece of ground of forty square feet. The great ease by which the natives sustain themselves is thus explained.

sensation on the tongue. In this state it is frequently taken as a medicine. These properties are destroyed, however, by subjecting it to heat. Boiling, baking, or roasting leaves the root a light farinaceous substance, not much unlike the best potato. In this last state, it is extensively used by the foreign population as an article of food for their daily table.

But the most precious diet of the Hawaiians is the *kalo*, when converted into *poi*. It is prepared for this purpose by thoroughly cooking it, and then pounding it to a pulp in a trough made out of hard wood. The pounding-mallet is a piece of lava, having a shape much like a chemist's pestle. During the process of pounding, water is frequently added. When it assumes the appearance of a thick paste, it is finished, and then it receives the euphonious appellation of *poi*. As food, it is simple and nutritious, and eaten with one or two fingers, according to its consistency. It is always preferred by the people after the fermentative process has commenced. This article of food imparts bulk rather than strength and solidity to the constitution. And this fact will readily account for the immense corpulency of some of the old Hawaiian queens, a feature which, in those days, was deemed the *ne plus ultra* of female beauty. *Poi* is the national dish. A native may be fed at the very best civilized tables; but if he is not supplied with his favorite dish, he will go away dissatisfied. And when elevated to the highest possible grade of civilization, he readily mingles with his countrymen in any little party where this article of diet is certain to be found.

After a fatiguing ride, I reached Kualoa (from *kua*, the back, and *loa*, long). The name seems to be derived from the peculiar ridge of mountains forming the southern boundary of the Koolauloa district. It is a highly interesting location, the home of several native families. In front rolls the wide Pacific. The scenery on the east and west is bounded by the chain of mountains above referred to, and which are huge masses of volcanic rock that have grown gray during the onward flight of unchronicled generations. Once they echoed back the war-songs of victorious chieftains returning from the

field of battle, where they plucked glory from the standards of their foes. But now the race of warriors has gone, and a few wild goats take refuge in the sides of these giant landmarks. The plains of Kualoa contain about twelve thousand acres, over whose surface may be traced tangible evidences of a large population long since extinct.

Nothing can surpass this spot when the sun sets below the mountains, and reflects their massive shadows far out on the plain. Twilight reigns below, while all above seems bathed in the glory of the descending orb. And when night throws its veil over nature, and every sound is hushed, the very silence becomes oppressive, and the mountains stand like giant sentinels to protect the contiguous plains from all evil.

CHAPTER IX.

JOURNEY TO WÁIALUA.

Road to *Ewa*.—Repairing Roads.—*Paahao* Labor.—Natives as Laborers.—A Trial of Patience.—Balaam and his Ass.—The Prophet's Conclusion.—Philosophy of Patience.—A Trial of Speed.—*Ewa*.—Church and Station.—A Patriarchal Missionary.—Ecclesiastical Discipline.—Singular Case of Divorce.—A Night at *Ewa*.

THE road leading from Honolulu to Ewa contains but little of the picturesque. As far out as the Salt Lake, it is exceedingly rugged, and presents a scene of savage nakedness. It ranges along the foot of the huge slopes stretching from the summits of the Konahuanui Mountains.

At the time I passed over it, this road was undergoing repairs, but certainly not before they were needed. This was done by an express order from government. The work was done by persons who preferred rather to work out their road-tax than liquidate it by paying cash. Every native is compelled to work six days in the year on the public roads in his own district, or it may be commuted by paying three dollars. Until recently, women, who had trampled on the law of virtue,

were compelled to work out a certain term of imprisonment to hard labor on the public roads of the islands; in other words, they had to repair the high-ways, because they had failed to repair their own. The traveler rides over many a thoroughfare that has been constructed, from first to last, by this sort of labor.

The system of road-making is very different from what it was once. Then, as now, that sort of labor was denominated *paahao*. In former days it was a portion of a system whose every feature and aim were unqualified despotism. From the highest chief down to the lowest subject, it was a gradation of usurped power, each subordinate being oppressed by his superior. This state of affairs is well illustrated by the laws which were appended to the first Constitution, published in 1842 by KAMEHAMEHA III. They may be regarded as a literary curiosity, and that is the principal inducement to a few brief citations :

“ Formerly, besides the regular government tax, there was another tax laid by the local governors, another by the higher landlords, and another still by their subordinates.

“ If the landlords became dissatisfied, they at once dispossessed their tenants, even without cause, and then gave their land to whoever asked for it.

“ Formerly, a prohibition rested even on the ocean, so that men must not take fish from it.

“ If the king wished for the property of any man, he took it without reward; even seized it by force, or took a portion only, just in accordance with his choice, and no man could refuse him. The same was true of their chiefs, and even the landlords treated their tenants thus.

“ The chief could call the people from one of the islands to the other to perform labor.

“ If the people did not go to the work of the king when required, the punishment was that their houses were set on fire and consumed.”—*Laws of Kamehameha III.*, chap. liv.

This labor-tax was the greatest of all scourges to the common people. The uncertain tenure of their possessions broke

down their public spirit, and introduced evils that tended to a depopulation of the race.

Bad as was the condition of the road over which I was traveling, I could but conclude that the labor bestowed upon it would render it little or no better. About fifty natives were employed in doing repairs, or rather in *trying* to do them. Where the road-supervisor was, I knew not; but certainly he was much needed. Clothed as I was in a regular Sandwich Island suit—and that is just such a suit as a man chooses to wear—and approaching the group of idlers, it seems I must have been looked upon as their foreman, for every man seized his tools and commenced his work in good earnest. They were soon undeceived, however; for, on coming close up with them, they all laughed at their panic, threw down their tools, and recommenced their jokes on each other. As a general thing, there is no class of men so difficult to employ as Hawaiians. A mere tithe of what was formerly extorted from them by the hand of a relentless despotism, can not now be obtained from them by kindness and a good remuneration. No beast of prey watches his victim with a closer scrutiny than the Kanaka watches his employer. In his presence he makes every effort to appear active and useful; but the very moment he disappears, it is the signal for a general cessation of work, and one keeps a “look-out,” while the group indulge in every variety of gossip. On the reappearance of their master, the sentinel gives the alarm, and every man is found to be at work as though he meant never again to lay down his implements. The employer may have watched them through a clump of foliage, or from the window of his house, and, on coming back, tell them of their remissness; but they will swear him out of the use of his eyes, and insist upon it that he was altogether mistaken.

But there was a special cause why these road-repairers recognized me as not being their supervisor, and that cause was the personal appearance and conduct of my horse. The characteristics which composed his animal nature I am perfectly at a loss to describe; but I did feel that, in making

him, Nature had made a mistake. I found much difficulty in getting him out of the town. Of this his owner had advised me; also, that he would do very well when fairly on the road. The first of the predictions was verified to the letter; the latter it was impossible, as yet, to realize. I was unable to decide whether or not the beast knew he had left the town two miles behind; but I was conscious that, so far, I had been compelled to work my passage. And when he arrived at that part of the road where repairs were going on, he positively refused to go another step. The laborers indulged in a good deal of mirth at my expense. But when the horse came to a dead halt, I was compelled to dismount, much to my own chagrin and the boisterous mirth of the natives.

I had already applied both whip and spur, until my limbs were fatigued. The day was very warm, and the perspiration actually streamed down into my boots. To have that horse stand and look me in the face with a dogged independence, and to see those natives fairly rolling with laughter on the rugged road, was more than my endurance could subserve. Feeling like losing some command over my temper, I examined the girth and appendages, and once more mounted. With all the strength of an excited arm, I applied my heavy riding-whip to my steed; and in return, with all the independence of his nature, he madly and rapidly plunged and reared for the purpose of throwing me off. It was in vain; the ugliness of his temper only drew down upon him a heavier whipping.

It was a great relief to get away from those grimacing natives. My beast made a start at last. For the next two or three miles, and until after I had passed *Alia-paakai*, he would trot, walk, or come to a stand, just as it suited him; and when I arrived at an elevation of the road, he stood as still as a sculptured war-steed.

To be frank with the reader, I am constrained to admit that at that moment I felt placed in a very unenviable position. I lost all patience. My spur had broken down, and my arm was tired from using the whip.

Before this experiment in horsemanship, I had often cen-

sured the prophet Balaam for his abuse of his ass. I had many a time pictured to myself the bearded prophet mounted on his beast, journeying to meet the king and the princess of Moab. I could see the old man urging along his steed, and the refractory steed endeavoring to urge its way back again, and, in its efforts, crush its master's foot against the wall of the vineyard.

Under such circumstances, Balaam lost his temper. It was no wonder. And he wished for a sword, that he might slay his beast.

Situated as I then was, I could freely forgive the incensed seer. At that moment I perfectly understood his case, and I exclaimed to myself, Henceforth and forever I can pity his misfortunes and forgive his weakness. If the prophet had possessed a sword, he would have left his beast breathless on the spot; and had I been in possession of a pistol at that moment, my sorry brute would never have baffled the efforts of another rider. The prophet was pardonable, and so was the ass; for the beast could see what his master could not—a supernatural phenomenon. With my steed, however, it was not so; for I was well assured that the spirit of no Hawaiian warrior could come back to dispute my right of way to Waialua.

For the second time I dismounted, and commenced a speculation on patience. It occurred to me that the old adage, "Patience is a virtue," was undisputably true; but, at the same time, I was compelled to differ from some philosophers on what patience actually signified, and the conclusion I came to was simply this: that a man who never loses his patience has none to lose, and that its occasional test is a satisfactory evidence of its existence.

But Fortune—if the goddess yet lives—had not quite abandoned me; for, while philosophizing on patience, I casually turned to survey a part of the road I had traveled over, and two native horsemen came galloping along. Under the impression that my horse would travel in company with their own, I once more mounted him. It turned out to be a wise

precaution ; for scarcely had I placed myself on the saddle, when the horsemen came up, and my own steed started off at a sweeping gallop, imparting a spirit of emulation to theirs. Away sped myself and the two Kanakas, as if impelled along by a final race for glory. Reining them in was out of the question now. As we sped along I lost all thoughts of Balaam, for no less a hero than John Gilpin was the only man on whom my thoughts rested. He came very near running a break-neck race, and a similar doom looked me in the face. The two natives glanced at me with profound astonishment. In vain they tried to arrest the mad career of their animals. On we sped, over hills, and plains, and through valleys. No wooer of the muse ever fled more swiftly on the wings of Pegasus than we sped over that road. It was a mercy the road was clear ; for, had there been any serious obstructions in the way, either our animals' limbs, or our own necks, must have forfeited their safety as an atonement for this unavoidable recklessness. On the whole, it was a curious performance, but very far from being agreeable. And so we rode until we nearly reached Ewa, twelve miles west of Honolulu. At that point the natives left me. Once more alone, my Bucephalus recommenced his tricks ; and it was not until two hours more had elapsed, and after sundry coaxings and floggings, that he conveyed me entirely to Ewa.

Long before I reached this station, I could trace its site by means of a white flag that was floating over the native church. In the distance, it seemed to retain an aspect of marked desolation ; and yet that white flag bespoke a cordial welcome, for it indicated the existence of civilized life. I was not mistaken in my surmises. On arriving at Ewa, and closely inspecting the face of nature, I found much to admire and love. The village was small, and strictly Hawaiian in its character and appearance, but meriting no particular description. It had its district school, under the supervision of a native instructor, and the pupils were numerous and attentive.

But the home of the missionary was a delightful spot. Its external features seemed to smile back the ever-glorious sun-

light that came streaming from the placid bosom of the sky. Fruits and flowers thrived beautifully, such as the pomegranate (*Punica granatum*, Linn.), tamarind (*Tamarindus Indica*), pine-apple (*Bromelia ananas*, Linn.), plantain (*Musa Paradisiaca*, Linn.), and the bread-fruit-tree (*Artocarpus incisa*); the bloody geranium (*Geranium sanguineum*); a magnificent specimen of the century plant, or American aloe (*Agave Americana*), and many other flowers peculiar to the tropics. The very atmosphere was balmy with the odors of fruits and flowers.

If the external aspect of that dwelling was enchanting, its internal arrangements wielded a magical influence over the spirit of a visitor. Every thing was the very pattern of neatness and order. I was not long in concluding that the female proprietor of that abode never troubled her head about the proceedings of "Women's Rights Conventions;" and that she honored her God, herself, and her husband by staying at home and minding her *own* business.

In that dwelling there was every thing that was needful to refresh a tired traveler. The room into which I was introduced, where I might refresh myself, had often been occupied by an interesting and only daughter—at least I was so informed—who was now on a visit to a neighboring island. But, if she was physically absent, there was something about that room that caused me to *feel* the spirituality of her presence. I had never seen her, but I touched every thing which I supposed she had: used her hair-brush; looked in the mirror before which her youthful form had many a time stood to arrange her toilet; turned over some of the pages of her books and music, &c., &c. I must confess I knew not at the time, nor do I now understand, why such a singular propensity came over me; but I do know, that if the eye of the fair daughter could have pierced those walls and shed its fire upon my own vision, I should instinctively have shrunk from any such proceedings. There was a sanctity about that room that I shall never fail to realize; it was the *sanctum sanctorum* where a virtuous woman had thousands of times reposed in the arms of sleep.

But a brief truce to the ideal. I had refreshed myself, and felt it proper to go and make my best salam to the missionary, who had just been summoned from a rather remote portion of his premises—for he carried on a small farm. I *did* make my best bow, and gave him the best squeeze of the hand with the best grace I was master of. He was the most patriarchal old gentleman I have ever met, and he richly merited my best regards, my most sincere deference. There was something about him so paternal, so honest, cordial, and good, that I could not fail to respect him. And then the generous and disinterested welcome he gave me to all his hospitalities! I could have rode sixty miles at the break-neck gallop I had just terminated, on a horse ten times as comical and refractory, and over a road ten times as uncouth, to have met such a welcome at the end of my journey as that missionary gave me. Rev. Artemas Bishop—for this is the name of the missionary—has long since ceased to draw his support from the American Board of Missions. There are many persons who care to make no discrimination in facts which vitally affect the history of Christianity in the Sandwich archipelago. It is for this very reason that I enter into details more than I otherwise should. I have made my own observations, and arrived at my own conclusions, and, in stern justice to truth, fearless of the results, I shall speak of things as I found them in 1853. There are thousands who will care nothing about the method by which such men as Mr. Bishop are supported in their clerical duties, much less will they care for the relative amount expended on their support. There are many who are rather too fond of dealing in wholesale invective against the entire missionary body, and who denominate missionary enterprise a "*farce!*"

I shall show to what extent this remark may be justified, and to what extent it is untrue. In the course of these pages, I shall give every man of whom I speak his righteous deserts, irrespective of parties or party influence.

But to return to the missionary at Ewa. He is one of the first band that came to the islands, in the shape of an enforce-

ment, on April 27th, 1823. For thirty years he has been employed in elevating Hawaiian character. Many of the people of Ewa have been born, have flourished, and passed away to another world since he has occupied this station. He has been their spiritual guide in life, their consoler in sorrow, their attendant in the hour of death. If I were requested to give an epitome of his character, I should employ the language of COWPER :

“Simple, grave, sincere ;
 In doctrine uncorrupt ; in language plain,
 And plain in manner ; decent, solemn, chaste,
 And natural in gesture ; much impressed
 Himself, as conscious of his awful charge,
 And anxious mainly that the flock he feeds
 May feel it too ; affectionate in look,
 And tender in address, as well becomes
 A messenger of grace to guilty men.”

Such is the picture of at least one missionary at the Sandwich Islands. Much more could be said in detail of his character, but I have said enough. I will merely add that, partly by his own exertions, and partly from native aid, he obtains his support. The external beauties of his dwelling, its internal comforts, and even the very house itself—all are the results mainly of *his own* economy and industry. And where is there a heart so infinitely small and callous as to envy such a man his personal comfort, or cast aspersions on his personal character !

Like many of his coadjutors, the missionary at Ewa frequently mourns the instability of native Christian character. Under such circumstances, it becomes necessary to employ ecclesiastical discipline, and their expulsion from the Church not unfrequently follows. But it becomes a serious question if expulsion is not of too frequent occurrence in the Hawaiian churches, that of Ewa not excepted. Morally and philosophically reasoned, that which may be regarded as a sufficient cause for the expulsion of an intelligent member of a Christian communion in the United States, may with propriety be pardoned in a Church member on the Sandwich group. It is

the most difficult task on earth to implant a sensitive conscience in the bosom of a Sandwich Islander. Even in advanced age, or at the meridian of life, native character is extremely childish. This is peculiarly the case with men and women who have experienced what may be termed a moral change of character. In their religious career they closely resemble children who are learning to walk—they can not stand alone. They are liable to fall at any moment. To a person who knows any thing of the intensity of passion forming a leading element in Hawaiian character, this state of things will afford no cause for surprise. A single glance at the past moral history of the nation will fully establish the cause of these palpable effects, and afford solid grounds for the excuse of many a violation of ecclesiastical law. A member who has been cut off from all Christian communion deems himself a lost man, or herself a lost woman. There is no crime they can not then perpetrate, no vice into which they can not and do not readily plunge. I am well aware that there are some exceptions even to these remarks, but they are very few. Many a man has been expelled from the bosom of his church, when a slight remonstrance would have saved him from final shipwreck; and so it has been in relation to many a woman. It can not be denied that there are those in the Hawaiian churches—Ewa included—who, at the day of final judgment, will shine resplendent as the sun in the glory of redeemed spirits; but, as a general thing, an over-estimate exists as to the number of converts. Yet, in spite of all this, some conversation I had with this patriarch, as well as numerous incidents which subsequently came under my own observation, induced me to believe that expulsions were altogether too numerous, and were induced by causes altogether too trifling. With myself it has not unfrequently been a serious question, if, in these rapid expulsions, many of the missionaries have not been productive of a greater amount of moral evil than otherwise would have occurred. This was my conviction when on the islands, and it remains unchanged now that I am thousands of miles away from them.

In illustration of what I have advanced, many incidents may be cited. There is one, however, that was related to me by the missionary at Ewa, which may suffice.

It casually happened that a native store was opened for a few minutes on a certain Sunday at Ewa. A native woman passing by saw something which took her fancy, and immediately went in and purchased it. On going home, the husband, who was a conscientious Christian, began to reason the case with her, assuring her she had violated the law of the Sabbath, as it was established both by God and man. All this was true. The woman felt it to be so; but she became mortally offended at her liege lord, and positively refused to accompany him again to the place of Protestant worship. She was true to her word. The next Sunday witnessed her attendance at the Catholic chapel. Her expulsion from the Protestant communion followed as a matter of course. Her next step was to apply to the Catholic priest for a divorce from her husband, and the request was granted; but it was directly in defiance of civil law, and ought not to have been tolerated. It was looked upon, however, by both the priest and his *protégé*, as being at once decisive and just; and while she was welcomed into the bosom of a Catholic communion, her former husband was left to mourn over a most unfair and unlucky state of second bachelorship. His case was rendered more desolate from the fact that she could again repose in the lap of conjugal bliss, while he could consummate no such formal association. On the Sandwich Islands, the "Church of his Holiness (?) the Pope" is a "city of refuge" to every class of character.

Under the very hospitable roof of Mr. Bishop I spent one night. Although somewhat fatigued from the effects of my recent steeple-chase, it was a long time before

"Tired Nature's sweet restorer, balmy sleep,"

condescended to creep over my senses. I can now recall several reasons for this state of things, although I need mention only two. First, every thing was so very still. I had already passed across the great Sahara, where the silence, so oppress-

ive, was broken only by the occasional prayer or song of the Bedouin, or the solemn wail of the swiftly-flying sirocco ; but amid that silence I had spent many a wakeful night. So at *Ewa*, the silence that surrounded the dwelling of the missionary was awful and sepulchral—it was, in short, oppressive ; and for a long time I could not sleep. But the second cause of my wakefulness, although by no means surprising, was by far the most emphatic. The drapery of that bed was as pure as purity itself, and as white as the whitest snow. Beneath it had reposed the young lady of whom ample mention has already been made. If a curious reader is anxious to know my thoughts on this subject, I would kindly refer him to “*Reveries of a Bachelor*,” by “Ike Marvel.” All I can say is, that, on waking up at a late hour next morning, I found myself in the predicament of Fielding’s “*Tom Jones*” when pursuing his “*Sophia*”—I was hugging one of the pillows !

CHAPTER X.

JOURNEY TO WAIALUA.

Departure from *Ewa*.—Old Battle-ground.—Lands of the Princess Victoria.—The Feudal System.—Reform of the Landed System.—Fee-simple Titles.—Necessity of a judicious Taxation.—Off the Road.—Extraordinary Feats in Horsemanship.—Arrival at Waialua.—Mission Station.—Scenery.—How Missionaries extend a Welcome.—Ride to Mokuleia.—The Dairy Business.—Singular Freak in a Native’s Costume.—Improvement among Natives.—Native Church.—Popery and Mormonism.—Spurious Baptisms.—Native Cunning.—A novel “Farewell !”

NEXT morning I started again for Waialua. Before commencing my journey, however, I had taken every precaution that was necessary to procure a better horse, for I had permitted my former one to remain in the elysium of a fine pasture, solemnly resolving I would never ride him again—a vow which I was compelled, more from the force of circumstances

than any thing else, most religiously to observe. My worthy host cheerfully proffered me the use of his own animal, which, he assured me, was "very slow," but, at the same time, "very safe;" and I, of course, as cheerfully accepted him.

Wishing my generous entertainer a heartfelt "good-morning," I pursued my way alone for Waialua, not doubting my own most complete success in finding the way thither. Crossing a brook which supplied the village of Ewa with delicious water, and pursuing my way through a small but exceedingly romantic dell, I emerged upon the open plains. It was on the boundary line of an old battle-ground. Just before the group was brought under the sovereignty of KAMEHAMEHA I., the kings of Kauai and Oahu engaged in a bloody conflict on this spot. Here the terrific war-hoop was sounded. This very soil drank in the gore of expiring and wounded warriors. Beneath this sod slumbered many a brave follower of the hostile monarchs, whose only object was personal glory. The selection of such a spot as this for the purposes of battle convinced me that the wars of the old Hawaiians were based on tactics extremely formidable and sanguinary. Here, at least, it was so. Not a single shrub afforded shelter to the weaker party. It was close, open-field fighting.

Extending for miles beyond Ewa are to be seen the lands of the Princess Victoria—a young native girl whom I saw in the royal school at Honolulu. The soil is composed mainly of a decomposed red tufaceous lava. In its present condition, it produces nothing but a coarse pasture for cattle. If brought under the action of scientific agriculture, it would become exceedingly fertile. These lands of the young princess are bounded by a deep ravine, over which the traveler passes half way between Ewa and Waialua. Beyond that boundary, the lands are owned principally by chiefs, who will neither sell nor lease any portion of them, nor do they bring them under any degree of cultivation.

Besides owning several square miles of this territory, Victoria retains large possessions on all the islands of the group. One or two clerks are constantly employed to take care of the

books which relate to these possessions. Whoever the Gordian knot of marriage may tie to this princess, will probably come in for a large share of her territorial wealth ; but so much can not be said in relation to her personal or physical riches. By most of the foreign residents in Honolulu, it is firmly believed that she is as wise, in many respects, as her own mother was when living. Why not ? Every grade of royalty is but a grade of perishable and erring humanity.

The great mass of lands on the group were recently held very much on the old feudal tenure, but the system has been vastly modified within a few years past. The feudalism of the Middle Ages was not more absolute or sanguinary than the Hawaiian system was only thirty years ago. Its genius was to support the power of the ruling monarch, or the high chiefs who derived their power by birthright, but more immediately from the monarch himself. It was natural to suppose that, to retain their lands, tenants would support the interests of their sovereign, for these gifts emanated from royal clemency. The vanquished in battle were the victims of the most merciless treatment. Their possessions were wrested from them by the victors ; a hopeless poverty looked them sternly in the face ; and, even if their life was spared, so extreme were their sufferings, that death itself was a boon which many coveted, and some secured.

This uncertain tenure continued until 1846.* At that date

* *Quest. 69. To whom the ownership or lordship of the land belongs.*

Ans. To the chiefs, Makawao alone being sold. [GREEN.] (East Maui.)

Mostly I believe to the king. Several large tracts to different chiefs. [HITCHCOCK.] (Molokai.)

These lands, as I understand the subject, belong to the heirs of Kamehameha I. Generally, several individuals seem to have some rights to the same land. I can not point to a single piece of land in the district owned exclusively by one individual. [PARKER.] (Kaneohe, Oahu.)

The land of these two districts are all owned by non-resident chiefs and people of the king. [BISHOP.] (Ewa, Oahu.)

I do not think that the people generally have had till recently any idea that they had a right in the soil, or, at least, such a right

popular discussions, and appeals to governmental authorities, paved the way to a better condition of affairs. In connection with a number of communications on the subject of landed property, addressed to Hon. R. C. Wyllie, there was one from the pen of the Roman Catholic Bishop, L. D. MAIGRÊT, dated Honolulu, 27th of April, 1847. The language of the truly philanthropic bishop on this theme is worthy of a record in golden characters. Among other practical principles which he lays down, he remarks :

“To grant lands to the natives, and secure to them, forever, the enjoyment and prosperity of said lands. The Hawaiian government will lose nothing by being generous. Whatever a sovereign gives to his subjects is more his own than if he took it away from them. The islands, it is said, have nearly eight thousand square miles, and one hundred thousand inhabitants. Dividing those eight thousand square miles among one hundred thousand inhabitants, it is found that every native would have upward of forty-eight acres of land. Supposing the government to keep to itself nine tenths, out of the remaining tenth there would still be upward of three acres

as they could not be made to yield at any time by the command of a high chief. And for this reason no natives, except in the large villages, have ever attempted to build them permanent houses. The removals of the people from one island to another made them feel like tenants at will, and from that time to the present I think that most of the people have regarded themselves as such (the law to the contrary notwithstanding), in most cases where the missionary has not succeeded in raising in the minds of the most enlightened a different sentiment. [EMERSON.] (Waialua, Oahu.)

To Victoria, the daughter of Kekuanaoa, and to the latter as her guardian. [GULICK.] (Waialua, Oahu.)

* * * * *

Every land has been regarded as having some owner, and many lands have six or eight owners at the same time. For instance, Waialua, containing perhaps one or two thousand acres in all, has seven lords, one above the other, and all of them are over the people, and claim services from them occasionally, if they happen to want it. [EMERSON.] (Waialua, Oahu.) See “Answers to Questions,” p. 44, 45.

for every inhabitant. In this view, the sovereign of these islands is more able to make his people happy than most sovereigns, and therefore he ought to consider himself happy, for the happiness of a sovereign does not consist in the power to make his people happy, but in his really making them happy. Let him, then, distribute lands to his subjects, as did, in old times, the chief and legislator of the Hebrews, and he will soon see disappear a multitude of evils which consume and decimate the population of the islands. The natives then will have something to eat, and wherewith to clothe themselves; they will labor with gladness, because they will be interested in their labor, and the fruit of their labor will be insured to them; parents, in future, will be able to raise their families; the multiplication of marriages will be encouraged; we will no longer see the plurality of adoptive fathers so hurtful to filial love and the correction of children; the natives will become attached to a spot of ground which they well know belongs to them; they will then construct habitations more solid, more durable, more spacious, more healthy, and fitter for the preservation of good morals; we will no longer see so many vagabonds, who live only at the expense of others, and who unceremoniously enter the first house they come to; the natives will no longer lie down on the wet and muddy ground; in their houses there will no longer be the disgusting intermixture, whence originate so many diseases and so much corruption; the people will bless the sovereign who governs them; they will grant him all their affection and their confidence, and they will respect more than ever his authority.”*

The first step toward the annihilation of the old feudalism was to establish a Land Commission, before which every native subject might present his claim to the estate on which he lived, or had been owned or tenanted by his fathers. Very soon thousands of claims were presented. Their settlement was found to be a most laborious and tedious work, as many of the claims were disputed by several parties at once, and the

* “Answers to Questions,” p. 56, 57.

testimony in such cases was necessarily recorded both in the English and the Hawaiian languages.

But there were difficulties in the way of a speedy settlement. The old chiefs were slow to change the customs of their fathers, and, like other men in power, their ambition was wide in its grasp. The king himself pleaded the natural rights of his subjects. The contest was long, but the victory was achieved. A pointed reference was made to this decision by the Minister of the Interior, in his Annual Report of 1850, before the Hawaiian Legislature :

“ It has been the anxious wish of the king and his council to encourage agriculture and other branches of industry, and attend to the promotion of happiness among the people. It was with this view that certain resolutions were passed by the king and council on the 21st of December, 1849, granting fee-simple titles to the common people for the lands they have occupied.

“ These resolutions are herewith submitted for the consideration of the Legislature. It is believed, if any thing will arouse the people of Hawaii to industry and self-respect, it is this crowning act of his Majesty's reign. If this fail, there is no hope. If the possession of a home—the home, too, in many cases, where their fathers lived, and where their ashes sleep—the desire to provide for children—the prospect of wealth and comfort—the excitement of advancing civilization around them, propelled by the wakeful minds, strong arms, and increasing wealth of the white man, will not start our people from their supineness and set them to cultivate their lands, nothing will do it, and our people must give place to those who will make that use of the soil which the almighty Maker of the world intended should be made.”

These fee-simple titles have already been of incalculable benefit to the people. They furnish another cause for their attachment to their ever-generous monarch. There were circumstances which justified a reference, by himself, to this theme, in his opening speech before the Parliament of April, 1853. In that single sentence there is something at once eloquent and unique :

“Upon your loyalty and patriotism I rely for the support of my rights, and for the preservation of the liberties which are guaranteed to my people. For their welfare I freely gave up, in the division of lands, much of my territorial rights, to the injury of my private revenues. I confide in the representatives of my people, who are thereby benefited, to furnish at all times, what means may be wanting for the due support of my crown, in just proportion to the revenues of my kingdom.”

A few of the public lands have been sold, and their proceeds have benefited the government revenues.*

But one of the most beneficial systems that could be adopted by the government would be a judicious tax on real estate. It would have a tendency to crush some of the land-speculations of many foreigners, who would be induced either to forsake their schemes of monopoly, or, to meet the expenses incurred by a tax, cultivate the soil, and thus find employment for hundreds of native subjects. It would reduce the fabulous value of real estate throughout the islands, but especially in towns and villages. It would increase activity, happiness, and enterprise among the lower orders of the people, and be a source of gain to the national finances. The empty boast that it is the only nation on earth where the soil is not taxed, is countervailed by the slavery of indolence which non-taxation imposes on thousands of the people.

Having left the battle-ground, and indulged a few speculations relative to the topics I have just glanced at, I found that I had forsaken the regular path. In a general sense it mattered but little, for the plains over which I was traveling

* The following Table is from the Report of the Minister of the Interior for 1850 :

Previous to Jan. 1,	No.	Acres.	Fath.	Price.	OAHU.		MAUI.		HAWAII.		KAUAI.	
					Acres.	Fath.	Acres.	Fath.	Acres.	Fath.	Acres.	Fath.
1847,	6	850	648	\$ 576	00	850	648					
In 1847,	62	2,297	115	4,800	42	168	457	1,366	1,183	762	895	
In 1848,	40	1,091	805	2,406	74	499	373	213	431	169	605	209 605
In 1849,	80	14,845	475	30,468	82	1,999	501	10,318	231	653	348	1,875 605
In 1850,	59	8,207	151	12,834	73	2,841	377	4,320	621	545	363	500
Total,	247	27,292	984	51,086	71	6,357	1,146	16,219	47	2,130	1,001	2,585 —

were hemmed in by two chains of lofty mountains. In a particular sense, however, it was of material importance; for, although I could not easily lose myself, I might get entangled in some ravine, and be compelled to retrace my course. A drizzling rain began to fall; but it was only the precursor of the heavy rain-storm ahead. I was nine miles from Ewa, and a long distance from any house in which I could take refuge from the storm. I was now in a deep ravine, through which a heavy mountain torrent was sweeping. There was no alternative but to go forward. Plunging into the stream, my beast was borne rapidly down to a fording-place nearly half a mile below, where he managed to pick his way to the opposite shore. After a weary search, I at length discovered an egress on the Waialua side of the ravine, and addressed myself to ascend the rugged steep. After repeated efforts, the ascent was achieved; but the horse stood on the brow of the hill, panting and covered with foam, and manifesting an unwillingness to proceed any further.

Peering through the gathering mists, and leaving the ravine on my right, I congratulated myself on finding the regular road. But my position was any thing but agreeable. Entirely alone, with a tired horse, the rain-storm sweeping toward me with the speed of the wind, and ignorant of the path, what, I asked myself, would happen next? If the road would relieve me of all further embarrassments, I was in that. But I was doomed to re-enact, to a serious extent, the scenes of the previous day; and yet I forbear all I can of their description. The rain increased now to a fury, outstripping any thing of the kind I had ever seen, either among the Andes, or on the Isthmus of Panama. To increase my difficulties, my horse faced about—as most horses would have done—with the evident intention of returning to Ewa, while I was equally determined he should not. My only alternative was to dismount, and hold him where he stood. Shade of Mohammed! how it rained. It seemed to fall from the clouds in sheets. And there I stood, trying to urge that horse along, and wishing that he would expire, or that the earth would open and receive

him, so that I might make some sort of a motion through the chilling rain that was streaming down into my boots. Now it was that I fully appreciated the commendation bestowed on him by his venerable master—"very slow!" but "very safe!" The reader may probably think my good wishes for that "safe" steed very emphatic; but I sincerely hope he may never be placed in a situation which can call forth such reflections. It has been my good or bad luck to ride on nearly every species of the quadruped family, but *that* horse was the prince of nondescripts. If the reader can picture to his own mind the immortal "Don Quixote," mounted on his no less distinguished "Rozinante," as he went to wage war against the Briarean arms of the wind-mill; or the undoubted "Sir Doughty Hudibras," mounted on a steed which had recently left his tail on a hook in the stable wall, as Butler describes him; or if he can imagine the embarrassments that befell the pious and prudent "Vicar of Wakefield," when he stood in the fair trying to dispose of his faithful old horse "Blackberry," then, and only then, can he form an idea of my own appearance with that horse and in that storm. To say I was patient under such circumstances would be to depart from the truth. No man could have kept cool, unless his soul had been suddenly metamorphosed into an icicle—a transformation not much to be desired. I would have preferred to be tied, like "Mazeppa," to a wild horse that would haste away with a lightning speed, until towns and cities, day and night, and almost every thing human, had been left far behind.

But there is an end to all things; and there was a termination to that rain, not less than my use of that beast. The storm swept past. The skies, which a short time before seemed wedded to the gloom of night, were again lightened up by the golden sun-rays. At this moment the scene was exceedingly grand and imposing. On the right of the elevated plains ranged the Konahuanui Mountains; on the left, those of Kaala. Before me, and in the rear, was a fine view of the Pacific laving the shores of the island.

From this elevation, Waialua was visible at a distance of

nearly eight miles, at which place I arrived after a fatiguing ride of six hours, but a good horse would have carried me there in two.

The Mission station at Waialua is one of delightful repose. Many of its beautiful features owed their existence to the supervision and industry of the then resident missionary, Mr. Emerson, whose place among the native population is that of a father in the midst of his children.

The climate at this station is much cooler, more pleasant, and freer from dust than at Honolulu. This may be attributed to its being located on the north side of the island, which is exposed more immediately to the action of the northeast trade-winds that come sweeping in from the ocean. The summer heat is indicated by the thermometer at 75° to 80° ; the winter temperature usually at 60° . When I visited Waialua, it was in the middle of February. There were several acres of Indian corn growing at a height of four or five feet. And while many of my friends in the north of the United States were heavily booted, and incased in overcoats buttoned close up to the chin, I was enjoying the luxury of a public bath in the beautiful stream that flows through the village.

Waialua (meeting of the two waters) is situated at the base of the Konahuanui range, on its western slope. From the centre of the village the scenery is exceedingly fine. The rugged slopes of the Kaala range rise at a short distance; and down their sides, during the rainy season, numerous cascades may be seen leaping down one after another, in swift succession, like sheets of polished silver. The district is watered by five streams that have their source in the neighboring mountains, and flow down the romantic valleys. The view seaward surpasses any thing else in this region. The surf comes rolling in from the ocean with the speed of the swiftest courser, leaving its white foam on the beach, and sending its solemn murmurs far over the adjoining plains. Sometimes, during a heavy northwest gale, it rises to a height of thirty to forty feet in nearly a perpendicular crest. At such periods, it presents a scene of such terrific sublimity as no language can describe.

Occasionally it has rushed up the beach, sweeping away neighboring dwellings, and causing a large amount of ruin.

I wish I could fully portray the generous, unostentatious welcome extended by most of the Sandwich Island missionaries to the traveler. That they have their faults I will not deny; but they have their virtues. They are men only, subjected to the same frailties, passions, impulses, that are inherent to the great progeny of Adam. But there is something about their welcome to the respectable stranger that makes him forget his toils, and elevates them in his own estimation. I had not been in Waialua more than two hours before I received a courteous invitation from a superannuated missionary residing on the east side of the river. I had never seen him, and was personally a stranger to himself and family. Most sincerely do I wish that thousands of fastidious devotees to that deity, Ceremony, so blindly worshiped in all public communities, could have witnessed the unpretending courtesies which that good man bestowed on me. It was so in regard to Mr. Emerson, at whose residence I first called. These men had spent half of their lives on the group, among the semi-civilized natives; and yet they had not lost a particle of that polish and dignity, that ease and complacency, which make a man feel quite at home, and stamp the character of his entertainer with the permanent solidity of one of Nature's noblemen. A man may have all the polish which philosophy, rhetoric, and moral science can bestow upon the intelligence of the most profound student, yet, if he be destitute of that moral honesty and courtesy which good old dame Nature bestows on her favorite children, there will be something lacking. What do Persian carpets, and Turkish ottomans, and embroidered damasks amount to, if you have the slightest idea that you are not a truly welcome guest? Of what avail would be all the gorgeous wealth

“Of Ormus and of Ind,”

unless its distribution be sanctified by a generous spirit, which teaches you to enjoy rather than admire? I ask no better welcome, no truer generosity, than have many a time been bestowed on me by those Sandwich Island missionaries.

A few days after my arrival at Waialua, I was invited by Mr. Emerson to accompany him to his dairy at Mokuleia. It is a small settlement, or scattered village rather, about six miles directly west of his residence. On our journey there, I had a good opportunity of seeing the rich plains stretching for miles in that direction. The soil can be well cultivated without the means of irrigation. Those plains contain more than twenty square miles that are capable of producing cotton, sugar-cane, corn, indigo, &c., to almost any extent, and yet they are permitted to remain almost a total waste.

On arriving at Mokuleia, I perceived that Mr. Emerson had a small farm under cultivation. Corn was flourishing admirably. It had a touch of Yankeeism about it that made me feel quite at home. But the principal object of attraction there was a dairy. It was in its infancy, but promised an extensive success at no distant day. At that period it was yielding one hundred pounds per month of the finest butter, which commanded a ready sale in Honolulu at fifty cents per pound. In view of the capabilities of the soil, it is surprising that so little has yet been achieved in agricultural pursuits. The dairy business might become an extensive and lucrative employ. Pasture is abundant and perennial. Cattle easily and rapidly multiply. Streams of the purest water abound in every location where pasture can be obtained. With the right kind of men—thorough 'go-ahead' Yankees, and a little capital, together with the right kind of governmental protection, the agricultural portions of the group could be rendered a terrestrial paradise.

On returning to Waialua, we met with a most amusing specimen of native eccentricity in dress. On a rising part of the plain, and in front of his humble abode, stood an old man, watching our approach apparently with the most profound interest. His personal figure was enough to produce a smile upon the countenance of the most stoical moralist. He had unfortunately lost one eye, but the sense of sight appeared to centre, with a two-fold capacity, in the other. His hair, white with age, stood straight up on his head. His entire suit con-

sisted of a short blue woolen shirt, and a tattered cotton vest, probably once the property of a foreign school-boy. The vest was by no means too long, and, although very tight, was buttoned up with the most scrupulous care. He seemed to be totally ignorant of every other necessary appendage, such as unmentionables, &c., &c. Be these things as they might, he was as careless and merry as a mere youth. With his one eye he watched us until he saw we were immediately opposite him, when he saluted us with an exceedingly good-natured "aloha!" and drew a long breath, as though he had ridded himself of a serious responsibility. He maintained his position, and kept that one eye upon us until we were about to disappear.

But it may not be supposed that this old Hawaiian was a correct specimen of the present generation of his countrymen. True, volumes might be filled merely with the descriptions of the personal appearance of the natives every where on the group. But in no part of the group have the natives made more progress in civilization than at Waialua. Fifteen or sixteen years ago, there were but two persons in the whole district who appeared in church clad merely in shirt or pantaloons. At that period all the women were dressed simply in *kapa*, or native cloth. The people were generally indolent, cherishing a profound dislike to an innovation of the customs of their fathers. Now, however, they are well clothed with imported cloths, silks, &c., and are paying considerable attention to various kinds of industry.

One of the strongest evidences of advancement is the native house of worship. It is a noble structure, composed of black lava, and cornered with a substantial sand-stone. The walls are well plastered on the inside. A short time prior to my visit, a shingle roof was put on it, at a cost of \$1800. The interior is neatly arranged. On the front of every slip is marked, in bold characters, the name of the principal occupant. In nearly every slip, and quietly reposing on the seat, or in some prominent position, I noticed a singular appendage—a small calabash, or gourd (*Cucurbita lagenaria*), which

was sacredly retained as a receptacle for the superfluous saliva of the worshipers; in plain English, they were Sandwich Island *spittoons*! But these are nothing when a person becomes accustomed to them. On the whole, the fabric is remarkably neat and commodious. It was all done by natives, under the supervision of a foreign mechanic. Its capacity is 1200 persons. I was informed that it was the third building the congregation have erected in Waialua.

At this part of the island, Popery and Mormonism have reared their standards and obtained their proselytes. These two systems are bitterly opposed one to the other, and both to Protestantism. Between them all there is a triple warfare. The followers of the Pope regard the "Latter-day Saints" as being entirely without the pale of salvation, and unceremoniously consign them to the hottest apartments in a worse region than Purgatory. On the contrary, the followers of "Joe Smith" claim a plenary inspiration from God himself, and assert their authority and prerogative to reform Catholics and Protestants equally alike. In support of these designs, they impose upon the too credulous natives by professing to work miracles, and to have the "gift of tongues." In short, they do every thing but metamorphose stones into food, raise the dead from their graves, and sundry other things which come under the category of the supernatural.

Contrary to the best established ecclesiastical regulations, these disciples of the slaughtered Prophet require no evidence of a moral change prior to the reception of proselytes into their communion. This modern laxity of saintship has been productive of a few rich scenes at Waialua. The natives are almost amphibious. To them it is no "cross" to submit to a public immersion. One day a few young men went to their new teachers to be baptized by them. The rite was immediately administered. A short time after, when they would point to these hopeful converts as an evidence of success, they had thrown off all their baptismal vows, and come to the ominous conclusion that all was a mere farce.

But this was only one out of the many instances of cun-

ning so well understood by Hawaiians generally. So skilled are they in the art of deception, that they can hardly be fathomed by those who have lived among them for years. When they do not wish to be understood by foreigners who can use their language, they will conduct a sort of monosyllabic chant, pronouncing, in a disconnected form, the names of persons, things, virtues, vices, hopes, wishes, &c., &c. Sometimes they will hold a significant conversation with their fingers. At other times the same purposes are effected by whistling. It is difficult to decide whether these practices have in view the retention of some old Pagan custom, or the avoidance of a detection in the conception and commission of crime, the perpetration of which would be recognized by the penal laws of the nation.

I was present during both sessions of the congregation forming the Protestant Church on the Sunday I remained at Wai-*alua*, and my presence among them naturally excited their curiosity. Their gentlemanly teacher showed me a seat near his pulpit; consequently, more eyes were fixed on me than on himself. The afternoon services had come to a close. The lingering audience asked me, through Mr. Emerson, the missionary, if they could be permitted to step up and wish me farewell, for they might never see me again. I answered in the affirmative. With few exceptions, every man, woman, and child came up to where I stood, and, grasping me warmly by the hand, wished me a hearty "*aloha!*" (love, or salutation). This ceremony, so novel and simple, consumed a considerable time. Although I had done nothing to merit this display of good feeling, it was perfectly in unison with what they had told their pastor: "Let us say *aloha* to the *haolé* (foreigner), for we have a great love for him."

CHAPTER XI.

ISLAND OF KAUAI.

FROM HONOLULU TO KOLOA.

Flogging Scenes at Sea.—Kauai at Daylight.—Aspect of the Shores.—Location of the Island.—Its physical Character.—Koloa and Harbor.—Remarkable Caves.—Singular Phenomenon.—Revolting offer by a Parent.

KAUAI is the northwesternmost island of any importance in the group, and it is cut off from Oahu by the usually stormy Straits of Ieiewaho. In former years the passage was effected in small canoes; and many are the singular and daring adventures spoken of in relation to the Hawaiian kings, princes, and warriors of past generations.

The modern mode of transit is by native schooners. Occasionally a whale ship bound to the Arctic Ocean calls at Koloa, on this island, for supplies; and he is a lucky fellow who can procure this mode of inter-island navigation, for he stands a good chance to escape the horrors of those native vessels.

On my passage down to Kauai, it was my good fortune to be conveyed there on board the "Helen Augusta," a first-class whaler bound to the Polar Seas. She had been to one of the windward islands of the group on business, and merely touched at Honolulu for the captain, whom I accompanied on board. The topsails were squared, and as we stood out a little seaward, I soon became aware that among the crew there were two refractory sailors, who were trying to incite a spirit of discontent. Before leaving for the windward ports, they had received a bonus of their wages—for they had been shipped in Honolulu—and their discontent was nothing less than a wish to get back to the town. They were desirous to go and spend the balance of their money with some of the girls on shore,

and, in the hope of achieving their purposes, had refused duty, and lavished every sort of abuse upon the officers of the ship. The captain, however, was made of sterner materials than they supposed. As soon as the ship was steering her course for Kauai, he changed a portion of his dress, loaded a revolver, and came out on deck.

“Come aft here, all hands!” shouted the captain.

The crew came aft, as requested.

“Those of you who are inclined to do your duty will step over to the starboard side of the ship!” added the captain.

The whole crew, the two men above referred to excepted, went over.

“So there are but two of you who are dissatisfied with my ship and myself, and I will give you twenty minutes to decide whether or not you will return to your duty,” said the captain.

But there the two men stood, or leaning, rather, against the bulwarks, looking defiance at their commander.

“Your time is nearly up,” he said, as he passed the lashes of a “cat” through his hands. “I am sorry to be compelled to act sternly with you; but I shall go my voyage, and maintain my authority as captain of my own ship.”

The two men remained immovable; but they merely looked up to the captain’s face, and told him to go to—that is, to the place where the Koran consigns all the infidels on earth without the least distinction. But the captain yet bore with them.

The fatal moment came at last. The ringleader was stripped to his naked back, and tied up in the rigging. Deliberately but heavily the “instrument of torture” fell in regular succession. Every stroke left a bloody seam on the back of the sailor. He fainted, calling for water; but he had received a “dozen” lashes.

The other delinquent was tied up in like manner. He pleaded for mercy, but it was too late.

“Your repentance must be based on something more than a mere promise,” replied the captain. “I have a very ugly temper when it is fairly roused. It grieves me to punish you, but I shall do my duty at whatever risk.”

He did his duty. The man was flogged and cut down from the rigging, and his lacerated back was carefully dressed by the captain's own hand. The crew was once more convened, and they were forbidden, during the entire voyage, to refer to the subject in the hearing of the offenders. The men went to *their* duty. The captain retired to *his* cabin, where he wept like a child, and hardly a mouthful of food crossed his lips that day.

It was the first time I had ever seen this hellish and debasing mode of punishment, and may it be the last. My very soul sickened during its administration, and yet I was compelled to arrive at the conclusion that, in this instance at least, the master of that ship had done nothing more than his duty in maintaining his authority and the peace of the crew.

During the remainder of that day, and through the following night, we ran down to Kauai under "close-reefed topsails." At daylight next morning we were within three leagues of the southeast shore of the island. It was a scene of awful sublimity and savage grandeur. The light fleecy clouds, so common at dawn in the tropics, were gently reposing on the summits of the lofty mountains, beautifully and strangely contrasting with the dark foliage which was sprinkled over their bold and hoary sides, while the sun, just springing up, as it were, out of the ocean, shed a flood of nature's poetry over the entire scene.

The shores of the island are bold and impressive in their appearance; basaltic in their nature, in some places forming a wall from the sea, and in others, piles of rugged rocks as black as night, they seem to stand as if to oppose the progress of the surf that breaks over or against them. There are wild receptacles resembling the work of art, but, in reality, worn into the solid rocks by the action of storms during many a century past. And amid the savage grandeur, some isolated mound of sand may rear its clear fair brow to the gaze of the coaster. Of the shore, as a vessel approaches Koloa, it may truly be said:

“It was a wild and breaker-beaten coast,
 With cliffs above, and a broad sandy shore,
 Guarded by shoals and rocks as by a host,
 With here and there a creek, whose aspect wore
 A better welcome to the tempest-toss'd;
 And rarely ceased the haughty billow's roar,
 Save on the dead long summer days, which make
 The outstretch'd ocean glitter like a lake.”

A vessel would have no chance if cast away there.

The location of the island can not be surpassed. Its most northern point lies in $22^{\circ} 17'$ north latitude; its southern, in $21^{\circ} 56'$. Its longitude is embraced between $159^{\circ} 41'$, and $160^{\circ} 8'$ west. Its romantic retreats, and the refreshing breezes which always sweep over it, render it a delightful place of resort in the hot summer months. The thermometer usually ranges from 60° to 80° . No chilling winds contract the foliage or wither the flowers; no sirocco sends its terrible breath over plains or mountains, to induce fretfulness or enervation on the part of man. The mountains are more or less exposed to the genial showers of an eternal April, the plains and valleys to the smile of an unfading summer. It is such a “bright little isle,” as the distinguished poet MOORE sighed for,

“Where a leaf never dies in the still blooming bowers,
 And the bee banquets on through a whole year of flowers.”

It is a land associated with a long race of kings, chiefs, and warriors; with battles, victories, tradition, and song. Its scenes can not fail to be deeply impressed in the memory of a traveler, even after he has left it for years.

Kauai is the oldest island of the group: its soil is deeper, and there is more arable land. This theory of age is amply sustained by geological facts, not less than by native tradition. It is said that *Pelè* recognized this island as the first theatre on which she commenced her fiery devastations; and that, having spread desolation every where in her path, she consecutively visited every other island of the group, until she arrived at Hawaii, where she has ever since lived.

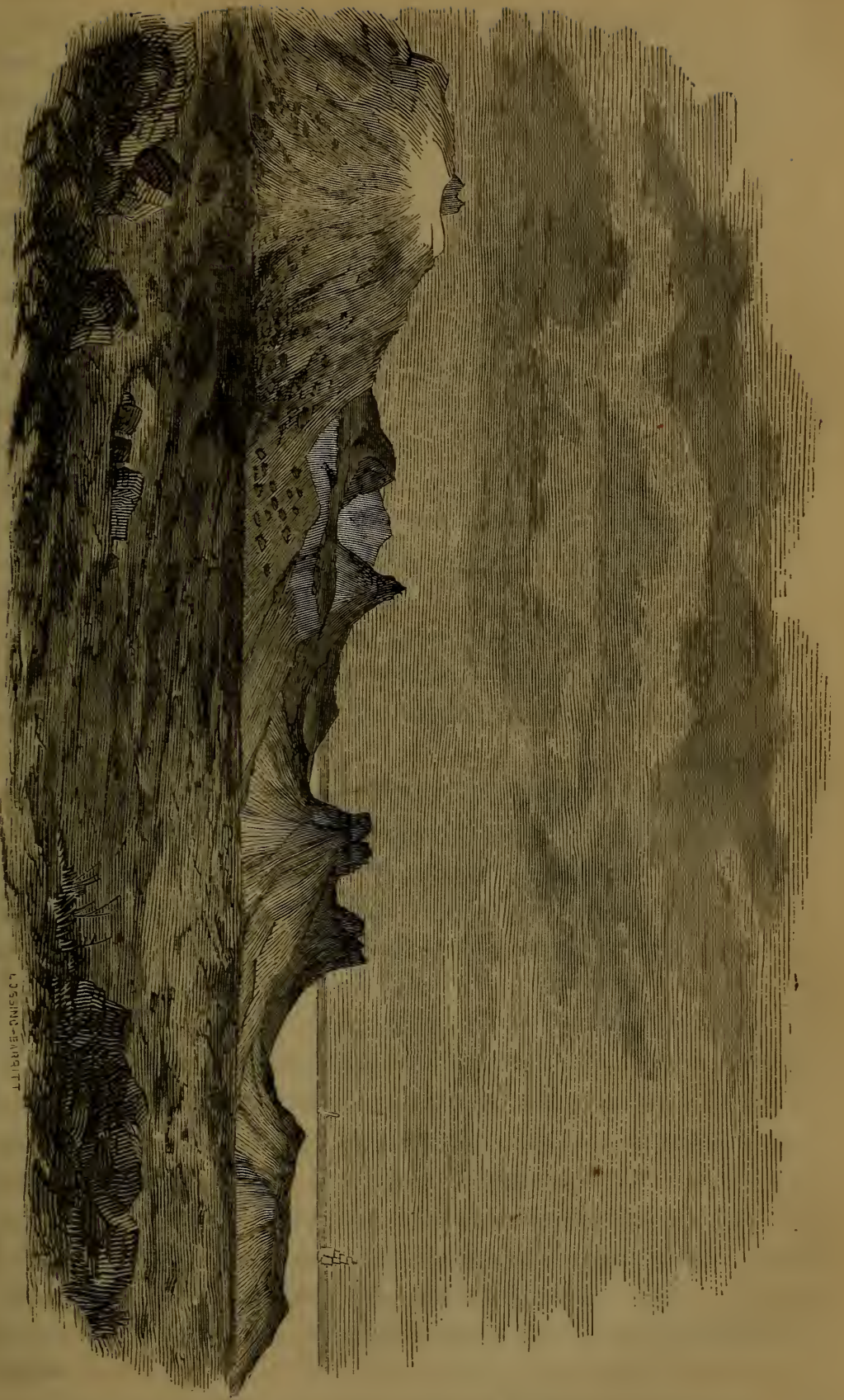
So much for the mythological legends of the old Hawaiians. But whatever apparent prodigies these mythical relations may

seem to recognize, certain it is that, in a geological point of view, volcanic action *did* commence here. The entire island seems to have been formed by the successive eruptions of Mauna Waialeale—the great central peak—when in a state of activity. The numerous extinct craters in the district of Koloa and elsewhere were nothing less than the vent-holes through which immense currents of gaseous matter escaped, thereby preventing the island from being blown into countless fragments. So many ages have elapsed since the red rain of these volcanic fires, that the small craters have sunk to mere mounds, some of which are scarcely distinguishable. And where these tangible hills disgorged themselves, a deep rich soil has formed in many places, and vegetation has widely spread.

As the traveler pursues his way to Hawaii, and examines rocks, plains, and valleys, he will easily perceive a gradual approach to a greater youthfulness of formation.

Aside from the *minutiæ* of geological science, the physical conformation of Kauai is grand and imposing. Two or three chains of mountains, irregularly formed, bisect the island. Above them all, like an Atlas, Waialeale rises to an elevation of four thousand feet, and is cloud-capped during a great part of the year. It would almost seem to be the abode of some discarded Hawaiian deity, who had retired there to retain, if possible, his immortality; throwing around its awful summit clouds, shadows, darkness, and mystery, and forbidding the approach of mortals. From this clouded summit stretch lofty and rugged table-lands as far as the west and northwest sides of the island, where they terminate in tremendous precipices, from one to four thousand feet high, pierced by immense caverns, into which roll the foaming waves of the Pacific. From the summit of Waialeale, frequent and fertilizing showers are wafted over uplands, lowlands, plains, and valleys. Emphatically it may be said that these showers are the very life-blood of the soil. All around the island, streams—some of which are noble rivers—may be seen rushing to the embrace of the treacherous and insatiate deep.

VIEW OF A CHAIN OF EXTINGUISHED VOLCANOES NEAR KOLOA, ISLAND OF KAUAI.



L. SIMON-BARRITT

My first landing-place on Kauai was Koloa, the most rugged district on the island. It is twelve miles long by five broad, and has a gradual rise as the interior is approached. Not much of the soil is under cultivation, nor can it be, for the whole district is more or less covered with the heavy volcanic stones once thrown out from the numerous volcanoes. It is said to derive its name from *ko*, cane, and *loa*, great or long, referring to the large cane cultivated in that region. Since whalers have been in the habit of calling there to recruit for the Polar Seas, a strong spirit of competition has been induced among the natives. Koloa is seen to most advantage at a distance of two miles out at sea. The native houses scattered widely over the gradually ascending plains, the sugar-house on the Koloa sugar-plantation, the Mission Church and school-house, and the lofty hills that bound the horizon, form a pleasant picture.

The harbor is merely an open roadstead. Excepting the times, however, when heavy winds blow from the south—and they occur usually in the winter season—vessels can procure a reliable anchorage.

When a stranger first lands on the beach, he can not fail to become amused at the varied scenes which spring up, as if by magic, before him. Here are calabashes of *poi*, raw fish, bunches of bananas, and bundles of sugar-cane, that are offered for sale to the foreigner, forgetting that he may never have eaten raw fish, much less have tasted *poi*, in his life. His ears are greeted with detached sentences, composed of Hawaiian and English nearly as unintelligible; while his eye rests on groups of natives of every age, scattered round in nearly every conceivable position, and habited in almost every kind of semi-civilized costume. Further on is a crowd of sharpers—natives, of course, who have learned the art of extorting money—who are very desirous of hiring their miserable horses to a foreigner for \$1 to \$1 50 per mile, and some foreigners are foolish enough to pay the sum demanded by them.

A large extent of the lower part of Koloa is cavernous. To

these vast chambers access may be obtained by descending through narrow apertures formed in the roofs. Doubtless they were formed when the neighboring volcanoes were active, and the torrents of lava came rolling down into the sea. The upper portion of the immense beds were cooled by an exposure to the atmosphere, while the molten rivers pursued their sinewy path until they either found a natural outlet, or were lost amid the surrounding dikes. Where many of these rivers of lava have rolled, they have left cavernous formations behind them.

But the most interesting of these caves is the one termed by the natives *Niholua*. It may be found a short distance to the left of the road, about two thirds of a mile below the mission station. The entrance is formed by a natural orifice in the roof, caused probably by a decomposition of the crust of lava. Some rude steps have been formed out of blocks of lava rock, loosely piled together, and designed to aid in the descent. On a close examination, I found it to be four hundred yards in length, and its widest part nearly a hundred feet. The roof presented a continuity of rough knots of lava, looking as if they were just cooling from a state of fusion, and of varied shape and altitude. Throughout the whole length of the cave—which was tortuous—the floor had a gradual declination, and was covered with a thick unctuous slime that had been formed by percolation through the roof. Toward the lower end a visitor is compelled to crawl along on his hands and feet, taking care to secure his lamp from extinction; and when he reaches the extremity, he sees a perpendicular opening—broken through by the falling in of portions of the massive roof—through which he can emerge into the golden sunlight.

The most airy and visible part of this subterranean cave is directly under the entrance, where the great masses of rock seem as though about to fall on a visitor's head. Away from the entrance, the gloom is "darkness visible," hardly possible to penetrate by the light of a flaming torch.

This cave has been applied to a variety of purposes. It has been used as a hiding-place in time of war. When a recent epidemic swept over the group, it was used as a hospital

for the sick and dying. Its last living occupant was an insane woman, whom her unfeeling children had abandoned to absolute want and solitude.

But its most special use was set apart for warriors, who, in past generations, came here to revel with their paramours. The Tartarean gloom was slightly relieved by torches ingeniously formed of strings of the candle-nut (*Aleurites triloba*). Beneath this rugged roof, and amid this darkness—their faces strangely reflecting the feeble torch-light—and divested of every particle of apparel, they promiscuously united in dancing the *hula hula*.* To a reader of the “Annals of TACITUS” it may be unnecessary to say more than that they enacted worse scenes than disgraced the celebration of NERO’s nuptials with his freedman. Wives were exchanged, and so were concubines; fathers despoiled their own daughters, and brothers deemed it no crime to perpetrate incest. For the first time in my life, I wished that rocks had tongues; for I ardently longed to hear the startling revelations which, under such circumstances, they could have made of scenes that had been enacted in that subterranean retreat.

At a distance of nearly two miles immediately southwest of Koloa, there is a curious phenomenon, called by the natives *puhi* (to blow or puff), by foreigners the Spouting Horn, from its striking resemblance to the spouting of a whale. The phenomenon is caused by the waves of the sea rushing into an ocean-worn cavern of basaltic rocks. As the sea rolls in, the atmosphere is driven back to the extremity of the cave, where, incapable of further compression, a powerful reaction takes place. The water is then driven back toward the entrance; but, in its course, a large portion of it is forced through an opening in the roof, and rises in a fountain to the height of a number of feet. Sometimes, when a heavy south wind comes in from the ocean, the water is forced into the cave with a tremendous velocity, and the fountain assumes the form of a beautiful wheat-sheaf nearly a hundred feet high. At such times, the visitor is more than repaid for his trouble in going

* The licentious dance.

to see it. There are several such phenomena around the shores of the archipelago.

The path leading to this Spouting Horn, although short, is very rugged and fatiguing. Near the site of the phenomenon is a small but scattered village, and, as the day was very warm and dry, I concluded to go into a house, to smoke a cigar and procure a draught of water. My intention was carried out. The water was cheerfully given me, and a light to my cigar was procured. Feeling a little tired from the effects of climbing basaltic rocks, I took the liberty to stretch myself on a mat, smoking and resting at the same time. Very soon the crowd of natives, whom curiosity had attracted to the spot when I first entered the hut, had quietly dispersed; and as I felt like indulging in a short *siesta*, I commenced smoking a second cigar. Few moments, however, had now elapsed, when in came two young girls, both of whom were the daughters of my dusky host. On perceiving a stranger there, they at once commenced a mirthful conversation, that raised me up in a sitting posture, and favored me with an opportunity of surveying their personal appearance. The youngest was a mere child; the oldest of the two was about sixteen, and matured. I shall never forget the exquisite beauty of that girl's development. Had it not been for her drapery—an only garment, which I regarded as an absolute *negligé*—she certainly would have been no unfitting companion of HEBE when she handed round the nectar at the banquets of the gods. I instinctively stopped smoking—and so would you have done, reader! under the same circumstances—and sat gazing at that witching girl, with my hand supporting my chin, and my elbow resting on my knee. I humbly acknowledge my weakness; I own I felt spell-bound beneath the mischievous smile that played on her mouth. And then

“her eyes

Were black as death, their lashes the same hue,

Of downcast length, in whose silk shadow lies

Deepest attraction; for when to the view

Forth from its raven fringe the full glance flies,

Ne'er with such force the swiftest arrow flew;

'Tis as the snake late coil'd, who pours his length,
And hurls at once his venom and his strength."

I am not conscious of my own appearance at the moment I describe, but the father of the girl *was*; and, resolving to take advantage of what he deemed a very favorable opportunity, he crept up to me and said, in unmistakable language, "*Makimaki ka wahine o ke Kanaka?*" pointing, at the same time, to the girl, who, he said, was his daughter. I understood him to assure me that I could appropriate his daughter's honor, if I chose to do so, by paying him an amount equal to what he held in his hand—a single piece of silver! Whatever my own thoughts may have been a short time previous to such a revolting offer, they had nothing to do with the offer itself. Suffice it to say, that my indignation became my guardian, and, without any further ceremony, I doubled my fist, gave the avaricious parent a blow in the face, and walked off about my business, leaving a sincere "*aloha*" (love, or salutation) with his strangely-beautiful daughter.

CHAPTER XII.

Female Penitentiary. — Character of the Prisoners. — The Jailer. — Statistics of Crime. — Wrong Legislation. — An instance of Fanaticism. — Curious Method to obtain Money. — Sugar Plantations. — Indigo. — Former attempts to cultivate Silk. — Sunday at Koloa. — A Native Preacher. — Specimens of Hawaiian Eloquence. — Liberality of Native Christians.

KOLOA is disgraced by a Penitentiary, which has been erected solely for the captivity of those luckless members of the sex who have taken a little too much liberty with the Moral Law. The building is nearly a hundred feet long by thirty wide. The walls are composed of lava laid up in cement, and possess too much strength for the easy escape of the basely-insulted captives. The whole is divided into three apartments, containing what are intended as beds for prisoners, but which, in reality, are not fit resting-places for weary dogs.

I found in it three prisoners, who appeared to be deserving of a better place of abode. They were doing work for the benefit of the government, and probably to keep out of what might be deemed further mischief. Their employment was to manufacture a small rope out of the fibres of the native rush, *atatai* (*Scirpus lacustris*). It was all done by hand, and, when finished, exceedingly neat. The prisoners were young women whose faces indicated any thing but moral guilt. This impression was confirmed by an incident that occurred while I was on the spot. One of the females had a very prepossessing mien. As I stood looking at her, she raised her eyes to mine, but they instantly fell, and the poor creature covered her face with her faded and tattered garment, and burst into tears. What was the cause of her sudden agony I could not decide. Her companions also appeared much embarrassed at my presence, and I felt that, if guilty of the sin charged against them, they had not grown callous, and that they were in the wrong school for the improvement of their morals. Of their true character, and the cause of their incarceration, I formed my own conclusions, and I shall express them in the course of this chapter.

But the most loathsome and disgusting object in the whole area of that prison was the jailer himself. If ever there was what is vulgarly termed "a hard case," it was that very man. I ransacked ANTHON'S "Classical Dictionary"—so far as I could recall its contents by memory—for some suitable object with which I could compare this nameless wretch, but I had to return to my first impression, and that was, that he would make a fitting associate for the Hadean Cerberus. There was something about him that I can not describe; but there was nothing *in* him that Orpheus could have lulled to sleep with his lyre, for his stormy passions looked out of his eyes like an Argus, giving him more the aspect of a demon than a man. Such was the keeper of three young women who had been brought to this hell of debauchery, doubtless by a false accusation! I longed to silence his pulse, and his passions by a pistol-shot.

I am well aware that there are those who will accuse me of making rash assertions; but on this point, as on others, I can meet my accusers on stern ground. The prisons on the islands—that at Koloa not excepted—are the worst schools of vice that can be found on the group. A Kanaka can and will swear any thing to gain his purpose. It is nothing uncommon for a police, or any petty officer of the kingdom, to make advances to any girl or woman to whom he takes a notion. It sometimes happens that the female has the moral honesty to refuse such overtures. The guilty wretch will go and swear—and he has those who will readily bear “false witness”—that he caught such a woman in a guilty act, and she is forthwith consigned to prison, frequently without a trial, where she very soon learns how to violate that law which is the only basis of virtuous society. This was the way in which those female prisoners were introduced to the Penitentiary at Koloa.

I wish to be very explicit on this theme. In 1846, when the Hon. R. C. WYLLIE addressed a long series of miscellaneous questions to the missionaries on the group, he requested to know what were the prevailing vices, with their causes, and suggestions for their removal (Question 63). It was said, in reply to one cause of vice, “So loose is the prison discipline, that it has often been a matter of question with me whether it does not effect more harm than good. Some species of punishment, that would be keenly felt and long remembered, and yet not injure life and health, would be preferable to the present mode.”*

In his Annual Report for 1853, Chief-justice LEE says :

“I should not feel that I had done my whole duty did I fail to call to the mind of the Legislature the notorious defects in our prison discipline. The law of 1851, providing a new system, has remained a dead letter. * * * * * Most of our offenses are punished by imprisonment; but, unless we have suitable prisons and better discipline, it will be of little avail to sentence prisoners. Our present jails, with one or

* “Answers to Questions,” p. 33.

two exceptions, are little better than pest-houses and schools of vice.”*

If prostitution were a modern feature in Hawaiian female character—but it is not—fines and imprisonment are not the legitimate means of removing so baneful an influence from the lap of society. Such strictures exist in no other nation. The immorality, however, is coeval with society. By the most enlightened legislators it has ever been deemed a “necessary evil.” I wish not to be understood as advocating a violation of the seventh precept of the Decalogue in any way whatever, but as being opposed to the despotism of imprisoning offenders in the Hawaiian mode of imprisonment. In this position I stand not alone. In a speech before the House of Lords on the 15th of June, 1843, the Bishop of Exeter said, in plain language,

“That he did not consider prostitution as a matter for legislative punishment. The punishment of prostitution he held to be a thing impossible. And why was it impossible? He had no notion that the wisdom of man could devise a punishment that should inflict so much of suffering and of degradation as prostitution itself. He held prostitution itself to be a punishment—an awful punishment, which the God of mercy had devised in order to terrify innocent females from falling into those tremendous evils which he had appointed as the punishment of the violation of chastity. To attempt to punish prostitution would, in his mind, be as wild a scheme as if the guilty city of the plague had issued a law against the violent storm of brimstone and hail that destroyed it, or as if the Israelites in the wilderness had prepared to pass a law against the destroying angel!”

The distinguished prelate uttered these words on the second reading of a “Bill for the Suppression of Brothels.” In doing so, he took nothing more than a natural and historical view of human nature. On this theme he is ably supported by Hon. WILLIAM L. LEE, Chief Justice of the Sandwich Islands :

* “Annual Report of the Chief Justice of the Supreme Court,” p. 115.

“One thing is clear, namely, that the present system of fines does not much diminish the evil, and some other means should be tried. I have no faith in heavier penalties as means of repressing this hydra-headed sin, for public opinion will not sustain them; and where laws enacted for the preservation of good morals go far in advance of the general voice of the nation, they fail to command respect, and defeat their own object.”*

If the application of penal laws secured an obedience to the requisitions of moral law, there would be more plausibility in their enforcement. But they do not. There are those in the principal towns, and even in the remote country districts, who earn their own subsistence by procuring vicious gratifications for others. It is a well-known fact, that the ruling powers are none too virtuous. Many of the police, who are employed, to a certain extent, as guardians of the public morals, are the most debased wretches on the group. They have set many a trap, not only for verdant foreigners, but for their own countrymen; and, when the bait has been taken, they were the first to pounce on the unsuspecting victims, so that, as a reward for their vigilance, they might share the fine for the crime, amounting to \$30, specified by law.†

I have already said that fines and imprisonments do not stem the tide of this great national evil. It can not be denied that religious, not less than civil law, is in advance of the public morals. Where there is no moral sentiment, fines and imprisonments only pave the way to a farther commission of crime. A glance at statistical testimony will be satisfactory on this subject.

On the 16th of January, 1839, the statistics of crime for the previous year were published in the *Kumu Hawaii* (Hawaiian Teacher). The cases of adultery over the group numbered 246.‡

“In the year 1846, 164 cases of adultery were brought

* Annual Report of Chief Justice, p. 111.

† Penal Code of 1850, cap. xiii., sect. 4, p. 24.

‡ Hawaiian Spectator, vol. ii., p. 234.

before the courts in Honolulu; and it has often been said that a large portion of the money taken in the shops of this town—say three fourths—is the wages of licentiousness.”*

In the year 1852, the number of such cases for the entire island of Oahu was 180, and the number of cases of fornication was 235.†

This does not look much like a decrease in crime, nor does it speak much for the defense of an arbitrary enactment of law. Because the island of Kauai has two penitentiaries, and the island itself is rather remotely located in the group, it is supposed that the people are more moral. But a comparison of the following table will show which crimes preponderate :

	Cases tried.	Convictions.	Acquittals.
Fornication and adultery	75	55	20
Illicit cohabitation	6	0	6
Seduction	1	0	1
Larceny	26	18	8
Violating the Sabbath	5	2	3
Drinking awa	13	6	7
Malicious injury	1	0	1
Assault and battery	14	11	3
Demolishing house	3	3	0
Riot	3	2	1
Slander	10	5	5
All other offenses	9	5	4
Total	166	107	59

The sexes of the persons convicted, as near as can be ascertained, are,

Males	72
Females	35
Total	107‡

A question may now arise, Is there not a cause for such an extensive violation of moral law? There is, and that cause originates chiefly in the character of Hawaiian legislation. On this theme the deliberations of the legislative body are abso-

* Answers to Questions, p. 32.

† Report of Chief Justice, p. 105, 106.

‡ Report of Chief Justice, p. 108. See Appendix IV.

lutely wrong. Who does not know that a prohibitory law only tends to increase the desire for the forbidden object? The fatal curiosity of EVE has entailed infinite evils upon her progeny. So it has been in every age of the world's history, and amid every generation of our race. Where public sentiment does not recognize all moral evil as wrong, and that, too, on a conscientious basis, penal enactments can not enforce the recognition, nor can they eradicate the love of evil.

But, aside from this, the state of the laws is so chaotic, that their just and righteous administration is next to impossible. In his closing remarks, the chief justice says :

“Another evil to which I invite your attention is the multiplication of laws on the same subject, without any express repeal of former statutes. There has been such an enacting, amending, and accumulating of laws for the last ten years, relating to the same matters, that our legislation in some of its branches has become a perfect patch-work, which confuses the people, the magistrates, and I trust I shall not be thought guilty of disrespect when I add, the representatives themselves. It is of little use to say to a district justice that such and such a law is repealed by implication ; for his education has been under the ancient statutes, and he recognizes no repeal that is not plainly expressed in words. The necessity of an express repeal of such statutes as are really not in force, or about the force of which doubts are entertained, has been made manifest in the case of divorces above mentioned. More glaring instances of the same kind might be mentioned, but such an enumeration would be only wasting your time, as they can not have failed to come within your own knowledge. The ignorance of many natives of their rights—their confusion on such occasions—the want of means and friends, in many instances, to assist in taking an appeal, would often lead them to submit to an unjust sentence, and thus defeat the great end in view—a fair and impartial trial.”*

But, supposing the laws were clearly defined, another immense difficulty presents itself. The way in which the laws

* Report of Chief Justice, p. 113, 114.

are administered is a sufficient guarantee that virtue—female especially—can not properly be promoted. On a ruinous system of favoritism, many a man is placed in the chair of legal justice to commence the practice of law, very much as a medical student would commence the study of dissection and anatomy. Such a course paves the way to countless evils.

“It can not be denied that some of our magistrates are ignorant of the laws, unable to give them a fair construction, hasty, partial, ready to prejudge a case before they have heard half of the testimony, and, in conclusion, to sentence without mercy. As a general rule, our district justices, even in cases where the fines to be imposed are at their discretion, not exceeding a certain limit, are sure to carry the law to the extreme, and inflict upon offenders its severest penalty. This, too, is done where they have no self-interest to bias their judgment, no revenge to gratify, and apparently without a reason, unless it be to swell the revenue of the government.”*

It does swell the revenue of the government, too. In 1852, the amount raised by the government on adultery and fornication alone over the entire group was \$18,870. This sum would nearly cover the entire salary for the Ministerial Department. But what a sum! It was the price of adultery, and, therefore, like the silver which Judas received for betraying the NAZARENE, it was the price of blood!

But neither fines nor imprisonments are equal to the punishment which was advocated by a professedly enlightened Protestant teacher as late as 1847. The “*Sandwich Island News*” of March 10th, 1847, contains an instance of fanaticism which stands unequal in the history of the last two thousand years. I cite it *verbatim et literatim* :

“A correspondent of the *Elele*, a newspaper published in the native language, under the direction of the American Mission, complains of the amount of prostitution in Lahaina and Honolulu, and sends an urgent appeal to the editor, Mr. R. Armstrong, in these words: ‘Go you to the chiefs. I make known to you, as you ask where are the chiefs, that the Privy

* Report of Chief Justice, p. 109, 110.

Council are the chiefs at the present time. You, together with them, devise some measures for suppressing this offense. You say to the Privy Council, make a new law.'

"The editor, in reply to this appeal, suggests the following for a law to be rigidly enforced :

" ' For the first offense of *moè kolohe*,* all the property of the offender shall be confiscated to the government, and he or she be flogged with a rope, and confined for a time in irons !

" ' For the second offense, the offender shall be taken to the ocean, and held under water till as nearly dead as possible ; then allowed to recover breath, and again submerged in the same manner ; this operation to be repeated five times, if endurable, and the convict then banished to another land ! !

" ' For the third offense, the offender shall be hanged until dead, according to the word of God.'—Leviticus, xx., 10.

"The above having been made the subject of official animadversion, and of communication to his government on the part of the consul of France, has been handed to us for insertion. We do not like, however, to insert it without some comment."

The editor of the "*News*," after quoting at length the case of the Jewish woman,† goes on to say :

"The attempts which have been made for the last twenty-five years to legislate Christianity into the faith and practice of the Hawaiian race, are sufficient to show, we should think, that heathen tribes are not to be evangelized so. To protect religion and its intelligent observances—to assure morality through all the social and domestic relations of society, is undoubtedly one of the highest obligations of a good government. But to compel men to be religious or virtuous by statute laws, whose sanctions are addressed exclusively to their fears, is metaphysically absurd and practically impossible. The attempts to extinguish, by the terrors of the law, however terrific, or greatly to restrain, by such measures, the animal passions of beings situated as the Hawaiians are, and hopelessly must be, under the present system of civil and religious treat-

* Adultery.

† See John, viii., 3-11.

ment, would be as useless as to attempt to send the stars to a grammar-school, or to teach the planets didactic theology."

This language, however severe its tone and aim may be, was spoken, or written rather, in 1847. But it is fully reiterated by the Chief Justice of the Hawaiian kingdom in 1853 :

"In my opinion, licentiousness is so deeply planted in the heart of this nation—the cancer is so firmly imbedded in, and has spread its roots so entirely throughout the body politic, that no skill of the legislator can cure it, and it must eventually destroy the nation."*

This state of things is amply sustained by the Minister of Public Instruction, who, in 1847, disgraced his calling by devising the fanatical law just referred to above :

"The sources of the public immorality above mentioned are stated to be the want of suitable prisons for criminals, the native *hulas*, the public dance-halls in Honolulu—declared by the Marshal and Prefect of Police to be the 'principal source, in fact, the primary cause, of the vast amount of fornication and adultery that have disgraced this city this last season ;' indolent habits, intoxicating drinks (believed to be the real cause of the riot in November last), the love of filthy lucre, illegal divorce, improper marriages, ignorance, and depraved appetites."†

Sickening to the very soul is the contemplation, not only of the evil itself, but the pseudo-philanthropic efforts made to eradicate it. Not less painful is it to reflect on the fact, that the above despotic law was publicly advocated by a disciple of Him who said to the guilty Jewess, "*Neither do I condemn thee ; go, and sin no more !*"—(John, viii., 11.) So much, however, for the tender mercies of ecclesiastical legislation, advocated by at least one prominent individual. But such will be the state of affairs so long as this evil is a source of revenue to the Hawaiian government not less than to individuals.

But we will leave these dreary scenes, and proceed on our way.

* Report of Chief Justice, p. 112.

† Report of Minister of Public Instruction, 1853, p. 65.

A few days subsequent to my arrival at Koloa, a rather novel scene occurred between a Hawaiian sailor and two natives who lived on shore. While the whale ship "Helen Augusta" was taking in supplies for her cruise among the Arctic seas, the sailor was tempted to run away from the ship. The two landsmen, who induced him to abscond, had employed every illustration to portray the horrors of a seafaring life, and the bliss of living on shore. More than that, they assured him, in the cant phrase of the Hawaiian vice-procurer, that they had "a fine sister" on shore, in whose smiles he could find the very sum of all earthly happiness. The bait was adroitly held out, and grasped with avidity, and the "tar" was carefully stowed away. No sooner was he safely secured in his hiding-place, than away went his two tempters to the captain of the vessel, and told him that one of his crew had run away, and that, for *ten dollars*, they would recover him. Out went the specified sum, and away went the two natives to fulfill their errand.

Silently and impatiently had the sailor waited for the arrival of the promised "sister." But what was his astonishment, instead of meeting the soft embrace of that fair daughter of Eve, to hear the voice of his captain summoning him to his duty! Further concealment was impossible; and burning with disappointment, and smarting under a desire for revenge, the unlucky tar came forth from his lair, the ignoble dupe of two of his own countrymen. At length, becoming fully aware of their shameless perfidy, he developed the nature and aim of their plot, and they were compelled to refund their nice little earnings, much to their real mortification and disgust.

That was a vivid picture of human cupidity that the immortal SHAKSPEARE drew of the Venetian "*Iago*:"

"Put money in thy purse; follow these wars; defeat thy favor with an usurped beard; I say, put money in thy purse. It can not be that Desdemona should long continue her love to the Moor—put money in thy purse—nor he his to her; it was a violent commencement, and thou shalt see an answerable sequestration, put but mon-

ey in thy purse. These Moors are changeable in their wills; fill thy purse with money."—*Othello*, Act I, sc. iii.

This advice, however, was not confined merely to *one* Venetian citizen. It is Hawaiian. It is world-wide! But the avidity with which the modern Kanaka grasps at the precious metal, sweeps away nearly every vestige of his primitive character.

One of the most interesting objects at Koloa is the sugar-plantation under the care of Dr. Wood. It is termed the Koloa Estate, and contains two thousand acres of excellent land. The Tahitian cane is the kind which is cultivated, and it thrives splendidly. The proprietor was realizing at least one ton per acre of capital sugar. His present machinery was imperfect, and an immense per centage was lost by evaporation during the grinding of the cane. On the importation of new machinery, he would realize two tons, or four thousand pounds of sugar per acre. The same amount can be raised on any part of the group where cane can be successfully cultivated. Its growth is checked by no chilling frosts.

The labor is performed by Coolies, imported from China, and by native men and women, at a daily remuneration of twenty-five cents—a sum amply sufficient to satisfy all their needs! But Cooly labor is the most to be depended upon. If these men were permitted to marry the native women, they would become yet more trusty.

Cane can be raised at twenty dollars per acre, including every item of expense.

By a brief statistical comparison, it will be seen that in this item of industry, if properly encouraged, the Sandwich Island government would derive a vast advantage. Instead of the treasury realizing between \$200,000 and \$300,000 per annum, as it now does, a vast increase might be the result. It has been accurately computed that 100,000 acres in the Sandwich Islands, or 25,000 in each of the four principal islands, would, if well cultivated to cane, produce 3000 pounds a year per acre: this product alone, at 5 cents per pound, would be \$15,000,000.

A century ago the Jesuits brought a few bundles of sugar-cane from Hispaniola, and planted them in the Second Municipality in New Orleans. In 1759 the first sugar-mill was erected. In 1850-51 the crop exceeded 200,000 hogsheads, worth ten millions of dollars. The capital now employed in this branch of industry exceeds \$75,000,000.

“It has been generally supposed that the lands of the tropics would produce twice as much sugar per acre as those of the best sugar lands of the United States. But on this point it is shown that though, according to Humboldt, ‘a hectare (about $2\frac{1}{2}$ acres) of the best land in Mexico will produce no less than 5600 pounds of raw sugar,’ and that this is double the amount produced from the same quantity of land in Cuba, yet Mr. James Wafford, of St. Mary’s, Louisiana, made the past season, on forty acres of land in that parish, 190 hogsheads of sugar, of 1000 pounds each, or 11,675 pounds per hectare—beating the best land of Cuba or Mexico more than two to one. Many planters in the vicinity of Franklin, Louisiana, have just made upward of 3 hogsheads of sugar, of 1000 pounds each, per acre, or 7500 to the hectare, exceeding Humboldt’s highest figures by a thousand pounds per hectare. W. W. Wilkins, Esq., of the parish of St. James, made, the past season, 48 hogsheads of sugar on twelve acres of ground. Harpour, of Pointe Coupee, made on some of his land this season 10,000 pounds per hectare, nearly doubling Mexico.”*

A very little calculation will show that good cane-land on the Sandwich group will produce 10,000 pounds per hectare, and that labor can be performed at a much less cost than in Cuba or Louisiana. So that Louisiana has very little superiority to boast over the tropics.

Aside from what is consumed in the home markets, Oregon and California have been the main outlets for the Sandwich Island sugar. But they have received it at a duty of 30 per cent., while American sugar has been admitted duty free. As may be readily supposed, this heavy duty is a serious ob-

* DE BOW’S *Review*, March, 1853.

stacle in the way of the planters on the group; nor can it be removed until the group becomes annexed to the United States.

The Koloa estate, however, is based on the ruined speculations of other men, as are several of the estates on different parts of the archipelago. In 1836, some capitalists from Oahu procured a large lease of land here for a term of fifty years, at an annual expense of three hundred dollars; but, from the petty jealousies of chiefs, the difficulty of procuring reliable labor, and the absurd policy of the government, they experienced a total failure. If those islands should ever become annexed—and the step is inevitable!—the old proprietors will not fail to realize that indemnity from our government which the Hawaiian, through preposterous counselors, failed to extend.

In this region, as in many other portions of the group, indigo is making fearful ravages. Under the impression that it might become of much value as an article of trade, it was introduced by A. M. SERRIERE, of Batavia, in 1832. Since that period many persons have endeavored to cultivate it for the same purpose. But the mania has long since subsided, and the plant been left to take care of itself. Hundreds of acres are covered with its dense growth, and it continues to overrun some of the most valuable lands on the islands. So obnoxious has it become, that I have many a time heard agriculturists wish that its introducer were compelled to uproot every plant by his teeth. There is no reason, however, why indigo, properly cultivated, should not become a very lucrative branch of exportation.

On the northern portion of the lands now forming the Koloa estate, efforts were once made to cultivate silk. Close attention was paid to the culture of the native or black mulberry (*Morus nigra*). Succeeding well in this effort, the proprietors imported several thousand of the Canton mulberry (*Morus multicaulis*), in which they were successful. Subsequently they procured large numbers of the Chinese silkworm. At a still later date, a variety of worms and trees

were introduced from the United States. When eggs were produced, every means suggestive of success were tried to preserve them, but in vain. To a heavy drought may be added the ignorance of the proprietors in managing their affairs, and the mistaken policy of government, as the chief causes of their failure; and, after expending a snug fortune, they wisely retired to some other business. Silk, however, not less than indigo and sugar, could be cultivated with remarkable success.

I spent one Sunday at the native church at Koloa. The building was well filled by a unique congregation. It was impossible to suppress a smile at the ludicrous scenes which were enacted in that congregation. Children were twisting and knotting each other's hair. A few lovers were cozily conversing with their *inamoratas*, or stealing a private kiss. The older members of the audience, however, were as serious as monuments in a grave-yard; and some of them had been old warriors at the consolidation of the government by KAMEHAMEHA I.

At length the native preacher, Kahookui, ascended the pulpit. All was decent and orderly throughout the service. He took for his text, Luke, vi., 47, 48: "Whosoever cometh to me," &c. He was a very eloquent man. Every eye was fixed upon his own, which was lightened up with the fire of excitement. I regret I can not give an epitome of his discourse; but I offer a few miscellaneous specimens of native eloquence.

Like all nations of men of primitive character, the Hawaiians have had their national orators who possessed eloquence peculiarly their own. Nature taught them, as she did the warlike chieftains of the Celtic tribes, and the mighty spirits that led the tribes of the Indian race to battle in past generations. The eloquence of the Hawaiians owed its origin to no school other than what Nature had founded; it subserved no rules other than the deepest sympathies acted upon, or the strongest passions awakened to deeds of love and vengeance. That eloquence which knows no law but the strongest im-

pulses awakened by peculiar emergencies, is, therefore, difficult of definition, and can be better felt or read than described. The old Sandwich Island kings favorably regarded their national orators, while they, in return, claimed the protection and favor of their sovereigns. Usually, however, those orators were the highest chiefs. They met in all the councils of war, and there their tremendous eloquence, more than logical discussions, wielded an irresistible influence over the passions and sympathies of banded warriors.

Like our most distinguished Indian chiefs, their style was the *multum in parvo*. Sometimes it was poetry of the highest order: again, it impersonated the second or third party, by displaying the joys, sorrows, or dangers of one or the other. Not unfrequently did their orations begin with a sort of invocation to some celestial or terrestrial object, animate or inanimate, after the style of many of the sacred Hebrew poets. Not a single superfluous word was ever uttered, and *the* word that would best express the thought was always employed. A remarkable, though peculiar instance is seen in some of the last words of KAMEHAMEHA the GREAT. The old king was confined to his rude couch by a mortal sickness, and was desirous of propitiating the favor of the gods. Under these impressions, he said to his son LIHOLIHO, "Go thou and make supplication to thy God; I am not able to go, and will offer my prayers at home!"

But an instance of Hawaiian eloquence, at once pathetic and sublime, is seen in the parting language of the Queen of LIHOLIHO, as they were just about to embark for England. It has been already cited in these pages, but will not be deteriorated by a repetition. The youthful queen was nearly overwhelmed with emotion as she left the shores to tread them—as it afterward proved—no more forever; and she broke forth into wailing characteristic of the people: "O heavens, earth, mountains, ocean, guardians, subjects, love to you all! O land, for which my father bled, receive the assurance of my earnest love!"

I may be permitted to offer two specimens more. They are

the substance of two addresses delivered by two young Hawaiian clergymen, in the King's Chapel in Honolulu, on the 12th of June, 1853, just before embarking on a missionary enterprise to the Marquesas Islands. At a mere glance it will be seen that their scope is strictly religious, but that tone only imparts to them a higher finish.

Farewell Address of Kekela.

“I am happy to meet you on this occasion. We remember our old state; darkness and sin covered us. We were poor, wicked, and degraded. This was the condition of our ancestors, and from them I sprang. But all is now changed. Teachers have come among us. The Lord has been gracious to us, and we are blessed. In 1852, we sent out a mission to Micronesia, and now, in 1853, we have a Macedonian call from Fatuhiwa. To this call we cheerfully respond. It is as the voice of God. I can not resist it. The Marquesans are in darkness. They need our help. We do not go to seek our own things. Love to Christ and love to the benighted constrain us. It is hard to leave parents, and kindred, and friends. We love them, and they love us. It is hard to leave my church and people. They cling to me, and my heart clings to them. But we will go. Our bodies will be separated, but our hearts will be united. You will go with us, and we will all go together. And God will be with us and with you. He is there. He is here. He is every where.

“Dear Christian friends, pray for us, and we will pray for you. Remember us. We will not forget you. We ask your love, your sympathy, and your intercession. Farewell; the Lord bless you all.”

This is highly expressive. But, good as it is, it is far surpassed by the following, as a translation of the

Address of Kauwealoha.

“MY CHRISTIAN FRIENDS,—You have all heard of Makounui, the Fatuhiwan chief. You know his errand to our isl-

ands. He is in pursuit of teachers. His land is a land of night, of darkness—a land of sin and death. He comes to implore our aid ; he asks for teachers to go and instruct and enlighten his people.

“ And we consent to the call. We rejoice to go. But we do not go to seek wealth, or honor, or glory, or pleasure. We go not to seek our own things ; we go to labor, to serve, to teach the truth ; to do good to the needy.

“ I am a particle of the dust of Kamehameha III. I am weak, and ignorant, and helpless in myself. In God is my trust. If He helps me, I will rejoice. If He helps you, we will all rejoice.

“ I go from love to Christ. I love the truth ; I love my missionary friends ; I love you all. You are my parents. You have taught me the good and the true. My love to you shall never fail.

“ This is my land, my home. I leave it for a land of misery and want. You foreigners are strangers here, this is not your land ! But you will remain here and *work* for the Lord. You will pray for us ; you will work for us. Little children, serve the Lord. Live in love. We are all little children. Let us obey our Father in heaven.

“ We go to Fatuhiwa to *dig treasure* ; not gold, not silver—these are poor. We go to dig for truth, for hidden pearls, for heavenly treasure. We go to remove the rubbish, the earthiness of sinners ; to seek souls ; to find immortal treasures for Christ. We go to *dig*, to *toil*, to work.

“ I go to pay a *debt* I owe for my education. I give *myself* for the debt—it is all I can do. Will you cancel it ?

“ Farewell ! our hearts are united ; let us work together, pray together, and rejoice together.”

Most of the members of the Koloa Church are poor. If all their real property were put together—that of two or three persons excepted—it would not exceed two thousand dollars in value. Their regular contributions to religious and benevolent institutions are enough to excite the surprise and even

incredulity of many a large and wealthy church in a civilized land.* As a church they are independent of the pecuniary aid of the A. B. C. F. M., and even send pecuniary assistance to other distant fields of missionary enterprise.

CHAPTER XIII.

FROM KOLOA TO LIHUE.

Uplands and Lowlands.—The "Gap."—A Legend.—Scenery.—Lihue.—Sugar Plantations.—Labor.—Na-wili-wili Harbor and River.—Pleasure Party.—The "Stars and Stripes."—Significant Deportment of the Natives.—Remarkable Rock and Cave.—Valley of Cascades.—Moonlight.—Lunar Rainbows.

THE journey from Koloa to Lihue is among some of the most picturesque objects on the group. A gradual ascent is visible until the face of the country assumes a broad upland, slightly undulated. These uplands are grand in their physical character; borrowing, as they do, much of their noble aspect from the contiguous mountains, whose Atlantean shoulders seem to pierce the skies, a traveler can not fail to be repaid for his visit. These elevated plains, containing many thousand acres of the richest soil, extend through a natural opening in the mountains, which is denominated the "Gap." This break in the chain is three miles wide, and forms a natural course for the northeast trades, which sometimes come sweeping down with great violence.

At the northern extremity of the "Gap," the uplands term-

* The following items I have copied from the Church Records for 1852:

Toward the support of the resident missionary . . .	\$250 00
For the native preacher	80 00
For the new church at Waimea	50 00
For the Mission House at Liane	132 00
For the Micronesian Mission	36 00
For repairing the Mission House at Koloa	25 00

Total \$573 00.

inate and the lowlands commence. The soil of these depressed plains is exceedingly fertile. In all probability, it is not surpassed by any farm in the Western States, or by the best *ranchos* in California. Yet, for all this, square miles of territory, over which the plowshare has never passed, are lying waste, and afford nothing but pasture for cattle.

The descent from the upper to the lower plains is down an abrupt slope nearly two hundred feet. It is associated with a bloody deed. Tradition relates that in the days of despotism, when chiefs controlled the services and even the lives of the common people, a chief commanded one of his retainers to carry him on his shoulders up this hill, with the threat, however, that if he failed to carry him up without resting, he would run him through with his spear. The chief was a very large man, and the day was excessively warm. The retainer exerted every nerve, the perspiration streamed from every pore, and, at last, blood followed sweat. Before he reached the top of the ascent he fell exhausted. The tyrant was true to his word; maddened by disappointment, he grasped his huge war-spear and dispatched his helpless victim. At this day, and especially in the darkness of night, it is regarded by the natives with a superstitious horror.

On the right of the path leading over these lowlands, the scenery is magnificent. In the chain of mountains separating Koloa from Lihue, there is a lofty bluff which rears its giant forehead far above its surrounding brethren; and from this circumstance, and the undoubted antiquity of its existence, it has received the highly expressive title of "Hoary Head." A little in advance of this savage summit there stands a small pillar of basaltic rock, which is called "Sentinel Peak." It looks as if it had been placed there by human hands; but it is strictly one of Nature's freaks. During the days of idolatry, it was supposed to be the abode of the spirit of a departed king, and was worshiped with superstitious veneration. One of the most finished landscapes in nature may be found stretching out from this very spot.

The district of Lihue is delightful and invigorating. The

soil is rich, capable of producing every tropical vegetable, as well as several specimens of foreign grain. The temperature is nearly the same as that of Koloa, being a little cooler and more bracing. Vegetation is perennial, for the frequent and genial showers enrich nature with the baptism of an eternal April. The foliage is fanned by the incessant breath of the warm trade-winds.

The principal village is Na-wili-wili. In the district there is a male penitentiary.

The sugar plantation, known as the Lihue Estate, can not fail to attract the notice of a traveler. It is the property of Messrs. Pierce and Company, of Boston. At the residence of J. F. B. Marshall, Esq., one of the very gentlemanly proprietors, which stands on the estate, I spent several days, and he very politely showed me over the entire premises. The entire estate covers three thousand acres, part of which was held on lease. There were two hundred acres of cane, in a high state of cultivation, besides a large crop which was being expressed into sugar. The cane assumes a large growth. I measured one piece, and found it to be fourteen feet in length, and nine inches in girth round the lower joints.

Hitherto this estate has been conducted at an enormous outlay of money and labor. Several miles of road, leading to the different parts of the estate, had to be made. The machinery in the grinding-house is of a superior character, and was imported from the United States. Mr. Marshall stated that, when it was being conveyed on a raft from the ship to the shore, several portions of it fell overboard, but they were recovered by some natives who possessed great skill in diving.

The cost of raising cane is about the same as at Koloa, and labor is secured from Coolies and Hawaiians at twenty-five cents per day.

Within a half hour's ride of the Lihue Estate, and immediately on the south, are the harbor and river of Na-wili-wili. The harbor is bounded by rocky heights on two sides. It is small, and has a fine sandy bottom, with water enough for vessels of a small tonnage. The anchorage is deemed safe

except when the sea is driven in by the heavy northeast trades. At such times, getting out is difficult and dangerous, but an attempt to escape is the only alternative left to the mariner.

Into this highly romantic little harbor the Na-wili-wili River empties. A bar of quicksand, just covered by the water at low tide, stretches across its mouth and precludes even schooner navigation. The river, so far as the purposes of commerce are concerned, is more beautiful than useful. But the majestic scenes which stud its banks can not fail to leave a lasting impression on the mind of a lover of Nature. In ascending it, the picturesque plains of the Lihue district rise on the right bank of the stream, a range of lofty mountains, stretching away to "Hoary Head" and "Sentinel Peak," form the limit on the left.

In company with several pleasure-loving American ladies and gentlemen, I ascended this lovely stream in a commodious boat. The "stars and stripes"—magic emblems of freedom—floated in the breeze over our heads. I shall never forget my emotions as I looked up at that ægis which WASHINGTON had flung over our Republic after several years of struggles for national liberty. I could not help glancing at the mighty destinies of civilization. It led me back, through a historical vista, to Asia, the birth-place of empire and of man; the cradle of the arts and sciences; the theatre of great conflicts, reverses, and successes; the stage upon which great nations had arisen, flourished, and crumbled back to the dust from whence they sprung. I could see Empire snatching its fallen sceptre from the ruins of prostrate nations, and alternately swaying it in Eastern, Western, and Central Europe. I was insensibly led back to the battle-fields of Pharsalia and Marathon, where gigantic intellects guided the sword that swept away thousands into oblivion; where splendid destinies were nobly struggled for, and lost forever. I could trace those struggles and victories, that alternating hope and despair, of the genius of Liberty, as it wept over its bleeding votaries, until, tired of the ghastly smile and putrid corpse of monarchical protection, it spread its wings, forsook old tyrants, and sped to the lap of the New

World—the newly-discovered Continent of North America. It is on our own soil, and amid our own people, that that most sublime, of all human problems has been satisfactorily solved—SELF-GOVERNMENT, by a people having broken the last link of the chain which bound them to the proud chariot of a perfidious ruler ; by a people who enjoy the eternal, the God-given prerogatives of individual freedom, protection, and right. Over this great family of nations, Liberty had spread her pinions for their defense, and to raise them to the sublime position of a vast social, moral, intellectual, political, and religious fraternity. That unity had flung its glory from the eastern to the western shores of a great continent, forming a young empire in the long obscure territory of California. And here, on a Sandwich Island river, were a few American citizens gliding along beneath the ever-glorious beacon of true empire—the “stars and stripes !”

We had proceeded about two miles up the river, when we noticed a group of natives collected on the right bank. Doubtless our appearance was novel enough to them, for they stood looking at us with mingled pleasure and amazement. But a short time elapsed, however, before their monotony was dispelled. We gave a triple “three cheers” to our flag and the occasion, which seemed to have a magical effect on the natives ; for they unwittingly and earnestly gave us a sort of semi-civilized response. Some of them laughed heartily at their own performances, and others probably at our own. There were two natives, a man and woman, who appeared extremely desirous of manifesting their profound enthusiasm in what seemed so deeply to interest our company. They distinguished themselves by taking off the only garments they wore, which they raised aloft on a long stick, and then gave us a passing recognition.

At a short distance beyond this group, we landed at the foot of a spur that led up to an enormous mass of trap rock, called by the natives Keapaweo Mountain. It has a curious cathedral-like front, of perpendicular formation, and as smooth as if it had been chiseled out by art. Its front was pierced by a

cave, an examination of which was a sufficient spur to our ambition. Three of us started to make the ascent. We were followed by two other gentlemen, who soon concluded to abandon the enterprise. The spur was very difficult to climb. We had not climbed more than a fourth of the ascent, when we were glad to divest ourselves of coats, vests, hats, and cravats. Here we stayed to rest for a few minutes, and then resumed our task. At length the ascent became a complete toil; it was an alternate climbing and slipping. Our path was directly up the steep front of abrupt precipices, from which projected a stunted and sinewy foliage. To look up was dreadful; to glance downward was equally bad. To return was absolutely impossible, and yet the risk of a headlong plunge induced us to proceed. Exhausted by toil, and nearly melted from the effects of heat, we at last reached the cave.

From this point we turned to look back. The scene was one of overwhelming magnificence. In the distance, the boat, its contents, and the flag, had almost dwindled away to a mere speck. We were elevated at least fourteen hundred feet above the river, and were seen by our party in the boat only by being exposed in our shirt sleeves.

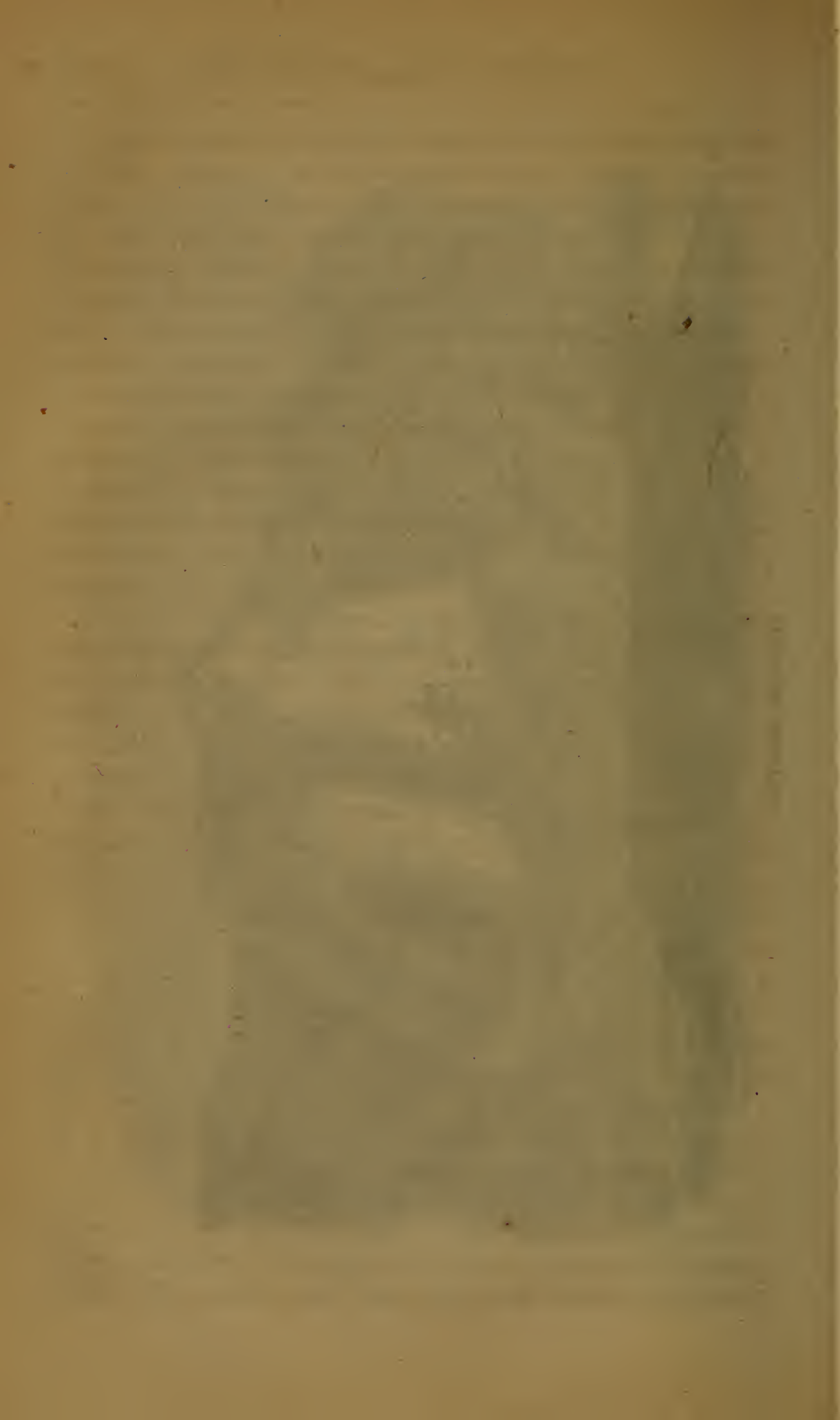
The cave was a perfect niche, one hundred feet high, forty wide, and retreated about sixty feet from the entrance. Its entire interior had a steppy formation. The floor was covered with a rich volcanic soil. We were probably the first white men that had ever set foot in this lofty cavity, but not the first human beings who had ever been there. It was once the abode of a sorcerer, whose nightly descents to the banks of the beautiful stream were always accompanied with presents from the superstitious persons that followed in his rear. He was called the "Man of the Rock," and many were the deeds of darkness and death which his evil genius prompted.

Before leaving this home of the old sorcerer, we gave three cheers, as indicative of our success, which were responded to by our party on the river; and the sounds of their response came echoing up the mighty cliffs like the notes of distant music. The descent was more rapid, but not less difficult

KEAPAWEO MOUNTAIN.

LOSSING-BARRITT.





than the ascent. Clutching at the stunted foliage, to aid us as we glided down, mostly in a sitting posture, we soon found ourselves once more by the side of the river.

At the head of navigation—only four miles from the mouth of the stream—we landed, and sat down beneath the cool foliage in a romantic dell. After a brief rest on the part of the ladies, we pursued our way up the dell. On turning an abrupt projection, nearly at its source, a magnificent view opened before us. Several cascades were leaping, one after the other, into a deep basaltic basin, placed there by the hand of Nature for their reception. The rugged walls that inclosed the stream were also of a basaltic character. Such a spot as this would be the home for a poet, an artist, or a man of a snug independency. Pouring out a libation in front of the lowest fall of water, we gave the place the title of “Valley of Cascades,” and took our leave.

In no part of the world is the moonlight more splendid than at the Sandwich Islands. Before our party had returned to the residence of Mr. Marshall, at Lihue, the moon had reached an altitude of several degrees. The orb of night was at the full. The god of day had gone to his evening rest. The hour was as calm as a deserted city. It was such an hour as has many a time recorded vows, plighted in the gushings forth of a love which could not be changed by time, circumstance, sorrow, or death; an hour when the full soul unbosoms itself for the purpose of holding self-converse—when a silvery light sheds a pale and hallowed beauty over the face of slumbering Nature, filling each glen with fantastic imagery, and covering the placid streams with the memorials of the loving and the loved.

As we rode along under such moonlight as this, I could not forbear a mental recitation of the language of Ossian: “Daughter of Heaven, fair art thou! the silence of thy face is pleasant! Thou comest forth in loveliness. The stars attend thy blue course in the east. The clouds rejoice in thy presence, O moon! They brighten their dark brown sides. Who is like thee in heaven, light of the silent night? The

stars are ashamed in thy presence. They turn away their sparkling eyes. Whither dost thou retire from thy course when the darkness of thy countenance grows? Hast thou thy hall, like Ossian? Dwellest thou in the shadow of grief? Have thy sisters fallen from heaven? Are they who rejoice with thee at night no more?"

If Italy can boast her sunny skies just before the approach of the evening twilight, when the eye rests on a thousand tints of splendor, the Sandwich Islands can boast a flood of moonlight at once glorious and matchless. In looking up into the clear face of the queen of night, a Christian philosopher seems to hold converse with many who have long since left the earth, and now people the mansions of immortality, and his own spirit would fain speed away thither to their sinless embrace.

Shortly after reaching Lihue, I tried an experiment in reading by the light of the moon. I found it perfectly easy, and read several pages of MILTON'S "Paradise Lost."

Before the hour of rest that night, I witnessed the rare phenomenon of a lunar rainbow. A shower of rain fell on the ocean immediately in front of the estate, and the beautiful iris, caused by it, stretched from one side of the horizon to the other. These lunar rainbows may be attributed mainly to two causes, the great brilliancy of the moon in this region, and the highly rarefied state of the atmosphere.

CHAPTER XIV.

FROM LIHUE TO HANAIEI.

Wailua Village.—Wailua River.—Objects of Superstition.—Strange Legends.—Falls of Wailua.—Estate of Kumalu.—Reminiscences of a Family.—The Dairy Business.—What sort of Talent is needed.—Policy of Government.—Road to Hanalei.—Settlement of Californians.—Traveling on the Sandwich Islands.

THE first village of any importance after leaving Lihue is Wailua (two waters). I was informed it was the property of KAPULE—better known by her baptismal name DEBORAH—an ex-queen, and formerly the consort of KAUMUALII, the last king of this island, who died at Honolulu in 1824.

Wailua is a small and scattered village, located on either side of the river bearing the same title. The only interest it now retains is its having once been the abode of royalty. Every thing was going rapidly to decay. The canoes that were once occupied by her majesty and her friends I found rotting in a shed that stood near the banks of the stream. The only interest the natives seem to cherish is the cultivation of their *taro* plantations, and in taking care of their numerous fish-ponds. It was difficult to conceive that the village had ever been honored with a “royal presence.”

Having ranged among the decaying dwellings, entered the old building used by the villagers as a house of divine worship, and exchanged a few solitary words of compliment with the girls and women—for the uncomplimentary men returned nothing but significant grunts and sundry gesticulations—I began to make preparations to ascend the river. It was with a keen sense of disappointment that I learned that the old queen KAPULE, the steady friend, through many long years, of every visitor who had been there before me, had removed to the other side of the island. I had promised myself a sail up

the beautiful stream in one of her large canoes, that had been formed out of a solid log by a canoe-maker of a past generation. But as this gratification was impossible to procure, I submitted to the loss of it with becoming resignation.

A large canoe, however, was procured, with a sufficient number of men to paddle it, and a youth of eighteen, who spoke good English and Hawaiian. We had our little vessel launched just above the heavy sand-bar at the mouth of the stream, and quietly proceeded on our way. The mouth of the river is easily forded at low tide, but a few yards above this bar there is water enough to float a first class line-of-battle ship. The scenery up this river is second to none in the tropics. It wends its way through scores of *taro* plantations, orange and cocoa-nut trees, plantains and bananas. Its banks are densely clothed with the screw-pine (*Tectorius et odoratissimus*), and the native *mamaki* (*Urtica argentea*) and *hau* (*Hibiscus tiliaceus*), the latter of which extend their picturesque branches until they droop and kiss the bosom of the gentle waters. Now they wind through a fertile tract of alluvial deposit, and now they sweep round the base of some lofty cliff, hoary with age, and placed there, apparently, to watch over the surrounding quiet. Again, and on either hand, the unruffled bosom of the river, with the clearness of a vast mirror, reflects every object that crowds its banks with wild and romantic beauty. At every few yards the scenes change, and the eye becomes delighted with the charm of a continuous panorama.

The Wailua River stands associated with the very genius of romance and superstition. Every object on the banks, every rock in the stream, and every cliff by which it is overlooked, has attached to it some legend of lovers, warriors, priests, and kings. About three miles above the village, and within a few rods of the left bank, there stands a singularly-shaped rock. Its form is a well-defined sugar-loaf, sixty feet high, and twenty across the base. The natives have invested it with every attribute which can constitute a ghostly character, and it is known to them by the name of Kamalau.

The origin of this ghost's existence—accepting the native legend as authority—is simply this :

At a very early period, the site occupied by this gray rock was, as it is now, a fine banana grove, sacred only to the gods. On numerous occasions, some daring natives, impelled by thievish propensities, appropriated the productions of this grove to their own use. At length the gods became highly incensed at the frequency and extent of these outrages, and a supreme council was held to devise measures to arrest and punish the aggressors. Kamalau, who was the presiding deity of this awful synod, was unanimously appointed supreme-guardian of the sacred grove. He descended from a lofty cliff—the site of the council—on the other side of the stream, and, alighting on the spot he now occupies, transformed himself into the rock described above.

Kamalau had a favorite sister whose name was Kulai. Her bosom was filled with sorrow when she saw her brother forsake the home he had occupied so many ages. Not being able to sustain this wholesale desertion, she took a leap similar to that just taken by her brother. Whether it was owing to a want of greater elasticity, or to some other legitimate impediment, tradition does not specify ; but the lovely and forsaken goddess fell into the river, and immediately became petrified for her presumption in daring to follow her brother. At this day, the superstitious natives take a peculiar pleasure in pointing the traveler's attention to this rock, submerged about two feet below the surface of the stream.

Tradition says that Kamalau succeeded in his guardianship of the sacred fruit. No more thieves ever again attempted to disturb its repose. The rock Kamalau stands to-day, and the banana grove, forming a dense mass of vegetation, that has continued to spring up from decayed matter during unnumbered generations, yet flourishes around it. No compensation, however valuable, can induce a native to visit this spot during daylight, much less in the darkness of night.

A short distance above the "Ghost" is another rock, whose sharp summit just peers up above the placid bosom of the

the stream. It is termed the "Canoe-breaking Rock," from the legend that, in early days, when this valley was densely peopled by savage warriors, the canoes of their enemies who came hither were dashed to pieces, and their rowers put to death.

Yet higher up the river, another object was pointed out to me as having been the residence of a powerful war-chief. His retreat was gained by a subterranean passage, access to which could be obtained only by diving some distance below the surface of the water. To gratify his propensities for cannibalism, he occasionally sallied forth, and seized the first luckless mortal who might chance to be passing. Numbers of persons had thus fallen victims to his cruelty before the impregnability of his den was violated. When he was put to death and an entrance was effected into his abode, it was found to be nearly filled with human bones, many of which had been converted into savage ornaments.

Volumes might easily be filled with the wild legends which, even at this day, these unlettered Hawaiians are fond of relating to every traveler; but enough has been said on these topics.

Our canoe stopped at the foot of a hill two hundred feet high. It formed one of the sides of an ancient crater, the bottom of which was composed of a rich soil covering about fifty acres. Through this wild and deep amphitheatre the picturesque stream was gliding musically over its rocky bed. And in this spot, covered as it was with *taro* and various kinds of foliage, there were hundreds of wild ducks, which could be easily approached within shooting distance.

Climbing the steep banks, and crossing over an elevated plain about half a mile, accompanied by my guide, I at last reached the object of my search. For some distance before arriving at the falls, I saw clouds of vapor ascending toward the sky, and heard the solemn tones of their undying music. On reaching the brink of the abyss, the sublime scene bursts at once on the vision of the astonished and delighted visitor, and for a time chains him to the spot. As my eye endeavor-



FALLS OF WAILUA.

ed to follow the huge sheet of water as it went hissing and foaming into the "hell of waters" below, my limbs trembled under me, and I instinctively clutched the limb of a solitary tree under which I stood.

After contemplating the scene before me in solemn silence for some minutes, I resolved on reaching the foot of the falls,

where I should obtain a better view. Descending the rocky banks about a quarter of a mile below the cataract, and carefully climbing over slippery masses of basalt which had tumbled down from the heights above, I at length found myself enveloped in the warm spray of the foaming torrent. At this spot the scene assumed a terrific sublimity. On the night previous to my visit a heavy rain had rapidly raised the waters of the river, and at this moment the view was unusually grand and imposing. The brow of the cataract was sixty feet wide, the depth of water six feet, and its entire length of fall one hundred and eighty feet to the pool by which I stood. The basaltic rocks bounding this huge abyss rather overhung the vast masses of rock piled rudely below. The front of the right wall of the torrent was as smooth as if it had been submitted to the action of a sculptor's chisel. It was with a trembling glance that I raised my eyes upward, while the huge walls looked as if about to totter down upon my head. At this moment a strong ray of sunlight shot down into the abyss, and the foaming spray and the ascending vapors revealed an iris of enchanting loveliness. Beautiful, strangely beautiful was its contrast from the black and lofty rocks, in the interstices of which delicate ferns were growing, and over whose rugged brow flourished the *ku-kui*, or candle-nut (*Alaurites triloba*), and the feathery koa (*Acacia falcata*). Round the edges of the deep basin that received the cataract rushes were growing ten to twelve feet in length, four or five feet under the water, and two inches in girth round the lower extremities; and lower down the ravine, close to the edge of the river, I noticed scores of the castor-oil plant growing wild.

Page after page might be devoted to a description of this scene, but nothing can afford a more graphic delineation of it than BYRON'S eloquent description of the "Falls of Terni:"

"The roar of waters! from the headlong height
Velino cleaves the wave-worn precipice;
The fall of waters! rapid as the light,
The flashing mass foams shaking the abyss;
The hell of waters! where they howl and hiss,

And boil in endless torture; while the sweat
 Of their great agony, wrung out from this
 Their Phlegethon, curls round the rocks of jet,
 That gird the gulf around, in pitiless horror set,
 And mounts in spray the skies, and thence again
 Returns in an unceasing shower, which round,
 With its unemptied cloud of gentle rain,
 Is an eternal April to the ground,
 Making it all one emerald—how profound
 The gulf! and how the giant element
 From rock to rock leaps with delirious bound,
 Crushing the cliffs which, downward worn and rent
 With his fierce footsteps, yield in chasms a fearful vent.

* * * * *

Horribly beautiful! but on the verge,
 From side to side, beneath the glittering moon,
 An iris sits amid the infernal surge,
 Like Hope upon a death-bed, and, unworn,
 Its steady dyes, while all around is torn
 By the distracted waters, bears serene
 Its brilliant hues, with all their beams unshorn:
 Resembling, 'mid the torture of the scene,
 Love watching Madness with unalterable mien."

The estate called Kumalu, one side of which is bounded by the Falls of Wailua, is, in point of beauty, surpassed by none on the group. It is located immediately between the junction of the Kukemakau and Koheo Rivers. The commodious dwelling-house stood on the very brink of the crateriform valley I have already referred to, and behind it was a garden covering two or three acres, beautifully interspersed with a large variety of flowers of every hue and odor; and on the gentle slopes that stretched away to the right of the mansion, handsome acacia groves were flourishing, with all the magnificent tinge which the climate of the tropics imparts to foliage.

But the principal charm of the estate, and especially of the mansion itself, was gone. The family that once occupied it had departed for a distant land, had left with it an eternal adieu. There was that about the spot which spoke of that family, and seemed to whisper that they had but just gone on a neighboring visit. And yet there were gentle memorials

that told the stern truth—that from this enchanting abode—this elysium in miniature—that lovely family had gone forever. I never knew them. But I could not repel the risings of that common sympathy which binds the heart of a man to his race. The spacious apartments which once echoed the innocent mirth of joyous children, or the instrumental music attuned by their accomplished mother, were now comparatively silent and nearly a stern solitude. I passed over the embowered walks, and among the flowers around that dwelling, and thought of the gentle communings of those whose feet had pressed that soil, and whose hands had reared those flowers. But those feet and hands were at that moment being borne away upon the bosom of the treacherous deep. The sun shone with as much beauty, the birds sang just as sweetly, and the river in the romantic valley below murmured along just as musically as formerly they did. And yet there was something about that forsaken home that left impressions on my spirit that I can not and wish not to erase.

But to return to the estate. The then owner of it was Lieutenant Turner, an English gentleman. He had purchased it entire for the small sum of \$4050—an immense sacrifice to its former proprietor, Mr. Brown, also an Englishman. The estate contained one thousand acres. It had formerly been conducted for the support of the dairy business, and Mr. Turner designed following the business of his predecessor. I have already referred to this branch of business on the Sandwich group; and it is unnecessary again to state that it may be rendered a highly lucrative branch of native industry.

But Mr. Brown's experiment was a failure, and worse than a failure. He had been reared in England, and had acquired the staid habits of an "old-fashioned English gentleman." He expected that every thing would proceed in the same way, and that manual labor was just as reliable as in England. This was his grand mistake—this was why he failed. Had he become a little more of the Sandwich Islander, as a Yankee usually does, he would have stood a much better chance of success. The kind of talent adapted to the tropics is a *personal*

adaptation to existing circumstances, a close study of the operations of Nature. Sun, atmosphere, soil, crops, markets, every thing is different there to what it is in other places. Neither an Englishman *as* an Englishman, nor a Yankee *as* a Yankee, can well succeed on that group, so long as he retains his "isms," or his peculiar ideas on agriculture. An agriculturist must depend much on *self*, and not too much on others, if he would succeed well there. He must be willing to lay aside many of his preconceived opinions, and lay hold of things as he finds them.

But one cause of so many failures on the group has been in the restricted policy of the Hawaiian government. That policy has been sustained for the benefit of a few leading men that have surrounded the king, more than for the national good, and the genius of the policy itself has been a too arbitrary unity of Church and State. But a beneficial change has already dawned, and the first steps toward improvement were seen in the very prompt manner in which the recent Minister of Finance was dismissed from his official position.

From Kumalu to Hanalei the traveler experiences much to interest and much to annoy him. Passing now through a small village, then fording a stream, or swimming his horse over a river, and yonder picking his path down and up the rugged sides of a deep ravine, there is little, if any, of monotony. At intervals the path leads through dense groves of the pandamus (*Tectorius et odoratissimus*) and the ku-kui (*Aleurites triloba*). Some of these latter groves would have honored the old Druidical priests.

Within two hours' ride of Hanalei I passed through a settlement established by several enterprising men from California. They had leased a large tract of land in the district of Koolau, for the purpose of sustaining agricultural interests. Possessing the essentially needful article of Yankee enterprise, should no obstacles be placed in their way by those in authority, they can not fail of success. A wider and more rapid intercourse with the California markets would do much to aid the progress of agriculture on the group. And this speedy in-

tercourse can be achieved only through steam navigation—an advantage that will not be realized under the present state of the Hawaiian government.

Traveling on the Sandwich Islands is far from being easy, and, in all probability, a journey over Kauai is the most difficult and laborious of any which can be performed over the group. There are no railroad cars and no stage-coaches, into which a traveler can place himself, leaving all his responsibilities to the “iron horse” or the living driver. Many a weary hour, and over many a long mile, he plods along on the back of his solitary steed. There are ravines to cross, streams to ford, and rivers to swim.

Away from the dwellings of civilized men, his wants may be many, but his needs must necessarily be few, otherwise they will be slimly supplied. In many cases the traveler must fast for hours, or turn Hawaiian *pro tem.*, and gulp down fish and *poi*. If a chicken is broiled for him, it is done in the hope of a heavy remuneration, and the very first preliminary on the part of the native is usually a thorough understanding as to how much the traveler is going to pay for his miserable accommodations. The insatiable eagerness displayed by the Hawaiians for money, has been imbibed from avaricious foreign residents. So powerful is this talisman, that, in many instances, the Kanakas will freely sacrifice their wives, sisters, mothers, and even their own daughters, for gold! I saw some instances of this kind before reaching Hanalei, and I have seen them many a time since. A close observer in passing over the group can not fail to see things which he may not relate, and which no person, not having witnessed them, would be willing to believe. It is well, therefore, for the traveler to seek a reputation rather for veracity than the marvelous.

“But, after all we have said, it is our duty to add the universal remark, that in no part of the world is life and property more safe than in these islands. Murders, robberies, and the higher class of felonies are quite unknown here, and in city and country we retire to our sleep conscious of the most entire security. The stranger may travel from one end of the group



VIEW OF HANAIEI VALLEY.

to the other, over mountains and through woods, sleeping in grass huts, unarmed, alone, and unprotected, with any amount of treasure on his person, and with a tithe of the vigilance required in older and more civilized countries, go unrobbed of a penny and unharmed in a hair."*

CHAPTER XV.

Valley of Hanalei.—River.—Harbor. — Coffee Plantations. — Early Efforts to cultivate Silk.—Causes of the Failure.—The Spiritual *versus* the Secular.—Capacity of the Soil.—Extraordinary vegetable Remains.—Evidences of a remote Antiquity.—Excursions.—Storm-stayed.—Fondness of native Women for Dogs. — Delicate Appetite.—Mission Station.—Manual-labor School.

AFTER crossing seventeen streams—several of which were respectable rivers—I came to the brink of the table-lands by which the Valley of Hanalei is bounded. It is one of the Edens of the Hawaiian group. As the traveler reaches the northeast boundary, the view before him is that of a splendid panorama, perfect in all its parts. The summits of the neighboring mountains at the back of the valley look as though within rifle distance, but, in reality, they are six miles away ; and of them it may be truly said,

“’Tis distance lends enchantment to the view.”

At the time of my visit it was the rainy season. More than a score of cascades were leaping down the perpendicular steeps of those mountains, whose rugged summits, clad with a dense foliage, pierced the clouds at a height of four thousand feet. The valley itself was covered with plantations and pasture-lands, dotted with groves of tropical trees. In the distance stood the Mission Church and the other buildings comprising the station. Here and there the grass huts of the natives were sprinkled over the open tracts, or half concealed among the foliage. Beyond all, and forming the mouth of the valley, was the peaceful little harbor, revealing its fair sandy beach,

* Annual Report of Chief Justice, p. 108.

with the white foam of the surf defining its limits. The final touch to the picture was the beautiful river that meandered through the valley, kissing the wild flowers that clustered on its banks, or bearing a solitary canoe on its bosom, now losing itself among the dense foliage, and now bursting on the vision like a rich vein of silver stealing its way through the perpetual verdure.

To the planters in the valley this river is of incalculable value. By ordinary-sized sail-boats it is navigable for three miles above its mouth, and is from one to two hundred feet wide. By means of boats they can send their produce down to any vessel that may be anchored in the harbor awaiting its reception.

The harbor is more beautiful than useful. In calm weather large vessels may anchor in it, but the sandy bottom is loose and changeful. Should a heavy northwest wind overtake a vessel at anchor there, beating out—the small native schooners excepted—is next to impossible. It was on the beach of this bay that the pride of Salem, “Cleopatra’s Barge,” was totally wrecked. Several other vessels have there shared the same fate. There is not a harbor on this island fit for a vessel to ride in with safety. That of Wai-mea, on the south side, is the best.

The chief agricultural interest in the Hanalei Valley I found to be the cultivation of coffee. There were two plantations in good condition. There was also the ruins of a third, which had been placed under an attachment for debt. But the most flourishing estate in the valley was owned by Mr. Titcomb, a thoroughly enterprising Yankee.

The coffee is of the Bourbon species, closely allied to that species called Mocha, now extensively cultivated in the kingdom of Yemen, Arabia Felix. It has a most delicious flavor, the virtues of which I many times tested during my stay. The article can be raised for three and a half to four cents per pound. The cost of labor per man, per day, is, for Coolies, eighteen cents, and for natives twenty-five cents. Yet the Coolies will do the most work, and give the most satisfaction.

But the Hawaiians feel their superiority over these Celestials, and their services can be obtained only by a superior remuneration. The business is a highly-lucrative one, but it requires care and close attention. It is of no use for a man to fall on his knees and implore Jove to assist him, unless he stoutly puts his "own shoulder to the wheel." Mr. Titcomb, as he richly deserves, is rapidly realizing a snug independency.

A few years ago, this same enterprising gentleman made experiments in raising silk. Being a total novice in the business, he procured what he subsequently knew purely from the study of books that treated on the subject. After acquiring a knowledge of it himself, he began to impart practical lessons to some of the natives living in the valley. Mulberry-trees were cultivated; silk-worms were procured, and an immense cocoonery was erected. Through his untiring perseverance he soon raised several crops of good silk, samples of which were forwarded to Mazatlan and the city of Mexico, for which he received a very high price. The mulberry leaves which an acre of soil would produce were sufficient food for worms that would raise fifty pounds of raw silk. The article could be raised at an average cost of \$1 50 to \$2 00 per pound. Numbers of the natives, of both sexes, were profitably employed, and many of them became much attached to the business. Of Mr. Titcomb's success, the gentlemen of the United States Exploring Expedition make ample mention: "Mr. Titcomb has a large plantation of both kinds [sugar-cane and mulberry], and an extensive cocoonery in operation. He has succeeded in making silk of excellent quality, both for the loom and sewing. He gives his personal attention to this business, and began in a small way. I understand that he has succeeded in it. His greatest difficulty is the unsteady labor of the natives."*

But, after such an interesting success, he failed! An inquiry into the failure is both natural and instructive. It happened that, as on all other silk plantations, the worms had to

* "United States Exploring Expedition." Lea and Blanchard. Philadelphia, 1845; vol. iv., p. 70.

be fed on *Sundays* (!). This did not exactly suit the rigid notions of the ecclesiastics that controlled the spiritual interests of the natives. The planter was in the habit of issuing paper notes, redeemable, at certain periods, in cash or goods, as the laborers might choose. The first step, therefore, was to create a distrust among them relative to the value of this kind of payment. To a great extent it succeeded. One by one the laborers left him, until nearly two thirds of them had disappeared from the premises. Every obstacle was thrown in the planter's way. The winding-up of the drama was positively to interdict natives employing a few minutes on the Sabbath to feed silk-worms; and this was done on a penalty of excommunication, and the pains of an endless shower of hell fire beyond the grave.

This was an extraordinary instance of the exercise of spiritual power *versus* secular interests. It was exercised by men totally disqualified in legislation and in the interests of commerce—by men who would have their own food prepared for them on *Sundays*, and permit their horses and cattle to range over their pastures—by men whose silk cravats were raised by worms fed on *Sundays* in other parts of the world. Could it be wrong to feed a silk-worm on a Sunday, when the God of creation feeds the sparrow on the same day? The result of this fanaticism was a failure on the part of Mr. Titcomb. His laborers were all drawn away from him. His silk-worms were all thrown into the river—for they died! And all this was done when he was within a few hours of realizing a crop of silk worth thousands of dollars!

This is another instance of that blind zeal which has long held back the most important commercial interests on the Sandwich group. It was the zeal of Protestantism! But, like the perfidious priests of Popery, who, in many a part of the earth, have consumed the martyr to ashes at the stake, simply because he dared to be free, it was equally censurable. When God stands not in a man's way, his fellow-men ought not to do it. Whatever tends to interdict domestic commerce, whether it be by governments as bodies politic, or by men as

individuals, can not fail to be a source of national and domestic evil. It is impossible to portray how many evils have arisen, and how much real good the Hawaiian nation has lost, by the overwhelming predominancy of ecclesiastical legislation. The failure of the silk culture was a disaster to many private individuals, and it certainly eventuated in a serious loss to the government as an item of commerce; for an interdicted gain through an honest medium is an absolute loss secured through the channel of the interdiction itself.

For ages past, the single article of silk has been a source of great commercial advantage to civilized nations. In the early translation of the Bible, by Jerome, it is mentioned as being among the articles imported by the Phœnicians from Syria. For a long time it was brought by traders from China, in caravans traversing the deserts and sands of Asia to the ports of Syria and Egypt. The sails of the pleasure-barge of the voluptuous CLEOPATRA were composed of silk. For centuries the Persians monopolized the silk trade. When ALEXANDER the GREAT had conquered that nation, it was introduced into Greece, and subsequently into Rome. The Roman people at last induced the Emperor MARCUS ANTONINUS to send ambassadors to Persia, to negotiate with them a commercial treaty concerning this commodity.

About A.D. 1130, ROGER II., of Sicily, set up a silk establishment at Palermo, and another in Calabria. From these two countries the silk trade rapidly spread over Italy. At an early day in the history of Spain it was introduced into that nation by the Moors. In 1521 it was introduced into France. In 1663 the State of Virginia witnessed efforts to awaken an interest in the cultivation of silk. Silk raised in Georgia, Pennsylvania, and Connecticut, in 1760, received liberal premiums from the Society in London for the Encouragement of Arts, Manufactures, and Commerce. Ever since its introduction into the United States, it has been looked upon as a valuable department in domestic commerce, and a source of great pecuniary benefit to the country. From 1821 to 1841 inclusive, the United States exported silk to the amount of

\$26,827,285, and these exports were purely the produce of the country.

Looking at the formidable bulk of the above sum, as realized by American industry supported by American laws, it will be seen that the Hawaiian treasury has lost a great deal through the tyranny of Church over State.

But if Mr. Titcomb was defeated in his silk project, he was not entirely crushed. It is impossible to crush a genuine Yankee. He borrowed a sum of money, and commenced planting coffee. In two years he had paid all his debts, and found himself with money in pocket. At this day he owns a noble estate, containing a hundred thousand coffee-trees, besides other things, and he looks forward to a prosperous and happy old age.

But coffee is not the only article that can be cultivated in this valley. Grapes will flourish on the side-hills; and corn and wheat, of a large growth, can be successfully raised. Fruits are numerous, and of the finest quality. The bread-fruit, tamarind, pine-apple, mulberry, orange, peach, guava (*Psidium*), and many others, are perfect in their flavor and development. Plantains and bananas, limes, cocoa-nuts, the castor-oil plant, and the American aloe, attain their highest perfection without the least artificial aid. With a climate ranging from 60° to 80° Fahrenheit, the valley becomes a terrestrial paradise. To a stranger, the growth of vegetation seems incredible. The mulberry has been known to grow an inch in twenty-four hours, and very many of the young trees at the rate of four feet per month. Many persons who have visited this valley have marked sticks and pushed them into the soil by the side of young trees, and the immense rapidity of their growth has almost staggered the evidence of their own senses.

The rich bottoms of the Hanalei Valley contain vegetable remains of a highly interesting character. They are the solid trunks of trees, from six inches to nearly as many feet in diameter, and repose at a depth of from two to four feet, in a horizontal position, below the surface of the soil. They are

found wherever trenches are cut for the purposes of draining the land in the valley. The same sort of remains are found projecting a number of feet from the banks, and at some distance below the surface of the Hanalei and Waioli Rivers. When first exposed to the atmosphere they are excessively hard, and bid fair to last forever ; but after a few days' exposure they begin to crumble away to dust. Large marine shells have been found in the upper portions of the valley. The entire region bears ample evidence of a very remote antiquity. The lower stratum in the bed of the valley is a fine oceanic sand, found at regular intervals. The sea once rolled over it. It was not until the neighboring mountains had expended their last volcanic fires that the soil of the valley began to form. The soil is mostly a *debris*, washed from the mountains, and mingled with decayed vegetable matter. Subsequent to this formation, a forest of huge trees has grown up. It took ages, even beneath a tropical sun, for those giants of the forest to mature, for there is no such species of wood now on the group. That forest has been swept down, probably by a heavy tidal influx—not at all uncommon in the Pacific Ocean. Over the prostrate forest, the soil has accumulated in some places to a great depth. Untold generations of years have fled since Nature has performed this task. Finally, the traveler at this day can discover the sites of villages, and of small ponds in which the inhabitants cultivated their *taro* (*Arum esculentum*). But villages, inhabitants, and *taro* plantations have long since passed away. Of the many thousands that once lived in this earthly paradise, history makes no mention, and no marble points to their places of repose.

Poets and romancers have flung around the islanders of the Pacific the brightest halos of military prowess, and the loveliest finish of humanity unsophisticated. The loves of "Neuha," in BYRON'S "Island," have captivated the senses of many a reader, and placed him amid associations seen only by a poetic eye, and felt only through the abstract flame of poetic fire. So many of those "daughters of the isles" are portrayed as being like one would suppose Eve was before she ate the fruit

of the interdicted tree—the perfection of all that is perfect. But some of my rambles over this group have taught me that romance is one thing, and actual experience another.

While staying in the Valley of Hanalei, I one day set out on a short excursion afoot, with my gun, among rocks, fruits, and flowers. While on this excursion I was overtaken by a heavy rain-storm, and compelled to take refuge in a native house which was near. On entering it, I delivered the customary salutation—“*aloha!*” and sat down *à la Kanaka*. The house was of very limited dimensions, only affording one a chance to stand exactly in the centre. A huge Kanaka, wrapped in a thick blanket, lay stretched on a mat before a dying fire. His wife—I supposed—was similarly enveloped, and in a sitting posture close to the expiring embers. She was of diminutive stature, and disgustingly homely. Occasionally she would bestow a furtive glance on her dusky lord, and then upon something which appeared to nestle most unquietly in her bosom. I sat surveying her for some time, when, instead of an infant, out peered the head of a sickly mongrel dog. Its very appearance was repulsive and *uncanine*, rendered still more so from a partial suffocation beneath the folds of that filthy blanket. Finding it impossible to retain him there, his mistress employed herself by picking the vermin off him, and depositing them one by one in her capacious—*mouth!*

I had many a time heard of the absurd fondness of the native women for dogs, and I had seen women pick them up out of the way of a swiftly-speeding horse, while they left their children exposed to the danger of being trampled to death; but until that moment I had seen nothing equal to the performance of that woman of vermin-loving appetite! It was far too delicate for me! “Shades of the Prophet!” I thought, “what a spectacle of debased humanity! What a being for a man to receive into his embrace!” Horrors! I grasped my gun and started to my feet, and although it rained a young deluge, I hurried away from that domicile, and took refuge under the nearest clump of trees.

The Mission Station at Hanalei, located between the mouths of the Hanalei and Waioli (singing water) Rivers, is one of the most picturesque on the group. I found the mission buildings in good condition, commodious, and neat. A rather novel mode of sermonizing took place on the Sabbath during my stay. The native clergyman publicly questioned the audience in relation to the sermon, and their answers were publicly and promptly returned. I understood the object to be to obtain their undivided attention, and produce a more lasting impression on their minds.

Connected with this station is a manual-labor school. The number of scholars was sixty. They were all native boys, selected from different parts of the island; they board with their parents or friends, and labor for their own support in part. There are two native assistants in the school, and instruction is imparted generally in the native language; one class is taught English to some extent. The object of the school is to prepare scholars for the seminary, and also for teaching in the common schools.

The branches taught were reading, writing, composition, elements of natural philosophy, geography, arithmetic, geometry, algebra, sacred geography, Church history, moral science, and natural theology.

In these branches the pupils had made a surprising proficiency.

Until the annual meeting of the American Board of Missions at Cincinnati, October 7th, 1853, this school was sustained by said Board at an annual cost of \$1500.

CHAPTER XVI.

Visit to the Caves at Haena.—Curiosity of the Natives.—The Caves.—Tradition concerning a Chief.—Subterranean Lakes.—Perilous Position.—Story of a Traveler.—Singular Effects produced by Torchlight.—Native Courage and Native Fears.—Terminus of Travel by Land.—A Night at Anahola.—*Poi* and Bed-fellows.

Six miles beyond the Mission Station at Waioli are the caves of Haena. As these caves are seldom visited, the natives who live in the vicinity seldom see the face of any white man excepting their missionary. On approaching the caves, the country becomes more open, and the movements of the traveler are seen at some distance, exciting no small degree of curiosity among the natives. It is intensely amusing to see them standing as still as so many statues, awaiting his arrival; and even then, the lips alone seem to be invested with motion enough to deliver the customary salutation—"aloha!"

After passing several houses, the natives seemed to recover their confidence. A crowd of men, women, and children followed us to the caves. Some carried long strings of candle-nuts (*Aleurites triloba*), to serve the purpose of torches; others went with the intention of seeing what the *haolés* (foreigners) were about to do; and others out of mere curiosity, or because they had nothing else to engage in.

The caves are three in number. The first is dry. The floor, including a few short windings, covers nearly three acres. It had the appearance of having been used as a cattle-pen. A rich soil had formed at its entrance. Ferns were growing between the crevices of the immense walls, and also in the roof. Their contrast from the stalactites was exceedingly imposing. The entrance is wide enough to admit several horsemen riding abreast. Half way in the roof begins to decline, and at its extremity it rests with an acute angle on the floor of the cavern.

This cave is invested with numerous traditions both singular and absurd. The most probable one, however, is that which relates to a favorite chief. Many years ago this district was invaded, the chief was vanquished, and took refuge in flight. The conquerors, wishing to secure him only, and laying aside their customary cruelties to the vanquished, spared his tribe and their possessions, and quietly withdrew at a short distance from the spot. The people became disconsolate at their loss. The usual demonstrations of mourning were indulged, and their grief found vent in the following expressive dirge :

“Alas! alas! dead is my chief,
 Dead is my friend and my lord:
 My friend in the season of famine,
 My friend in the time of drought,
 My friend in poverty,
 My friend in the rain and the wind,
 My friend in the heat of the sun,
 My friend in the cold from the mountain,
 My friend in the storm,
 My friend in the calm,
 My friend in the eight seas;*
 Alas! alas! gone is my friend,
 And no more will return.”

As their grief continued, the victors became weary of delay; and, believing that the conquered chieftain had really passed away to the world of spirits, they commenced a final retreat. The captive—for such he truly was—who had been near them during the whole of these transactions, left his hiding-place, collected his warriors, followed up their retreat, and, in a favorable location, overwhelmed them with ruin. Peace and safety being restored, the conqueror led his people back to the cavern, and showed them the spot in which he had effected his concealment. He had heard and seen the warriors of the former victorious party in search of him, and close under his retreat.

This celebrated place of retreat is pointed out with a great degree of pride at this day by the natives. It is a hole in the

* The channels between the islands.

roof, a little to the right of the entrance of the cave. A medium sized man would be able to reach the sides of the orifice with his hands, and a smart spring would land him on a ledge sufficiently wide to conceal him. Above this ledge are two apertures obliquely piercing the solid rock, and sufficiently wide to admit the body of any fugitive. Snatching a torch from one of the natives, and climbing up into this hiding-place, I became fully satisfied of its ability to conceal a warrior to whom alone it was known.

The other two caves contain subterranean lakes, which can be explored only by the aid of a canoe. The first of these lakes is denominated Wai-a-kapa-lae (water of terror). Having procured a canoe and secured a good torch, I commenced an examination of the first subterraneous pond. It was my misfortune to have left behind me my sounding-line, so I was compelled to lay aside one of my intentions—sounding these waters. The singular transparency of the water renders its apparent depth extremely deceptive. As I left the shore, I dropped a large stone where the water was a fathom deep, and it sunk in three seconds. About thirty feet from the shore I repeated the experiment, and the stone found its way to the bottom in twelve seconds. Moving over the surface about thirty feet further, I once more dropped a stone, which found the bottom in sixty seconds. This proved a depth of twenty fathoms, or a hundred and twenty feet at about sixty feet from the shore! The descent of each piece of rock to the bottom was clearly defined by a phosphorescent light, which disappeared as it rose toward the surface. The sides of this cavern were perpendicular. The massive roof, covered with stalactites, had an angle of twenty degrees, which terminated on the opposite side from the entrance. I judged the superficial area of this lake to be about fifty thousand square feet.

The last cave, Wai-a-kana-loa (water of long desolation), is by far the most striking. Its formative character is entirely different from the other two, and it is located more than a third of a mile further westward. A hundred yards from the entrance, which is strictly Gothic, is a fine arch of the

same natural architecture. At this point the cavern forms a right angle, and extends under the mountain nearly an eighth of a mile. In the interstices of the roof and sides, ferns, on which the genial rays of the sun had never shone, were growing in solitary and strange beauty, and looked as if they were fringed with silver. The waters in this cavern were of an inky blackness, and retained a strong smell of sulphur. The darkness, after passing the arch that led into the second chamber, was the very "blackness of darkness" itself—for I accidentally dropped my torch into the water.

Here was a position ! Where the tortuous path would lead to I knew not, and I was equally ignorant as to how soon the canoe would come in contact with the rugged sides of this Hades, and capsize me into the dark waters. I am not easily disconcerted. I trust I am not given to superstition. I have enjoyed a sea-bath on the equator a thousand miles from the land, and where no soundings could be procured ; and I have been perched up in a small boat over the coral reefs of the Pacific, where, more than a hundred fathoms beneath me, yawned fissures as black as night, and amid these sublime scenes I felt no undue emotion. But here I was, surrounded by a total darkness, in one of Nature's strong prisons, with my canoe leaking rapidly, and my attendant native half wild with a superstitious fear, and I am compelled to admit that for once my heart beat faster, and my knees trembled more violently, and the cold sweat flowed more freely than ever before in my life. In the midst of all this, I had to crawl to the other end of the canoe, and take the paddle from the native to whom the canoe belonged, for he was working away with all his might. I had read of the cold and bitter Acheron of the old Greek mythologists, over which the souls of the dead were said to be conveyed to await their destiny, but I never formed so vivid a picture of it as now, for I began to imagine I was on its very bosom. In this dense darkness I had to remain until, after sundry shouts by myself and the native, two or three persons came swimming after us with lighted torches in their mouths, and they were followed by several others.

Every word they uttered and every motion they made reverberated like peals of heavy thunder, and the light of those torches cast a most unearthly glare on the faces of the swimmers, on the crest of every little wavelet, and the spacious roof itself. They looked as if bathed in a liquid fire ; and the drops of water which filtrated through the spacious roof and fell upon them, resembled flakes of flame. So vividly did the whole impress me, that I could not help recalling the language of Dante :

“ Now 'gin the rueful wailings to be heard,
 Now am I come where many a plaining voice
 Smites on my ear. Into a place I came
 Where light was silent all. Bellowing there groan'd
 A noise, as of a sea in tempest torn
 By warring winds. The stormy blast of hell
 With restless fury drives the spirit on,
 Whirled round and dashed amain with sore annoy.”

No sooner did the natives appear with their torches than I perceived I was gliding along on a swift current that took its course toward the interior of the mountain. A few seconds more and I should have been borne beyond the reach of any human aid. I exerted all my strength, together with what little skill I had, in managing my canoe, for the native was stupefied with fear. It was with a feeling of delight I could not describe that I succeeded in getting back into the outer chamber of the cavern, where I could once more press *terra firma* and wipe the cold sweat from my face.

A singular story, and well authenticated, is told of an English gentleman who once visited this third cave. His geological propensities induced him to attempt to procure a piece of rock from the inner chamber. Having provided himself with sounding-line, sledge-hammer, torch, &c., he got into a canoe and launched out upon the lake. But just as he reached the Gothic arch separating the two chambers of the cavern, his canoe capsized, and he was plunged headlong into the inky waters. Recovering his presence of mind, he struck out for the shore at the entrance, and succeeded in reaching it. But

the most remarkable feature in the case was that he brought back with him every thing but his torch. It is needless to say that he abandoned his geological expedition.

To a reader of these pages, not less than a visitor of the caves, it may seem strange that the natives will indiscriminately bathe in the black waters of the last cavern, and even penetrate some distance into the inner chamber, and that they can not be induced to set a foot into the second subterranean. But their superstitious fears flow through an undefinable channel. I had before heard of this singular decision, and resolved on testing its truth ; so I offered to give one of the party, who was an expert swimmer, a piece of gold if he would swim across that pond. His eyes sparkled and his fingers twitched as he looked at the reward, but nothing I could offer him was sufficient to overcome his scruples. Tradition says that a terrific monster, of the basilisk, dragon, or sea-serpent kind, has taken up his abode in these waters, and that a party of men, women, and girls were once bathing there, when, on a sudden, they all disappeared. Since that day it is said that no one has ventured to enjoy a bath in that lake.

Not only do the natives cherish a vague fear of those dark caverns, but a foreigner is exceedingly liable to the same feeling. It requires a good degree of physical and moral courage to conduct their exploration. On emerging into the clear sunlight, I readily concluded that nothing would induce me to reattempt the expedition. My visit to the caves of Haena is indelibly impressed on my mind, from the fact that, having left those "Stygian pools," I climbed over the embankments which Nature had thrown up before the entrance to each one of them, and walked some distance over the plain to take a glance at the overhanging masses of rock which those caverns had pierced. They rose to a height of nearly three thousand feet, and were perpendicular almost to their summits. I could now form some idea of the immense masses of basaltic lava under which I had been conducting my explorations. Millions of tons were sustained by the roof of each cavern.

At a height of several hundred feet from the plains, the front of these mountains were pierced by innumerable orifices,

which were occupied as lodging-places by the white-tailed frigate-bird (*Phæton atherius*). They formed an impregnable retreat from the recreant hand of man ; and as these beautiful birds rose up on swift wing to their places of abode, they resembled huge snow-flakes carried by the wind toward the sides of the cliffs.

At a short distance beyond these caverns all land travel terminates. At that spot, the plain is cut off by a range of precipices four thousand feet above the sea, which laves their sides. These precipices comprise the districts of Na Pali and Halelea (house of rainbows), and extend along the entire north-west coast of the island. This chain of precipices is said to present a scene of terrific sublimity. I was exceedingly anxious to survey them from the sea ; but it was the rainy season, the winds were frequently heavy, and the sea treacherous, and I was reluctantly compelled to abandon the enterprise.

Having finished my visit on the northwest and north sides of the island, I left a long adieu to its magnificent scenery, and a warm feeling of respect to my generous entertainers, and started out for Koloa. I had spent the day in examining scenery among the adjacent mountains, and night and a heavy rain-storm overtook me at the small village of Anahola. Although my position was any thing but comfortable, and my night's lodgings had a most dreary perspective, I found it impossible to change things for the better. The day's excursion had sharpened my appetite, but there was nothing to satisfy it but a huge calabash of sour *poi*. Vexed, impatient, and disappointed, I threw myself down upon a mat, and, supperless and dinnerless, with my wet clothes on, I tried to sleep. Through the buzzing of countless multitudes of mosquitoes, and the eager embraces of gigantic fleas, I was kept tossing from side to side, wishing for sleep. Tired nature, however, obtained the victory at last.

On waking up next morning, I ascertained *one* cause of my restlessness. A couple of dirty dogs had nestled down by me on one side, and a couple of *women* (!) on the other. I arose, shook myself, saddled my horse, and started at full gallop for the south side of the island.

CHAPTER XVII.

FROM KOLOA TO WAIMEA.

Loko Nomilu.—Legend concerning *Pelè*.—Comparative Mythology.—Novel Method of sounding a Lake.—Noble Specimen of a Hawaiian Woman.—Significancy of Native Names.—*Nomilu* Salt-works.—Battle-ground of Wahi-awa.—Incidents and Results of the Battle.—Valley of Hanapepe.—A Relic of civilized Law.—Arrival at Waimea.

THE south side of Kauai is of a different physical conformation to that of the north. The scenery is more rugged and less fertile. The traveler has to undergo more fatigue, and he feels less of the poetry of traveling. The eye rests on little else than wild lands, stretching from the great central summits of the island down to the sea-shore on the south, and these slopes are rent asunder in several places by deep ravines and valleys.

Five miles west of Koloa is a small lake, called by the natives *Loko Nomilu*. The lake itself is a great natural curiosity; but it derives a profound interest from its mythological associations. It is three hundred yards long by two hundred wide, and has a submarine union with the ocean. On three sides it is surrounded with lofty and abrupt hills. Tradition says that its excavation was the work of *Pelè*, when in search of fresh water. But when the goddess had dug down to a certain depth, the water from the sea rushed in and spoiled her work. At this she became *huhu* (angry), and immediately took her departure to the great volcano on the island of Hawaii, where she has ever since remained.

Such is one of the mythological legends which the Hawaiians at this day relate of this terrific deity of volcanic fire. It is nothing marvelous that, like other pagan nations, they should select from the numerous family of gods a chief deity, whom they might invest with supreme attributes. The Jupi-



LOKO NOMILU.

ter of Pagan Rome was invested with every power and prerogative which conveyed an ideal of the Supreme. In the same light he was regarded by the Greeks.* Modern Brahminism invests Brahm with a spirit of omnipotence and omnipresence. For ages past the Gymnosophists of India have cherished and inculcated the same creed. If the polished Greeks and Romans, and the philosophic Asiatics, fell into the belief that Jove and Brahm were at once omnipotent and omnipresent, material and immaterial, in their mysterious nature,

* "Ζεὺς ἐστὶν αἶθρ,
 Ζεὺς τε γῆ·
 Ζεὺς δὲ οὐρανός,
 Ζεὺς τὰ πάντα.

"Jupiter is the air;
 Jupiter is the earth;
 Jupiter is the heaven;
 All is Jupiter."

—From the Greek of ÆSCHYLUS.

it affords no cause for surprise that a people like the Hawaiians should have ascribed to *Pelè* such extraordinary performances, much less is it surprising that this generation, having just emerged from a paganism the blackest and most debasing the world has ever seen, should cling with a childlike simplicity to the fabled doings of their gods. The old Hawaiians had six principal deities to whom they gave distinctive names; but they more frequently addressed only four — *Ku*, *Lono*, *Kane*, and *Kanaloa*. These deities they regarded as having their residence above or in the clouds, and as being immaterial, and they were impersonated by idols carved out of wood, which received the homage of every man, woman, and child. But *Pelè* was as much superior to all these as Jove was to Vulcan. She was the deity of volcanic fire—the formative agency that originated the group. It was said that she sometimes assumed the appearance of a woman; and that when she resolved on punishing the inhabitants for a profane approach to her awful abode, she summoned, as her ministers of vengeance, the contents of the nearest crater, rode on the foremost wave of the fiery torrent, and overwhelmed them with destruction. Hence the cause for existing superstitions. It is a prominent fact, however, that the operation of natural causes is singularly in keeping with the order of native legends.

But to return to the lake. It retains the most reliable evidence that it is the remains of a very ancient quiescent crater. There is also a submarine connection with the ocean, the shore of which is distant but two hundred feet.

Having been informed that this lake was fathomless, I felt only more solicitous to test the mystery. There were no men, however, on the premises; and, two women excepted, the little village was temporarily deserted. There were several canoes on the shore; but the lake was much disturbed by a heavy north wind, so that they would have been rendered nearly useless. But I felt as though I could not abandon the expedition. The gentleman who accompanied me thither informed the women of my object in coming, and assured them I was extremely anxious to know the depth of water in that

lake, and that we would wait until some of the men returned from their fishing excursion.

But one of them soon provided a remedy. She proposed swimming into the lake with a sounding-line to make the required measurement. Our remonstrance against such a measure was in vain, for she resolutely assured us it would be not only an easy performance, but afford her much satisfaction to have an opportunity of serving me. She procured a piece of wili-wili wood, exceedingly light, about six feet long, and as many inches in diameter. This she insisted on carrying to the north end of the lake, where, under the lee of the high hills, she launched the log of wood. After wading in until it was deep enough to swim, she placed the log firmly under her chest, keeping it there with one hand, and retaining the sounding-line with the other. In this position she struck down the lake, stopping at short intervals to let down the line, which she knotted at the surface of the water every time she found the bottom. This done, she would gather up her line, replace her log, and resume her course. And she pursued this plan until her task was done.

It would be superfluous to say that this feat excited our admiration, or that we compensated her for her pains. It was the most novel expedition I had ever seen; nor could I fully realize it, until I remembered that in these islands, as in other parts of Polynesia, and in the Caribbean Sea, the women and girls are the best swimmers. The Hawaiians are almost amphibious. Volumes might be written detailing their extraordinary feats in the water. It is owing to their frequent bathing that many of the women of Polynesia display such an exquisite physical *contour*.

An examination of the sounding-line satisfied me as to the depth of the lake. I found it to vary from five to eleven fathoms.

I can hardly take a leave of this novel navigator without a very brief glance at her personal character. Aside from her ingenuity, Emelé possessed a great natural nobility. At the time of my visit, she was mother of nine children, all of whom

were living—an extraordinary event in the history of a Hawaiian woman, for infanticide, abortion, and neglect of children during their infancy sweep off thousands. Although Emelé's face was decidedly intelligent, its predominant expression was that of good nature. To her natural nobility of character was added the simplicity of a child. Her character may be defined in a few words : she was just what Nature and Christianity had made her ; she was, therefore, philosophically and morally speaking, a specimen of the highest style of woman, without the least degree of sophistry.

As a mother, Emelé retained an ardent and self-sacrificing love for her children—a fact which readily accounts for their number and preservation. A few months before I met her, her youngest child, Lapouli* (day of darkness), lay at the point of death. She was almost frantic with grief. Koloa was five miles distant from her home ; but she walked that distance, over a very rugged region of country, to procure med-

* Hawaiian personal names are usually significant of some particular act, event, or employment. I became acquainted with an instance of a birth in the absence of the father and husband. The mother called the child Holokai, which signifies “*to go upon the seas.*”

Emelé's little daughter was born on the 7th of August, 1850, at 10 A.M., during an almost total eclipse of the sun at the Hawaiian group, at which hour the fowls went to roost. She called her child Lapouli (day of darkness), in commemoration of the event.

The following are significant :

Aiaipali—guard the precipice.

Kaiaimakani—wind watcher.

Hoki—the donkey.

Kaipu—the calabash.

Kuaihelani—purchase the heavens.

Pauahi—fire-destroyed.

Opukahaia—ripped abdomen.

Kahekili—thunder.

Kapule—prayer. (Queen of Kauai, 1819-'21.)

Ona—intoxicated.

Navalevale—weak, feeble.

Mataki—wind.

These specimens might be pursued to any length.

icine for her sick child. On one occasion she reached Koloa at a late hour, and before she could return, a dark night set in upon her. The heavens gathered blackness, and it rained almost a deluge. The family at the Mission Station used every conceivable argument to induce her to stay with them until morning, but all was in vain. The undying fountain of that holy thing—a mother's love, gushed forth in all its strength; and bare-headed, and thinly clad, and without any covering for her feet, she went forth into the storm to return to her child. Night after night, for weeks in succession, she watched by the couch of her suffering little one, pillowing its head on her own bosom, giving it cooling drinks, and using every effort to soothe its agonies. The child recovered; but its restoration to health was followed by the prostration of the mother, whose reason was nearly shattered from the effects of long and dreary vigils.

In the region of the lake are the salt-works of Nomilu. They are merely a collection of open vats, formed by a low wall or embankment of mud, sun-dried. These vats are occasionally filled with sea-water, which is evaporated by an exposure to the sun, leaving behind it a thick sediment of fine salt. These works are under the control of a few natives, who derive from them a very snug little profit.

This region forms the southern portion of the battle-ground of Wahiawa. The traveler can not pass over it without experiencing deep emotions. With a range of mountains bounding the battle-field on the north, and the ocean rolling its blue waves on the south, it is just such a place as would call forth deeds of noble daring from the warriors of the last generation of Hawaiians.

In 1824 a fierce struggle took place on this plain. Headed by the disaffected young prince HUMÉ-HUMÉ, son of KAUMUALII, the last king of this island, a band of insurgents attacked the Royalists in the fort at Waimea. This event occurred on the 8th of August, before the dawn of day. The insurgents were repulsed, and they fled toward the Valley of Hanapepe. The Royalists, few in number, and perplexed as to the only

legitimate mode of action, were compelled to stand in defense of the garrison. At length a dispatch was forwarded by sea to Honolulu. The news of the recent struggle at Kauai, the danger to which the little garrison was exposed, and the prospect of rapine by the insurgents, excited the most intense interest at Honolulu. In a short time a thousand warriors were ready, and eager to embark for the scene of conflict.

Singular and romantic was the method taken to vanquish the rebels; but it was characteristic of the people in those days. The regent of the kingdom, KAAHUMANU, was absent at Lahaina when the missive arrived at Honolulu from Kauai. Immediately a messenger was sent thither to inform the queen of the recent battle. From lip to lip, as if borne on the wings of the wind, his words spread from the royal abode until they found their way over the island of Maui. On hearing the danger to which his friend KALANIMOKU—general of the royal forces at Kauai—was exposed, KAIKIOEWA, an old chief of high rank, vehemently addressed a crowd of warriors in the following strain: “I am old, like KALANIMOKU. We played together when children. We have fought together beside our king, KAMEHAMEHA I. Our heads are now alike growing gray. KALANIMOKU never deserted me; and shall I desert him now, when the rebels of Kauai rise against him? I will not deal with him thus. If one of us is ill, the others can hasten from Kauai to Maui to see the sick. And now, when our brother and leader is in peril, shall no chief go to succor him? I will go; and here are my men also!”

The speech of the old warrior-chief acted like magic upon the courage and enthusiasm of his soldiers. With two other chiefs, accompanied by their eager warriors, KAIKIOEWA embarked for the scene of conflict. No sooner had they left the shores of the island, than the regent proclaimed a fast, which was most religiously observed by many of the people.

On the 18th of August, these re-enforcements, joined by others that had arrived from Oahu, placed themselves under HOAPILI, a youthful and ambitious warrior, and subsequently Governor of Maui. Leaving their quarters in the fort at Wai-

mea, they marched for the encampment of the rebel forces. Within eight miles of the insurgents, they were overtaken by as lovely a Sabbath as ever dawned on creation. Christianity had just begun to influence a few leading chiefs and several of the natives. The warriors halted, and the day was solemnly observed by the performance of religious rites.

With the rising of the morrow's sun, HOAPILI and his chosen band were again seen in line of march. They crossed the highly picturesque valley and river of Hanapepe, and advanced until within a mile of the insurgents. At this spot, HOAPILI knelt in presence of his little army, who followed his example, and sent up an invocation to the God of battles: "O Jehovah! God of the warriors of Kauai! Protector of the liberties for which KAMEHAMEHA, our old warrior-king, fought and bled! we are here in a righteous cause. Our enemies wish to give our lives to the wind, and our bones to the sun-rays that scorch the plains. Put on thy shield, grasp thy war-spear, and lead us on to the struggle. In thy presence we will conquer our enemies, and fight thy battles for freedom!"

The warriors arose from their knees, marched up to the rebel forces, and commenced the battle. The contest lasted several hours. Sometimes the Royalists were repulsed, but at last victory was declared in their favor. The insurgents were scattered. Their chief fled to the mountains, but was subsequently captured. The vanquished were taken to Honolulu, where they received every manifestation of respect and kindness which royal clemency could bestow. Such a step did more to crush a spirit of rebellion than though recourse to their old pagan cruelties had been employed. This was the last battle for the independence of Kauai.

The western boundary of the battle-ground of Wahiawa is the Valley of Hanapepe. In its physical aspect and conformation it is entirely different from the Valley of Hanalei. By the peculiar softness of its scenery, the latter seems to address the finer feelings of the soul; by the rugged sublimity of its features, the former awakens emotions of awe and astonishment. On reaching its brink, both horse and rider naturally come to

a halt, and a tourist can not fail to admire the richly-cultivated valley below. The only place of descent is near the mouth, where the principal part of the village is located. Here the natives frequently assemble for bathing, and to bask in the warm and delicious sunlight. At the mouth of the river, a heavy sand-bar disputes its natural egress into the boundless ocean beyond.

The bed of the valley is a rich vegetable and mineral *debris*. Here and there it is dotted with numerous plantations of *taro*, small cocoa-nut groves, and native dwellings. The ever-peaceful river incessantly glides on through all these objects. As in the Valley of Hanalei, the traveler frequently discovers unquestionable evidences of extensive population in other days, such as village-sites and lands that were once cultivated. War, disease, and epidemics, besides natural causes, have swept away multitudes, whose resting-places remain unknown to the present generation. The inhabitants are kind to visitors who bestow on them the least mark of respect, and endeavor to appreciate their kindly offices.

The Valley of Hanapepe is a noble specimen of Sandwich Island scenery. It is characterized rather by the savage and awful than the beautiful and sublime. There is that, however, which can not fail to attract the profound admiration and awe of the tourist. In some places the valley contracts to a few yards in width, where the river comes sweeping along like a second Phlegethon, freely distributing its "sweat of agony," and moistening the sides of its boundaries, which rise to a perpendicular height of five hundred to a thousand feet. Again the giant sides expand to a considerable width, admitting the warm sunlight, which creates a pleasant temperature. The entire length of the valley is tortuous, and its mighty sides grow in height as its source is approached. In this region, and at an early day, the throes of Nature must have been almost almighty; for a close survey of the lofty table-lands above convey the conviction that the entire valley was formed by a rending asunder of the earth to a great depth by a mighty earthquake. At the head of this valley, Nature's fiat pro-

claims to the traveler, "Thus far shalt thou come, and no farther!" On looking upward, the huge cliffs seem as if coming down upon your head, and a few scattered and stunted trees, projecting from their summits almost horizontally, look as if they are retained there against their will, or as if ashamed of their dwarfish stature. A lover never stole the first kiss from the lips of his earthly idol with more modesty and courtesy than the fleecy clouds kiss these shrubs and the rugged rocks on whose sides they grow.

The finishing feature in this savage panorama is a heavy cascade, leaping, with "delirious bound," in three separate distances, down the time-worn cliffs. The first leap is thirty feet, upon a ledge of rocks; the second is a hundred, where it seems to crush another ledge; the third, of equal distance, falls into a deep basin placed by the hand of Nature for its reception, where it whirls and eddies like a miniature Charybdis.

The journey to this scene is one replete with toil and absolute danger to a visitor, but he is amply repaid for both.

Within a short mile of Waimea village, and on the east side of the river, stood a rude frame, which had once served the purpose of a gallows. Several years since, four natives murdered a foreigner who resided in Waimea. They were arrested, found guilty, and sentenced to expiate their transgressions by a forfeiture of their own lives by hanging. From this rude gallows they took their final leave of all below, and passed into the sublime mystery of death. On the spot where the crowd stood to witness the execution of their countrymen, a small grove of *kou* bushes (*Cordia sebestena*) has sprung up, as if in mourning for the wretched criminals. The existence of this ominous relic is sacredly protected, and it stands as a faithful monitor to all evil doers.

Waimea may be seen at a distance of several miles from the eastward. On coming up to the banks of the beautiful river which has originated the village, the cooling water is exceedingly grateful. The traveler advances some distance up the stream to the regular fording-place, where he is sure to find a number of natives ready to assist him over to the other bank.

If the tide should be in and the river high, he may unsaddle his horse, take him by the bridle-rein, and jump into a canoe propelled, probably, by some Naiad of a native girl. In traveling over this interesting group of islands, such incidents are by no means uncommon, and certainly not objectionable to a reasonable foreigner. But the most amusing part of these performances is the eagerness displayed by the natives in their kindly offices to the traveler. Now and then a huge, brawny fellow will take him up out of the canoe when it reaches the opposite bank, and, to prevent his boots becoming wet, will carry him in his arms, and deposit him safely on *terra firma*, and see that the horse is resaddled. For all this, however, a good remuneration is, of course, expected.

From the west bank of the ford, a ride of two minutes brings the traveler into Waimea.

CHAPTER XVIII.

Waimea Village — River — Harbor. — Historical Reminiscences. — Charges against Captain Cook. — Visit to an ex-Queen. — A Glance at her History. — Russian Fort at Waimea. — Expulsion of the Russians. — Missionary Church and Station. — Peculiarities of this Station. — A Sabbath at Waimea. — Missionary Labor. — Practice *versus* Poetry. — The right kind of an Epitaph.

THE village of Waimea is the capital of Kauai. In this relation, however, it differs in no respect from any village on the island, unless it be that a few of the houses are composed of *adobes*; that there is one street in it, and that the village itself is a little larger. The population in the village and up the river numbered about seven hundred—a fearful decrease when compared with the census of a few years past. Year by year the population declines.

About this village there is not the least attraction to the permanent stay of a foreigner of any merit; on the contrary, all is cheerless and monotonous, and unless the visitor becomes deeply interested during his visit—a thing not at all likely—

he is glad to get away as early as possible. The least motion of men or animals, and especially of the wind, is certain to raise a cloud of thick red dust, which covers the entire village ; and when the breath of Boreas does get fairly aroused, the result is almost insupportable. Eyes, mouth, nostrils, ears, and clean linen especially, seem to be the chief objects of vengeance. Numerous ablutions are required to remove the evil, before a person can fully recognize himself in a mirror. Ophthalmia may be attributed not so much to the action of the trade-winds alone as to these clouds of red lava-dust. Vegetation, what little there is of it, and every fixed object, borrows from these flying atoms an unnatural tinge.

But it may be deemed sacrilegious thus to speak of an island-capital.

The river of Waimea is one of the chief objects of attraction. To the existence of this romantic stream may be traced that of the village. Having its source in the central mountains of the island, it flows on for miles in undisturbed repose toward the embrace of the ocean. Like an infant Nile, its influence is highly fertilizing. Flowing as it does by numerous dwellings, and watering scores of *taro* beds ; affording drink to the people, and convenience for canoe-sailing, it is of more value to the inhabitants than though it were a second Pactolus.

The bosom of this tranquil stream has been the scene of many a loving embrace, and of many a final avowal, by the youthful Hawaiians of many generations. Sailing along in their swift canoes beneath the sun-lit sky, or when Nature was bathed in the more poetic light of the moon and her attendant orbs, the zephyrs alone caught those vows and their soft and languishing responses. The undefinable emotions which Cupid breathes in the bosoms of his votaries are not, and can not be, confined within the luxurious bowers of haughty potentates. Not merely do they sway the *houris*, who glide with smooth steps and soul-beaming eyes through the immortal saloons in Mohammed's paradise ; not merely does love solitarily hover amid the damask curtains and perfumed couches of an Oriental harem ; in all probability, it glows as intensely in the bos-

LOSSING-BARRITT.

WAIMEA, FROM THE FORT: KAUAI.



oms of the young Hawaiians, as it did in the soul of SAPPHO when she composed her matchless "Odes," or died so tragical a death for the love of PHAON.

Several times I have seen a muscular youth, sitting opposite his lovely inamorata, moving his light canoe over the calm waters of this stream, and drinking in the soul-fire that beamed in her eyes. It was a bright scene! And his own eyes seemed as bright, and his arm as strong and active, while he paid her his attentions, as though the Golden Age—of which we love frequently to dream—had come back with all its glory and purity to this fallen world. But most of this bright imagery is mutable and of short duration, and there are not a few who can say,

"Alas! our young affections run to waste,
Or water but the desert, whence arise
But weeds of dark luxuriance, tares of haste,
Rank at the core, though tempting to the eyes;
Flowers whose wild odors breathe but agonies,
And trees whose gums are poison; such the plants
Which spring beneath her steps as Passion flies
O'er the world's wilderness, and vainly pants
For some celestial fruit forbidden to our wants."

The harbor of Waimea is merely an open roadstead. It is, however, the best anchorage on the shores of the island, and is deemed perfectly safe for vessels of a large class, except in the months of January and February, when the trade-winds are interrupted by heavy southwest winds.

The historical reminiscences which cluster around this harbor and village are of deep interest to a traveler. They speak of bold, intrepid men—explorers of new realms—who have come here at various periods, and gone away forever. The renowned COOK anchored first in this harbor when he first discovered the group in January, 1778. The great and good VANCOUVER was here in 1792. It was visited by the United States Exploring Expedition in 1840.

COOK has many times been charged by writers—but by none more than missionaries—with two glaring faults, namely, a clandestine appropriation to his own use of a set of

maps and charts found in a Spanish galleon that was captured by Lord ANSON in 1748, and also as having introduced syphilis into the group of islands.

The first of these charges is decidedly improbable ; the second is exceedingly questionable.

So many writers have trodden the same path in asserting these charges, that at this late day, it may seem the height of presumption to attempt their refutation. But justice to truth in great historical events, demands at least a passing notice.

The vessel said to have been captured by Lord ANSON is described as being bound "from Manilla to the Russian settlements in America. On its way from America," it was seized. It is also stated, that on her outward voyage this galleon discovered "certain islands, whose latitude agreed with that of Hawaii. The name given them on the chart was *Los Monjes*. As they were in the same latitude, and in the route from Manilla to Russian America, it is believed that they were the Sandwich Islands."*

The latter portion of this paragraph is entirely vague. A mere *belief* that the "*Los Monjes*" were the Sandwich Islands did not render them so. It is thoroughly understood that modern navigation has corrected the geographical positions laid down by many of the early explorers of the Pacific Ocean. It is equally true that the locations assigned by Cook to his discoveries have been subsequently found to be correct. This nice accuracy is a noble comment on the splendid genius of that distinguished navigator. Whoever carefully reads the narratives of his voyages will discover a singular magnanimity of character, a truthfulness of description, and a singleness of purpose, which are seldom copied by men having so much under their command as Cook had. He had candor enough to acknowledge his indebtedness to aid received from any source opened by previous navigators ; and no man was ever more conscious than himself that such an acknowledgment could not have detracted from his justly merited fame. That he was the discoverer of the Sandwich group is evident from

* Hawaiian Spectator, vol. ii., p. 61.

the authority of the natives themselves ; and, in this instance, such authority is ample.

But there are stronger considerations than these. As these islands are said to have been the "*Los Monjes*" of the early Spaniards, and as they were located immediately *en route* from Panama, Acapulco, Mazatlan, and other Spanish American ports—in which great commercial interests were sustained—to Manilla and other Eastern ports, is it reasonable to admit that they would fail to render this group a half-way depôt for their commerce across this ocean? Had they failed to take this step, they certainly would have called here for water ; for at that period, vessels used to contain water at sea were any thing but perfect and convenient, and a frequent supply, during those long voyages, could not but be of vital importance to the crews and commanders of those vessels.

If we admit many exceptions that have been urged against the probability of these theories, there are others of still greater moment. They are facts, however, rather than theories. It has been stated that the Spaniards kept their knowledge of the navigation of these seas a profound secret from the rest of the commercial world.* In this instance, and for a short period, it might have been done with a view to monopolize the commerce between the western coast of America and the east coast of Asia, as a means of filling the coffers of Spain through her colonies in the West. And yet such a step could not long have been retained a secret ; nor would it have accorded with the national character of Spain at that period, much less would it have been consonant with the boastful pagantry of the then ruling monarch. From the time of the conquest of Granada by FERDINAND the CATHOLIC, Spain has not been backward to boast her conquests and possessions, her arts and sciences. The discoveries made by the great

* "The Manilla ships are the only ones which have traversed this vast ocean, except a French straggler or two ; and during near two ages, in which this trade has been carried on, the Spaniards have, with the greatest care, *secreted* all accounts of their voyages."—*Introduction to Lord Anson's Voyages*, p. 15. London, 1748.

COLUMBUS, under the auspices of the same monarch, remained no secret. The knowledge that a western continent, or New World was found, spread from the palace at Madrid across the summits of the Alps and over the Ural Mountains, and sent a profound thrill to the utmost limit of the commercial world. It opened a new era in the history of nations by giving a new impulse to long dormant energies. It was immediately followed by the sword and the crucifix, precisely in the same manner as MOHAMMED and his successors conveyed the dread alternative of the Koran: the sword demolished the sovereignty of the rulers of aboriginal races; the Cross, borne aloft by a haughty hierarchy, tore from their altars and temples the profuse trappings of a splendid paganism. It was in this way that the Aztec Empire crumbled to the dust, and that the palaces of the MONTEZUMAS were deprived of their original tenants to make way for the soldiers of CORTES. In the same way the Peruvian sovereigns were hurled from their thrones, and the Children of the Sun became mingled with the descendants of the conquerors.

The Hawaiian Islands have been peopled from time immemorial. If they had ever been discovered by Spanish navigators, would not attempts, at least, have been made by Spain to reduce them to her commerce, laws, and religion? Would Spain have permitted them to be wrested from her grasp without extending some remonstrance? Did Spain ever discover valuable territory, and not attempt to colonize it? Did she ever permit her colonies to pass away, in silence, from her grasp? Let her national history for three centuries past—let the youthful republics of South America—let the present condition of Cuba answer!

Hawaiian history makes mention of all the vessels that have called at the islands at the time they were about to emerge to civilization. The prominent events recorded in that history have never been successfully disputed. It mentions a vessel which, generations ago, "was wrecked in the surf at Palé, Keel [south side of Kealakeakua Bay, Hawaii]."* The

* Hawaiian Spectator, vol. ii, p. 60.

people speak of the origin of the group—of a long line of chiefs and kings—of the frequent and sanguinary wars which devastated entire districts,* but they are silent about the arrival of any navigator previous to Cook.

If the Spaniards ever did discover this archipelago, then the silence maintained by Hawaiian history and tradition is most marvelously strange. No navigators could have procured a chart of the group without adopting a rigid system of inter-island navigation, and in such a proceeding they certainly would have been seen by the islanders. The arrival of the first exploring ship could never have been forgotten by a people entirely unaccustomed to such a scene. When Cook's ships arrived, they awakened a curiosity among the Hawaiians as intense as did the ships of COLUMBUS among the aborigines of the new world, and the incident forms one of the leading features in their historical records. It is, therefore, an undoubted fact that the illustrious Cook was *the* discoverer of the Sandwich Islands, and that he employed honorable means in their discovery.

We come now to the second charge—that, at the visit of Cook, the *syphilis*, with its catalogue of attendant evils, was first introduced among the Hawaiians. On this point little need be said; and I shall reserve the bulk of my remarks until I arrive at the causes of depopulation. And here I would have the reader understand that I am pleading for no man or class of men, but for truth in history. Whatever may have been the condition of the nation at the time of Cook's visit, certain it is that the conduct of his crews could not, and did not, tend to debase the people any more. A darker picture can not be portrayed of Hawaiian character at that precise period than is given by their own historians. "When foreign vessels first visited these shores, the natives were enveloped in darkness. They worshiped idols, were schooled and practiced in licentiousness, and led captive at the pleasure of Satan."† "There can be no doubt but that the ancient Hawaiians, as far back as their own traditions go, were idolaters, devoted to

* Hawaiian Spectator, vol. ii., p. 211–215.

† Ibid., p. 219.

sensual pleasures, easily provoked, and inflicting injuries one on another.”* “There were other evils also in ancient days. Infanticide, polygamy, polyandria, licentiousness, suicide, murder, burying the aged alive, killing offenders without trial, robbery, with other acts of a similar character. That time was very different from the present.

* * * * *

“The land was full of darkness, folly, iniquity, oppression, pain, and death. A pit of destruction, dark, polluted, deadly, and ever-burning, was the dwelling of the Hawaiian in ancient times.”†

So much for facts in native testimony. But how it was possible to impair the morals of a people to which history so plainly points, is the very sublime of mystery itself. There is not a darker page in the history of humanity than that recorded by Hawaiian historians concerning their own people at the time the foreigner first landed upon their shores. When Cook anchored his vessels in the Bay of Waimea, he took every precaution‡ to prevent licentious intercourse on the part of his crew. After Kakupuu had been prevented from stealing iron from the “strange ships,” his zeal to obtain it was in no degree diminished. A chief woman, who was sister to the then ruling king, KAUMUALII, of Kauai, proposed a plan by which the much-wished-for iron could be secured (for iron was a precious thing among the early Hawaiians). Her advice was, “Let us not fight our god,§ but gratify him, that he may be propi-

* Hawaiian Spectator, vol. ii., p. 220. † Ibid., vol. ii., p. 445.

‡ “One order given by Captain Cook at this island was that none of the boats’ crews should be permitted to go on shore; the reason of which was, that he might do every thing in his power to prevent the importation of a fatal disease. * * * With the same view, he directed that all female visitors should be excluded from the ships. Another necessary precaution taken by the captain was a strict injunction that no person known to be capable of propagating disorder should be sent upon duty out of the vessels.”—*A Narrative of Cook’s Voyages*, by A. KIPPIS, D.D., F.R.S. and S.A. London, 1788. American edition.

§ “The people were filled with terror and confusion, concluded

tious.”* It is said that “she gave her daughter to be Lono’s (Captain Cook’s) wife.”†

Such is the alleged origin of *syphilis* in the Hawaiian Islands. There is not the least proof, however, that the distinguished navigator accepted the offer made him by the king’s sister. But, supposing his own biographers to have done him justice—and it may fairly be presumed that they would aim at correctness—there is strong presumptive proof to the contrary.‡

If the reader will pardon this long digression, and, if he feels inclined, blame truth rather than my love of rambling, I promise him he shall have little cause for a similar complaint through the rest of these pages.

Soon after my arrival at Waimea I had the honor of an interview with KAPULE, an ex-queen, and once the favorite wife of the last king of Kauai. She had removed her residence from Wailua, and taken up her permanent abode at this village, once the seat of her ancestors. I found her occupying a neat stone house, handsomely matted on the floor of the apartment; for there was only one, and that served for every purpose. There was something about it that indicated ease, comfort, and dignity. Although not so immense as formerly, KAPULE’S physical bulk was pretty solid. In height she was nearly six feet, and her weight between two and three hundred pounds. Her age was above sixty. Her countenance was the very seat of perfect good-nature, and her conversation was exceedingly cheerful. Her “maids (?) of honor” were two or three of the handsomest girls I saw on the group. In 1824, she bore arms

that the foreigners were superior beings, called the captain, and gave him the name of Lono.”—DIBBLE’S *History*, p. 32.

* Hawaiian Spectator, vol. ii., p. 62.

† Ibid.

‡ “He possessed, in an eminent degree, all the qualifications requisite for his professions and great undertakings, together with the amiable and worthy qualities of the best of men.

* * * * *

“Mild, just, but exact in discipline, he was a father to his people, who were attached to him from affection, and obedient from confidence.”—*Introduction to Cook’s Voyages*, p. 87. London, 1785.

in the old stone fort against the insurgent warriors. She has always retained the reputation of kindness to foreigners—a report which her deportment toward myself amply sustained.

But KAPULE's history has been an eventful one. When her husband had ceded this island to KAMEHAMEHA the GREAT, it was thought that she exercised too much influence over him. By royal authority he was admonished to put her away; but she was his favorite wife, and his heart clung to her with an intense affection, and the order was disregarded. Soon after the cession of the island, the conqueror was summoned to the world of spirits. The imperious KAAHUUANU was almost inconsolable at the loss of her royal husband. Suddenly she bethought herself of the King of Kauai. He was the handsomest man on the group, and his own son ranked next with him in this particular. But the bereaved woman was a queen! So she sent an order to Kauai for the king and his son to await her pleasure at her royal apartments in Honolulu. They obeyed the summons, and on the 9th of October, 1821, both father and son were secured to her conjugal bed by the tie of marriage! Thus KAPULE was deprived of both husband and child in a single day! Subsequently she was expelled from the Church for an indulgence which would have been legitimate had not her liege lord been snatched away from her to share the couch of a royal paramour.*

On the east bank, at the mouth of the Waimea River, stand the remains of a fort built by an agent of the Russian colony at Sitka. The walls are composed of large masses of basaltic rock, mingled with lava stones that have been insecurely put together. It has been said that the agent aspired to a lease of the whole island, and that he built this fort for its defense—a thing totally improbable and impossible. But the fort was erected under the auspices of KAUMUALII, the king of the island. The magazine was completed, a flag-staff erected, and on the seaward wall several guns were mounted.

At this stage of the work (in 1820), news was carried to

* Since leaving the Sandwich Islands, I have received the intelligence that Kapule died at Waimea, Kauai, August 26, 1853.

Oahu that the Russians, through their agent, Dr. SCHOOF, were about to seize the island of Kauai. KAMEHAMEHA the GREAT, and KALAIMOKU, a high chief of Oahu, viewed the proceedings with alarm. A messenger was sent to the King of Kauai ordering him to expel the doctor forthwith. The mandate was immediately complied with, and the ambitious agent was banished from his possessions.

But widely different was that half-finished fortress at the time of my visit from its condition at the time the Russian agent was expelled. Then it was impregnable to the fiery assaults of the rebel forces, and the engines of death sent their echoes far over the bay and up the peaceful river. But now every gun was dismantled; the powder magazine was used as a native dwelling; while the interior of the old ruin was cultivated for the purpose of raising sweet potatoes (*Convolvulus batatus*). Some half dozen shoeless and stockingless—and almost every thing else-less—soldiers, without arms and ammunition, were lounging over the useless guns, or stretched on their backs upon the hard stones, and under a tropical sun, with mouths wide open, and fast asleep. I knew not which looked the most desolate, the ruin itself, or its ruined defenders, ycleped soldiers.

As a mission station, Waimea is extremely uninviting. There is no special incentive to any man to go there and reside as a missionary, and a life-devotion to a people living in such a region as that is the strongest evidence that a man is actuated solely by the purest motives for the furtherance of moral good. The scenery is of a bleak and changeless character; the climate is warm, dry, and choking. The eye rests on no splendid groves and foliage-clad hills, as it does at nearly every other station on the group. A comparative desolation frowns back the tourist's gaze. The only feature of physical beauty is the river and a portion of the valley through which it flows.

I spent one Sunday at Waimea. It was one of such a nature as I can never forget, nor can I repel the desire to attempt a partial description of it. On going to the native

Church, I found the audience nearly all assembled. A solemn silence and decorum pervaded that audience and the entire scene. The building in which services were conducted had formerly been occupied as a private dwelling-house. It was now in a state of rapid decay; the grass was nearly all torn off the outsides, and the roof was about tumbling in. Through the wide apertures caused by the lost thatch from the side facing the south, an extensive view of the ocean could be obtained, and its foaming surges could be seen at a few yards' distance. The missionary commenced the services of the day with a brief invocation. A hymn was sung, in which all the congregation appeared to unite. As their song of praise ascended on high, the everlasting hymn of the ocean mingled with it, and produced such an effect on my own entire being as I had never before felt. The text was announced. It spoke of eternal life and eternal death. Every auditor hung with an intense attention on the words of the missionary. A daguerreotype of that audience, as it then appeared, would be invaluable to a physiognomist. There was every variety of countenance. There were the young, just starting out upon life's great race, but gay and cheerful. There were others who could look down from the summit of life's meridian, with either shore of life's ocean in view. There sat the far advanced in age, their gray locks sprinkled thinly over their deep-furrowed foreheads, and their limbs bearing many a scar from engagements under the standards of KAMEHAMEHA I. In front of the pulpit sat the old ex-queen KAPULE, absorbed in what she heard. And, as that dusky audience sat there, with the most profound attention to the words of their teacher, the ever-glorious sun gilded the sky, and land, and ocean with his matchless light; and there was a continuation of that same ocean anthem, solemn, grand, impressive, as though it felt the impress of its Maker's footsteps, and had opened its many lips to proclaim his presence.

At the close of that sacred day, when I sought the repose of my pillow, I was wakeful from the most vivid feelings. It was not because that Hawaiian congregation had wielded such

a moral influence over me that I had become a proselyte—not that they were *more* moral than the people in any other part of the group; but that sea-side dilapidated house of worship, the solemn attention of that varied audience, and that same sublime ocean anthem rolled before me in quiet succession. Then came the grand and imposing truth: “Jehovah dwelleth not in temples made with hands!” and yet I felt His presence that day, in that old house of worship, and in that hymn of the restless waves. Then came the stern conviction that, whatever may be said of the hypocrisy of native Christians, they were not all insincere whom I had seen that day—no, *not all!* And, as I continued to reflect on these themes, I could not help wishing that I myself was a better man.

On few topics connected with the islands has more been said and written than on missionary labor. It is an incontrovertible truth, that it is *not all* a farce! The best mode of testing the truth of this position is for a man to lay aside every preconceived opinion, and quietly traverse the hills, mountains, plains, and valleys, where missionary labor has been performed, and then form an estimate of things *as he finds them!* He must then compare the *present* with the *PAST* of thirty years ago, with just the same sense of responsibility as though things of the mightiest moment awaited his decisions; and, unless I am entirely mistaken in what constitutes an honest conscience, his conclusion will be, that such men as the missionary at Waimea have done much good. It is a self-evident fact, that, to a certain extent, the Hawaiians are morally and physically happier now than they were before the introduction of Christianity.

There is a great proneness to fling around missionary enterprise a few touches of romance and poetry, and this is usually done when a ship is about leaving her moorings, to convey a band of missionaries to a distant region of the globe. There is a good deal of poetry in those throbbing bosoms, and dewy eyes, and warm grasps of the hand, as the ship leaves her wharf to proceed on her way—leaving woods and mountains, literary institutions, friends and firesides, far behind, until

they seem to have sunk beneath the wave that reflects the pale and trembling twilight. All this, however, is perfectly natural, and ought not to call forth the least surprise from a mere looker-on.

But the poetry which invests such scenes is of an abstract character, and more properly belongs to the Churches at home than the stations of the right kind of men abroad. I have seen that in the work of some missionaries on the Sandwich group and elsewhere, which has convinced me that the life of a thoroughly philanthropic Christian teacher is a stern reality. I found a new church in process of erection at Waimea. For five long years it had been in progress, and the missionary has accompanied the natives to the mountains, fifteen miles distant, to hew wood, and to the quarry, several miles over the plains to the westward, to procure stone. That building was nearly completed when I saw it, and when finished it would be a credit to any town in the United States.



AMERICAN MISSION CHURCH.

This fabric was only a portion of that missionary's labor ; but it will be his monument when the hands that have reared it have gone back to their primitive dust, and the mind that designed it has gone to expand in a clime where there are no evening shadows. When human destiny receives its final seal, such an epitaph as this will be of more value than the thrones of ALEXANDER and CÆSAR.

CHAPTER XIX.

FROM WAIMEA TO KOLO.

Volcanic Features.—Tobacco Plantations.—Wild Cotton.—Plains and Vegetation.—*Nohili*, or Sounding Sands.—Probable Theory of Sound.—A Night at Kolo.—Proceedings of a Hawaiian Family.—Kindness to the Traveler.—*Poi*-making.—Evening Devotions.—Return to Koloa.—Departure from Kauai.—The "Middle Passage."—A Tribute to Neptune.—Recent Steam-boat Project.—Its Importance and Necessity.

BEYOND the village of Waimea the traveler's path stretches over the plains forming the seaward portion of the district of Mana. These plains are twelve miles in length, and their average width two. Their physical character is strictly alluvial. The substratum is a fine oceanic sand, mingled with fine coral and shells ; the upper formation is composed of decayed vegetable matter, mingled with a rich deposit of decomposed lava, washed down by the rains from the adjacent mountains.

These plains are bounded on the north by a lofty range of volcanic hills, resembling, in some places, the Palisades on the banks of the Hudson. Upon them are superimposed rugged table-lands, of a gradual ascent as far as the central peaks of the island. These table-lands are formed by a continuation of layers that were originated during the periodical eruptions of Mauna Waialeale. This formation has evidently progressed when the sea swept over the plains stretching from Waimea to Kolo. The first strata that was formed above the sea

circumscribed the limits of the south side of the island. The oceans of lava that have formed successive strata flowed onward to this prescribed limit, where they were suddenly arrested by being broken abruptly, or cooled by the atmosphere, thus forming an abrupt boundary or wall against which the waves of the sea once rolled in all their majesty and strength.

Subsequent to these formations, they have been rent asunder by mighty earthquakes. As the traveler passes along at this day, he almost fancies that the old Hawaiian gods may have torn up these immense masses by their roots during their angry or sportive moments, and flung them about merely for recreation. The eye rests on single, double, and triple valleys, or ravines, whose steeps it is impossible to climb, and at whose bases a few straggling natives have reared their rude houses. This wild and savage scenery extends as far as Kolo, where the land-travel terminates.

About a mile west of Waimea village is the spot where the first English boat landed from Cook's expedition. It is opposite a couple of cocoa-nut-trees, which were pointed out to me by the natives as the only memorial of that event. But on such a spot, and strictly in keeping with the surrounding scenery, they seemed to be the most fitting monuments. I first saw them at the hour of noon, when the sun was at the hottest, and shedding an ocean of light on the fair sand-beach. Regardless of the crowd of natives that surrounded me, and of the noon-day hour, I walked along the same shore, and bathed in the same clear waters that had witnessed the landing of the distinguished navigator seventy-five years ago! It was here that the Hawaiians first saw the face of a white man; here, that they looked upon him as a god. Little did Cook think, at that moment, that he would find a grave on the shores of this far-distant archipelago.

At Waiawa, five miles west of Waimea, I met a cordial reception by some tobacco-planters, who kindly showed me over their estates. The planters held their lands on a lease from the government. They had commenced their plan of operations on a limited capital, but success was nobly crowning

their efforts. One of them had tried experiments in the Valley of Hanalei, but the too frequent rains interdicted his success. The south side of the island is the most suitable for the culture of tobacco. Here the plant attains a large size, and is of superior quality. I took the dimensions of one plant, and ascertained its largest leaves to be three feet long, and twenty inches broad. The plants were all young, of the species called *Nicotiana tabacum*.

Made up into cigars by skillful fingers, this tobacco would satisfy the wishes of the most fastidious connoisseur of the "Virginny weed." Native labor is available—for Hawaiians are passionately fond of smoking, and their services can be procured at twenty-five cents per day. Experienced men, having but little capital, could commence this business on this group, and in a short time realize a very handsome income. An amount of tobacco could be annually raised which would exceed the financial receipts for 1852-'3,* and, judiciously managed, it could not fail to be a source of profit to the national treasury.

On these plains the wild cotton-tree (*Gossypium vitifolium*) is found in abundance. Cotton, as well as tobacco, can be successfully cultivated here and on other portions of the group. In this region, vegetation luxuriates in a manner unsurpassed by few places even in the tropics.

At a distance of nearly six miles beyond these tobacco plantations, there is a singular phenomenon, called by the natives *Nohili*, and by foreigners the Sounding Sands. It is a mound of sand about a hundred feet high, located immediately on the sea-shore, and forms the southern point of a ridge of sand-hills extending in an acute angle to the terminus of the plain at Kolo. This ridge has been formed by the combined influence of the ocean on one side and the winds on the other. To test the truth of what report had stated, I induced two natives to ascend the mound. On reaching its summit, one of them placed himself on his chest, while the other seized his feet and dragged him down to the bottom. During this operation, a

* See Appendix II.

sound, as of distant thunder, or of the starting of heavy machinery, was distinctly heard. It was sufficiently loud to startle my tired horse. After taking him away some distance over the plain, and securing him to a shrub, I walked back and tried the experiment I had seen conducted by the natives, and the same result was produced.

Such an unusual phenomenon was highly interesting, and induced me to linger for a time on the spot. On a microscopic examination, I found the sand to be a combination of small oceanic shells, and coral resembling crushed talc, but very hard. There was nothing in the physical conformation of the ridge of hills that could induce an echo, nor did the mound itself rest on any apparent cavernous formation. The wind was blowing from the south by east, and sweeping nearly in a direct line along the hills. I observed that when the wind was rather light, the sounds emitted by the mound during the sliding down of the natives were proportionately light, and so *vice versa*. It seemed conclusive that the atomic character of the hill was such as necessarily to absorb a large amount of atmosphere; that the moving of an extraneous body down its sides induced a rapid vibration of atmospheric fluid, and that the direct result was crepitation.

Night was creeping over the face of nature when I had completed my explorations of this phenomenon. To return to Waimea that night was impossible, and the only alternative was to stay with the first family at whose house I might arrive. Among the numerous urchins whom my visit attracted to the Sounding Sands, there was a young lad, who appeared, from some cause unknown to myself, to take no small degree of interest in my movements. Anticipating my need of a night's lodgings, he requested me to follow him. He mounted a horse *sans* saddle and every accoutrement, and sped away over the plain; while his shirt—his only garment!—was occasionally blown over his head by the wind. As the last ray of the evening twilight was merging into darkness, my guide halted in front of a commodious house, located in the extreme corner of the plain.

In the front of this native dwelling a huge wood fire was blazing. From the number of culinary utensils which were stationed around it, and simmering away like the enchanted caldrons of the witches in "Macbeth," one might easily have concluded that the family were about giving a feast to their neighbors for miles around. Some half dozen good-natured "*alohas!*" spoken at once, made me feel quite at home. Alighting from my horse, and having seen him deposited in a good pasture for the night, I entered the domicile, which was faintly illumined with torches of the candle-nut (*Aleurites triloba*).

The arrival of an entire stranger seemed to be a signal for a general family convention. The smoking viands outside were for a moment forsaken to self-quiet, while men, women, and children came tumbling over each other for the purpose of getting a glimpse at the "*haolé*" (foreigner). If I had not been previously informed that foreigners were infrequent visitors to Kolo, a mere glance would have satisfied me of the truth of the matter. I sat perched up on a sort of saw-bench, while the group crowded close around my feet, surveying my appearance and my every motion; and in this position I remained for some minutes—the object of a general scrutiny. Squatting on their mats in a way peculiarly *à la Kanaka*, they presented a group that would have been invaluable on canvas. There sat two old men, who might have shared in the battles of KAMEHAMEHA the GREAT. Beside them sat their consorts—of suitable age, good-looking women, apparently of iron constitution. There were several persons in the meridian of life, and a few others, of both sexes, varying in years, from the playing child to early manhood. But they were all one family.

When their curiosity had somewhat abated, they proceeded to make their comments and indulge their witticisms at my expense. They asked me a variety of questions, which I answered to the best of my ability, and to their no small amusement. At last one of the two elder women came and sat down close to me, passed her hand over my limbs, and then across my chest, and wished to know if I was "full;" in other

words, if I were hungry. I gave her a negative reply. In a short time, a calabash of wild pork immediately from the boiling caldron, a pile of hot *taro*, a calabash of water, and a huge calabash of *poi*, were placed before me, or rather on a mat on each side of my bench. My very hospitable entertainers meant well, but their food remained untasted, for the mere appearance of it was enough to disgust an appetite less fastidious than mine. I had already conceived an insurmountable disgust of sour *poi*, and its sickly aspect, so semi-civilized, at once annihilated my voracity; so I swallowed a draught of water, filled a pipe with tobacco, and began to smoke.

A question now arose in my own mind where I should repose. There were twenty-seven persons in that family, all told. I saw no prospect before me but that of sharing the "field-bed," which I felt assured would be enjoyed by every member of that domicile, and it was a prospect I by no means coveted. But this difficulty soon vanished. Two of the men instantly set to work and rigged up a rude frame, over which they stretched an entire raw-hide. A woman then threw a rough mattress upon it, and several sheets of *kapa* (native cloth). While these preparations were making, I was squatting on the mat, passing my pipe from one to another until it had made a family tour, the youngest children excepted.

No sooner had I sought my pillow than a space was cleared in the centre of the apartment, and a couple of men commenced making *poi*. On a former page I have described the process, so I need not waste words in repetition. The labor of making it, however, could not be very light, for they were entirely nude excepting their *malos*,* and their bodies glistened with sweat as though they had been oiled. To enliven their work, each man indulged in copious inhalations of their lighted pipes. An old woman sat on one side of the tray, and a naked child on the other, picking up the pieces of boiled *taro* that were scattered by the stone *poi*-mallets; these were put back to be pounded up with the general batch of food, which was a compound of sweat, tobacco smoke, and dust, scraps of

* A narrow girdle crossed round the loins.



(a) Calabash for poi.
 (b) Calabash for fish.
 (c) Water bottle.

(d d) Poi mallets.
 (e) Poi trough.
 (f) Native bracelet.

(g, h, i i) Fiddle, flute, and drums.

taro that had been recovered from the dirty mat, and sundry other unmentionables. If this meagre description has been sufficiently graphic for the reader's comprehension, I trust he will pardon my decided abhorrence of *poi*, and think none the less of Hawaiian domesticity when I assure him that it is the staff of life to the Sandwich Islanders!

The sound of the *poi*-mallets, and coming to the conclusion that I was more than ever opposed to the article in question, lulled me to sleep. But the voice of singing at length awoke me. At first I supposed I was in the land of dreams; but a continuation of the sounds reassured me. Partially raising myself on one elbow, I soon saw that the family had formed a circle, and were engaged in family devotions. They were singing HEBER'S magnificent "Missionary Hymn," commencing with the words

"From Greenland's icy mountains."

At such a time, in such a place, under such circumstances, I frankly admit I was much astonished. Their song of praise was concluded, and the patriarch of the family, with hair as white as the snows of winter, and with a face heavily scarred by wounds received in youthful struggles on the field of battle, knelt down in the centre of the group to pray. I shall never forget his upturned and solemn countenance, his pathetic invocation—"E IEHOVAH!" so strictly Hawaiian in its character, and offered up to the true God. I shall never forget the aspect of that bending and devotional family. At this moment I feel an irresistible impulse to record the sum of my impressions created that night by that scene.

Had I been a disputant against the divinity of Christianity, that scene and its associations, so simple, unlooked for, and sublime, would have put upon my lips the seal of perpetual silence. To that family I was totally a stranger, and they were equally strangers to me. The only thing they felt solicitous about was to have me as comfortably lodged as possible. They knew not that I was not soundly asleep; therefore, in this instance at least, they affected no disguise of their moral sentiments. That act of devotion was the spontaneous gush-

ing forth of feelings at once sacred and grand, for they belonged to God ; and that family group only gave what was justly due to the universal Parent of Good.

It is not the only instance of the kind that I have seen on the Sandwich Islands. To a wide extent, the Hawaiians are charged with hypocrisy, and, to a wide extent, that charge is just ; but I envy not the feelings of that man who can find no good among them. Of the many who have quietly worshiped their Maker, and gone to the grave, and been received up on high, the day of judgment will best decide. Think on it, ye misanthropes ! and ye who never bend your knee, only in a cushioned slip, beneath gorgeous domes, that serve only to mock the search of the soul after heaven's Monarch !

I arose next morning with the gray dawn, refreshed with a night's sound repose, and took a final leave of that family.

On returning to Koloa, I was storm-stayed several days. At length the skies again became clear, and the ocean resumed its calm, azure smile. I engaged a passage in the schooner "Chance," Spun yarn, master, and left a sincere farewell to the Island of Kauai.

The inter-island navigation at the Sandwich Islands is utterly repulsive, the only mode of transit being by small schooners, owned chiefly by natives. Those who have never made one of these passages can form no conception of their loathsome character, and they who have gone through the ordeal have bestowed upon it the very expressive appellation of the "middle passage." A foreigner takes up his abode in a very diminutive place below deck, dignified by the title of cabin. In a short time, however, the effluvia of bilge water, and a few inexpressibles, compels him to take refuge on deck. This step is certain to cause discontent among the native passengers, and they are usually very numerous ; for, although they pay but a fifth of the passage-money paid by a foreigner, and are found in provisions, too, at that, they lay a stern claim to the whole of the decks, fore and aft. It is not at all uncommon for them to gorge themselves with fish and *poi* before starting. (I really beg the reader's pardon for the very fre-

quent use of the word *poi*, but it is impossible to avoid it in the course of these pages.) Shortly after the schooner leaves her moorings, such scenes occur as baffle all attempts at graphic description. There are women and girls, men and boys, dogs, pigs, calabashes filled with their favorite food, and every variety of bedding, together with bundles of tobacco and tobacco-pipes, huddled all together in the most indescribable confusion. At such a moment, every human animal on board may be paying Neptune a heavy tribute—in other words, they may be horribly "sea-sick," and dogs and pigs will wallow in the flood of disgorged *poi* like ducks in mud. A foreigner may have doubled the stormy Cape Horn, or made a passage across the Polar Seas, and behaved like a good son of the ocean; but here he is compelled to yield. Surrounded by twenty to sixty Hawaiians, ejecting with a vengeance the contents of gorged systems, it is in vain he endeavors to avert his gaze or repress his emotions. Once more he retires to his cabin, but his emotions and sympathies obtain the mastery, and once more he returns to the deck, again to meet with the disgusting scenes he has just sought to avoid. Alas for the acoustic and olfactory organs! He struggles with all his manly fortitude, and resolves and re-resolves he will not yield to the detestable sympathy. But just as he supposes he is gaining the conquest, his senses are again accosted by the sounds of such throes as almost indicate a separation of souls from bodies, and he is compelled reluctantly to lay aside his modesty by becoming the sickest mortal in the group.

Night draws her curtain over the ocean. The foreigner is on deck. Wedged in between—two women, perhaps! he is glad to forget his privations in sleep, if he can procure it. He is just on the imagnate wing to some loved and lovely old scene; or, perchance, a "change comes over the spirit of his dreams," and a sweet face, beaming with an unearthly beauty, comes peering in upon him, when, lo! the scaly shin of some diseased Kanaka is wiped across his lips, or a pig, ever hungry, capsizes a mess of sour *poi* over him, and then he himself walks over.

Night wears away, and the welcome daylight lifts up the eyelids of the sleepers. The foreigner may probably go to his cabin to procure something as an antidote against his increasing squeamishness. He opens his basket, which some lady-foreigner filled with nice little delicacies for him during his passage, but, alas! a perfect blank stares him in the face; for some dainty native has gone down in the night and stowed every thing away in his own capacious system. Lest the reader may deem me too imaginative, I will merely say,

“Fate draw the curtain; I can do no more.”

And yet, for thirty years, the wives of foreigners have been compelled to subserve an inter-island transit so utterly repulsive.*

With a view to obviate these difficulties, attempts were made on the 30th of March, 1853, to organize a joint-stock company, with a capital of \$50,000, in shares of \$500 each. It was designed to procure a small steam-boat on the “ERICSSON” plan. A list of subscribers was made out, and one or two of the subscriptions were taken up; but, owing to the state of the money market, and a want of confidence in governmental protection, the project became a total failure.

The mere effort to achieve such an object was in itself noble and commendable. Such a step is absolutely necessary and important; but it can never be successfully put into operation until the “stars and stripes” float over the group, and their commercial system is revolutionized by a truly liberal system.

* Since these pages have been in the press, information has been received from the islands that this extremely uncomfortable mode of inter-island navigation is about coming to a close. The steamer “S. B. Wheeler,” from the coast of California, has arrived at the islands for the purpose of plying between them. The Hawaiian government has granted the steam company the exclusive privilege, for five years, of establishing steam communication between the islands of the group, and has agreed to admit coal, machinery, and other materials for the use of the company duty free.

CHAPTER XX.

ISLAND OF MOLOKAI.

FROM HONOLULU TO KALUAHA.

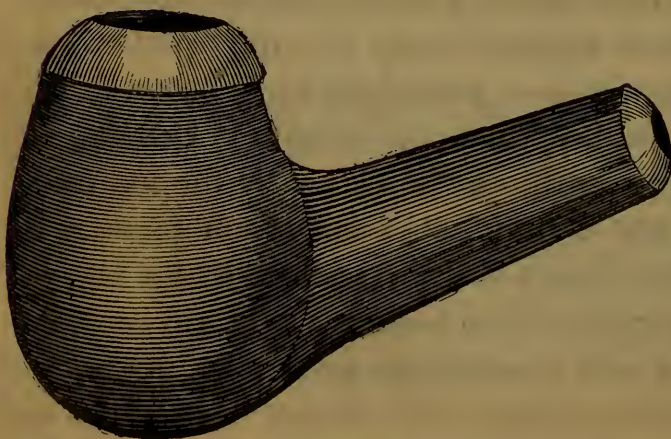
Devotions of a Native Crew.—Fondness for Tobacco.—Despotic Strictures.—Convenience of Native Habits in Traveling.—Kaluaaha Mission Station.—Civilization.—Sewing Circles.—Female Costume.—System of Education.—Schools.—Influence of Christianity.—How it is valued.—A Hawaiian Feast.—A Hawaiian Marriage.—Loves of the Hawaiians.—Instance of.

THE sun was about to dip in the western wave as the *Kulumanu* left her wharf at Honolulu for the island of Maui. She was crowded with passengers, whose destinations were various portions of the Windward Islands. The seas were calm, the winds light. The schooner glided along so smoothly, that for a time it seemed as though we were propelled by a magical influence. We had passed the outer reef, and were just gliding into the ocean breeze, when the owner of the schooner—JOHN II, a distinguished chief—who had accompanied us, took off his hat, and, in a fervent and impressive prayer, commended us to the God of the ocean, and went ashore.

This was the prelude to the devotional exercises of the crew. That evening, and the next morning, and the subsequent evening, these exercises were faithfully and solemnly performed. In former days they would have worshiped their ocean deity, as the Romans venerated Neptune. A tribute of homage to the Almighty, when performed on the ocean by the mariner, is always impressive and appropriate; but when paid by a crew of Hawaiian sailors, who are always joined by the native passengers, it speaks directly to the sensibilities of any foreigner who may be present, and produces an impression not easily forgotten.

If there is much to annoy, during an inter-island passage

on a native schooner, there is also much to amuse a foreigner. As in the United States, or any other civilized country, a vehicle of any kind is the chief place for the development of character, so on board a Hawaiian schooner, a traveler finds a capital opportunity to study the traits of the Hawaiian. However sea-sick the tourist may be, these traits are so peculiar and prominent, that he can not fail to notice them. The Hawaiian has a greater fondness for tobacco than the North American Indian, and it is on the deck of one of these schooners that this fondness most strongly displays itself. A native would as easily forget to take himself on board as forget his little bag of tobacco. In many instances, he loves his tobacco better than he loves his wife; and so it is in regard to the wife toward her husband. After refreshing themselves when going aboard their schooners, the first thing is to get out their bags of tobacco, containing also their pipes, flint, steel, and tinder-boxes. The tobacco is cut and rubbed finely, and the pipes are filled and lighted. The girls share the pipes smoked by the women, the boys those used by the men. Sometimes there is a general family smoke, and one pipe makes a tour of the entire group of passengers—the foreigner included, if he wishes. It is certainly one of the most comical scenes in the world to witness a young girl (of semi-Greek features, with glossy raven hair and eyebrows, and lids fringed with the same kind of material) take one of those huge wooden pipes



NATIVE PIPE.



NATIVE NECKLACE.

in her mouth, and inhale the smoke until her cheeks are distended as though they would burst, and, after retaining it there several seconds, puff it out in a perfect cloud. It tends to fling a shadow over their romance and beauty. What a native most wants the first thing in a morning, and the last thing at night, is his pipe. It would be almost impossible to recount the number of times the pipe is used by the same person in a single day; and every time he wakes up at night he fills and smokes his pipe. One is forced to conclude that both men and women retire to refresh their memories by dreaming of the "weed" and its "vapors." It is their food when hungry, and their consolation when full. It is their antidote in affliction, and especially in sea-sickness; and the more severe this horrible feeling becomes, the more eagerly the pipe is sought after. A physician, long a resident on the group, thus describes this native propensity:

"*The use of tobacco* has evidently a deleterious influence on the natives, whatever may be its effects on others. In smoking, the natives do not sit down deliberately, and finish a cigar or pipe, but take one or two *quiffs*, inhaling the full volume of smoke directly into the lungs, and retain it there as long as the breath can well be retained. Individuals have been killed by its effects, and how much disease may have been induced or exacerbated thereby remains to be ascertained."*

This inveterate love for tobacco has given rise to the most despotic restrictions on the part of a few of the missionaries. Several of the churches are organized on the *anti-tobacco* principle, and the luckless wight who happens to violate his pledge—or, I had rather say, who is *caught* breaking it—is certain to be excommunicated for his sin(?). This is especially the case with the Church at Lahaina, on Maui. By some of the missionaries it is thought to lead to the vice of licentiousness. The mode in which some of the native women are said to procure private gratifications is certainly novel. Missionary testimony says: "They are not 'keepers at home,'

* Hawaiian Spectator, vol. i., p. 263.

but, wandering about, fall into the society of the profligate, and, as is often the case, become tempters of others. Smoking tobacco leads, in multitudes of cases, to the commission of this sin. Many a female has risen at midnight, filled her pipe, and gone in the darkness to some neighbor to procure a light, when she has fallen into sin.* Under such circumstances, they are, of course, expelled.

But the wisdom of expulsion is exceedingly questionable. The restrictions placed on smokers are both unwise and despotic. Every where over the group the natives smoke. It is amusing to see how carefully a Church member of Lahaina puts away his "smoking tackle" when he goes ashore from a schooner. So long as the natives are fond of mimicking foreigners, just so long they will smoke. The foreign population very generally smoke. A number of ex-missionaries, and a few regular missionaries, *chew* the "filthy and destructive weed." Numbers of the members of the "Bethel," and of the "Foreign Church" in Honolulu, smoke in the public streets, and in the presence of the natives. To excommunicate *Hawaiians* for smoking is, therefore, "straining at a gnat and swallowing a camel."

But the despotic restriction not only creates a more intense desire for the forbidden article, but it leads directly to falsehood. A striking instance was related to me by Mr. Parker, missionary at Kaneohe, on Oahu. During one of his pastoral visits, he entered a house in which he found a woman and her little daughter, and a large cloud of *tobacco smoke*. His first question was,

"Who has been smoking?"

Reply: "No one."

"But there has, for I can see it."

He was mistaken; no one had been smoking.

"But I can smell it."

Again he labored under a mistake; it was only the smoke from a wood-fire which had just been put out.

This was more than Mr. Parker could endure. With the

* See "Answers to Questions," p. 31.

toe of his boot, he removed the yet smoking pipe, which was just visible under the woman's drapery as she sat down on the mat. Being fairly caught, she owned her fault, and confessed her sorrow for smoking. Mr. Parker, on leaving that domicile, examined the prohibitory law and its tendencies, and he came to the very sensible conclusion that, for using tobacco, he would not expel another member from his church.

However singular native habits may appear, they are certainly very convenient in traveling. Nothing can be more simple than their mode of dietetics. They nearly always eat and drink their food in a cold state; so that while a foreigner may be waiting two or three hours for the cooking of a few sundries, in a few minutes the natives have made a hearty meal of *poi*, fish, water-melons, and water. Such a course, however, leads to a very beneficial result.

“The fine rows of *teeth* possessed by the natives will attract the notice of every stranger. The oldest inhabitants have generally their teeth in perfect order, except such as they have knocked out from time to time, on occasions of the death of chiefs or their friends. The reasons are obvious: they make no use of acids or other substances which tend to effect rapidly the destruction of the enamel; they are free from those diseases of the stomach and of the nervous system which operate most actively in producing carious teeth; and they rarely eat their food while hot, and the water which they drink is usually no colder than that of our rivers during the heat of summer.”

A passage of thirty-six hours among these smokers and *poi*-eaters was brought to a close by arriving at Lahaina. The little sloop Sarah, of seven tuns register, was in port; and as she was about returning to Molokai, I concluded to visit that island first.

Three hours' sailing brought us to an anchor on the coral reef, off the Mission Station at Kaluaaha. The “Sarah's” very small boat conveyed me to the rugged wall of a huge fish-pond, along which I walked until I fairly landed on the beach.

I had noticed several places on Oahu and Kauai—the latter island especially—where the appearance of a foreigner excited

an intense curiosity. But I had yet seen nothing which compared with the curiosity displayed among the natives on my arrival at this station. Women, who had seen me at a distance, came to meet me with children in their arms, as though I had shared in the introduction of the latter into this sinful world. There were crowds of older children, who, getting into each others' way, turned a variety of gyrations one over the other, in their eagerness to catch a glimpse of the "*haolé*" (foreigner). That crowd of urchins followed me up as though my very shadow imparted a healing influence to disease. And when I got fairly into the residence of Mr. Dwight—a very gentlemanly Christian teacher—the door was besieged in such a way that I feared some of their limbs would share some disaster in their struggles to get the foremost standing-place, where they might gaze their fill at myself. This crowding continued until I requested the missionary to order them away, when he informed me that, as few foreigners ever came to the island, they were usually objects of great curiosity.

Kaluaaha is the only regular station on Molokai. It is but sparsely inhabited. As it is approached from the sea, it has an appearance highly picturesque. The mountains in the rear are much rent by deep ravines, but their cloud-capped summits are covered with foliage. It is extremely difficult for a tourist to divest his mind of the impression that those clouded heights are the abode of the discarded deities once worshiped by the people.

My stay at this station, and my subsequent tour over the island, induced the belief that civilization has bestowed some benefits on the people, but more especially on those residing in the region of the mission. It is a civilization based, not on Christianity only, but on personal employment and activity; and a unity of ethics with practical actions is the only legitimate mode of elevating savage mind, or of sustaining civilized institutions.

Civilization is best tested by its results. One of these tests was the school of Hawaiian youth, of both sexes, under the care of Mr. Dwight. There was a class of girls in that school

who had been organized by himself! into a sewing class. It was the first time in my life—and it may be the last—that I saw a class of girls whose sewing occupations were under the supervision of a gentleman! But Mr. Dwight was a Yankee! and a Yankee can turn his attention to any thing, for he certainly is the most remarkable specimen of the *genus homo* that has ever helped to compose the family of man. Aside from Mr. Dwight's Yankeeism, he combined the sterling qualities of a gentleman with the deep and eloquent sympathies of a refined Christian woman. He loved those girls, and, in return, they loved him. It was a love such as is reciprocated by father and child. He was their physician when sick, their friend and adviser in health. There were not wanting those, however, among his own "brethren," who rather felt inclined to stigmatize his celibacy—for he was a bachelor.

But to return to this sewing class. Mr. Dwight had taught his school-girls to sew, and their work would have honored the instructions of the most punctilious woman. They cut and made up sundry unmentionables for gentlemen, besides cutting and making all their own drapery. The articles they manufactured for gentlemen were sold in stores. In several instances they have commanded a ready and lucrative sale at the agricultural fairs in Honolulu, where they would favorably compare with the needle-work of the foreign belle, upon whose education years of time and purses of money had been expended. But they had some inducement to be industrious. For an article which would sell for two dollars, the maker of it would receive a compensation of seventy-five cents, and so on in a regular ratio. With the avails of their own labor they furnished their own wardrobes, which were highly creditable. That class of sewing-girls numbered about thirty; and they never met or dispersed in their usual capacity without singing a hymn and invoking the blessing and protection of Heaven.

I have spoken of female costumes, and I can not dismiss the theme without a brief remark or two. In no item of civilization have the natives—the females especially—made more

advancement than in this. When civilized habits first dawned upon them, their personal appearance was the most eccentric that can well be imagined. In coming to church on a Sunday, one man would come clad in nothing but a coat buttoned up on his back instead of in front. The entire wardrobe of a second would be a ragged cravat, and a single strip of native cloth crossed over his loins, called a *malo*; that of a third, the *malo*, and a pair of high boots; that of a fourth, the *malo*, and a tattered palm-leaf hat that might have served some foreigner nearly a score of years; that of a fifth, a shirt, with a collar reaching his eyes and half way up the back of his head, and the *malo*. The catalogue might be pursued to any length, and it would stagger the faith of many a reader; but these were among some of the comical scenes which irresistibly drew smiles from the lips of their early teachers.

But they have improved since then. The costume of the females was, to my own mind, a convincing comment on the certainty of a great transformation. Many of those school-girls were on the verge of womanhood. Their drapery sat easily on them, and displayed forms which would have excited the envy of many a city belle. More than once did I see them arrayed in their best, with their heads handsomely decorated with wreaths formed, by their own fingers, from the beautiful flowers of the native *hala*, or screw pine (*Tectorius et odoratissimus*), and their appearance was exceedingly fascinating, rather verging to the coquettish. Their beautiful development was the work of Nature, unassisted by the impositions of every-day fashions, and their toilet was the result of their own easy and honest industry. Think of the former, ye slaves to Fashion! and learn to be more true to Nature. And think of the latter, ye slaves to Avarice! whose wealth may be earned in part by needle-women, whose cheeks are pale and emaciated by fatigue over the midnight lamp, and by the pangs of the same hunger which is gnawing the very vitals of their children—who toil on, and weep and hunger on, to earn your stinted pittance, until the angel of Death breaks the accursed fetter which binds them to your slavery!

The system of education pursued by Mr. Dwight is designed and calculated to be of permanent value to the scholars. Their studies are conducted mainly in Hawaiian. The course embraces reading, writing, algebra, geography, universal history, vocal music, drawing, mental and moral science, elocution, and composition. Four hours each day are devoted to English studies—chiefly reading and spelling. In these exercises, both males and females equally participate. In addition to all, there is a system of manual labor for the elder of the male scholars, which to themselves is a source of pecuniary gain and of great physical benefit. The number of scholars averaged a hundred, and their proficiency was truly surprising. At the time of my visit, this school had been in existence but a single year!

Many of the scholars would read English fluently, but speaking it was rather difficult. It was intensely amusing to hear them salute, mornings and evenings, during my stay at the station. In the morning they invariably said, "*Dood-e night!*" and in the evening, the usual salutation was "*Dood-e morn-in!*" I was willing to make every allowance, for I have reason to believe that many of the Hawaiian words that I tried to use were just as absurd to themselves, so our mirth met with a reciprocity.

The Government School at this station was in a thriving condition, and contained a hundred and sixty scholars.

There was a flourishing Sabbath school of three to four hundred children, neatly clad and looking happy.

The total number of schools on the island was sixteen; the number of scholars, eight hundred and ten. These were sustained at a cost to the government, during the previous year, of \$1197 48.

For the people of Kaluaaha and other portions of Molokai, Christianity has done a great deal, for to its influence, seconded by practical and social habits of industry, they owe whatever they possess of a change for the better. It has several times been asserted that the inhabitants of this island, because rather isolated, are more moral than those on the other

portions of the group ; but I waive all notice of this assertion for the present. I have already spoken of the moral heroism, the unearthly beauty, the perfect happiness which poetry and romance have thrown around these "children of Nature," when they were excluded from the light of revelation. In such instances, the bright side—far, indeed, too fabulous—has occupied the gaze of the mere sentimentalist. They forgot to delineate their deeds of blood, and the desertion of the aged, and infirm, and the dying by unnatural children, and of children by unnatural parents. They did not portray the hellish horror which brooded over altars stained by the blood of human victims immolated to the gods by the red right hand of a pagan hierarchy. But their omission renders their past existence none the less a truth. And it is from these acts, so dark, sanguinary, and relentless—from the undefinable darkness of the pagan's grave and the pagan's eternity, that this people have been rescued.

And how, it may be asked, do they appreciate the change? They are not clad with the "pomp and circumstance" of those to whom Fortune has been most lavish of her favors, nor are they as highly gifted as millions who are blessed with the civilization which philosophy and refinement have hereditarily bestowed. But, feeling conscious that the genius of the Bible nobly advocates the civil and spiritual freedom of the whole family of man, they have *acted* out their impulses and convictions by showing their liberality to that best and most sacred of all causes—a republican Christianity. It is not for me to judge of the motive which prompts a disposition of a sacred gift on the altar of the soul's freedom ; but it may safely be asserted that, in view of their extent of worldly wealth, no community on earth has ever done more for the cause of Christianity than the Christianized natives of Molokai. A careful examination of their ecclesiastical records proved to me that, from 1847 to 1853 inclusive, they had contributed in cash \$1389 63 to missionary operations in other portions of the Pacific ; and they had cheerfully subscribed the sum of \$3458 08, during a period of years ranging from 1845 to

1852, for the support of the resident missionary at Kaluaaha.

The Hawaiians are peculiarly patriarchal in many of their habits. They cherish a particular fondness for visiting and company, and are always glad to see a friend. When any little circumstance occurs to try personal friendship or courage, or when a few persons have been exposed to a heavy tribulation, a feast is the almost certain result. While at Kaluaaha, I witnessed one of these convivial gatherings. It had its origin in a storm at sea. During a recent trip of the sloop "Sarah," and when the parties in question were on board, making a passage from Honolulu to Molokai, a terrible gale arose. The little craft labored to keep on her way, and her Hawaiian captain exerted all his ingenuity to effect the passage, but in vain. To escape being engulfed, it was deemed advisable to put back to Honolulu. To cheer their hopes and relieve the anguish of disappointment, the captain made a solemn promise that, if they should live to return to Molokai, he would give them a "feast."

After having been detained a day or two at Honolulu, the sloop again put to sea. Favorable breezes soon wafted them to Molokai. A day was appointed for their social meeting, but its arrival witnessed clouds and storm. The feast was adjourned until the first fine day. Once more disappointed, the crowd dispersed to console themselves with a trial of patience.

At length the long-wished-for day arrived. The sun rose in a cloudless sky. From plains, valleys, and across the cloud-capped mountains, the guests made their appearance, and were gladly welcomed by their host and his better half. It was soon discovered that the host's domicile was too small for their accommodation, for five times the original number had arrived. To remedy this inconvenience, an awning was spread over the smooth grass. Clean mats were laid. Sundry articles of table-service were then distributed over them. Under each plate was laid one or two leaves of the *ti* plant (*Dracæna terminalis*). Several huge dishes and calabashes, containing the repast, occupied the remaining space.

The company, clad in their best apparel, took their station round the viands. The captain proceeded to invoke the Almighty's blessing. The last accent of the "*Amené*" had not fallen from his lips, when such a clatter of dishes, *et cetera*, commenced as effectually baffled all approach of ceremony, and the host's bounty was most mercilessly attacked. Pigs, turkeys, chickens, and fish had been compelled to yield up their frail lives, so as to be permitted to honor that feast with their presence. Besides these substantials, there were *poi*, sweet potatoes, baked and boiled, in abundance; and their drink was the pure cold water, which had just flowed down from the summits of the lofty mountains.

There was not one in the company who appeared to possess a knife, fork, or spoon; so they were compelled to employ their fingers!—ADAM and EVE's plan, undoubtedly. All squatted down *à la Turk*, and disposed of their refreshments *à la Hawaiian*. It really did me good to see with what eagerness they attacked their food. There was no fastidious delicacy, no studied formality, such as sometimes clog the sociability at the patrician's table. They cared not for the glance and the presence of the stranger, but kindly invited him to share their repast. While surveying that scene, I almost concluded that, if Nature had not made me white, Hawaiian simplicity would have suited me very well. One or two of the most amusing features in that feast were, it took place at 10 A.M., and lasted fifteen minutes! when the company dispersed for their homes.

Before leaving this station, I witnessed the novel scene of a Hawaiian marriage. The sun was setting in all that quiet splendor peculiar to the tropics, as a couple walked into Mr. Dwight's yard, and interrupted our conversation by requesting him to unite them in the holy bonds of matrimony. They had walked that day from the other side of the mountain—a distance of nearly thirty miles; and under such circumstances, there was a two-fold claim on his official power. The couple were of a respectable size, and ranged in their respective ages from twenty to twenty-five years. In a few seconds the intelligence was communicated that a wedding was about to

take place. A number of the school-girls gathered at the scene of operations. The moment arrived when the betrothed were to be linked for life in the destinies of the hymeneal chain. The officiator had obtained a quiet response to every question he had proposed to the man. It was now the woman's turn to submit to interrogations. But before the missionary could reach the end of either of his questions, so anxious was she to assert her obedience to her newly-espoused lord, and also to end the ceremonies, that she rapidly and emphatically enunciated "*ae, ae*" (yes, yes). In the midst and at the end of every sentence he uttered, the emphatic "*yes!*" rolled from her lips in such a manner as to indicate her own sincerity of expression, and also to excite the most irresistible mirthfulness among those laughter-loving girls.

This unique ceremony at last ended, and the *newly* united in mind, soul, and body, went away smiling like the sun after an April shower, being apparently satisfied with themselves, the world at large, and the ceremony just performed; nor have I a single doubt that the missionary was equally relieved, for the very moment they had disappeared, his patient endurance found vent in a loud outburst of laughter, which was echoed by all present. I, too, was relieved; for it needed but a single glance to assure one that the female, at least, had for some time past been married, and that Nature had acted as priest in the ceremonies. Her public union was, therefore, a very *necessary* consummation, for it saved her from fines, hard labor, and imprisonment.

These very necessary unions are by no means uncommon among the Hawaiians; nor can it be questioned that they have their origin in the fervent eloquence of their "*loves,*" which flow rather from Nature's dictates than the voice of reason. They are the offspring of passion rather than the high and holy inculcations of susceptible spirits. But, after all, they will favorably compare with the deeds of fabled heroes, with which our modern school-boys are supposed to render themselves familiar at an early age.

The loves of the Hawaiians are usually ephemeral. It is

fabled of ABELARD, that after he had been dead twenty years, he opened his arms to embrace his beloved HELOISE when she was lowered into his grave. But few such instances of undying affection can be fabled of the Sandwich Islanders. The widow seldom or never plants a solitary flower over the grave of her lord. She may *once* visit the mound that marks the repose of his ashes, but never again unless by accident. It not unfrequently happens that a second husband is selected while the remains of the first are conveyed to his "long home."

There are instances, however, of a singular constancy of affection. One of these occurred some years since on the island of Kauai.

A beautiful young Hawaiian girl was attached to a noble and warlike youth. In childhood, and up to manhood, they had played, conversed, and rambled together, until their very souls seemed to form a unity that was inseparable. They were about to consummate their external union, when events called him away to sea. Three long, dreary years crept past, and the young adventurer was looked upon as dead. But his affianced hoped against hope, until news was actually brought that the schooner in which her lover had sailed was lost in one of the distant archipelagoes in the South Pacific.

At this fatal moment, hope closed her broad pinions, and the icy hand of despair was laid on the bosom of LILIHA, until her very soul sickened, and reason forsook its throne. Morning, and noon, and evening, she wandered the shore he last touched with his feet. The burden of her complaint was, "Alas for you, my LUNALILO! Where hast thou gone, my soul, my light? Long has been thy journey toward the golden gates of the western wave. Let us die together, LUNALILO! Come back to me, my love, on the golden wing of the morning twilight! I will go to the western wave, and there I will cling to thee, LUNALILO!"

For two years LILIHA was thus disconsolate. Reason was again restored to its empire, and she was compelled by her friends to marry. The couple lived together until a lovely in-

fant crowned their union. When she could again tread the cocoa-nut grove on the sea-shore, with her child in her arms, a schooner hove in sight, and soon dropped its anchor in the bay. With an agony of suspense, she stood there, as if transfixed, watching a small boat that came bounding over the waves. An oarsman, pale with impatience, came up the beach, took one glance, and folded her in his bosom.

That night a certain couch was vacated and a certain adventurer was missing. The prophetic dirge of LILIIHA was fulfilled: "I will go to the western wave, and there I will cling to thee, LUNALILO!"

CHAPTER XXI.

JOURNEY TO HALAWA.

Sea-shore Road. — Bullock-riding. — Fondness for Horses. — An Instance of. — Mode of Fishing. — A Hawaiian "Venus." — Scarcity of Singing Birds. — Solitude of the Mountains. — Noble *Ku-kui* Grove. — Halawa Valley. — Descent. — Cascades. — The Valley at Sunset. — Cultivation of *Taro*. — Kindness of a Hawaiian Family. — An Evening Repast. — Fastidiousness of a Native Cook. — A Night at Halawa. — *Kapa* Sheets. — Manufacture of *Kapa*. — Population. — Religion. — Morals.

IN the roads leading along the south shores of the Sandwich Islands there is much sameness of general character; but that leading from Kaluaaha to the romantic valley of Halawa was diversified more by incident than scenery.

Occasionally the traveler's eye rests on the ruined walls inclosing immense fish-ponds that were formed several generations past. Here he passes a solitary dwelling that indicates the last extreme of poverty and discomfort. Yonder is a small village bearing precisely the same aspect, and yet its tenants seem perfectly happy. Now the path leads along the edge of the beach, and the horse's feet are wet with the white surf which breaks in thunder-tones upon the shore.

The Sandwich Islanders cherish a strong propensity for

equestrian feats. Any species of the quadruped, strong enough to carry them, serves their purpose. On my way to Halawa I was not a little amused at seeing a specimen of bullock-riding by two or three native lads. Their riders were clad simply in the suit which Nature had bountifully bestowed upon them. They had very ingeniously secured bridles in the mouths of these comical-looking steeds. With eyes bright with excitement, and their shaggy hair streaming in the wind, those young urchins sped on with inconceivable delight. Occasionally they would dismount and keep pace on foot with their animals by running alongside, and then, with all the dexterity of circus-riders, they would spring on their backs, goading and inciting them to a greater speed, until they were foaming at the mouth with rage. It is a current phrase, "Place a beggar on a horse, and he will ride to ——." Philanthropy forbids the harsh conclusion, and I may as well omit it. But, put a Kanaka on a horse, or a bullock either, and there is no deciding to what place *he* will *not* ride.

The fondness of the Hawaiians for horses is proverbial. With them it may be denominated the ruling passion. Give a Hawaiian a pretty wife and a first-rate horse, and, as a general thing, his earthly happiness is completed. Give him these—the horse especially—and you could not fascinate him with the rivers of wine, and milk, and honey; the couches of silk, the undying fountains, the unfading fruits, the immortal beauty of the "*hour*," the pavilions of pearls promised by the Koran to the faithful warriors and followers of the PROPHEt and ALLAH. This fondness for the horse is displayed, not in a generous caré of him, so much as in wearing him out by furious and frequent riding. Their mode of riding over hills and plains, and through valleys and ravines, entirely eclipses the immortal "Gilpin." Sometimes you may see a Hawaiian horseman dashing along the very brink of a ravine hundreds of feet high, where a single false step would send both horse and rider into the jaws of certain destruction.

The best horse in the world would last one of those islanders but a short time before he is entirely worn out. This pen-

chant for riding removes certain little delicacies in relation to the rights of ownership. On getting up in a morning to look at his horse after a hard ride on the previous day, the traveler is sometimes surprised and mortified to see that the noble animal is in a perfect foam, or covered with a cold sweat—the strongest evidence that some rascally native has ridden him all night. I knew an instance in which a gentleman caught a native in the act of saddling his tired horse. Being on the alert for him, he gave him such a chastisement with a heavy raw-hide as brought him three several times upon his knees, in which position he earnestly implored for pardon and confessed his fault. And yet the same culprit met the same gentleman on the following morning, touched his hat to him, and coolly said “*Aloha!*” (Love to you).

Volumes might be filled with a relation of the curious methods adopted by natives to procure money or means to purchase horses. But this would refer more particularly to the time when horses were not so numerous as now. One day a native and his wife came to the house of a foreigner in Oahu with produce for sale. He had on his entire person nothing but a malo, and his wife's only covering was a tattered sheet of *kapa*. The foreigner offered him an equivalent in clothing and domestic comforts, but they were resolutely refused. On being closely questioned, he stated it to be his intention to purchase a horse, and that for some time past he had saved all the money required excepting five dollars. The foreigner handed him money for his produce, and the next time he saw this Hawaiian “Gilpin,” he was mounted on the very steed to purchase which he had toiled and saved for more than two years.

Passing on along the sea-shore, and leaving those bullock-riders far behind, I noticed scores of men, women, and children out on the coral reefs fishing. Some were out at a distance of nearly two miles in canoes. Others were nearer the shore, up to their waists in water, anxiously watching the movements of the finny tribes, which they would spear with remarkable swiftness whenever they made their appearance.

Others, again, were in groups of ten to twelve, in the form of a crescent, and holding a light net, while one, detached for the purpose at the distance of a few rods, would come toward them, beating the water as he came, and drive the fish into the net, which the party would close by crowding in toward the centre. In one place there was a young mother accompanying her husband, with an infant in her arms, and up to her waist in water, looking after a calabash of fish that was floating on the surface. Still nearer the shore there were small groups of women picking a species of *Confervæ* and *Fuci* as an article of food. There is more romance in witnessing these sports than in actually sharing them.

In truth to Nature, it may safely be asserted that beauty is not confined merely to the saloons of the monarch, nor to the tapestried chambers of the patrician. It is more frequently found amid the lowlier walks of life, on the desert, or the distant isle of the ocean. In this instance I wish to be understood as speaking of physical beauty only. On leaving the shore road to ascend the mountains for Halawa, I met just such a specimen as has often driven men mad, and whose possession has many a time paved the way to the subversion of empire on the part of monarchs.

She was rather above the medium size of American women. Her finely-chiseled chin, nose, and forehead were singularly Grecian. Her beautifully-moulded neck and shoulders looked as though they might have been borrowed from JUNO. The development of her entire form was as perfect as Nature could make it. She was arrayed in a single loose robe, beneath which a pretty little nude foot was just peeping out. Her hair and eyebrows were as glossy as a raven's wing. Around her head was carelessly twined a wreath of the beautiful native *ohelo* flowers (*Gualtheria penduliflorum*). Her lips seemed fragrant with the odor of countless and untiring kisses. Her complexion was much fairer than the fairest of her countrywomen, and I was forced into the conclusion that she was the offshoot of some white father who had trampled on the seventh precept in the Decalogue, or taken to his em-

brace, by the marriage relation, some good-looking Hawaiian woman. But her eyes! I shall never forget those eyes! They retained something that spoke of an affection so deep, a spiritual existence so intense, a dreamy enchantment so inexpressibly beautiful, that they reminded me of the beautiful Greek girl "*Myrrha*," in BYRON'S tragedy of "*SARDANAPALUS*," whose love clung to the old monarch when the flame of the funeral pile formed their winding-sheet.

In no former period of my life had I ever raised my hat in the presence of beauty, but at this moment, and in such a presence, I *took it off!* I was entirely fascinated, charmed, spell-bound now. I stopped my horse, and there I sat to take a fuller glance at the fair reality. And the girl stopped, and returned the glance, while a smile parted her lips, and partially revealed a set of teeth as white as snow, and of matchless perfection. I felt that smile to be an unsafe atmosphere for the nerves of a bachelor; so I bowed, replaced my hat, and passed on my way, feeling fully assured that nothing but the chisel of PRAXITELES could have copied her exquisite charms. And as I gently moved past her, she exclaimed, in the vocabulary of her country, "Love to you!"

In ascending the elevated regions of the Hawaiian group, a traveler is sometimes more impressed with what there is *not*, than with what he sees. One of these negative gratifications is the almost universal absence of singing-birds. Seldom does a feathered warbler utter his melody, announcing the approach or the close of the long summer days. In this relation there is little, if any thing, to remind him of the gentle melody which sends its sweet echoes through the avenues of the Northern forests when the foliage is in its glory.

And then the solitude of the mountains is almost oppressive. To be realized, it must be felt. It is in such places as these that a man can think without an effort, for thoughts crowd upon him fast and heavy. It was in passing over the mountain regions to Halawa, where I met not even a wandering native to break the solemn silence, that I thus thought. And yet Nature had a voice, grand, solemn, and impressive.

He can retire into the depths of his own spirit, and there hold self-converse, and *feel* that he is immortal. It was not in vain that the early Persian made the everlasting mountains of our earth his altars, and thus sanctified an unwalled temple to the worship of the Eternal Spirit. Compared with Nature's realms of worship—the bosom of the deep, the clear, cold atmosphere, the summits of the mountains, the glades of the forest—how utterly insignificant are all the temples reared by the hand of Goth, Greek, or Christian! If this beautiful world, with its flowers and sweets, its lakes and rivers, its broad plains and fertile valleys, and its mountains, that

“Look from their throne of clouds o'er half the world”—
if this world is only the “footstool” of the Creator, what must his “throne” be! How true are the words of “*Childe Harold*:”

“There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar:
I love not man the less, but nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet can not all conceal.”

On the extreme point of the promontory which bounds the eastern portion of the valley, a noble *ku-kui* grove (*Aleurites triloba*) was flourishing. It contained nearly two hundred acres, and on its outskirts stood a few native dwellings. In many a country it would have been a place of favorite resort. By the old Druids it would have been held in sacred veneration. It would have formed a classic retreat for the disciples of PLATO and ARISTOTLE. But the only benefit it could ever confer on the natives who resided near it would be candle-nuts for their torches.

The Valley of Halawa, to which I have frequently alluded, is the finest scene on Molokai. The traveler stumbles on its brink unawares. At a depth of nearly twenty-five hundred feet below him, the whole scene is spread out before him like

an exquisite panorama. Several large cascades were leaping from a height of several hundred feet at the head of the valley. Scores of *taro* beds, and a number of dwellings, and the romantic river, are all seen at a single glance; and it seems as though a single leap would lodge the visitor at the foot of the enormous walls which bound this earthly Eden.

The descent is arduous, leading down a zigzag path, the bottom of which it seems will never be reached. In the last angle of this downward path, your horse treads the edge of a steep bank several hundred feet high, and one false step would send him breathless to its foot.

Some of the chief objects of attraction are the cascades at the head of the valley. A good path leads to within a quarter of a mile of the mighty precipices over which they fall. A little careful stepping will aid the tourist to cross the foaming torrent, as it rushes between huge masses of basalt, and finds its way into the peaceful river below. At this spot the most difficult part of the journey commences. Now scrambling over lofty banks, or stepping up to your waist in treacherous mud covered with a luxuriant grass, or making the circuit of some solitary taro bed, there is quite a variety. The river has to be crossed again, by skillful leaps from one basaltic crag to another. Here the grass is nearly five feet high, occasionally concealing interstices between the rocks, and instead of stepping on solid ground, the tourist disappears among them several seconds at a time. There is no remedy, however, but to crawl out and go on again.

Some tourists over this group have boasted the absence of venomous creatures in whose slimy folds a traveler's limb may meet a warm embrace. This is all true, so far as the larger reptiles are concerned. But there are spiders surpassing in size the *Lycosa Tarentula* of the Italian forests; and these are any thing but agreeable. With feet distended from five to six inches apart, these horrible creatures may be seen clinging to their strong, silky webs, of a bright yellow color, and several yards in length. Sometimes these bright networks entangle the traveler's face, producing an indescribable shud-

der. The only remedy for this inconvenience is to carry a stick for the purpose of beating it down as you progress, and then the foul-looking tenants disappear with proper dispatch.

At length the foot of the huge spur which separates the two cascades is reached. The ascent of this spur is difficult and dangerous. Two thirds of it is achieved by the aid of stunted foliage and strong farinaceous plants. Beyond this point it is necessary to stride the sharp ridge as a horseman sits his saddle, and by frequent jumps the top is reached.

The summit once gained, the adventurer is rewarded by a magnificent prospect. One of these cascades falls from a height of more than two hundred feet, the other from twice the same elevation, and each one of them has a volume of thirty to forty feet wide, and four to five feet deep, at its beautiful brow. (I now refer to the rainy season.) As the eye follows them down their rapid descent into deep basins placed there, by the hand of Nature, for their reception, the brain becomes almost sick, and the nerves tremble like an aspen leaf. The sides of the perpendicular rocks and the margin of these basins are ornamented with the most delicate and lovely ferns, as if they would mock the downward rush and impetuous thunder of the delirious torrents. The huge masses of mountain over which these streams tumble are purely trachytic, and on their summits were trees whose verdure is everlasting. The crateriform character of the two basins below led me to decide that a volcano of some magnitude had once been active here; and a subsequent examination of the sides of the valley induced the conviction that a mighty earthquake, a forerunner of some eruption, rent the earth asunder from the crater to the sea. And this conviction was supported by testing the bed of the valley, which closely corresponds with the Valley of Hanalei, on Kauai.

The natural beauty of this valley is greatly increased at the hour of sunset. The rays of the sun, as they melt away into the soft twilight, impart to the entire scene such a tinge of splendor as no words can express, no pencil portray. The glittering cascades, covered with white foam, seem to creep

nearer to the mouth of the river, and to be invested with a species of life allied to some familiar playthings half spiritual. One could almost imagine himself transported to that Alpine cataract by whose sides appeared the Witch of the Alps to the desolate and haughty soul of BYRON'S "Manfred."

The cultivation of the *taro* is carried on here on a large scale. It is raised chiefly to supply the Lahaina market. I was informed by Mr. Dwight, at Kaluaaha, that the entire amount raised for sale and home consumption was valued at \$15,000 to \$20,000. The Valley of Halawa is the richest spot on the island.

Probably in no portion of the group is the foreigner better cared for than in this valley. I was favored with a note of introduction to the district judge, a full-blooded Hawaiian. He was away from home on professional duties, but the reception extended me by his family was one of very marked cordiality. Every exertion was employed to render me "at home." There was a good deal of civilization in that dwelling—a state of things accounted for in the fact that his honor handled a few more dollars than any of his neighbors. I noticed a well-made table—a scarce article in a Hawaiian family—a well-finished bedstead, a few chamber chairs, and, above all, that universal and indispensable article of domestic comfort, the Yankee rocking-chair.

But my evening repast under that hospitable roof was one of the most unique character I have ever seen. First of all, the table was covered with a sheet just taken off the bed. The table-service consisted of a knife, fork, and spoon, procured from the foot of a long woolen stocking, a single plate, a tumbler, and a calabash of pure water from a neighboring spring. The eatables were composed of fresh fish, baked in wrappers of the *ti* leaf (*Dracæna terminalis*), a couple of boiled fowls, a huge dish of sweet potatoes, and another of boiled *tara*. My excursion had created within me a shark-like appetite, and I need not say that I bestowed ample justice upon my host's hospitalities. The last thing served upon the table was something which the family had learned to designate by the name

of "tea" in English. This was emptied into large bowls, and was intended for the family group, myself included.

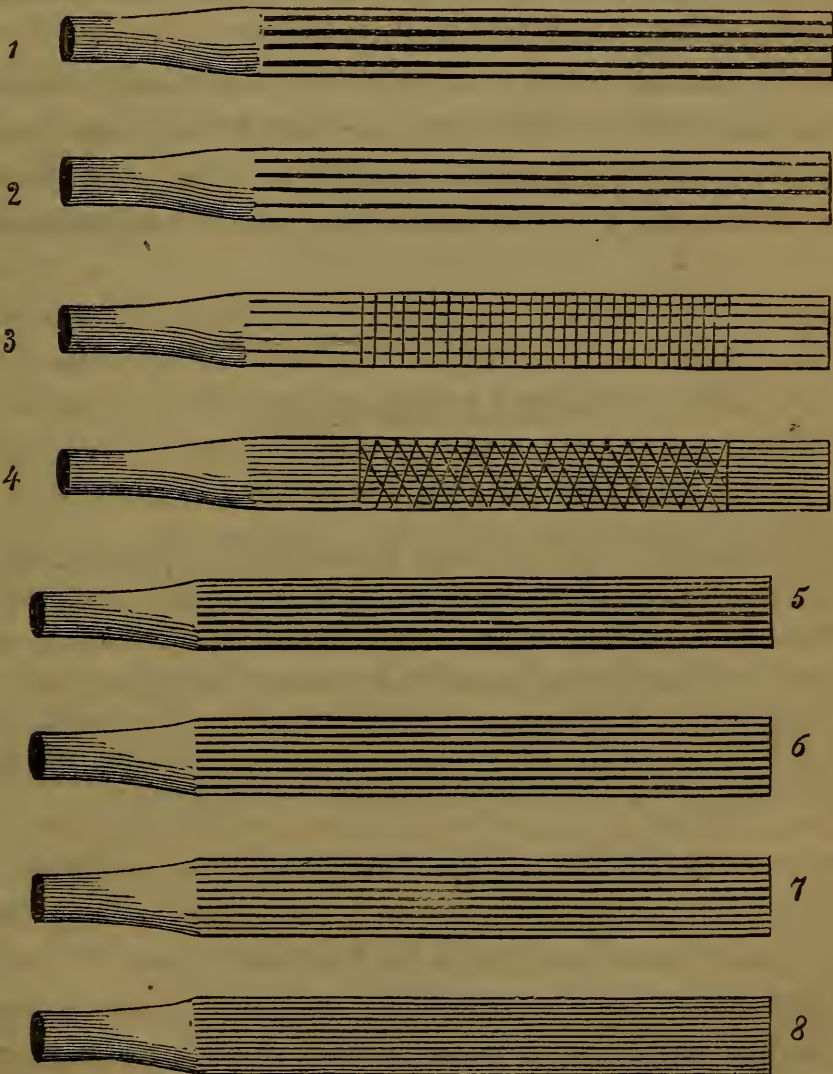
At this stage of the performances I feel constrained to introduce my worthy cook, who undertook a discharge of the table-honors at that evening meal. He was a strapping Kanaka, rather more than six feet in height, and would have weighed nearly three hundred pounds. While I was the only occupant of the table, the family had formed a circle on their mats, where they were discussing their supper with the utmost eagerness. *He* devoted his entire attention to me. He was a good specimen of a well *poi*-fed native. I could see his frame to advantage, for his sole dress consisted of a short woolen shirt and the *malo*; and his head of hair resembled that of the pictured "Medusa." When I first sat down to the table, he took up my plate, and, with a mouthful of breath which was really a small breeze, he blew the dust from it.

This act occasioned me no small merriment. But when, in supplying me with "tea," he took up a bowl and wiped it out with the corner of his flannel shirt, I could refrain no longer. I laughed until my sides fairly ached, and the tears streamed down my face, and the very house echoed with my mirthfulness. For a moment the family were taken by surprise, and so was this presiding deity of culinary operations. But on a second outburst from myself, they felt reassured, and joined with me in my laughter. The cook, however, seemed to *feel* that I had laughed at some one of his blunders; so he dipped the bowl in a calabash of water, washed it out with his greasy fingers, and again wiped it out with that same shirt lap. This was done three times, in answer to the laughter it was impossible for me to restrain. And when he had filled the bowl with "tea," and saw that it remained untasted, he put a large quantity of sugar into the huge tea-kettle, shook it up, placed it at my right elbow, and told me to drink *that!*

I spent that night at Halawa. The evening was closed with solemn devotions. The best bed in the house was placed at my disposal; and upon it was replaced the sheet on which

I had just before supped, and on which I slept during that night. The bed was carefully stuffed with a soft downy substance resembling yellow raw silk, but called by the natives *pulu*, and culled from the tree-fern (*Cibotium chamissonis*). The pillows were stuffed with the same material. Although the *kapa* sheets which covered me were not so smooth and soft as those which the Koran describes as existing in MOHAMMED'S "Paradise," I found them extremely agreeable, and they furnished me with a night's good repose.

These sheets of *kapa*, or native cloth, are regarded by every traveler as a great curiosity. Formerly they were only garments used by the natives, of every age, sex, and condition.



KAPA MALLETS.

As sheets for bedding, it is still used extensively in remote portions of the group.

The manufacture of *kapa* is rather tedious, and always devolves on the women. It is made of the inner bark of the paper mulberry (*Morus papyrifera*), beat out on a board, and joined together with arrow-root, so as to form any width or length of cloth required. The juice of the raspings of the bark of trees, together with red clay and the soot of burned candle-nut, furnish them with coloring matter and varnish, with which they daub their native cloth in the form of squares, stripes, triangles, &c., but, with a few exceptions, perhaps, devoid of taste or regularity.

The population of the valley was little more than three hundred and fifty, and on the decrease.

They appeared to be a strictly religious people, and regularly sustained their periodical meetings for religious worship.

Their morals were more elevated than on any other part of the island—so I judged from their general deportment.

CHAPTER XXII.

JOURNEY TO THE PALIS OF KALAE.

Deserted Villages.—Road over the Mountains.—Ravines.—Cascades.—The *Palis*.—Sublime Prospect.—Plain of Kalaupapa.—District of Wai-a-la-la.—Native Morals.—Licentious Dance.—How to study Hawaiian Character.—Deserted Residence.—Broken Resolutions.—Unpleasant Lodgings.—A rough Supper.—Fleas and Mosquitoes.—“Wailing” for the Sick.—Refuge in a Chapel.—Return to former Lodgings.—The Scene changed.—Daylight.

NEXT to the Valley of Halawa, the *Palis* of Kalae claim the attention of the tourist, and no man visiting Molokai should leave the island until he has seen them. Returning to Kaluaaha, and directing his course westward until he reaches Kaunakakai, he passes several deserted villages which present the most absolute pictures of desolation. The houses

were falling in. Rank weeds had grown up around the oft-frequented doorways. And the tenants had gone—heaven knows whither!

At Kaunakakai, a small village on the sea-shore, the road to the *Palis* commences, and runs directly north over a rugged mountain region. Over this region the path leads through deep ravines, bearing traces as of recent lava-streams, or deeply shaded by a variety of foliage, interspersed with wild flowers. In crossing over some of these ravines, silvery cascades were leaping from crag to crag, or the stream, so clear and beautiful, was just fordable by the horse. Far away, on either hand, stood a solitary native dwelling on the summit of some elevation, presenting a feature as desolate and forsaken as a lodge built by a watcher of an Oriental garden of cucumbers. Within one or two miles of the *Palis*, a variety of foliage environs the path. Among these I noticed large quantities of the castor-oil plant (*Palma Christi*), the *Gualtheria penduliflorum*, and whole groves of the *Dracæna terminalis*.

The *Pali* of Kalae is on the northern limit of the island of Molokai, and stands close to the shore of the ocean. It is perpendicularly reared to a height of nearly three thousand feet. The brink of it is quite bare, owing to the fierce action of the northeast trade-winds. The traveler wends his way on foot through the deep mountain grass, for he is compelled to leave his horse at some distance behind him. All of a sudden he comes to the edge of the precipice; his very knees quake under him; he holds his breath; he involuntarily sinks down into a sitting posture, overwhelmed with the unspeakable magnificence that is spread out before him. The ocean unfolded its majestic bosom for scores of miles; and although the trades were blowing heavily, and the sea was rough below, the tops of the huge waves, crested with white foam, looked no larger than snow-flakes. And the larger rocks on the shore dwindled away to the size of pebbles in some mountain brook. The thunder of the heavy surge was lost in the distance below. Never before in my life had I so well realized, as at that mo-

ment, the language of "Edgar" to "Gloster," in SHAKSPEARE'S "*King Lear*:"

"Here's the place—stand still. How fearful
And dizzy 'tis, to cast one's eyes so low!
The crows and choughs, that wing the midway air,
Show scarce so gross as beetles. * * *
* * * * The murmuring surge,
That o'er the unnumber'd idle pebbles chafes,
Can not be heard so high."

This precipice has stood, while the storms of centuries have swept over it, and while nations have arisen, flourished, and gone to the grave, and it will stand, in all its terrible majesty, till time itself shall expire.

From the base of the *Pali*, the plains of Kalaupapa extend some distance seaward. Over its surface were scattered a number of dwellings belonging to the natives, besides numerous pasture-lands and plantations. From where I stood, they were just traceable to the naked eye.

Nearly two thirds of the island were visible from this spot. Its broken surface, dotted occasionally with clumps of trees, or a low volcanic cone, and rent asunder in deep ravines, had a most uninviting appearance. Over the rugged brow of the *Pali*, the winds howled as though they were singing the requiem of a lost race. The dark storm-clouds were coming in from the sea, rolling in sublime confusion, and warning me to depart.

Leaving the *Palis*, on my return I passed through the district of Wai-a-la-la. Fatigue and thirst induced me to enter a native house, and procure water, and take a little rest. The first thing which attracted my notice was the deep and undisguised immorality of the native women.

By many of the missionaries, and some of the ecclesiastical legislators in Honolulu, it has frequently been said that where no foreigners have corrupted the Hawaiians, their deportment is exceedingly chaste. How far this assertion is true will be seen in the following facts that occurred under my own observation.

I had not been in that house ten minutes before I noticed a

wide difference between the people in that village and in the Valley of Halawa. I had been urged to visit the *Palis* on the assurance that foreigners seldom or never went there. Now that I was among the people, I resolved to see all I could of native character. My appearance was uncouth enough to be taken for a runaway sailor. In view of this, the natives—especially the women—manifested every possible freedom, for by this time quite a little crowd had collected in and around the house in which I was staying. Two or three of the women were very desirous of finding my pockets and testing their contents, and, had I permitted them, they would soon have left me minus of nondescripts. In that respect I concluded they had gone far enough, so I motioned them away, and patiently awaited the rest of the drama.



NATIVE FEMALE—MODE OF SITTING.

I sat smoking a cigar. Just before me sat a young woman, nude to the waist, and covered with a syphilitic eruption. Her hair was hanging down her back in tangled and filthy

masses. In that condition she was feeding her child from "Nature's Nile." And that infant, from the crown of its head to the soles of its feet—for it was quite nude—was covered, like its mother, with a disgusting cutaneous disease. I looked another way, and several parties were performing comic acts which should never be performed only behind the thick curtain of night. But my presence and the light of day had not the least influence on their motives and actions, for they completed what they so unceremoniously begun—amid the shouts of the by-standers.



NATIVE MAN—MODE OF SITTING.

There were indications that these unseemly performances had not come to a close, and I was resolved on seeing all I could of "native morality." Three of the younger women placed themselves in a state of nature, and commenced dancing the *hula hula** to the music of a native flute and drum. Their intricate gyrations I can not attempt to describe, for I possess not the talent of a dancing-master, nor could any form of written language assume a sufficient modesty to attempt a

* The licentious dance.

description of that scene. Its results, however, were to excite the animal passions to the highest degree beyond endurance. In the midst of this excitement, a *danseuse* advanced toward me, and before I could repel the movement, she had taken a seat on my shoulders, precisely as a horseman would mount his saddle. What else occurred in that domicile I know not. With me it was the last act in the drama, for I moved the woman from her posture, rose to my feet, mounted my horse, and rode away.

I presume this statement may be abnegated by thousands of persons who have never seen the intense degradation of a semi-civilized or an uncivilized South Sea Islander. It may be totally denied even by many residents on the Hawaiian group. But that abnegation does not amount to disproof. This was the first time I had seen "native morality" so fully developed, but it was *not* the last. This instance taught me a species of philosophy I had not before thought of. It was this—that the natives take liberties at certain times and with certain persons which they will not take at other times and in the presence of other persons.

There is only one key which will unlock this simple philosophy. The only mode of properly testing native character is simply this: A man must not go among them with a ministerial suit of clothes, nor a ministerial deportment, as the missionaries do. This is why many a resident clerical teacher has failed accurately to test native character when he ought to have known all about it. But let a man—any man—put on a rough suit, and put *off*, to a certain extent, his stoical gravity; let him go and sit on their mats, share their food—if nature will permit him—and smoke with them, and indulge in a little *tête-à-tête*, and in one tour over the group he will see more than many a permanently located missionary will see in twenty years. Who does not know that semi-civilized islanders have a secret dread of their spiritual teachers, and that they will conceal many things in their presence which they would not think of concealing in their absence? This is but human nature; and it is the same in professedly Chris-

tian lands as in pagan countries. In nations and states where Popery sways an absolute sceptre, a sight of the cowl and hood, and the ringing of the vesper-bell, will produce the most complete momentary transformations. Every employment and pursuit, of whatever character, or by whomsoever patronized, immediately terminates; nor is it resumed until the cessation of the superstitious spell. So, wherever men, as teachers, have acquired any influence over the minds of their proselytes, they have only to make their appearance, and their disciples endeavor to appear what they wish them to be. On these grounds missionaries have many a time censured the honest statements of travelers; but, under the circumstances, those travelers knew most of native character. They went among them quietly and unpretendingly, and the rude natives acted out before them their exact nature. In this way, they saw what the missionaries, *as missionaries*, never saw, and can never see; and in this way every traveler passing over the group to-day has the advantage.

In retracing my steps toward the southern shore of the island, at a distance of about two miles from the *Palis*, I passed the residence of Mr. Hitchcock, once the missionary of this district. The family had gone away to the United States, and their absence from that dwelling imparted to it a shade of profound solitude. I found the rooms pleasantly furnished, and resolved on staying there that night. I turned my tired horse into a pasture. My next step was to roll down one of the beds, and I was as well satisfied with my performance as though it had been done by the most accomplished *valet de chambre*. There were at least two hours left for reading before the day merged into total night; a propensity which, in the absence of supper or any means to procure it, was not difficult to gratify.

There was a small library of good reading, among which were the familiar titles of AINSWORTH'S Latin Dictionary, COWPER'S Poems, Fox's Martyrology, and BUNYAN'S "Pilgrim's Progress" translated into the Hawaiian language. The "Pilgrim" was a pet of mine in my school-boy days; and the

vivid impressions then produced in my mind about the "Delectable Mountains," the "Land of Beulah," the "River of Death," and the "Eternal City," were reproduced as I turned over the Hawaiian pages of that matchless allegory. Little did the poor "tinker" think, when in Bedford jail, that his "Pilgrim" would find its way to this distant archipelago! But where has it not journeyed, as though it were animated by the prophetic mandate of its immortal author—

"Go now, my little book, to every place?"

It has crossed the burning plains of India and Persia—passed through the forest glades of Burmah and Ceylon—traversed the valleys of Syria and Palestine—and wended its way through almost every obscure corner of the North American Continent. And it shall live until the sun of Nature rises and sets for the last time, and after human languages have perished on the lips of the last of Adam's race.

I stood turning over the pages of that library until the sky grew dark, and then my resolution to stay all night entirely forsook me. As I turned away from those pages, the wind uttered its sad and wild moanings, and heavy storm-clouds came sweeping over the tops of the mountains. In the apartment in which I stood, there lay strewn around me the toy of the child, and the vestiges of things which had engaged the attention of sober manhood: they were memorials of the loving and the loved; associations of days which had fled forever. These things made that silence more still, and that solitude more solitary. I could no longer endure it; but, rolling back the bed I had smoothed down, and saddling my already tired horse, and securing the door of the house as I passed out of it, I mounted and started for the sea-shore on the south.

By the time I reached Kaunakakai, night had spread its dark wings over every object. I rode up to a hut and bargained for a night's lodgings. Negotiations having been closed, my smutty host kindly inquired into the condition of my "inner man." In something short of an hour, he brought a mess which was sufficient to have disgusted a shark. It consisted

of some sweet potatoes and salt fish dried in the sun. But such a mess! Had my existence depended on that food, I could not have taken it; and I soon forgot that I had already fasted twenty-four hours. But I felt enraged and disappointed; so I took up the dish of provisions, and flung them all at the head of my worthy host, much to his sincere indignation and disgust. My only solace lay in raising a cloud of smoke from cigars, while the host and his son collected the scattered fragments of the supper I had just flung at his head, and then sat down and devoured them with the appetite of cannibals.

Failing in my efforts to gratify a keen appetite, I concluded to retire for the night. But if I had retired supperless, the fleas and mosquitoes seemed resolved on another thing. I had been exposed pretty freely to these sorts of things on the island of Kauai; but they were no more to be compared with these merciless bed-fellows, than GULLIVER'S Lilliputian warriors with the Anakims of the early ages of the world. The mats seemed lined with fleas, and the atmosphere of the wretched hovel of a house seemed thick with mosquitoes. Tired nature, however, was gaining the ascendancy over this species of martyrdom, and I was just closing my eyes in a refreshing sleep, when such a weeping and wailing commenced as was never before heard on this side of Hades. It seemed as though Pandemonium had broken loose from its Stygian confines, and had come to pay a midnight visit to this settlement. In a moment I sprung from my mat and entered the next house, from which the lamentation seemed to proceed.

On entering the wretched abode, such a scene burst on my vision as I wish never to see again. There sat a group of thirty or forty women, in the centre of whom was a mother with streaming eyes and disheveled hair, and an infant, apparently in the last pangs of existence, lay stretched at full length across her knees. She was bathing its head with cold water, and besmearing its limbs with a thick decoction of candle-nut bark. At intervals of a few seconds, the mother would recommence her unearthly wailing, in which she was joined by the other women, who seemed to aim at nothing else but

the loudest noise. Their faces were distorted as if with mortal agony ; but the mother of the sick child was the only woman that shed *real* tears. The gloomy reality was completed by a few men who were present, some of whom sat up as profoundly still as the Egyptian Memnon ; while the others lay, faces downward, and snoring away as if designing never to wake until the archangel's trumpet should announce the arrival of the resurrection morning.

That wailing continued ; of itself, it was enough to kill any well child, not to say any thing of one nearly dead. Not caring to stay to philosophize on the subject, I started for the native Church. It was some distance from this scene of sorrow, but the moon was rising, and I found it easily. On entering the building, I groped round for materials to make a pillow, and found a pile of books. These I placed on the platform which supported the pulpit, and once more stretched myself for the purpose of sleep. But the Fates—if they really have an existence—were against me that night. Even there, the siege commenced afresh, but with more vigor, for this time there was an addition of mice and cockroaches. Inch by inch they disputed the ground with me ; but remembering that, in this instance at least, discretion was the best part of valor, I concluded to leave them the undisputed victors.

There was now left no imaginable alternative but to return to my former lodgings. On nearing the house, I found that another order of things existed—the sick child had suddenly recovered. And now their mirth was as unbounded as their sorrow had just before been deep and distressing. They continued these rejoicings until daylight dawned on the village, and found me half asleep under a large canoe.

No vigil-keeper by a sick couch was ever more glad to welcome the coming dawn than I did that morning. In addition to the many annoyances of the previous night, I discovered that my tired horse had been rode all night by some miscreant of a Kanaka. Brimful of wrath at such a proceeding, I quietly returned to Kaluaaha, which place I soon left for Lahaina, on Maui.

CHAPTER XXIII.

ISLAND OF MAUI.

Lahaina from the Sea. — Lahaina on Shore. — Public Buildings. — Palace. — Fort. — Churches. — Houses. — Beer-shops. — “Fourth of July” at Lahaina. — Police. — Evils of the Police System. — Harbor. — Commerce. — Surf-bathing. — A singular Providence. — Marquesan Chief. — Christian Liberality. — Seminary at Lahainaluna. — Its Location. — Early History. — Present Condition. — Old Hawaiian Gods.

VIEWED from the anchorage, Lahaina is the most picturesque town on the Hawaiian group. It is the capital of Maui; and a few years since it was the abode of royalty.

The town of Lahaina is in longitude $156^{\circ} 41'$ west, latitude $20^{\circ} 51' 50''$ north. It has a front of two miles, and is close to the sea-shore, which is skirted with the foam of lofty and powerful rollers coming in from the ocean. Many of the houses look as though they had actually grown up out of the trees.

But the background of the picture is the most impressive and grand. The mountains rise to a height of rather more than six thousand one hundred feet above the sea, and are cleft asunder by precipices thousands of feet in depth. To come and gaze on these splendid footprints of the Almighty, it is worth a journey of thousands of miles. During every hour of the day, they assume a new feature beneath the different degrees of sunlight. But the most perfect view of them can be obtained just as the sun is going down behind the wave of the ocean. A tourist continues his gaze as though some invisible chain held him to the spot. Towering far above Lahaina, and at a distance of two miles, may be seen the seminary of Lahainaluna.

But Lahaina has a very different appearance to a stranger when ashore. It is a difference as great as that which exists



LAHAINA, FROM THE ANCHORAGE.

LOWMO-BARRITT

between dream-life and life that is real. It has but one principal street, intersected by a few others running at right angles. They are all too narrow, and without any regular grading, and many portions of them are inclosed by ruined *adobe* walls. Their surface is composed chiefly of a red tufaceous lava-dust, deep, hot, and dry during a very large portion of the year, and very obnoxious to pedestrians. But all these features are relieved by a various and extensive foliage, comprising the bread-fruit (*Artocarpus incisa*), the cocoa-nut (*Cocos nucifera*), the candle-nut (*Aleurites triloba*), the koa (*Acacia falcata*), and the hau (*Hibiscus tiliacéus*). These afford a romantic and refreshing shade from the mid-day sun.

In Lahaina the public buildings are few in number and uncostly in appearance. They include a hospital for seamen, a few school-houses for native children, a custom-house and post-office — comprised in one building — and a newly-erected jail, which affords rough accommodations for delinquents against civil and spiritual laws, brought from Molokai, Lanai, and every portion of Maui. And among these culprits, poor "Jack," just come in from the toils of the ocean, may not infrequently be numbered for a violation of the seventh precept of the Decalogue.

The Palace (!) is a plain, huge frame building for such a place as Lahaina. It is a hundred and twenty feet long, and forty in width, exclusive of a piazza, which entirely surrounds it. It has two stories, divided off into almost any number of apartments, without the least regard to comfort or design. It was never finished, and never will be; consequently, it retains an appearance peculiarly ruinous. The best thing about it is its location, close to the ebbing and flowing of the tides, and within hearing of that never-wearying hymn, the ocean's anthem.

Yet this worthless pile, erected, too, at vast expense, was once the abode of royalty. Here, in his younger days, KAMEHAMEHA III. convoked his counselors on affairs of state and received foreign officials. But, since those days, every thing and every body has changed. The past seems more an as-

semblage of shadows that have fled away forever. The large saloon in which the monarch formerly held his *soirées* is now employed as a circuit-court room, and very comical and absurd are some of the scenes sometimes enacted there. In the rear of this ruined pile is a large fish-pond, in the centre of which, and on a small island, stands a tomb containing several defunct members of Hawaiian nobility, some of whom wandered over this shore before the face of the first foreigner was seen by any of them. It is thus that governors, like the governed, go back to the dust from whence they sprung, and where there are no more human distinctions in place, wealth, and power.

The fort is much like that at Honolulu both in form, material, and capacity. It is a cumbrous mass of no use whatever, but occupies the best and most valuable piece of land in the town. It was erected in 1832 by HOAPILI, the chief of the royal forces that conquered the insurgents at Kauai in 1824. Its walls are lumbered with twenty-one useless guns of every calibre. Their principal use is to fire salutes on the birth-day of KAMEHAMEHA III.

In Lahaina there are two churches—a Bethel for seamen and foreigners, and a large house of worship used by the native population. It was erected at an early period in the Sandwich Island Mission, and is the best and most seemly structure on the group. Its capacity is sufficient to accommodate the entire native population of Lahaina.

The houses are mostly built in the Hawaiian style of architecture, which has already been described. There are a few dwellings, owned by foreigners, which are peculiarly neat and inviting in their appearance and location.

There are no licensed taverns in this sea-port, but, what is infinitely worse, there are numbers of licensed victualing-houses. The very appearance of these dens is enough to create within a man a disgust of his race—enough to make a savage sick. They are kept entirely by a few low foreigners. During the spring and fall seasons, when the whaling fleets are here to recruit, there are no fewer than twelve of these

Plutos in full blast. And these hot-beds of vice are termed "Houses of Refreshment!" and "Sailors' Homes!"

"These terms need not be interpreted to those who are at all conversant with seamen, their general character, and habits; the object with which but too large a proportion of them seek *first* to be entertained, when coming on shore after a voyage or a cruise, and the altar upon which so many lay property, and peace, and character, and all, a willing sacrifice. Refreshed with 5000 or 6000 gallons of 'New England rum,' and kindred spirits during a single year! Refreshed, indeed, and with a vengeance! as the troubles on board ships from the intemperance of their crews—the pawning of clothes and chests, and books and instruments, to procure a few glasses of the 'good creature'—the sicknesses and diseases consequent upon drinking ardent spirits—the lodgment of a score or more of sailors upon the bare ground in the fort, for weeks or months, and with kalo and salt and water for their daily food and drink, as a penalty for scrapes into which rum had brought them—and as the shame, and conscious disgrace and degradation, which a *sailor* must feel on awaking to consciousness, after a drunken fit in a grog-shop, would probably testify."

And then the vile decoctions which are constantly palmed off as "beer" on the too pliant sailor, would best merit the title of "double-distilled damnation;" for this beverage has the capacity to produce scenes, the mere mention of which is impossible. An idea of the profits arising from this "beer"-selling may be formed from the fact that a room twelve by fourteen, centrally located, will rent at \$100 per month.

The result of this pseudo-license system was plainly visible on the fourth of July, 1853, among some of the crews of the United States sloop Portsmouth and the frigate St. Lawrence. The governor of the island had removed every restriction, in the shape of fines and imprisonment, that would tend to fetter the liberties, not only of "Jack ashore," but the entire native population of the town. Sensible of these acts of clemency, it hardly need be said that no person was slow to em-

brace opportunities that are not of every-day occurrence. The sailor could take his "glass of cheer," gallop his horse through the streets, and be gallant to the native women, without incurring the vengeance of the law, or securing a solitary place of abode in the fort. It is impossible to depict by the pen the singularly comic equestrian feats of some of the sailors; nothing less than the pencil of CRUIKSHANK would be equal to the task. Many an unlucky fall was witnessed. In one instance, a sailor, rather "tight" from the effects of liquor, affirmed that the legs of his horse were extremely uneven, and he dismounted in order to measure their length before he would venture again along the streets. Others might be seen on horses, with women sitting in front of the saddle, and nearly frantic with mirth. The governor very generously took the *tabu* off himself and family, and those who had no moral helm attached to their vessels drifted about just where they pleased.

All this time the police were silent spectators of all these scenes. There was many a good opportunity to drag "Jack" and his paramour away to the fort, and share the fine imposed on their forbidden "loves." But the suspension of the *tabu* rendered them powerless *pro tem*. Their only consolation was to follow the sailor's plan of enjoyment, or to

"Grin horribly a ghastly smile,"

and pass on. In all probability, an efficient body of police will do a great deal toward the maintenance of order; but in some parts of the world—the town of Lahaina included—it is exceedingly questionable how much they accomplish toward the preservation of virtue. A more unprincipled set of fellows than the police at the Sandwich Islands generally—and especially at Lahaina—can not be found. They can be bribed to do any thing but commit murder. Many a time they have gone and laid a snare, not only for foreigners, but for their own unsuspecting countrymen. When the plot has been ripe for development, or has just reached its crisis, the base hireling who led him into the coil has gone and brought

his *posse* along with him, and pounced upon him like a wild beast. Like "Samson" shorn of his locks, he has been dragged most brutally to the fort, while the "Delilah," who was employed as the principal bait, skulks away, giggling at her escape from public recognition and lodgings in prison. Of course the crest-fallen victim does not wish to be placed in confinement, and yet there is no alternative between that and the payment of \$30 to these sagacious blood-hounds, who chuckle over the folly of their victim as they pocket the "spoils." In most cases, the female culprit is treated on the same plan.

It can not but be seen that such a system is rife with evils of the deepest dye. In all parts of the kingdom police are paid regular wages, but this does not disincline them to make a few dimes in the manner above described. In speaking of Hawaiian police, it may safely be said that they worship no god so much as Mammon, and, next to that, Lust. So long as these fellows can be bribed to their present extent, or be permitted to adopt and carry out the blackest of intrigues, just so long will the foundations of female virtue be undermined. These police very well illustrate the vile saying, "Employ a rogue to catch a rogue!" In their case, it is like his Satanic majesty sitting in judgment over his apostate compeers.

Within the last few years, the port of Lahaina has become quite a resort for vessels from foreign nations. This may be owing, in a great measure, to the character of the harbor. The anchorage is accessible at any hour of the day or night. The master of a vessel need not await the mere pleasure of a pilot to conduct him to a spot where he can anchor. The best holding-ground is between the fort and the native church. During the winter season, the winds blow strong from the south; consequently, they threaten a vessel with a lee shore. But these winds are of short duration, and come only at intervals. The northeast trades blow during nine tenths of the year, when the town and anchorage are amply sheltered by the lofty mountains in the rear, and a ship rides at her anchor as safely as when her timbers flourished in the forest. A vessel has never been lost here, and both access to this port and

egress from it are easily effected by day or night, and at any season of the year. In these respects it is vastly superior to the port of Honolulu.

This sea-port was once deemed the best in the group ; nor is there any solid reason why it should not now be regarded as such. The fact that the king has fixed his abode at Honolulu may have drawn to that port a greater number of foreigners than otherwise. Of course it is to their interests to advocate the alleged superiority of that harbor. But these things do not detract from the commercial importance of Lahaina. The truth of this position is clearly demonstrated in the fact that, in the spring season of 1853, no fewer than seventy whale ships came here to recruit. For many years it has occupied this commercial position. Shipping to any amount can be supplied with the utmost dispatch. A vessel of any tonnage can be watered for the sum of ten dollars. It may safely be predicted that, when the immense agricultural resources of Maui shall be fully developed, Lahaina will become the capital of the group. Those resources may sustain a population of 150,000 ; but they will never be properly developed until the soil is universally turned up by the plowshare of the American farmer.

Of the numerous national games and amusements formerly practiced by the Hawaiians, surf-bathing is about the only one which has not become extinct. Lahaina is the only place on the group where it is maintained with any degree of enthusiasm, and even there it is rapidly passing out of existence. In other days, there was no amusement which more displayed the skill, or bestowed a greater physical benefit on the performer, than this. Formerly it was indulged in by all classes of persons, of all ages and both sexes, from royalty to the lowest plebeian, at one time and in the same place. Even the huge regent KAAHUMANU, and others, by whose coffins I stood and pondered in the royal tomb at Honolulu, were in the habit of bathing in the surf at Lahaina. At this day, the sport is confined more to the youthful portion of the community.

Surf-bathing is an exciting sport to the swimmer, and a

cause for excitement and astonishment on the part of an unaccustomed spectator. The swimmers start out from the shore, taking with them their surf-boards. These boards are of dimensions suited to the muscular strength and capacity of the swimmers. As they proceed seaward, they dive, like ducks, underneath the heavy rollers, and come up on the other side. This course is pursued until the outermost roller is reached—sometimes nearly a mile from the shore. The higher the roller, the more exciting and grand is the sport. Placing themselves on these boards, the bathers gradually approach the inward current of the roller as it sweeps over the reef, and, lying on the chest, striding, kneeling, or standing up on the board, they are borne on the foaming crest of the mighty wave with the speed of the swiftest race-horse toward the shore, where a spectator looks to see them dashed into pieces or maimed for life. By a dexterous movement, however, they slip off their boards into the water, grasp them in their hands, dive beneath the yet foaming and thundering surge, and go out seaward to repeat the sport. This they do for hours in succession, until a traveler is almost led to suppose they are amphibious. This game involves great skill; it is acquired only by commencing it in the earliest childhood. A standing position on the swiftly-gliding surf-board is a feat of skill never yet surpassed by any circus-rider.

While I was staying at Lahaina, a very singular providence developed itself in relation to the Christianity of the islands. It had its development in the arrival of a Marquesan chief. In his personal appearance he was an interesting fellow. He was rather below medium size for a South Sea Islander, with a muscular form, features rather sharp, a prominent nose and chin, forehead rather retiring, and his hair trimmed to a bushy ridge, running over the crown from ear to ear, giving him a formidable and warlike aspect.

For a man of his character, the object of his visit seemed more romantic than real; but it manifested the silent and sovereign agency of the great Father of the universe over his creatures, and it teaches a very significant lesson.

On the morning of March the 14th, 1853, MAKOUNUI—the chief in question—and his son-in-law, PUU, presented themselves at the residence of Dr. Baldwin, the missionary at Lahaina. The chief stated that he had come from the island of Hakuhiwa, in the Marquesan group. He had come to procure a teacher of Christianity to take back with him. He thought they might get a Hawaiian first, and subsequently a white man. On being questioned what they had seen or heard which induced them to wish for a religious teacher, they replied, “We have nothing but war, war, war! fear, trouble, and poverty. We have nothing good, and are tired of living so. We wish to live as you do here.”

But what added a yet deeper interest to the mission of this pagan warrior-chief was the nature of the circumstances under which he left his home in the Marquesas. The people were then at war. PUU stated that MAKOUNUI was the high chief of the island of Hakuhiwa, and had ten chiefs under him. In this war he had employed one thousand fighting men. There was a strong force opposed to him. When the war was ended, he called his chiefs together, and proposed the business of sending for a missionary. For a long time he had cherished this idea. It was first conceived by seeing sailors who were natives of the Sandwich Islands, and the islands of Raratonga, Aitutake, and Mangaia coming ashore, well dressed, from whale ships. He felt satisfied that the Hawaiian sailors were the best clothed of any, and on asking them a few questions in regard to it, he instantly exclaimed, “The gods of Hawaii best clothe their people! they are, therefore, the best gods! The gods of Hawaii shall be our gods!”

It was decided by the council of chiefs to send MAKOUNUI and his son-in-law to Tahiti or the Sandwich Islands for a teacher. Before he embarked on this voyage, it was clearly understood that, if he were absent from his people and lands longer than five months, they were to conclude him dead. Having set out, he adopted a very unique method of computing time. He kept a piece of twine, in which he tied a knot for each day and night during the voyage, until they sighted

the high mountains of Hawaii. After six knots a space was left, which, he said, indicated to himself the time when he left his own archipelago. There were forty-seven knots in this twine; thus showing that they had been twenty-three and a half days coming within sight of Hawaii, exclusive of thirteen days more in reaching Lahaina on the 14th of March.

On the countenance of this chief there dwelt a deep and constant anxiety. For this there was ample cause. He knew it was the custom of the Marquesans, when a chief was supposed to be dead after a certain absence, to seize upon his possessions and kill his family. Aside from this, he was very desirous to procure teachers to instruct his benighted countrymen.

It is superfluous to state, that in his enterprise the Sandwich Island churches felt a profound interest. His errand was laid before the General Meeting of the missionaries in May, 1853. The Directors of the Hawaiian Missionary Society chartered the English brigantine "Royalist," at an expense of several thousand dollars, which were raised by the native churches. The tone of that meeting is graphically described by the editor of the "*Friend*" for June, 1853:

"The anniversary of this society took place at the Bethel, Tuesday evening, May 24th. The exercises on the occasion were rendered exceedingly interesting in consequence of the presence of the Marquesan chief, who has come for a "Kumu" or teacher. The Rev. Mr. Alexander officiated as interpreter, who informed this messenger from Marquesas that the audience had assembled to confer in regard to the sending of missionaries to his countrymen. With great earnestness, the chief asked, 'Have you found the teacher?' It was for a 'teacher' that he had come—that was his sole errand. That one idea has been ever present to his mind, in public and in private. To one of the missionaries he remarked that he came, not to see the country, its fig-trees, or its other products, but for a 'teacher.'"

The request of the Marquesan chief was granted. The "Royalist" sailed on the 16th of June, taking out the chief,

his son-in-law, three native clergymen and their wives, and Mr. Parker, missionary at Kaneohe, Oahu.

Whatever may be the fate of that enterprise, and whether expectations which have been cherished will ever be realized, there is no lover of his race but will wish it a hearty "God-speed!" Repeatedly have attempts been made to civilize and Christianize those savage and warlike islanders. The English and American missionaries, as well as the French Catholics, have all been doomed to disappointment. In summing up the prospects of this enterprise, the "*Friend*" for July says :

"We hope, as the missionary spirit is awaking, and two expeditions having already left our shores, others will follow in their wake. Let one, at least, annually go forth, until every island in Polynesia shall not only be visited, but the Bible be translated into every dialect spoken by these wasting nations. The Bible, faithfully translated into the dialect of any heathen people, is a prouder monument of the Church of Christ than are the most costly Christian temples which adorn the enlightened nations of Europe and America. Suppose the nations and tribes of Polynesia may waste and vanish before civilization, let Christians break to them the bread of life, and now promptly discharge a duty which was tardily performed or altogether neglected by former generations."

This language is sensible and just, and will readily be appreciated by thousands of enlightened and liberal minds. A few moments of reflection will be sufficient to show that the success of that enterprise depends entirely on the character of the first efforts made on the Marquesan soil. Look to it, ye pioneers, that none of you dabble in the political councils of warlike chieftains. Should commerce send the white-winged clipper to your shores, throw no obstacles in the way of trade, as many have done at the Sandwich Islands. In your attempts to Christianize those warrior-tribes, *civilize* them on a generous commercial basis. Should the chiefs ever derive a revenue from commercial relations, stand aloof from financial matters, and see to it that the fingers of your compeers are

kept out of the treasury, otherwise your efforts to benefit that people will be as useless as the attempts of a tidal influx to wash away a continent. In such an enterprise as this, no private consideration should actuate the mind—no sectarianism should level its deadly venom at a brother's soul. Vessels may be employed to convey religious teachers to a foreign shore, and thousands may be lavished on their support, but, so long as denominationalisms exist so extensively as they do at this day, not much good will be realized. We may hope for the cessation of crime and vice, want and sorrow—we may look for the dawn of the jubilee of our whole race, only when

“From the lips of Truth, one mighty breath
Shall, like a whirlwind, scatter in its breeze
The whole dark pile of human mockeries:
Then shall the reign of MIND commence on earth,
And, starting fresh as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent, like some holy thing!”

But it is time we paid a visit to the seminary at Lahainaluna. As I have already stated, it is two miles at the back of Lahaina, on an elevation of six hundred and fifty-two feet above the sea. The road leading up to it was made several years since by some of the students then in the seminary. Although the seminary buildings overlook the town of Lahaina, a large extent of calm blue ocean, and the neighboring islands of Lanai and Kahoolawe, it is the very worst location which even a bad taste could have selected over the whole group. Its selection for a retreat for Hawaiian students is a specimen of the impracticable and absurd. The soil is composed of a red clay, which in dry weather forms a fine red dust that covers and chokes every thing, and which is raised in dense clouds by the daily winds that sweep down the slopes of the mountains in the rear. This is an obstacle to native comfort, and a complete nuisance to every visitor.

As this seminary has all along been fostered by missionary enterprise, a glance at its early history can not fail of some interest to a general reader. I have gathered my materials from

a sketch published some years since in the *Hawaiian Spectator*.* The primitive object of the institution was to aid in the advancement of Christianity and the perpetuity of its institutions; to elevate the moral and religious condition of the people, and to teach them the arts and sciences, and to provide suitable teachers for the existing generations. This school was established on the principle of self-support, and none were admitted but those who could support themselves by manual labor. It went into operation in 1831. The site of the school was then in a rude and barren state; the only school-house was a temporary shed, constructed of poles and grass by the scholars. In a few weeks, the scholars, under the direction of the principal, commenced building a more permanent house. But great embarrassment was experienced for the want of means to carry forward the work, and of skill in the workmen. After two or three accidents, which materially put back the work, the walls of a house, fifty feet by twenty-six inside, were finished and covered with *ti* leaf, and furnished with rude seats and window-blinds, but without a floor. This building was erected entirely by the scholars themselves.

In 1836, the character of the institution was changed. The self-supporting system was laid aside, and no pupils were admitted beyond the age of twenty years.

In 1837, the present buildings were reared, and their extent and cost is thus described in the sketch already alluded to: "They consist of a centre building and two wings, all in one block. They are built of stone. The centre building is forty feet square inside, two and a half stories high, with a small cupola. The lower story affords two school-rooms. The second story affords a good room, forty feet square, for a chapel. A room above the chapel, forty feet by eighteen, is occupied as a room for apparatus, library, curiosities, &c. The two wings were each fifty feet by twenty-six, two stories high. The lower story of one is a school-room, and the upper story a dwelling-house for one of the teachers. The lower story of the other is a dining-hall for the boarding-scholars. The up-

* Vol. i., No. iv., Art. 1.

per story is unfinished, but designed as a dwelling-house for a secular assistant. In addition to this building, there are twenty-seven small thatched houses for lodging-rooms for the pupils, besides a few other small buildings, such as cook-house, store-houses, &c. These buildings, including the dwelling-houses connected with them, and the improvements on the yard, cost about \$12,500." This institution was endowed by the king and chiefs with a grant of lands, for the purpose of aiding the pupils in raising their own food, which was valued at about two cents per scholar per day, or \$7 30 a year. Their food was principally *poi* and fish—the common food of the country—but eaten *at a table, with bowls, spoons, knives, &c.* The clothing of each scholar consisted of a shirt and pantaloons. The entire personal expenses for the year amounted to about \$20.

Their course of study was reading, writing, Scripture geography, history and chronology, Church history, elements of geometry and astronomy, trigonometry, mensuration, algebra, navigation, and surveying. To test their capacity for the classics, they were permitted to study Greek, and they made considerable progress in that language.

But the change introduced into the seminary since 1836 has been highly disadvantageous to the pupils. The rapid transition of a number of young men from out-of-door exercise to close mental exertion could not fail to inflict certain evils upon themselves and others with whom they came in contact. The savage can not be taken from his canoe, from his fishing excursions, his loiterings in the valleys or among the mountains, and immured within the walls of a seminary with impunity. Practical labor must ever be paramount to mere intellectual pursuits, or the exertions made to elevate native character are almost useless.

After all the means expended on this seminary, one is naturally led to hope to see something of the results of that expenditure. But there are few to be seen to-day. The institution has long been past the meridian of its usefulness. Notwithstanding it had for some time past been under the foster-

ing care of the government, I found the buildings half prostrated, and the remaining portion looked as if they were destined soon to share the same fate. It was at the time of vacation. The pupils had gone to their homes or to visit their friends. The rooms they had vacated were half filled with every variety of cast-off or dirty articles, and presented the very epitome of filth and recklessness. The chapel, recitation-rooms, and lecture-rooms were in a deplorably filthy condition. From these circumstances, it was not difficult to estimate the appearance of the pupils when occupying their respective desks and rooms, or when formed into a class for recitation. The whole seemed to me to be an almost total failure of an object once inherently good; and it was because the earlier instructors were not eminently practical and systematic men. For twenty-two years the young men of the group have been boring away at their intellectual pursuits amid all the poverty of their native language. For twenty-two years exertions have been making to produce a grand failure. The costs of this institution to the Hawaiian government amounted, in 1852, to \$6000; and in his annual report, the Minister of Public Instruction recommended that the same amount be appropriated for 1853, besides \$3500 for the repairs of the ruined buildings.*

The modern course of instruction is closely allied to the system originally established. It consists of arithmetic, mental and written algebra, geometry, trigonometry, optics, sacred, ancient, and Church history, composition, punctuation, anatomy, didactic theology, and Hawaiian laws.

During the twenty-one years ending in 1852, four hundred and ninety-nine students have received their diplomas, after an individual course of four years' study. A few of them have become teachers, evangelists, and ordained clergymen, while a few others have acted as judges, lawyers, and physicians, the last of which are villainous professions in the hands of Hawaiians generally.

In the museum of this seminary, in the midst of a pile of

* See Annual Report for 1852, p. 59.

worthless philosophical apparatus, I observed a couple of old Hawaiian gods. Their aspect was extremely ridiculous and repulsive. One was about two feet high. It was composed of a plain piece of wood, slightly hollowed out at the back, while the front was covered with a piece of native cloth, marked with sundry figures more grotesque than some of the old Aztec hieroglyphics. The other idol was about six feet high, carved out of a solid log, and of grim countenance. These gods are correctly represented in the accompanying wood-cut.

It was with some difficulty that I concluded that the people



of a former generation were so intellectually debased, or that these were

“The devils they adored for deities.”

Yet all this was *true!* While I stood contemplating these idols, I could not help wondering how many lifeless human victims had been laid at their feet, in the hope of conciliating the spirits of the deities which were supposed to hover around the inanimate wood. How many a poor wretch had knelt, as he felt the gushings forth of his own immortality, and breathed his prayers to these helpless objects; and yet he arose from his knees with a greater agony, a darker mind, and a soul more intensely crushed. O! who shall tell how many hearts have thus bled, how many bitter tears have been shed, how many spirits have thus writhed in bitter agony during the days of pagan darkness. Yet these were once thy gods, Hawaii! and these were the tortures levied by an accursed hierarchy upon thy abject and confiding children!

CHAPTER XXIV.

FROM LAHAINA TO WAI-LU-KU.

Crossing the Mountains.—Isthmus of Kula.—Maui formerly two Islands.—Village of Wai-ka-pu.—Wai-lu-ku and Valley.—Terrific Battle-ground.—Old Battle-ground of Kahului.—Hawaiian “*Golgotha*.”—A Cranium Hunter.—Curiosity of the Natives.—Modern Superstitions.—Doctrine of the Resurrection studied over the Bones of Warriors.—Why the Doctrine is difficult to believe.

FROM Lahaina to Wai-lu-ku there is little to interest a superficial traveler. A man must be prepared for a dry, dusty, and rugged road, leading chiefly along the sea-shore.

On passing over the plains of Oloalu, a few ravines open on the left. The scenery at this spot is perfectly gorgeous. There are times—one of which I experienced—when the wind bursts through these ravines in gusts of such violence as al-

most to unhorse a very experienced horseman. They have sometimes proved destructive to houses, canoes, and even vessels within their reach. The natives call these winds *Mu-muku*.

The road leading over the mountains is surrounded with a wild and romantic interest. The traveler frequently passes along the edge of a deep ravine, or climbs along the side of a lofty ascent. He may meet a bare-limbed native mounted on an ill-fed horse, which he is urging at a regular break-neck speed across the fearful ravines. Occasionally a wild bullock may stand in the path, as if about to dispute the horse's passage; but, on nearing him, he is certain to run away at the top of his speed. The continuous ascent of these mountains is very fatiguing—their descent is equally the same.

This mountain-region once passed, the traveler enters on the plain or isthmus of Kula. It is a sandy alluvial, constantly changing the configuration of its surface beneath the action of heavy winds. This neck of land has a gradual elevation from the sea-shore on the southwest, to nearly two hundred feet on the northeast, in the region of Wai-lu-ku. In extent it is seven miles by twelve. During three fourths of the year it forms a fine pasture-land for hundreds of cattle that range over its surface. It is not fit for cultivation.

The island of Maui is geographically divided into east and west. The physical conformation of the isthmus of Kula, and the configuration of the two divisions of the island, plainly establish the conviction that Maui was formerly two islands. The character of the isthmus is mainly alluvial; but it retains a large quantity of volcanic sand, ashes, and scoriæ, interspersed with huge boulders and projections of lava, which were thrown out of the craters in the neighboring mountains in generations past. The formation of this isthmus has formed a natural unity between the two islands. In its general outline, Maui represents a human bust well defined.

The first village of any note on the way to Wai-lu-ku is Wai-ka-pu. It contains a population of about five hundred. Here the forces of KAMEHAMEHA the GREAT once assembled

for battle at the sounding of the conch-shell. Hence its name, Wai-ka-pu (water of the conch or trumpet).

The district of Wai-lu-ku is composed of upland and valley. The soil is rich and well watered. Wai-lu-ku village stands at the mouth of the valley bearing the same name. This village, like Wai-ka-pu, is somewhat scattered. It once contained the principal female seminary on the group, and thousands of dollars have been expended on its support. One of its leading features once was, "to educate the daughters of Hawaii as wives for the young men who were educated at Lahainaluna," and to keep them in the institution until they *were* married. To a limited extent, this avowed design has been carried out. Like the seminary at Lahainaluna, it has proved a grand failure, "and the daughters of Hawaii" have been, in a great measure, abandoned to take care of themselves. Its former lay-teacher, Mr. Bailey, has found a more lucrative occupation under the Hawaiian government. The boasted "Central Female Boarding Seminary" at Wai-lu-ku has dwindled away, or given place to one of more limited capacity, called "Mrs. Gower's Family School." In his Annual Report for 1852, the Minister of Public Instruction states its capacity thus: "Number of scholars, seventeen; ten pure whites, six half whites, one native. The school is supported by the parents; the usual English primary branches are taught: pronunciation, spelling, reading, writing, arithmetic, grammar, and music."

There is a substantial church at Wai-lu-ku, built entirely by natives. Its dimensions are one hundred feet by fifty. The walls are composed of vesicular lava.

But the valley at the back of the village is the chief object of attraction to the traveler. It is commonly called the "Wai-lu-ku Pass," and bisects West Maui, terminating in a deep gorge in the precincts of Lahaina. This "Pass" is threaded with much fatigue and some danger, but the tourist is amply repaid for all his toil. Prospects more picturesque and awfully grand are seldom seen by the most universal traveler. Here volcanic action and the subterranean convulsions of Na-

WAI-LU-KU: MAUI.



W. L. G. ENGRAVER

ture must have been terrific. The sides of the "Pass" are reared perpendicularly to a height of several hundred feet. The River Iao wends its way, with a thousand gentle murmurs, among masses of fallen rock and tropical plants of a highly interesting character, among which I noticed a splendid *Lobelia*.

Up this "Pass" there is a narrow foot-path, winding, in many places, along the very brink of tremendous precipices. This narrow pass was once a battle-field of KAMEHAMEHA the GREAT. The old conqueror sailed from Hawaii to wage war against KAHEKILI, King of Maui, but met the monarch's son, KALANIKUPULE, instead. On the very brink of these precipices the two armies met. Retreat by either party was impossible, and the limited space of the field rendered the conflict desperate. For a long time the fortune of war was dubious. Warrior after warrior, of both parties, and face to face in deadly struggle, or close locked in a mutual embrace, and amid the shouts of victors and the groans of the vanquished, rolled over the brink of the frightful abyss. At length KAMEHAMEHA prevailed. Many of the pursuers and the pursued, in the eagerness of flight and pursuit, fell over the precipice and were dashed to pieces. There were many annihilated by every species of barbaric warfare. Numbers took refuge in the mountains, where they were reduced by starvation. KAHEKILI's army was annihilated, and Prince KALANIKUPULE fled to Oahu. So terrible was the carnage, that the progress of the River Iao was arrested. It was from this incident that Wai-lu-ku (water of destruction) derived its appellation. This victory left KAMEHAMEHA the undisputed sovereign of Maui, Lanai, and Molokai. For years afterward, this engagement was well known by three appellations: *Kapani-wai* (stopping the water), *Kauau-pali* (battle of the precipice), and *Iao* (the name of the stream).

Leaving Wai-lu-ku, and passing along toward the village of Kahului, a distance of three miles, the traveler passes over the old battle-ground named after the village. It is distinctly marked by moving sand-hills, which owe their formation to

the action of the northeast trades. Here these winds blow almost with the violence of a sirocco, and clouds of sand are carried across the northern side of the isthmus to a height of several hundred feet. These sand-hills constitute a huge "Golgotha" for thousands of warriors who fell in ancient battles. In places laid bare by the action of the winds, there were human skeletons projecting, as if in the act of struggling for a resurrection from their lurid sepulchres. In many portions of the plain whole cart-loads were exposed in this way. Judging of the numbers of the dead, the contests of the old Hawaiians must have been exceedingly bloody.

To myself these remains had no small degree of interest. No hand, whether of friend or foe, seemed to be employed in collecting these broken skeletons for reinterment. On the contrary, many a strange visitor had passed over these *tumuli*, and carried away just such portions of the dead as best suited him to remote regions of the earth. As I glanced at those mounds, and thought of the condition of their lifeless tenants, I could not help thinking of "HAMLET'S" celebrated colloquy on the remains of his friend "*Yorick*:"

"*Ham.* 'To what base uses we may return, Horatio! Why may not imagination trace the noble dust of ALEXANDER, till he find it stopping a bung-hole?'

"*Hor.* 'Twere to consider too curiously to consider so.'

"*Ham.* 'No, faith, not a jot; but to follow him thither with modesty enough, and likelihood to lead it; as thus: ALEXANDER died, ALEXANDER was buried, ALEXANDER returned to dust; the dust is earth: of earth we make loam; and why of that loam, whereto he was converted, might they not stop a beer-barrel?

Imperious CÆSAR, dead, and turned to clay,
Might stop a hole to keep the wind away;
O that the earth, which kept the world in awe,
Should patch a wall to expel the winter's flaw!"

Although I could not reconcile my mind to the belief that a removal of any of these remains would be exactly right, I could not resist the inclination to procure a few perfect craniums. This "Golgotha," however, afforded no such specimens. Calling at a store in the village of Kahului, I bor-

rowed a shovel to aid me in my researches. As I rode a short distance to the eastward beyond the village, that shovel, dangling from my saddle-bow, sent forth such sepulchral notes as seemed to chide my resolves. But I rode on. Arriving at the eastern extremity of this old battle-ground, I took off coat and vest, for the weather was intensely warm.

The openness of the plain caused my operations to be seen by a few natives, who lived on the sea-shore, at the distance of a short mile. An ever-restless curiosity brought them to the scene of my excavations, but they manifested not the least concern on account of my sacrilegious acts. For some time I dug in silence. It was an actual relief when a native woman, deeming that I had no other employment but hunting for craniums, very emphatically termed me "*ka po Kanaka*" (the skull man). However appropriate the appellation might seem in its application to myself under the circumstances, I confess it sounded peculiarly harsh and ungrateful; nor was it at all lessened in its sepulchral signification as my shovel came in contact with a huge thigh-bone or humerus; but, graceless fellow that I was, neither the reproaches of conscience, nor the title bestowed on me by native wit, nor the sepulchral notes produced by my shovel, could for a moment deter me from my sepulchral excavations. I seriously question whether the distinguished Spurzheim, or any other phrenologist, could have been more industrious than I was at that moment. Dig I would, and dig I did, until I found my efforts were all in vain. I discovered a few decomposed vertebræ, and some imperfect craniums, which crumbled to dust by an exposure to the atmosphere. Little did these old warriors, when living, dream that a stranger from a distant land would one day dig and delve among their remains for a physiological relic.

From time immemorial, the Hawaiians have regarded the dead with a profoundly superstitious awe. As the civilized school-boy, and many adults even at this day, when passing a rural cemetery, too frequently converts every object into some horrible phantom, and goes along singing or whistling some popular air, merely to keep his "courage to the sticking-

place," so the Hawaiian, imagining that the spirit of the departed yet lingers around the rotting dust, carefully shuns at night their places of interment. Of these superstitions many of the merchants on the group have taken a decided advantage. It is not uncommon for them to place one or two craniums in some prominent place in their stores. This precaution is an unfailling safeguard against all burglarious actions on the part of the natives.

Over the bones of exhumed warriors is the best of all locations to study the doctrine of the resurrection of the dead. The difficult questions, "How are the dead raised up? And with what body do they come?" is by no means modern. These questions have been objected to, and answered, on the bases of animal, vegetable, and metaphysical science. The ablest intellects have examined it, and discussed, with a masterly success, its absolute certainty. The love which has its birth in the strongest of earthly ties, and sends its hallowed contemplations through the portals of eternity, freely admits it. The resurrection of the dead is a truism which commends itself to the embrace of reason, and it is supported both by analogy and Revelation. Not less has it been admitted by the myths of Indian and Persian theology.

Logic is a species of reasoning, but it may not at all times accord with the plain dictates of reason. A logical test of this difficult doctrine commonly flings around it an impervious cloud, an absolute impracticability. While turning over the crumbling remains of those old warriors, I could not but conclude that, like other men, they had once thought, and willed, and acted. They once had their hopes and fears, their joys and sorrows. On this sandy plain they had shed their blood, and laid down their lives in battle; and they left behind them a few, at least, who would mourn their absence, and cling, with a strong sympathy, to their memory. Some of the remains of their warriors have a place in every physiological collection in Europe and America; a hand in one place, a foot in another, and a cranium in another. It can not be denied that this dismemberment over thousands of miles imparts

a complex aspect to the subject, and holds out the strongest improbability of their reunion. But thoughts can not die, for they are sparks struck out from the depths of eternity. And yet these remains were once actuated by thought, volition, and love for somebody. And the love of the meanest slave, not less than that of the most exalted potentate, is as immortal as heaven.

To the mere philosopher, therefore, it is no wonder that this theme becomes a Gordian knot which all his reasonings fail to unravel. Let but the FAITH which Revelation teaches be grasped, and the difficulty vanishes, and the Gordian knot is severed and scattered into irreparable fragments. This is the key which unlocks the resources of the universe, and rolls back the long night of ages from the grave. And it is on this foundation, as on the throne of eternity, that man may defy the dissolving universe to quench his immortality, or shake his trust in God.

CHAPTER XXV.

EAST MAUI.

Makawao. — Sugar Plantations. — Cultivation of Wheat. — Indian Corn. — The Irish Potato. — Agricultural Lands. — Land Monopoly. — The Non-taxation System. — Kindness of Foreigners to the Traveller. — Ascent of *Mauna Halé-a-ka-la*. — Atmospheric Regions. — Unexpected and unwelcome Visitors. — Vastness of the Crater. — Sense of Cold. — Splendor of the Sun-light. — “OSSIAN’S” Address to the Sun. — View from the Summit of the Crater. — Glory of the Clouds. — The Soul’s Emotions. — Man immortal. — God omnipotent.

EAST MAUI embraces more than two thirds of the entire island, and is by far the most attractive portion. After leaving the Isthmus of Kula there is a gradual ascent to Makawao, which is elevated nearly two thousand feet above the sea.

In its dwellings and population Makawao is a scattered district; but in point of beauty, location, and capacity of its soil, it ranks with any on the group.

In this region I found several fine sugar plantations. The crops do not mature so rapidly as on Kauai, but they produce a superior quality of sugar. The planters concluded that the causes of this difference originated in the lower temperature of the climate ; that the cane does not tassel as in the lower regions, and that, at this elevation, the soil is not so heavily impregnated with salt. Within a few years past, the cultivation of wheat has received considerable attention. The wheat used for seed has been procured from Sidney and Oregon, from which abundant crops have been raised. The usual number of bushels to a single acre is twenty-five, but as many as thirty have been realized. The agricultural resources of East Maui are rapidly developing. The wheat crop in the harvest season of 1853 turned out some two thousand bushels of an excellent quality. It was the intention to reserve most of this crop for seed, and twenty thousand bushels was anticipated as the yield for 1854.

The amount of land on East Maui and on Hawaii has led to the hope that the time is not distant when, for home consumption, if not for export, the flour of the Hawaiian Steam-mill Company will take the place of Richmond, Gallego, and Haxall, by far the largest portion of which comes into market in a damaged condition. It is only occasionally that a ship brings flour around the Cape perfectly sweet ; it is more frequently sour, and often musty withal, and, of course, greatly deteriorated in money value as well as healthful qualities.

It was in May that I first visited Makawao. Such was the nature of the climate and the capacity of the soil, that, had the season not been unusually rainy, there would then have been crops ready for the sickle.

Here the Indian corn crops attain great perfection.

The Irish potato is cultivated to a large extent. In no part of the world are its qualities and size generally surpassed. A golden harvest has been raised by exporting large quantities to California when the mines of wealth were first announced to the world.

The only obstacle of a serious nature in the way of the

planter is a small caterpillar called the "*pelua*." Sometimes its ravages are very destructive. Like the locusts of Egypt, but not so numerous, it marches forth, destroying every leaf, but more commonly the roots of the grain. No agent for its destruction has yet been discovered.

I have already hinted at the nature of the climate in this region. It is delicious to leave one's couch at early daylight, and stand and inhale the balmy air as it comes in from the ocean, or sweeps down the mighty slopes of the contiguous mountain. Under such influences, a man feels years younger, and he is almost tempted to wish he were a child again, so that he might chase the butterfly from flower to flower. He wanders among whole groves of the rose and the bloody geranium (*Geranium sanguineum*), towering to a height of four to seven feet, breathing forth almost celestial odors. He stretches forth his hands, and plucks a peach so luscious and blooming that it really seems a sort of violence to deface it by eating. The pure dew-drops are pendant from every bough, and these delicate tears of night drop on your hair, hands, and drapery with all the sweetness of a lover's kiss. Think of this, before breakfast! while thousands in our cities are buried in sleep—and in the month of May!

The extent of agricultural lands on East Maui covers about a hundred thousand acres, eight thousand of which were already taken up in plantations. But there were thousands of acres of the best of the soil reposing in a state of nature, for those who monopolized them had never put a plowshare in a single acre.

If there is an evil which has retarded the progress of civilization, and precluded habits of industry among the native population in remote districts, it is this land monopoly. The lands themselves are useless, and their owners worse than useless, for they are consumers only, and do nothing in the shape of production, unless it be in that line usually denominated the *genus homo*.

This land monopoly is encouraged by a non-taxation; hence the evil becomes two-fold. The treasury loses by the latter,

the mass of the people by the former. I have already referred to the necessity of a tax judiciously imposed on all parties indiscriminately. Nor can I here avoid a reiteration of the same sentiment. The sales of lands on different portions of the group have already been a source of benefit to the finances of the nation.* Properly conducted, the real-estate system would be of still greater benefit. In his annual report for 1852, the Minister of Finance did all he could to prevent taxation of real estate. He said that "a property tax, owing to the peculiar state of the islands, will be a difficult and expensive one to collect." It might have been much less "difficult and expensive" if the minister himself had not been in possession of large estates. A written Constitution and Code of Laws have

*

SALES OF REAL ESTATE.

The number of Royal Patents granted during the present year is 344:

To aliens	25
To subjects	319

By the annexed table can be seen the number of acres sold on each island, and the gross amount of their price:

Islands.	Acres.	Amount.
Oahu	15,161	\$19,775 20
Maui	9,337	17,927 86
Hawaii	3,196	3,490 68
Kauai	2,446	2,699 58
Molokai	1,371	439 00
	31,518	\$44,352 32

—From the Report of the Minister of the Interior for 1851.

Owing to mismanagement on the part of the officers of the Land Commission, the report for 1852 shows a serious decline in the receipts for the sale of public lands:

THE SALES OF REAL ESTATE.

Patents for Land Sold, executed during the Nine Months ending Dec. 31, 1852.

	Whole Number of Patents.	For Land Sold.	Acres.	Price.	Patented at Nominal Prices.	Acres.
Hawaii	249	247	18,795 45	\$ 17,511 98	2	1,096 84
Maui	30	24	1,409 00	2,147 29	6	3,043 95
Molokai	4	4	262 35	155 00		
Oahu	38	37	6,897 94	6,680 90	1	46
Kauai	6	6	134 50	87 00		
Total	327	318	27,499 24	26,582 17	9	4,141 25

effected some improvement in the condition of the nation. But the reins of government have been held by one or two individuals who have too long dictated terms to that puppet of a king, whose will, most unfortunately, has been merged in their own. This extraordinary course has been induced by self-interest on the part of some of the ministry, whose only aim has been ever to aggrandize themselves, and impoverish the king and his native subjects.

But a truce to these political elements. Let us turn aside, and converse with one of Nature's landmarks.

And yet, before conversing with the good old dame, I must linger for a moment to notice the kindness of the foreign residents to the traveler. I was deeply sensible of this fact before leaving Makawao. No matter how far a man has traveled in the course of the day, nor how rude his externals may be, the welcome he receives by the family of a foreigner he can never forget. This generous spirit is rife both in missionary and lay families. But, to appreciate it fully, a man must have been out for several days in the interior, among semi-civilized natives, where his very soul loathed their filthy food and their filthy selves—where he dare not touch their water-calabashes with his lips for fear of a contagious disease, and where he may have fasted a day or two from compulsion. After such a tour, let him return to a civilized family—a family of foreigners. Let him gaze on a parlor scrupulously neat and clean—every thing in its place. Let him take his seat at a table covered with linen of a snowy whiteness, and supplied with plain and good cheer for the “inner man.” At the same table there may sit one or two interesting women, doing the “honors” with an irresistible grace, whose faces almost grow into smiles of ineffable sweetness, and whose words are soft and delicious as an evening zephyr. As the day glides away, she tells you of “life on the islands,” and gives you illustrations of native character; and then, like a true woman, she kindly inquires into your health, your general welfare, and your general self.

Night covers that dwelling with its dark wings. You are

shown to a sleeping apartment where the bed-drapery rivals the whiteness of winter's snows. For a moment you stand buried in contemplation. The spell departs. You unrobe yourself with a motion somewhat mechanical. Out goes the light, and you slip into the pure sheets, aired and spread for your special comfort. You would not change your position for the "Paradise" of the PROPHECY—even if you *could* go there. Your thoughts wander away to the circles of the loving and the loved: you are once more in the land of brave men and of lovely women; you think of its mighty rivers, its fields of plenty, its populous and enterprising cities, its everlasting mountains—the emblems of our freedom—and as sleep begins to steal over your senses, you are led to exclaim, from the deepest sympathies of your soul, "My country-women! God bless them forever!"

But to return to Nature. After a night of refreshing sleep, I started from Makawao at an early hour to ascend *Mauna Halé-a-ka-la* (house of the sun). My worthy host wished me to adjourn my intentions for a day or two, for the purpose of furnishing me with a guide; but my impatience would brook no delay; and, besides, I had seen sufficient of the intense stupidity of native guides.

From the starting-place it was fifteen miles to the summit; but, in reality, it seemed within a few minutes' walk. I followed a narrow path for some distance up the mountain, until it became lost in almost endless bullock-paths, which were not a little perplexing. My only alternative now was to keep my eye fixed on some prominent object on the summit, and travel directly toward it. Pursuing this course, I soon entered some young groves of koa (*Acacia falcata*). Evidently much larger groves, containing gigantic specimens of this beautiful tree, had flourished here at an earlier day. Here and there, on isolated hills much exposed to the action of the strong winds, stood a few solitary trees, all sapless and withered. In other places, huge koas, which appeared to have been torn up by their roots by the fierce embrace of some relentless tempest, lay rotting and bleaching, like forsaken skel-

etons, in the rain and the sunbeams. Numerous ravines were nearly filled with the foliage of the silvery ku-kui (*Alleurites triloba*). There were thousands of bushels of wild strawberries, that needed only a few hours of sunshine to ripen them. In this region the limbs of the trees were fantastically clad with a fine and luxuriant moss, that causes them to appear several times more than their real dimensions; and amid these fantastic trappings of Nature, the gorgeous crimson creeper (*Cirrhia sanguinia*) was sporting from limb to limb.

When I commenced the ascent, the slopes were entirely free from clouds; but at this point they rubbed the slopes of the mountains so closely, that frequent showers fell, and my way became almost indiscernible. Occasionally a fugitive sun-ray would pierce the gathering mists; again a heavier cloud would sweep past, spreading a gloomier tinge over every object. Already had my thermometer fallen 12° . The rains were growing chilly. My path was more difficult. The increasing rarefaction of the atmosphere had a strong tendency to nervous depression.

During the intervals of scattered clouds, I obtained a few casual glances at the wild bullocks that ranged this region of the mountain. Those glances were freely exchanged, and they betokened no good-will at my disturbance of their savage and solitary retreats. It was with no small degree of satisfaction that I saw them erect their tails, stretch out their powerful necks, and trot away.

But my anxiety was relieved only to be more intensely tested. Scarcely had these wild cattle disappeared, when a troop of wild dogs crossed my path. There were more than a dozen of them; and there they stood, like so many hungry devils, ready to pounce on my horse, or myself, or both of us together, casting at us their fiery glances, and sending forth their Cerberean yells. Not anticipating a visit from their canine majesties, I was there completely at their mercy. Sincerely did I wish for a "COLT'S revolver," or a good sabre; but as I knew that merely wishing would avail nothing, I felt it

would be prudent to be active in dispelling their hopes. There was no club which chance might have cast in the way, but there were plenty of rugged lava-stones strewn around; so, amid their infernal music, I dismounted, losing one leg of my nondescripts in the act of doing so, and began to storm them with missiles. To myself, it was a novel mode of assaulting a brute, or a band of brutes rather; but, by dint of peltings and shouts, I at length succeeded in dispersing this unfriendly mob.

Beyond the regular region of vegetation and the clouds, commenced the region of boulders. This was at a height of eight thousand feet above the sea. The ascent in this spot was literally covered with a shower of lava stones, and ridges of lava precipitous and rugged. At intervals there were a few stunted bushes of sandal-wood (*Santalum frey cinetiarum*), *Compositæ*, *Vaccinium*, and *Epacris*, struggling for life amid the dense solitude.

Within two miles of the summit, my tired horse refused to carry me any farther. I dismounted, and secured him to a small wiry shrub, but not without a few misgivings of those rascally dogs. From this point I was compelled to plod along on foot. Alternately climbing, slipping, and resting, after a space of two hours I reached the summit of the crater.

But what a prospect! Could I attain ten times the age of METHUSELAH, I could never forget the overwhelming magnificence of the scene that burst upon me in a single moment! I stood there, spell-bound to the spot. Every sense of fatigue was in a moment forgotten. I looked, and pondered, and looked again, as I stood on the brink of the greatest of all quiescent craters, and I felt that I was nothing and less than nothing.

It is only by actual measurement that the immense dimensions of this crater can be ascertained. From the point where I stood, a huge pit, two thousand seven hundred and eighty-three feet deep, and nearly thirty-five miles in circumference—capable of burying three cities as large as New York—opened before me. The sides, in some places, were a perfect

wall; in others, abutments of lava rocks, partially incased in slopes of red and black lava sand. The bottom of the abyss was a wide field of lava in the first stage of decomposition, and on it were superimposed fourteen distinct cones or chimneys, composed of scoria, some of which were six hundred feet high, but which, from the top of the crater, appeared to be nothing more than mere mounds of sand and ashes. From where I stood I could overlook the funnel-shaped tops, partially filled with loose sand. There was a certain freshness about them that caused them to look as if they had just expended their last fires, or were merely reposing to gain new strength preparatory to another deluge of devastation. Had it not been for the canopy of heaven shining down upon it, I should almost have concluded that it was the identical Pluto, spoken of in classic fable, where the smutty VULCAN forged flaming thunder-bolts for Jove.

On the east and north were two enormous gaps forced through the solid wall of the crater. It would seem that during eruptions—and probably the very last—the enormous sea of liquid lava must have accumulated to a depth (or height rather) of more than a thousand feet. Terrible indeed must have been the scene at such a moment! Wave must have rolled on after wave, surging against the sides of the mighty prison-house in search of an escape. Millions on millions of tons accumulated thus. Unable any longer to restrain the impetuous ravings of the dreadful hell beneath, the wall eastward and northward gave way beneath its pressure, and the fiery flood was hurled with fearful velocity down the steep slopes into the sea. Surpassing every thing that this world has ever witnessed, or the mind of man conceived, must have been this crater when in a state of activity. And it only needed that VIRGIL and HOMER should have caught one glimpse of it to have earned an immortality beyond that they already possess.

On the highest point of the crater the temperature was 32° , and on the floor of the crater, 75° . The thermometer ranged at 81° at sunrise, when I started out for the ascent. The ex-

ertion of climbing these rugged steeps induced a free perspiration. On the summit the change I experienced in a few hours was a depression of 49° in the atmospheric temperature. My wet clothes clung to me like an icy mantle, and the suddenness of the change produced an intense physical depression, and a slight hemorrhage at my nose. But these difficulties fled as I commenced the descent of the crater. On looking, from the highest point, down into the bottom of the abyss below me, I noticed a cluster of objects which looked about the size and brightness of silver dollars; but on reaching the bottom, what was my surprise on finding they were a grove of those beautiful Alpine plants called the silver sword (*Ensis argentea*), growing to a height of six or seven feet, and shining like silver.

On the summit of *Halé-a-ka-la* the sunlight was perfect. I had seen the sun from elevations far greater than this, but I had never seen it so purely bright as now. It seemed like one of the portals of the "third heavens" just opened to shed its surpassing glory on this lower world. At this moment I was not surprised at the genius of that splendid paganism which traced in the brightness of the sun's face the quintessence of all that was perfect in glory and goodness; for, in a material sense, it seems but one remove from the uncreated light of the immaterial God. What intellect has not been elevated when contemplating this centre of the solar system? What soul has not felt the gushings forth of the sublime and beautiful, as it looked through the eye of sense, and viewed this elder son of creation shaking an ocean of light from his blazing locks? And were it not that mankind are, in part, blessed with a divine revelation, thousands, millions, yea, all might mistake the sun for its creator, and pay it divine homage. Among all the apostrophes to this glorious orb, there are few, if any, more natural and eloquent than that of OSSIAN:

"O thou that rollest above, round as the shield of my fathers!
Whence are thy beams, O sun! thy everlasting light! Thou comest
forth in thy awful beauty; the stars hide themselves in the sky; the
moon, cold and pale, sinks in the western wave; but thou thyself

movest alone. Who can be a companion of thy course? The oaks of the mountain fall; the mountains themselves decay with years; the moon herself is lost in heaven; but thou art forever the same, rejoicing in the brightness of thy course. When the world is dark with tempests—when thunder rolls and lightning flies, thou lookest in thy beauty from the clouds, and laughest at the storm. But to OSSIAN thou lookest in vain, for he beholds thy beams no more, whether thy yellow hair flows on the eastern clouds, or thou tremblest at the gates of the west. But thou art, perhaps, like me, for a season; thy years will have an end. Thou shalt sleep in thy clouds, careless of the voice of the morning. Exult, then, O sun! in the strength of thy youth. Age is dark and unlovely; it is like the glimmering light of the moon when it shines through broken clouds and the mist is on the hills: the blast of the north is on the plain, the traveler shrinks in the midst of his journey.”

Not less beautiful than the sunlight was the view from the summit of the crater. I could overlook the clouds called cirrus, and far below them were others of their brethren, but diverse in character. Those clouds looked like an ocean of polished silver. If it be true that

“Millions of spiritual creatures walk the earth
Both when we sleep and wake,”

I could almost fancy that the silvery vapors below me were their intermediate dwelling-place. Far above them, by a natural illusion, rose the lofty peaks of West Maui. On the east and southeast was the wide and eternal deep, whose horizon, so far away, seemed lost in the embrace of the vast upper ocean of firmament. A way to the southeast, at a distance of seventy-five to one hundred miles, respectively rose the summits of Mauna Kea and Mauna Loa, on Hawaii, with their broad crowns of snow glittering in the sunlight, and looking down, as if with a conscious pride, on the clouds which girdled their sides. The lofty and rugged cones—forming, at an early period, the natural vent-holes of the more external fires of the mountain—which I had passed in my ascent, dwindled away to the size of mere mounds. By the aid of a telescope I could just discern my horse, by his gray coat, standing patiently, as if awaiting my return. Makawao and the isthmus beyond

seemed to be a perfectly smooth plain, for every undulation was lost in the distance below.

It is on such an elevation as this that a man feels his own insignificance. The conscience becomes sensitive, and the soul—that inner being that constitutes the man!—utters its mightiest and most holy aspirations. Here a man is entirely alone, or, at least, he should be, for he can not help reflecting. Here there is no trace of man, nor of his pigmy and perishable works. The busy sounds of commerce, and the tread of millions of its votaries, are far away; not even a fly cleaves the atmosphere with his wing. Not a sound falls on the ear, unless it be the soft moaning of the wind, sweeping up, like the notes of an Æolian harp, from the depths of the crater. I felt as though I was losing my own identity amid those overwhelming scenes and their associations. I seemed to stand on the portals of another world, or to cling, solitarily and sadly, to the wrecks of this, as if it were just emerging from the grave of a deluge. Like CAIUS MARIUS contemplating the ruins of Carthage; like VOLNEY holding converse with the fallen but beautiful Palmyra; like CAMPBELL'S "*Last Man*," surveying the wrecks that old Time had flung over the lap of earth's mightiest nations, I was alone on that naked summit, where I felt like a child, listening to a voice within me that proclaimed my own destiny—my immortality.

Man is immortal, or the earth is an incomprehensible mystery; man a mere machine, and history an absurd fable. Wherever we go and are, this sublime and innate truth of the soul utters its voice, and points us to the skies, where immortality itself becomes immortalized. On the summit of *Halé-ka-la*, more than when treading the streets of forsaken and ruined cities, I was compelled to exclaim with the poet:

"It must be so: thou reasonest well,
Else whence this pleasing hope, this fond desire
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the Divinity that stirs within us:
'Tis Heaven itself that points out a hereafter,
And intimates eternity to man!"

The loftier the altitudes we ascend, the wider becomes the development of things around us. So, when the soul takes its flight from its mortal prison, there will be developments of which it cherished no previous conception. Existence here is but the bud of being—the dim dawning of our futurity—the vestibule to everlasting hopes. And as the last moments of life are surrounded with foretastes of what the future shall be to every man, so, doubtless, the very first step beyond life's threshold will be an introduction to futurity forever future!

The vast ruin of this ancient crater is a solid proof of the omnipotence of God. It is but one of the many of his footsteps which are so plainly stamped on the bosom of universal nature. His breath kindled the ancient fires of this abyss, that spread such a sea of desolation around its sides. By his permission alone these wrecks were left to instruct and astonish the traveler. As I left that scene, I was led involuntarily to exclaim, "Who would not fear THEE, O KING of nations!"

CHAPTER XXVI.

ISLAND OF HAWAII.

Trip to Hawaii.—The Schooner *Manu-o-ka-wai*.—Hawaiian Sailors.—Abuse offered to a Native Woman.—An unpleasant Position.—A stormy Sunday.—The snow-capped Mountains of Hawaii.—Kawaihae.—Landing-place at Mahu-kona.—Mode of transporting Baggage.—District of Kohala.—Numerous Evidences of ancient Population.

HAWAII is by far the largest island of the Sandwich group. It has long been, and now is, the theatre of volcanic action. It has been the birth-place of a long line of rival kings, and of generations that have passed away forever.

These general associations are sufficient to allure the curious and adventurous traveler to its bold and rugged shores. It was with some difficulty that I restrained my impatience to see it; and it was with no common enthusiasm that I em-

barked on board of a Hawaiian schooner which would carry me thither.

The blue skies were just beginning to blush with the gorgeous purple of departing day, as the *Manu-o-ka-wai* (Bird of the water) spread her sails and raised her anchor to leave the port of Lahaina for Hawaii. With an extensive cargo of passengers, a sufficient complement of seamen—among whom was a white man, who had so far forgotten his dignity as to turn “cook” and “steward” under the auspices of a dusky captain—and an almost endless assortment of calabashes filled with native food, and of water-melons, oranges, bananas, pigs, dogs, etc., that schooner, of about fifty tons, stood out to sea. We had made but little progress, when the coming twilight brought a calm with it, and there, within sight of the town, we lay imprisoned nearly all night. It is in such a situation as this, when hour drags along after hour, and the swell heaves the vessel in every possible position, that a passenger feels his own helplessness; and he is ready to swear, by NEMESIS, that, should he ever set his foot again on the land, there he will remain, and no longer tempt the treacherous bosom of the deep.

But, in spite of these occasional calms, there is little of monotony. There are so many ludicrous scenes constantly occurring, that there is ample food for mirth and excitement. In all probability, the most perfect novelties on board are the men who compose the crew. In the strongest sense of the term, a Hawaiian sailor is the “creature of circumstances.” During a calm, he is the calmest being in the world, for he invariably always falls into a slumber deeper than that which creeps over the ocean, and lulls the wave into a peaceful repose. A sudden breeze may possibly excite him, or leave him in a state of apathy. In any case, he may usually be seen squatting down on deck, with his arm thrown listlessly over the tiller, while he is smoking a pipe, gorging himself with water-melon, or holding a *tête-à-tête* with the nearest dark-eyed beauty. Under these circumstances, he is more likely to steer the schooner into the wind, and run the risk of having

her driven down backward, than he is to steer her on her course, and so escape the danger. So lax is the authority of the captain, that a transient observer is liable to mistake him for one of his men, and so *vice versa*.

But the singular deportment of these sailors formed not the only fund of variety on board that schooner. The principal share of it was produced by the mate of the vessel. This nautical hero was brother-in-law to the captain, through a marriage relation to his sister. When the mate came on board the schooner at Lahaina, he was well steeped in liquor. His first performance was to light his pipe, after which he commenced some disgusting familiarities with his "better half," and which she indignantly repelled. Her "lord paramount" relapsed into a seeming indifference to every thing excepting his pipe, and, when tired of smoking, he renewed his familiarities. His wife's temper now became irritated, and she gave him several heavy blows in the face, much to the amusement of the native passengers. But this pugilistic performance, and the merriment it drew forth at his expense, were more than his nature could surmount. He very deliberately went down into the cabin, put on another suit of clothes, came up on deck, and began, in the most villainous manner, to abuse his wife. With one hand he seized her by her hair, and with the other he dealt upon her face and bosom the most furious blows. The woman screamed and plead for mercy, but he only showered his blows upon her with increasing vengeance. All this time his wife's brother, the captain, stood against the main-mast smoking his pipe, and folding his arms, and the passengers chuckled most boisterously over the suffering woman. This state of things gave this human fiend courage to renew his cowardly insults. He seized her again by her hair, and dragged her across the deck with the intention of throwing her overboard; but at this moment the hand of a foreign passenger held him by the throat, and the foreigner vowed, by the God of the land and the ocean, that unless he left that woman alone, he would inflict upon him her fate. The thunder-struck mate dropped his victim,

cursing the interference which ended his baseness—for, like the captain, he spoke some English. Such a disinterested act of noble and virtuous daring was something new to these Hawaiians, and they stood mute in astonishment, while the poor insulted woman was left to lament herself to sleep.

Such scenes as this are not uncommon. Some of these Hawaiian “liege lords” are guilty of treatment to their wives, a delineation of which would draw tears of shame and sorrow from any hearts but their own. And, in truth, to what I have witnessed among the inhabitants on that group, I am compelled reluctantly to acknowledge that the Hawaiians treat their wives with no more fiendish cruelty than most of the low foreigners do, who have married native women.

A smooth breeze had sprung up about midnight, and by daylight next morning we were directly opposite the dangerous Cape Pohakueaea, on East Maui. Once more the schooner was becalmed. In his carelessness, the captain had the schooner steered too close to the horrible-looking rocks which formed this cape, and as we were imprisoned in this calm, an inland current was rapidly carrying us toward the shore. The captain and crew seemed to care nothing about it, and the native passengers were equally careless. The Hawaiians look upon the approach of death with remarkable indifference. Into its ghastly jaws we were speeding. I could have thrown a missile to the black rocks against which the heavy surge was thundering in sublime confusion. There was a prospect of a few struggles, a few stifled gasps, and an ocean grave; for no

“Strong swimmer in his agony”

could have escaped being dashed to pieces on those rocks. But just as expectation was reaching its crisis, relief came. A few puffs of wind from the land carried the schooner toward the middle of the channel, where we were out of the danger of being wrecked; but the heavy swell of the sea was such as seriously to test the strength of the schooner’s ribs, as well as our own abdominal regions.

Having passed this dangerous cape, we entered the Straits

of Alenuihaha, where we struck the northeast trades. These straits separate Maui from Hawaii. Although they are only thirty miles wide, they are of great depth, and usually very stormy. From the hour we had left Lahaina, the weather had been too calm to permit our small craft to effect a rapid passage. Imprisoned as I was among seventy native passengers on that contracted deck, and the small-pox breaking out among them, not to say any thing of the effluvia of old wooden tobacco-pipes, sun-dried fish, and sour *poi*, I was longing for a gale, or any thing which would bring to a close the horrors of the passage. I envied the deer in the forest, and the Bedouin on the wastes of Lybia, their liberty. It was not long, however, before my wish was gratified. The Straits soon became lashed into a foam, and the schooner's canvas was nearly all shortened. In a short time every passenger was ridding himself of his breakfast by an upward passage. It was a sort of fast-day with myself. Wishing to escape the sickening scenes that surrounded me, I took refuge in the small boat suspended at the schooner's stern, where, nearly all day, amid wind and spray, and under a scorching sun, I preserved my fast from the previous noon. But it was a result of dire necessity, for I was the most sea-sick mortal in the company.

Having been compelled to shorten sail, it was nearly sunset when we were within fifteen miles of the shores of Hawaii. It was at this spot that I first obtained a perfect view of the snow-capped mountains of the island. Among the loftiest of the Andes, looking from their thrones of clouds over the lap of a great continent, there is something so awfully grand, that a traveler can not but cherish emotions of reverence and wonder. It is so, too, in relation to

“The Alps,

The palaces of Nature, whose vast walls
Have pinnacled in clouds their snowy scalps,
And throned eternity in icy halls
Of cold sublimity, where forms and falls
The avalanche—the thunder-bolt of snow!
All that expands the spirit, yet appals;

Gathers around those summits, as to show
How earth may pierce to heaven, yet leave vain man below.”

But the snow-capped mountains of Hawaii are different from all these. A tourist stands and looks at them, and takes out his pencil to record his impressions in his note-book, and then he stops and looks again at the mountains, and again tries to record his thoughts, and, finally, he fails. *Mauna Kea* and *Mauna Loa* are before him, and, although miles and miles must be left behind before their summits can be reached, yet they seem but a short distance away. There is something about them so lovely, grand, and impressive, that I am compelled to term it the majesty of repose, and yet it is a repose which seems as if about to start into life, like Nature awakening from her nightly or her winter's slumbers.

Next morning found the *Manu-o-ka-wai* anchored in the Bay of Kawaihae. I was not long in resolving to go ashore to see the village. There were several boats, owned by Hawaiians, that came off to the schooner to carry away those of the passengers who wished to leave her at that village, and it was highly amusing to witness how those fellows fought among each other for the privilege of carrying them ashore, or, rather, earning a Spanish *rial* per passenger for their trouble. The first consolation the traveler seeks on landing from a Hawaiian vessel is usually a thorough ablution. This was a luxury I enjoyed that morning on landing from that hateful craft.

The village of Kawaihae was the poorest and most cheerless I have ever seen. Every thing around and in it wore an aspect of such stern desolation, that I could not but wonder that any human being, or even a wild goat, should find a place of abode there. There was nothing in the shape of refreshments which money could purchase from the natives—not even a cocoa-nut; and had it not been that I was favored with a note of introduction to a foreign resident who lived near the house once occupied by John Young (the friend and counselor of KAMEHAMEHA the GREAT), I must have maintained my fast.

As my destination was Iolé, in the district of Kohala, I was compelled to resume my passage in the *Manu-o-ka-wai* at

noon. The captain had pledged himself to land me at Mahukona, on his way to Hilo. After much labor, the landing was reached in the schooner's boat.

The natives of this village gave me a kindly welcome, and manifested a deep interest in my welfare. I was "*Ka Kana-ka maikai*" (a good man), and every thing else that was "good." As these encomiums were bestowed on the supposition that possibly I *might* have a few dollars about me, I received them at cost price, and returned them a few salāms for their generosity. They cordially invited me to stay the night, for day was beginning to wane, and, as a special inducement, offered me the handsomest *femme* in the village as an accompaniment to my couch; but I respectfully declined all such offers. Had most of the people not been afflicted with *syphilis*, and arranged chiefly in Nature's costume, I should still have refused their solicitations.

Having resolved on not staying there through the night, the next thing was to arrange for the transportation of my baggage. A Hawaiian has not the slightest idea of the value of time, and in this instance they were exceedingly dull of comprehension. There was no alternative left but to look out a suitable pole, to which I slung my baggage with a bark rope made out of the hau (*Hibiscus tiliaceus*), and placed the whole on the shoulders of two natives, who went trotting off with it at a very respectable speed. In this way they set out for Iolé, twelve miles distant, and as I could procure no horse, I was compelled to plod after them on foot. We reached Iolé at a late hour in the evening, and just in time to get thoroughly drenched with a heavy rain-storm.

Kohala is the northern district of Hawaii, and forms one of the six divisions of the island. Before the group was brought under the sway of KAMEHAMEHA the CONQUEROR, this district was a petty kingdom, and had its consecutive list of monarchs. The lands are very fertile and extensive, and the soil rich, and it is well refreshed by fertilizing showers.

If ancient landmarks are any evidence of past population, then the district of Kohala has been densely peopled. The

entire region, covering more than three hundred square miles, is covered with these landmarks. Countless footpaths, wide enough for pedestrians in single file, but nearly overgrown with grass; sites of villages, of various extent and in every location, and the small, elevated lines of demarkation—or, as the Hawaiians would term them, *na iwi* (the bones of the land)—which showed the limits of landed property, were scattered over all the entire district. These village sites appeared to have been laid out so as to accommodate from fifty to five hundred, and in some places a thousand people. The real estate seems to have been laid out in lots ranging from a fourth of an acre to two or three acres, all starting from the mountains on the south, and running down to the sea-shore on the north.

These evidences of ancient population led me to conclude that Cook's census of four hundred thousand inhabitants, scattered over the group of islands, was not, as some modern statisticians have asserted, over-estimated. Here, in this very region, thousands on thousands have flourished at once, and many a generation of warriors have cultivated these lands, and enjoyed their indigenous productions, and gone back to the same oblivion from whence they sprung. No pyramids commemorate their architectural skill, no costly mausoleums mark their resting-places, no giant fortresses stand as monuments of their martial habits; but these landmarks are sufficient indications of their vast numbers, and also of their mysterious extinction. The traveler finds no costly shrine to kindle a devotional spirit, or before which he may offer a passing memorial; nor does he wander amid the astounding splendors of a Thebes, or a Luxor, or a Karnak, but there is something in the deep silence and desolation of Kohala which seems to say—

“Stop! for thy tread is on an empire's dust:

A nation's spoil is sepulchred below!”

And such is the wasted state of the modern population, that they seem to feel as if they almost intruded on the lands owned by their fathers.

CHAPTER XXVII.

A Visit to the *Heiau* of Puuepa.—Accursed Despotisms of Paganism.—Wholesale Slaughters.—Testimony of an old Pagan Priest.—Ocular Demonstration.—Solitude of the Ruins.—Public Works of a past Generation.—Graves of a forgotten Race.—Glances at Depopulation.—Causes, *Past* and *Present*.—New House of Worship at Iolé.—Character of Missionaries.—Friends and Foes.—Importance and Necessity of an impartial Estimate by the Traveler.—Nature and Extent of Hostilities.

THE first object I visited after my arrival at Kohala was the celebrated *heiau*, or pagan temple at Puuepa, six miles to the northwest of Iolé. It is the largest temple on the group, and is located within a few yards of the sea-shore. Externally, its length is three hundred and fifty feet, its width one hundred and fifty feet. The walls are nearly thirty feet thick at the surface of the earth; their thickness at the top, eight; their average height, fourteen. I found the northeast wall in the best state of preservation.

Tradition says that, at the time of its erection, all the inhabitants of the island were convened for the purpose, and that the stones of which it is composed were conveyed from the Valley of Polulu, a distance of twelve miles, by being passed from hand to hand in single file by the workmen. Whether tradition be true or not, it is certain that these stupendous works were reared when kings had absolute command over the lives and labors of their subjects, and when population was immensely numerous. The character of the stones forming these huge walls is volcanic. The solid materials of this *heiau*, including the altars, and allowing for their nature, would weigh nearly 2,000,000 tons.

Of the date of its erection there is no knowledge. Without doubt, however, it has stood for ages; for the walls are nearly covered with a thick, coarse, and stunted moss—a species in-

dicative of age on the Hawaiian group. The inhabitants of the neighboring village have traditions of many of the scenes which have been enacted in this temple during the reign of some of their ancient kings, but the date of its origin is buried in oblivion. A few niches, once occupied by roughly-hewn idols, were still visible in the sides of the walls. In the north-east corner of the interior was a niche more perfectly formed than any of the others: it is said to have been the place occupied by the guardian deity of the temple. Portions of the walls were in a state of ruin, and so were the three rugged altars.

It is impossible to sit on the walls of this temple, and not indulge thoughts peculiar both to time and place. On one hand, the heart sickens at the remembrance of the hellish atrocities; on the other, a liberal mind rejoices that these deeds of blood have fled forever. It seemed impossible to believe that whole hecatombs of human beings were once immolated here, or that on this very spot the dearest family ties were severed by the high-priests of paganism. Yet on these very altars the child saw its father, the wife her husband, and parents their sons, sacrificed to secure the favor of imaginary deities.

The immolation of human beings was practiced on a wholesale principle. Some were offered to gods which the people feared—others to deities which they professed to love. If an epidemic swept over the island—if the crops were not so abundant as usual—if the king of the district was going to war, or if he had returned from victory—if he was sick—if he recovered—or if he died, at all and every one of these instances men were needed for sacrifice. Thousands on thousands, through successive generations, have been thus consigned to a bloody death.

When I visited this spot there were persons living near who had witnessed the overthrow of their idols and the abolition of idolatry. One of them was a white-headed old man, who had acted as sub-priest at the very time of pagan worship in this temple. He said he had witnessed hundreds of human

sacrifices, by tens at once, in the course of a few days, and that he had assisted on those occasions. The victims were permitted to remain on the central or principal altar during two whole days. On the morning of the third day, and when putrefaction had commenced, the bodies were removed to a large flat stone on the outside of the temple. This stone was placed near the east corner of the north wall. Its dimensions were seven feet long by five wide, and it was slightly concave. It was sacred to the purposes of immolation. When the victims above alluded to were placed on it, the flesh was stripped from the bones, and the bones were all separated. Both flesh and bones were then carried down to the sea-side and thoroughly washed. On being conveyed back to the temple, the bones were tied up in bundles, and the flesh was consumed to ashes at the back of the altars.

There were men selected from among the people for the performance of these last rites. If they complied, they always obtained grants of land from the king or chiefs, through the intercession of the high-priest; but if they refused, directly the contrary was the result: their lands and personal property (did they already possess any) were taken from them, and they were marked out as the next victims for immolation. Doubtless this union of king and priest, and this exaction of such bloody servitude, were the means through which such a hellish oppression was maintained.

When this old priest had ended his narration, he pointed out the fire-place at the back of the central altar, in which he said the flesh of the victims was consumed. His testimony was fully established in the fact that the stones were covered with a vitreous coating—the result of frequent and intense calcination. And it is altogether improbable that this fire-place could have been used for any other purpose than the one he described. He then assured us that in the large niche, and under the stone-work which had once supported the principal idol, there were bundles of human bones. We employed three or four natives to remove a few of the stones and some of the rubbish, and we witnessed a verification of this state-

ment also. There were human remains in the last stage of decomposition. They were so brittle that they broke beneath the touch, and their position was indicative of the truth of all the priest had said in relation to them.

But over this earthly pandemonium a great change has swept. The life-blood of husband, father, brother, friend, shall never again redden these altars. The red right hand of the sacerdotal butcher is silent in the grave. The sub-priest who gave us these revelations is the only surviving member of the fraternity; and he shuddered, as he spoke, at the mere remembrance of the scenes, the agony, the horrors once witnessed here. The eager crowds who once pressed these huge walls to behold pagan rites, and knew not who of themselves would be the next victims, and dared not to drop a visible tear for an immolated friend—those crowds, too, have passed away. All now was silence, and solitude, and ruin. A solitary castor-oil plant and a few noble stalks of tobacco clustered around those ruined altars; and a few harmless lizards were the only living tenants of this forsaken temple, which was once deemed the dwelling-place of gods. Unless these huge walls should be carried away for purposes inherent in modern improvement—and such a step is not at all probable under the present system of government—they will stand for centuries as a monument of the diabolical oppression of a pagan hierarchy.

But these huge temples were not the only public works in which the people were compelled to engage. Two miles southeast of the Mission Station at Iolé, there is a water-course of no ordinary interest to an explorer. The fountain-head of this stream is at the termination of a deep ravine. To convey water over the surrounding district, it was necessary to have it brought from the head of this ravine, and thus turn it from its original channel. To achieve this object, an embankment seems to have been raised from the bed of the ravine to a height of nearly two hundred feet. Where this embankment terminates, a channel has been hewn in the sides of the solid rock more than half a mile in length. To many a reader, such

a work may appear altogether insignificant; but when it is remembered that the only tools employed in this excavation were *kois*, or stone axes, and sticks of hard wood sharpened down to a point, the success of the workmen is as astonishing to a tourist as are the sculptures among the temples of the Nile to the modern traveler. In all probability, this may have been the work of some Hawaiian MEHEMET ALI, in days when thousands of men could be levied to do the bidding of their despotic master. In view of the old mode of Hawaiian labor, and of the physical character of the abyss along which this stream is conducted, it may be considered as great a work for rude islanders as the Pyramids of Egypt were for the minions of the PHARAOHS. The greatest wonder is that the Hawaiians ever achieved such a work at all.

I have already referred to numerous landmarks as indicative of the existence of a past race. But these are not the only evidences of ancient population. In the northeast portions of Iolé, on the favorite grounds of KAMEHAMEHA the CONQUEROR, there are almost countless graves which look generations old. The stones which cover the dust of these long-forgotten dead are in a state of decomposition. Many of these sepulchral mounds have sunk on a level with the earth's surface, and are discovered from the fact that upon them the grass grows taller and more verdant. No hand guards the existence of these ancient dead. Nor is there any need of such precaution, for nothing obtrudes itself among them but the sighings of the winds of night, and they alone chant the requiems over these rude resting-places of a forgotten race.

There is every evidence that not only Kohala, but every part of the island of Hawaii where soil and water may be found, has been densely peopled. Like multitudes of the North American Indians, myriads have passed away unknown and unlamented by the rest of the world. In the Sandwich Islands history is only of modern birth. In its infant dawns it timidly glances at the depopulation of the native races.

It may be interesting to glance at this theme and its causes.

These causes may come under the distinctive terms of *past* and *present*.

Among the *past* were war, human sacrifices,* oppressions by kings, priests, and chiefs, and drunkenness. But among the principal causes were—

1. *Indolence*.—In pursuing this theme, I prefer using the language of the best and most reliable native historian : †

“Another thing that tended to diminish the population was indolence (*molowa*). Neither men nor women had any desire to work ; therefore some lived a lazy, wandering life, or attached themselves to those who had property for the sake of sustenance. Many, however, died in the wandering state, for laziness is attended with more evils than can ever be named.”

But this evil seems to have been constitutional. It grew out of the nature of the climate, the bounty of Nature, and the uncertain tenure by which they held their possessions. This evil is fully portrayed by a late missionary authority :

“During a certain eruption, as stated by Mr. Ellis, one of the rents or chasms made by it, emitting sulphurous smoke and flame, ran directly through the floorless and thatched hut of a native living at Kaimu. All the notice he took of it was merely to remove his sleeping mat a little distance from the chasm, and composed himself again to his slumbers. A stupid insensibility to every elevated idea and every elevated emotion is a trait of heathenism. If you wish to awaken their

* “In the days of Umi, they said, that king, after having been victorious in battle over the kings of six of the divisions of Hawaii, was sacrificing captives at Waipio, when the voice of Kuahiro, his god, was heard from the clouds, requiring more men ; the king kept sacrificing, and the voice continued calling for more, till he had slain all his men except one, whom, as he was a great favorite, he refused at first to give up ; but the god being urgent, he sacrificed him also, and the priest and himself were all that remained. Upward of eighty victims, they added, were offered at that time, in obedience to the audible demands of the insatiate demon.”—*Ellis's Tour through Hawaii*, p. 337.

† See Hawaiian Spectator, vol. ii., No. ii., Art. 1.

attention, present a calabash of *poi*, a raw fish—or call them to some low, groveling, and sensual sport. To them the perfection of enjoyment is fullness of bread and abundance of idleness; sleep by night, lounging by day, filthy songs and sensual sports.”*

2. *Pestilence*.—This occurred while KAMEHAMEHA I. was residing at Oahu. It spread over the entire group, and the majority of the inhabitants were cut down by it. No proper care could be taken of the sick. Men perfectly well in the morning were dead in the evening. Persons who went to bury their neighbors were seized before this last office of friendship could be performed, and died themselves, without even returning to their homes. Hence many corpses remained unburied. This sickness, called *kauokuu*, greatly diminished the population.

3. *Abortion*.—There were various reasons for the practice of this evil. One was a fear, on the part of the mother, that the father would leave her and seek another wife, or because neither sustained such a relation to the chief as to be supported by him, and in that case the relatives of the parents destroyed the child. On this account, but few women had any desire for children, and many had the contrary desire of not having them, and therefore drank such medicines as would prevent their becoming *enceinte*. Some absolutely denied themselves the conjugal benefits immediately resulting in the marriage state. So, also, some of the men desired children and some did not. Hence arose the sin of sodomy. Numbers of catamites were retained for unnatural purposes, and thousands of men died childless, never having cherished any female associations.

4. *Infanticide* was another means of decrease. It was so common that it had a parallel in no other country. Mothers destroyed their own children both before and after they were born. They regarded the care of them a burden; they feared, too, that their pleasures would be diminished and their personal beauty impaired. In some instances, an additional

* Dibble's History, p. 115.

motive was found in illegitimacy, and the consequent jealousy of their husbands. Hence they hardened their hearts, and, as if destitute of natural affection, killed their offspring. In language vivid as the light, Dibble portrays this horrible method of destroying children :

“ The child, perhaps, is sick, and troubles her with its moans and cries, and, instead of searching into the causes of its sorrow or attempting to alleviate its pains, she stifles its cries for a moment with her hand, thrusts it into the grave prepared, covers it with a little earth, and tramples it down while struggling yet in the agonies of death. But wait and look around a little, and you will find that this is not the first grave she has dug. Perhaps this may be the fifth or the seventh child that she has disposed of in the same way, and many of them, perhaps, from no better motives than to rid herself of trouble, or to leave herself more free for sensual pleasure and vicious indulgence.”*

5. *Licentiousness* was another cause of depopulation. Habits of illicit intercourse were deemed necessary to the preservation of friendship and good feeling one to another. “ These habits were often commenced at the age of two or three years, and continued in such a manner as to induce genital impotency, and to perpetuate barrenness. This course was once almost universal among the people.”†

6. *Syphilis* was the greatest of all causes of this decrease of population. The deadly virus had a wide and rapid circulation throughout the blood, the bones, and sinews of the whole nation, and left in its course a train of wretchedness and misery which the very pen blushes to record. In the lapse of a few years, a dreadful mortality, heightened, if not induced, by their unholy intercourse, swept away one half of the population, leaving the dead unburied for want of those able to perform the rites of sepulture !

It is singular that so many writers have persevered in the affirmation that this evil was introduced by the crews of Captain Cook's vessels in 1779. It is a fact, established on the

* Dibble's History, p. 128.

† “Answers to Questions,” p. 47.

highest medical authorities, that, in thousands of instances, *sypilis* has been generated, *de novo*, by impure sexual intercourse. In view of the unrestrained licentiousness of the Hawaiians from time immemorial, is there any reason why they should not, like other nations, fall victims to their wholesale indulgences? Had Nature thrown around them an impregnable defense against the results of a violation of physical and moral laws? Such an anomaly can not for a single moment be supposed. The rapid decrease of population since the visit of Cook may more properly have had its origin in a reaction of disease generated, *de novo*, in the early history of the nation, precisely as the plague in any country may slumber for years, and then open yet wider its jaws of destruction. It is to a combination of licentiousness and disease, and not to the crews of Cook's vessels, nor to the subsequent visits of every foreigner, as the missionaries doggedly affirm, that the main cause of depopulation is owing. A maintenance of that affirmation is exceedingly impolitic, and displays a total ignorance of the physical organization of man. It *may* be sustained only when it can be undeniably proved that the Hawaiians, throughout all their previous generations, were not actuated in the same manner as every portion of the human race.

But these remarks bring us to the *present* causes of depopulation. They may be recognized as follows:

1. *Indolence*.—This evil is as rife now as it ever was, and has already been noticed.

2. *Dietetics*.—In their habits of eating and drinking they are very irregular. Those who have a good supply of fish and *poi* will eat six or eight times in the twenty-four hours. They will sometimes rise in the night to eat. When they have nothing to tempt the appetite, such is their indolence that they will often fast for days together, and when food is again procured, they will eat proportionably more. These extremes not unfrequently tend to fevers which end in death.

3. *Dress*.—In passing from a hardy way of living to one more conformed to the rules of civilization, requiring clothing,

and leading to more effeminate habits. Not having from early life been accustomed to the use of clothing, they at first found it burdensome, and cast it off imprudently, often when they should have kept it on, and thus exposed themselves to colds, and consequent disease and death. Those who had obtained clothing often put it on in the heat of the day, and divested themselves of it in the cool of the day, and at night and in the wet appeared generally in their native costume, which was an almost entire destitution of clothing.*

4. *Parental Neglect.*—On the Sandwich group children are literally born to an inheritance of disease and misery indescribable. It is a matter of wonder how any of them survive their complaints. When contrasted with the children of civilized lands, there is indeed a great gulf between. Nurtured in the lap of maternal love, watched over by day and night with the tenderest solicitude, the first rising symptom of illness detected, and the best medical skill obtained which is in the power of parental anxiety to obtain, most of the latter live to bless the care that rears them. But the children of Hawaiians are not so blessed. With all the predisposing causes of disease fastened upon them, having no suitable diet or medical aid when sick, destitute of careful nurses, having only those who are ignorant and heedless of their duty, they pine away till exhausted nature sinks, and they sleep in the arms of death.

5. *Dwellings.*—“Though the Sandwich Islanders are remarkably fond of the water, and are fastidiously particular in their practices of washing and bathing, they are, nevertheless, extremely filthy and squalid in many of their habits of life. With their beasts and fowls in the same habitation, and not unfrequently on the same mats with themselves, their often-repeated ablutions will be regarded as timely. The *kapa*, or native cloth used by the inhabitants, is worn without cleansing, till, having become foul with dirt and vermin, and too ragged to serve longer the purposes of covering or protection, it is lain aside. Hence diseases induced or exacerbated by

* “Answers to Questions,” p. 49.

such causes have at those islands a fruitful soil, and flourish luxuriantly.”

Cutaneous diseases and scrofula are the invariable results of their wretched mode of domestics.

6. *The Therapeutics of Hawaiian Doctors*.—Native medicines and quacks tend to injure the health of the nation. Awa, a powerful narcotic, is the *great* medicine, when all others fail, with native doctors, and this produces intoxication like opium, feebleness, indigestion, nervous affections, and apoplexy. Much of the practice of native doctors is little else than mere *manslaughter*.*

“Many of these evils have their source in a blind and barbarous practice of using immoderately the most powerful and drastic cathartics. The inside of the calabash (*Cucurbita lagenaria*), triturated seeds of the castor oil, the fruit of the candle-nut (*Aleurites triloba*), two or three species of the *Ipomœa*, and some other drastic articles, are given in such doses as sometimes to create the most obstinate and dangerous dysenteries. I have known a case in which the average operations of four cathartics, given to disperse dropsy, were twenty-one, the aggregate eighty-four; and another case, in which a man, from a fear that he would be sick, took such an enormous dose of the calabash as to produce a hemorrhage, which proved fatal within a few hours.”†

“Charms and incantations have a conspicuous place in their therapeutics, and often lead to practices the most shocking. Many have been pounded and roasted to death from a belief that their diseases were the effect of an indwelling spirit. Nor is it in all cases needful that the patient should be actually suffering with disease; the mere apprehension of future sickness is sufficient reason for having recourse to remediate measures, and truly fortunate is he who has sufficient strength of constitution to withstand the baneful influence of their more drastic doses.”‡

8. *Syphilis*, in its worst forms, is one of the principal *mod-*

* “Answers to Questions,” p. 48.

† Hawaiian Spectator, vol. i., p. 259.

‡ Ibid., p. 262.

ern causes of depopulation. Under this head I will cite one victim as described by a recent medical authority at the group. In presenting this case, he says: "I have seen more than one case of marasmus induced by the difficulty of mastication and deglutition. The mouths of these patients were almost closed in the process of cicatrization, and the gums and fauces were destroyed by ulceration. In one of my patients suffering with the secondary symptoms of the disease, in which I was successful in stopping its progress by a mercurial course, the external nose had entirely disappeared, and its place was occupied by a concavity and a foramen of an irregularly oblong form. The left eye was totally blind, and both so disfigured by ulceration as almost to lose their identity. The mouth was shockingly deformed; the lips and alveolar processes mostly removed by absorption, and the teeth, having their necks and a portion of their roots divested of integuments, were irregular in their distances and positions, pointed in every direction, and but slenderly adapted to the purposes of utility. The whole countenance was much disfigured by deep eschars, and the body greatly emaciated; no food could be masticated by him, so bad was the condition of his mouth."*

Thus far I have been tedious on the causes of depopulation of the Hawaiian race. The reader will immediately perceive that I have drawn largely from materials furnished both by native historians and missionary authority. In doing this I have followed my original design, for I was anxious that *they* should tell *their* own story of facts which a few pseudo-philanthropists might carefully undertake to dispute. But there is a cause—the greatest of all causes—for *modern* decrease in the numbers of this dying people, that they have studiously avoided, or cared not to mention, or of which they are totally unconscious. That cause is

The strictures of Missionary Law!—Owing to the universal intercourse between the sexes, numbers of women become *enceinte*. The offspring may be that of a foreigner, for

* "Climate and Diseases of the Sandwich Islands. By Alonzo Chapin, M.D." American Journal of Medical Sciences, No. xxxix.

to this class of men the native women are strongly attached, and they deem such an intercourse honorable. It will never do for that offspring to see the light. As a natural result, it is certain to be a half-caste. It would detect the crime of the mother. Ecclesiastical inquisitors would faithfully watch her recovery from sickness, and then they would not fail to see that she was faithfully fined and imprisoned. (*See Penal Code for 1850, chap. xiii., sec. 4.*) If an unmarried woman, it will certainly lead to her detection, and she will certainly be punished in the same way. (*Ibid.*, chap. xiii., sec. 5.)

Such is the method of argument employed by the Hawaiian women. And is it not very natural? Can their law-givers be so blind as to believe that their minions will not avail themselves of the means which will aid them in escaping a shameful and degrading conviction? If they are, they are willfully blind. To escape the rigors of the law, the women employ *abortion*, and, in some cases, *infanticide*. The former of these evils is very common among the younger women over all the group, and the latter is employed in extreme cases, or when the former fails to relieve them; but too frequently it destroys the mother and her offspring at the same time. In this way hundreds of women destroy themselves, and thousands of children, perspectively, are prevented from entering upon life's stage. Ten thousand times better would it have been for that wronged people had they been permitted to indulge a restricted concubinage, on their old plan, than to have had their domestic habits so suddenly revolutionized. Among a people possessing such whirlwind passions, it would have been a source of greater virtue than can ever be secured by the strictures of law; and their willingness to renounce a plurality of wives would have been the strongest test, in case of their becoming candidates for church-membership, that they willingly acquiesced in the just and righteous demands of the Moral Law of the Bible.

There are other causes of decrease which might be enumerated, but they are of minor importance, and may be dismissed. The rapidity in the depopulation of the Hawaiian people is

unparalleled in the history of the human race. By the early navigators in these seas, the inhabitants of the several islands of this group were estimated at not less than four hundred thousand. This was the estimate given by the scientific gentlemen who accompanied Captain Cook in his voyage of discovery. Subsequent voyagers confirmed the correctness of the estimate. The accounts of the older and more intelligent natives, as well as the indications of a country once extensively cultivated, corroborate the probability of its truth, and prove the fact that there was once a teeming population flourishing throughout the whole cluster of islands. But within the short space of seventy-four years—allowing for the scourge of the small-pox during the year 1853—the population has dwindled down to the low census of about sixty-five thousand. Official documents* show the immense rapidity of its decline within a few years past. According to the census of 1836, it amounted to 108,759. The census of 1832 gave 130,313, as follows :

Islands.	1832.	1836.	Decrease in 4 years.
Hawaii	45,792	39,364	6,428
Maui	35,062	24,199	10,863
Molokai	6,000	6,000	
Lanai	1,600	1,200	400
Kahoolawe.....	80	80	
Oahu	29,755	27,809	1,946
Kauai	10,977	8,934	2,043
Niihau	1,047	993	54
	<u>130,313</u>	<u>108,579</u>	<u>21,734</u>

The last census, taken in 1848, shows the following result :

Islands.	Population.	Deaths.	Births.
Hawaii	27,204	2,726	586
Oahu	23,145	2,409	596
Maui	18,671	1,619	267
Kauai.....	6,941	686	154
Molokai	3,429	412	52
Niihau	723	44	18
Lanai	528	47	5
Total.....	<u>80,641</u>	<u>7,943</u>	<u>1,478</u>

* Hawaiian Spectator, vol. i., p. 426.

During the last five years, disease and death have been no less active than formerly. There is something mournful in the thought of a nation thus fading away. And it may be said, in the sorrowful language of a native historian, "On account of the magnitude of these evils which have come upon the kingdom, the kingdom is sick—it is reduced to a skeleton, and is near to death; yea, the whole Hawaiian nation is near to a close."*

I can not leave Iolé without briefly referring to the new mission church which was in progress of erection at the time of my visit. This was the third edifice which had been erected there by the regular congregation of native worshippers. The first was a mere thatched building; the second was a commodious frame house, which was devastated by a heavy wind in 1849. The one now in progress is invested with something at once permanent and novel. The walls are composed of vesicular lava, which was procured from a neighboring ravine. The sand was brought from the valley of Polulu and the beach at Kawaihae—the former place six miles distant, the latter twenty-six. There were no roads over which a team could travel; consequently, the materials were conveyed to the site of the building in a method entirely new, and each native threw in a share of labor. Some carried sand from the place just mentioned in handkerchiefs, others in their undergarments. Others very ingeniously connected an entire suit together, and filled it with the same material, and then conveyed it to Iolé. The lime was the product of coral, which had been procured from the reefs at a depth of one to four fathoms below the surface of the sea. The timbers were hewn in the mountains several miles distant, and dragged down by hand to the building. In this way the work had been going on from the time the foundation was laid; and when finished, it will certainly be a credit to the architect and supervisor, the resident missionary, Mr. Elias Bond.

These remarks have led me to make a brief review of missionary character. The life of a *faithful* and *devoted* mission-

* Hawaiian Spectator, vol. ii., p. 130.

ary on the Sandwich Islands is one of toil, and hard toil, too. A good deal is required, and much must be performed. The missionary must occupy every post of duty. In many instances he has to turn carpenter, blacksmith, road-supervisor, land-surveyor, surgeon, and physician. He must necessarily become versed in the vernacular language of the group. Aside from all these duties, he has to attend to the temporal, moral, and spiritual claims of his own family and congregation. He must be here, there, and every where, so to speak, at the same time. He may be a VARRO in literature, a CHESTERFIELD in politeness; but, unless he can readily adapt himself to the multifarious callings above specified, he is of no use at the Sandwich Islands, and had better be away. Good, practical men—not mere theorists—men of true philanthropy, with large hearts, are the *only* sort of men needed there. And I wish to be understood as declaring that, although there are men there who in their clerical capacity have hindered the cause of true Christian civilization, there are those who have done their work well and cheerfully; and Mr. E. Bond, at Iolé, is one of the latter number. Their object is to elevate a pagan race. No herald precedes their movements; no triumphal chariot bears them onward in the discharge of their duties. They work steadily, quietly; yet theirs

“Are deeds which shall not pass away,
 And names that will not wither, though the earth
 Forgets her empires with a just decay,
 The enslavers and the enslaved, their death and birth:
 The high, the mountain-majesty of worth
 Shall be, and is, survivor of its woe,
 And from its immortality look forth
 In the sun’s face, like to the Alpine snow,
 Imperishably pure, beyond all things below.”

Like other men, these missionaries have their friends and foes around them and far away. That friendship and that enmity are both strong, and shrink not at trifles, and both, as a general thing, are very extreme. To tread a medium path, so as to avoid a fulsome flattery or a sweeping censoriousness, is extremely difficult; yet is it the *only* just path, and

few have found it. Feeling, sympathy, partiality, have often carried away the judgment, and led to fatal mistakes on the part of their eulogizers, and in the estimation of their enterprise by mere spectators; and vengeful feelings, counter views, opposing motives, when leagued against them, have produced results not any worse on the side of the opposing party. Could it be more universally understood that those zealous missionaries of whom I have spoken are not angels nor demi-gods, but MEN, and that they have their virtues not less than their faults, matters would be viewed with more justice and generosity.

In this relation, it is absolutely important and necessary that the traveler over the group should be strictly impartial. Intemperate eulogy has done more injury than wholesale invective. Both extremes hold up things in a false light. A sensible writer, himself a missionary at the time, reprehends this extremity of eulogy and invective in language too plain to be mistaken :

“It may be remarked here that travelers who visit missionary establishments sometimes contribute to existing error. If they write in favor of them, they wish to do it to some purpose; they wish, of course, to be popular in an age which asks for new and exciting matter from the press. Hence we have seen books professing to give the state of things at the Society, Sandwich, and even Marquesas Islands, written in a style of extravagance adapted rather to gratify than to inform the reader. There are other travelers who fall into the opposite extreme. They have a point to establish, namely, that the missionary enterprise does no good; that it impoverishes and depopulates, and that the natives who survive its pestilential influence are more idle, filthy, and vicious.”*

While he refers to the traveler, he is not afraid to correct the wrong inferences sometimes drawn from missionary reports by secretaries of societies. In referring to misapprehension on this theme, he says :

“Certainly this may be affirmed of the late Rev. WILLIAM

* Hawaiian Spectator, vol. i., p. 99.

ORME, foreign secretary to the London Missionary Society. Yet in a discourse,* for the most part excellent, delivered by him at various missionary anniversaries in England, he drew a portrait of the South Sea Mission, for which there is no original in the Pacific, and, in our judgment, will not be for a century to come. The following is the paragraph to which reference is made :

“ ‘ See those smiling children—their father’s boast, their mother’s pride—romping in all the joyousness of youth, in all the conscious security of home, and the delights of parental fondness, and brotherly and sisterly affection.

“ ‘ Behold that happy family, united, endeared, and peaceful! the parents bound together by the indissoluble tie of marriage, and the still more sacred bond of religion—the husband loving his wife even as himself, and the wife honoring and obeying her husband—the children growing up like olive-plants about their table—and all showing how good and how pleasant a thing it is to dwell together in unity.

“ ‘ Examine that cottage—I describe from facts—it rises on the outskirts of a shady wood, through which a winding path conducts the traveler, improving, as it advances, in beauty. At its termination, and in front of the dwelling, appears a beautiful green lawn. The cottage is constructed with neatness and regularity, and tastefully whitewashed. Enter its folding-doors. It has a boarded floor, covered with oil-cloth; the windows are furnished with Venitian shutters, to render the apartment cool and refreshing; the rooms are divided by screens of *kapa*, and the beds covered with the same material, white and clean; the apartments are furnished with chairs and sofas of native workmanship, and every article indicating at once the taste and comfort of the occupants.’ ”†

* “The History of the South Sea Mission applied to the Instruction and Encouragement of the Church. A Discourse delivered at various Missionary Anniversaries. By William Orme, Foreign Secretary to the London Missionary Society.” London: Holdsworth and Ball, 18 St. Paul’s Church-yard, 1829.

† Hawaiian Spectator, vol. i., p. 94.

If foreign secretaries are intemperate in their encomiums, it is to be regretted that some foreigners residing on the group are not more careful in drawing the dividing line between those missionaries who yet faithfully discharge their duties, and those who have abandoned them for the acquisition of wealth and political power. That these two classes exist will not for a single moment be questioned by men who are practically familiar with the present condition of the Sandwich Islands.

There are causes, however, for the existence of some hostilities, cherished both by foreigners residing on the islands and by tourists conversant with their political and religious condition, and the chief of these causes is an attempted unity between the two elements by a few ex-missionaries and their partisans. If to this influence laymen should stand opposed, it ought to afford no cause for surprise, for it has already done much injury to the interests of the nation, as well as to the noble cause of Christianity. It is a well-established fact, that theologians never did become liberal and enlightened politicians ; and their failure has always been owing to their dogged determination to render spiritual power superior to the rights and immunities of civil institutions. When the NAZARENE was arraigned before the bar of Pilate, he said, " My kingdom is not of this world ! "

CHAPTER XXVIII.

FROM IOLÉ TO WAIMEA.

Solitude of Native Dwellings.—Volcanic Features.—Groves of the *Ti* Plant.—Wild Oats.—Plains of Waimea.—More Evidences of Depopulation.—Hawaiian Catacombs.—BYRON'S Soliloquy on a Skull.—Former Method of Interment among the Hawaiians.—Abuse of the Dead.—A "Plague of Flies."—Comparison of Natives and Foreigners.—Foreigners and Native Wives.—Agriculture.—Sugar Plantations.—A genuine "*Yankee*."—Raising Stock for the Market.

As I left Iolé behind me on my way to Waimea, I could not help bestowing a lingering glance on the graves of past generations of men. Nor could I avoid cherishing a profound regret that the last vestige of the race in the district of Kohala was nearly gone to the "land of silence." The character of my journey was such as to foster these impressions. My path lay directly across the mountains separating the districts of Kohala and Waimea. It was nearly an unbroken solitude. The graves of the earlier generations of Hawaiians were around. Their village sites were on every hand. The foot-paths over which many a warrior had passed from his home to battle, and where many a Hawaiian Hebe had glided in the splendors of a tropical twilight, were still there.

As I continued to ascend the long slopes, I passed two or three native huts. What induced them to raise their habitations in the midst of such a solitude, I could not easily guess. But, as the equally solitary inmates came out to steal a glance at me while passing, I almost felt an intruder on their forefathers' soil.

The geological features of this region are purely volcanic. I passed several cones or chimneys several hundred feet high. They had decomposed into a very soft red tufa, and their sides were covered with a rough mountain grass, interspersed

with a few stunted trees. The soil was mostly of a dark brown, and very fertile.

Immense groves of the *ti* plant (*Dracæna terminalis*) flourish on these upland plains. This is one of the many instances of Dame Nature's liberality toward her Polynesian children. The *ti* plant is serviceable in a variety of ways. The long dark green leaf is used as envelopes for certain marketable articles, and they are usually wrapped round fishes, pigs, and fowls, during the process of cooking. The root, which closely resembles in form the root of the *cochlearia*, is supplied with a rich saccharine juice. When baked, its taste is not unlike the sugar-cane. As an article of food, it is much prized by the inhabitants of mountain regions; and in times of scarcity, it has fed multitudes who would otherwise have perished with famine.

Half way between Iolé and Waimea, either side of the road was skirted for miles with wild oats, that served as food for numerous herds of wild cattle. It is said they were originally sown by an American sailor whom I found residing in this region. Having disposed of his own "wild oats" in his more youthful days, and becoming weary in baffling the storms of the ocean, he forsook his nautical employment, took to his arms a dusky daughter of Hawaii, and located his abode on *terra firma*.

Where the road begins to descend the mountains on the south, the plains of Waimea spread before the eye like an immense panorama. When fairly on them, their appearance is much broken by low volcanic mounds and narrow gulches, or water-courses. They have a gradual ascent from the sea-shore at Kawaihae until they reach the district of Hamakua on the east, and the base of Mauna Kea on the south.

These plains are much pierced by subterranean chambers, many of which are accessible from their roofs, while others, once used as places of interment for the dead, are hermetically sealed. Nearly midway between Waimea and Hanipoi the road leads over one of these vast chambers, no access to which has yet been discovered. In riding over it, the horse's feet

produce hollow reverberations, which carry the conviction to the rider that the roof may break through at any moment.

Like Kohala, the district of Waimea displays numerous evidences of extinct population. On nearly every portion of the plains, and on every hill-side to the north, there were distinct traces of lands that had once been well cultivated, and of villages once densely peopled. At almost every step, the traveler is induced to stay and to ask himself, "What has become of the vast multitudes that once lived and progressed in this region? and where have they been scattered?" And he pauses and reflects until Echo answers "*Where?*"

Let us pay a visit to the principal catacomb at Waimea. It is situated about three miles to the south of the village. A native guide is a very necessary accompaniment to the traveler, for the site of entrance is difficult to find. The aperture is small and pierces the roof. Several projecting masses of lava rock aid in the descent, which is accomplished by going down feet first, and some care is required to prevent a stranger from breaking his neck by falling backward. The aid of a torch is also required, for the darkness of this catacomb is literally "thick darkness." The chamber has no regular formation; the sides are rugged, and seem as if once torn by a heavy natural convulsion at a very early period. The bottom was much torn in pieces, and in some places the fissures were filled up with a smooth bed of black lava sand, over which a stream of water seems to have passed at different intervals, caused, probably, by infiltration during the rainy seasons.

Nothing can be more striking than the dreary and solemn aspect of this subterranean. The light of a torch hardly scatters the dense darkness beyond its own radius, but casts a pale and startling hue over the heaps of the mouldering dead. The first object which attracted my notice was a skull, against which my foot came in contact while passing over the bed of sand. I picked it up, looked at its eyeless sockets, examined its loose teeth. The interior was filled with sand, fragments of dried grass, and pieces of native cloth, clearly indicating that in this very cranium, once actuated by thoughts, passions,

hopes, sorrows, joys, emanating from an immortal soul, a few mice had witnessed the progress of one of their own generations. If there is an object on earth that will produce beneficial meditation, it is a human cranium, in a catacomb whose midnight blackness is illumined only by a single torch, and the being to whom that cranium once belonged a pagan warrior.

It is said that the poet YOUNG wrote his "*Night Thoughts*" with a skull before him, lighted up with a candle that was placed inside it; and the melancholy sounds of some portions of that poem fully establish the truth of the assertion. Reflections on this sublime wreck of humanity have many a time given birth to some of the purest thoughts and the most sublime emotions. The colloquy of "HAMLET" over the cranium of his deceased friend "YORICK" has often been cited as a masterly display of thought and reasoning. To this decision I humbly bow. But it may be questioned if any thing can surpass the musings of "CHILDE HAROLD" as he stood viewing the widowed ruins of the once glorious Athens :

* * * * *

“Remove yon skull from out the scatter'd heaps.
Is this a temple where a God may dwell?
Why, even the worm at last disdains her shatter'd cell.

Look on its broken arch, its ruined wall,
Its chambers desolate, and portals foul:
Yet this was once Ambition's airy hall,
The dome of Thought, the palace of the Soul.
Behold, through each lack-lustre, eyeless hole,
The gay recess of Wisdom and of Wit,
And Passion's host that never brook'd control—
Can all saint, sage, or sophist ever writ,
People this lonely tower, this tenement refit?"

At an early period, the silent tenants of this catacomb appear to have been disposed of with some degree of symmetry. At the time of interment it would seem that the ligaments were severed, so as to give the deceased a sitting posture, with the hands placed on the knees. Their former method of interring the dead of rank, as described by a recent historian, will lead to a comparison of the more recent method :

“After the death of a chief or the king, the corpse was permitted to lie one day, during which time the royal sorcerer was engaged in incantation to procure the death of some person as a sacrifice or peace-offering to the gods for the prosperous reign of the new king. The corpse was then carried to the temple, where certain ceremonies were performed. It was then neatly inclosed in leaves of the native *ti* plant, in the same manner as they wrap together the body of a hog or dog for cooking. The body was then placed in the ground and covered to the depth of about eight inches. A slight fire was then kindled over it, so as to keep it at about the temperature of the living body. This was done for the purpose of hastening the process of putrefaction. As soon as the flesh could be easily slipped from the bones, the six long bones of the arms and the six long bones of the legs were taken out, and, being cleansed in some perfumed water, were then fastened together, the bones of the arms standing or the bones of the legs. The head was then taken, and, having been cleansed in the same manner, was placed on the top, and the whole wound up in native bark cloth, and deified. But if they were merely the bones of a high chief, they were simply preserved in some depository. In times of public commotion, the bones of the kings, though thus deified, were immediately concealed by their friends, lest they should be obtained by the enemy and treated with disrespect. Some kings gave charge during their lifetime to have their bones concealed at once. This, we have seen, was the charge of KAMEHAMEHA.”*

It was evident, however, that the tenants of this catacomb had not been exposed to such extreme transformations after death; yet this was the burying-place of the chiefs of more recent times. They seem to have been interred with their weapons of war, and all their domestic implements, such as fishing-lines, tobacco-pipes, &c.; they were also rolled up in sheets of native cloth manufactured out of the bark of the native *waiite* (*Morus papyrifera*), and laid on rude frames constructed with poles. Some of the skeletons I examined were

* Dibble's History, p. 123.

between six and seven feet in length, while others were rather more than medium. It occurred to me as being a very remarkable fact that, in those jaws which were the most entire, the teeth were perfect in their enamel, and almost in number. Two or three of the front teeth, however, were usually deficient, both in the upper and lower jaws, and this was the result of a custom which always followed the death of a king or chief, and was formerly considered the most sincere badge of mourning. This singular beauty of the teeth after their long interment is owing solely to the fact that the Hawaiians always—then as now—ate their food in a cold *staté*. Some of these remains were in a state of remarkable preservation. The skin was merely withered, and hung loosely around its tenant, like a piece of faded parchment: it seemed as if a mere touch would awaken the sleepers to thought and action. Others, again, were so entire, and retained so quiet an aspect, that I could hardly persuade myself that they were not indulging a brief and refreshing repose. The chambers of the dead are perfectly dry, and every fragment of rock, together with every portion of human remains, was covered with a conglomerate of fine dust; and it may be owing to the perfect aridity of these sepulchres that the dead have so long retained their entireness.

It was evident that some miscreant hands had been busily employed in violating the repose of these silent slumberers. Some were dislodged from their horizontal position, and placed in an erect posture against the walls of the catacombs; a part of these were placed on their feet, while others were fixed directly *vice versa*. I found one immense skeleton in a sitting posture, with an old tobacco-pipe placed in its ghastly jaws; and in spite of that mysterious sanctity which ever hovers around the last vestiges of the dead, I found some difficulty in repressing a smile at the very ludicrous appearance. Others reposed in the position in which they had been originally placed, with the exception that the same sacrilegious hands had placed an empty calabash under each head. There were others that appeared never to have been disturbed, while vast

numbers were tumbled about in every conceivable attitude. Others, again, were robbed of the domestic implements that had been interred with them.

Nothing can justify these wanton outrages upon the dead, and that man is not to be envied who can tread the realms of the "king of terrors" with a callous heart. Only a few years before my visit, a large catacomb at *Kea-ni-ni*, a little to the eastward of Waimea village, was burned out. Every vestige of the long-buried dead was destroyed. It is said to have been done by two foreigners; but whether by accident or design, it is not known. But the indignation of the natives who resided near the spot was aroused at this wholesale destruction of the bones of their fathers, and it came very near costing these travelers and their native guides their life. Other catacombs in this region have been similarly outraged; consequently, a number more have been closely sealed by the present generation, with a view to preserve them inviolate.

Having finished my explorations, I procured a fine large cranium belonging to a skeleton *six feet seven and three fourth inches* in length, and once more emerged into the light of day.

Waimea is a pleasant village, and has in full view the summits of the three great volcanic mountains, Mauna Hualalai, Mauna Kea, and Mauna Loa; and there are many pleasant objects to attract the admiration of a tourist. But almost every thing is marred by the eternal buzzing and biting of countless swarms of flies. Whether their existence is owing to the numerous catacombs, or the cattle-pens which are located there, or to both of these causes, I am unable to decide; but they are an intolerable nuisance. They are up the first thing in a morning, and that man must be a sluggard indeed who can slumber amid their merciless attacks. It is impossible to sit down to a single meal but they find their way into your food, or directly into your mouth, as if they would dispute your right to satisfy the cravings of the "inner man." All day long, in the house and out of doors, in the sunlight and in the shade, you are beset with these curses of PHARAOH, this plague of Egypt. If you sit down to converse, your very arm

wearies in its attempts to drive away these plagues ; or, if you sit down to read, you must hold a bush or a fly-brush in one hand, with your book in the other. If your inclination leads you to indulge a brief *siesta* after dinner, and you can not enjoy it without sleeping with your mouth open, that unfortunate member serves for a regular fly-trap. Eating, drinking, sleeping, waking, riding, or walking, doing any thing or doing nothing, these legions surround you ; and if you do not bitterly curse the plague-stricken Egyptian king for not keeping these curses in his own granite palaces, it is because you have more patience than Job, or because you never knew and never will know what patience means.

While staying at Waimea, I had an excellent opportunity to study the comparative difference and the relations between native and foreign character. Aware that I am treading upon very delicate ground, I wish distinctly to be understood as speaking of a low class of foreigners, not at Waimea only, but wherever they reside on the group. More especially, however, I choose to refer to this class of men who reside on the island of Hawaii, for there they most plainly reveal their true characteristics. As a general thing, this class are illiterate, sensual, and vicious ; they are the substratum of the society, or *canaille* of other nations, and possess neither the inclination nor means to elevate native character. To elevate aboriginal races, both intelligence, virtue, and ambition are necessary. These essentials the lower class of foreigners do not possess, and they never will. Having spent several years of their life among the natives without a single attempt to reform them, it is exceedingly improbable that they will commence now. I have met with many foreigners who, in point of civilization, are far below thousands of the native race, and I have many a time questioned myself if native indolence and stupidity have surpassed their own. The effects of such examples have always been extremely baneful to the cause of Hawaiian civilization, and the extent to which the cause of native virtue has been hindered will never be known until the day of the world's final judgment.

So also the relations which subsist between most foreigners and native women—as wives, is more commonly a source of evil than good. To a person who has never threaded his way over the Sandwich group, it will be natural to suppose that, when a foreigner marries a native woman, he will exert every effort to raise her in the scale of civilization. But such is not the case. Almost, as a general thing, this union is but a license to indiscriminate sensual indulgence and horrible brutality. When a foreigner takes to his arms one of these daughters of the Pacific Islands, and supposes she can do for him what a woman of his own nation could, he must be destitute of the first rudiments of common sense. Yet these mistakes are of nearly every-day occurrence. In such cases, the native women are regarded more as matters of convenience than as immortal, and therefore responsible beings. In a very brief period their masculine tyrants commence their brutality, force their unjust exactions, and become unfaithful to their conjugal vows.

In point of civilization, too, these foreigners, of whom I am speaking, are as much below their wives as their wives are below native women who are married to natives. Justice compels me to state that I have found them generous to a fault. They have always furnished me with the very best they had in their possession, and would never receive from me any compensation for their hospitalities; but, at the same time, there was every thing wanting which could tend to fling around their habitations what we understand by that magical word, that mighty talisman—"HOME!" It would be impossible to picture the demoniacal outrages perpetrated upon some of these native women by their own husbands during moments of groundless jealousy. However a woman may thus suffer from the hands of a foreigner, there is no redress. Her life becomes a scene of continued slavery. Her spirit is broken, and she too commonly takes that license which a groundless jealousy only *supposed* had an existence. Under such circumstances as these, it is no longer a cause for surprise that so many of the Hawaiians never see the light of a true civilization.

The district of Waimea can not strictly be termed agricultural. This is owing to natural causes, not less than to the inattention of natives and foreigners to agricultural pursuits. In 1850 and 1851, vessels from California took away large supplies of produce. Since then there has been a great reduction in native enterprise.

At Lihue, a short distance to the southwest of Waimea, I passed over a ruined sugar estate. Every effort that ingenuity could devise had been vainly expended upon it. This failure was owing to the commercial laws emanating from that sublime oracle—the body politic at Honolulu; also to the high duties imposed on the exported sugars. But this estate is not the first, nor will it be the last—should the present form of government continue—that will be a mere sinking-fund to moneyed men.

But the planter at Lihue was of that singular specimen of the *genus homo* usually termed a "genuine Yankee." As fast as the government and its one or two "Yankee" satellites tried to crush him in one corner, he always managed to elude their grasp—like an eel—and crept out at another. He was not long in finding out that, with himself, at least, sugar-making was not a lucrative business, and, fearing he might be tempted to attempt it another year, he tore down his sugar-house, and turned his hogs into the standing cane to fatten for the market. As the chameleon is said to change his hues, so this planter changed his vocation. He at once commenced the business of cabinet-making, and reserved his sugar-grinding machinery for the purpose of turning his saws and lathes. Ever since this change of business, his success has been all he could wish.

While staying with this enterprising gentleman, I was at a total loss to decide which was the greatest curiosity—his personal appearance, or the multiform character of his unconquerable bent of mind. I did decide, however, that a thorough Yankee is the "*eighth* wonder of the world." I have watched his movements until I have been compelled to relieve my emotions by frequent outbursts of laughter. To me he seem-

ed to be a sort of omnipresence on his estate. In his shirt-sleeves, and with a lumbering apology for a walking-cane, I have seen him start up a group of indolent natives in one place, and before I could realize that he was really gone, he would be rods away, giving directions in another. I remained with him several days, and when I left him I was compelled to sustain my original conclusion, that a genuine Yankee is the "*eighth* wonder of the world."

The whole district of Waimea is best suited to raising stock for the market. Horses, cattle, and sheep increase at a rate of three per cent. faster than in any other country in the world. There are no chilling breezes. The lap of Nature is never frozen. The rains are frequent and fertilizing. Verdure is perpetual. Stock of every kind is easily fed on these everlasting pastures. By proper care and enterprise, sustained by a judicious expenditure of capital, this business may be rendered exceedingly lucrative both to salesmen and purchasers.

CHAPTER XXIX.

JOURNEY TO THE SUMMIT OF MAUNA KEA.

Cavernous Formations.—Interview with a genuine "Nimrod."—Saw-mills at Hanipoi.—Singing Birds.—Power of Association.—Instances of.—A rough but generous Welcome.—A strange Woman.—Ascent of the Mountain.—Forests.—Wild Cattle.—Fruits and Flowers.—Deceptions in climbing a volcanic Mountain.—Reach the Summit.—Intense Fatigue.—Exquisite Sense of Cold.—Hills of Snow.—A Lunch above the Clouds.—Sound.—Large crateriform Lake.—Apparent Formation of the Mountain.—Extinction of its Fires.—Absolute Solitude.—View from the Summit.—Soliloquy of BYRON'S "*Manfred*."—Descent of the Mountain.—Proposed Penance.

HAVING finished my rambles over the district of Waimea, I commenced my preparations for a journey to the summit of Mauna Kea. I felt impatient to tread its snows, and breathe the atmosphere at so sublime an altitude.

My preparations being completed, I started out with a native guide to the forests of Hanipoi, on the northeast slope of the mountain. For several miles after leaving Waimea, our path lay over a large surface of country, which, from the hollow sounds produced by the horses' feet, was evidently pierced by numerous volcanic subterraneans.

Noon overtook me within sight of the residence of Mr. PARKER, an old American, who had resided on this island nearly forty years. I was curious to see him, as I heard much of his generous and excellent character, so I resolved on making a short stay with him. In his earlier life he had wandered over the ocean in the capacity of a sailor. His last voyage brought him to this island, when he resolved on quitting a pursuit so precarious. For some years he ranged the woods after wild bullocks, and became a second NIMROD, "a mighty hunter before the Lord." He showed me a rifle with which he had shot twelve hundred head of cattle.

After a residence of several years on the island, he married a Hawaiian woman. Two noble half-caste sons were the result of that union. His own untiring and consistent deportment toward her rewarded him, for she has ever been a faithful, good wife. The civilization she displayed in her personal appearance and domestic relations entirely surprised me, and established a firm conviction that, with manly treatment, these "daughters of the isles" can be rendered virtuous, happy, and useful.

From this old veteran I gathered much useful information which I have interspersed in these pages. He had lived on the group several years before the first missionaries landed. He could speak of the "times of KAMEHAMEHA the GREAT," and of his successor, KAMEHAMEHA II. His mind was well stored with facts relating to the habits and customs of the Hawaiians, all of which were deeply interesting; and he lived on this island when the battle was fought for the overthrow of idolatry, on the plains of Kuamoo, in 1819.

On the following day I took leave of Mr. PARKER. My next stage brought me to Hanipoi. At this place I found several

saw-mills employed in cutting lumber, abundance of which was supplied by the extensive forests of *Acacia* that flourish in this region.

Here, too, for the first time since my arrival at the group, I had the exquisite pleasure of listening to the melody of birds, as they poured forth their music in the midst of the rich foliage, as if in honor to the setting sun. And that melody, so soft, sweet, and unexpected, imparted an intense charm to the already gorgeous robes and associations of nature.

Such an association as this can not fail to attract the notice of the tourist. It awakened up in my own spirit feelings and memories which had been buried there for years. I could recall the hours when, a school-boy, I loved to range beneath the canopy of the woods and groves, and play by the side of the murmuring brooks. Then, every zephyr had its music, every flower its honey, and every rose was thornless. It was the singing of these tiny warblers which brought back days of innocence, and made me a child again. And who has not met some gentle incident which has awakened within him memories, feelings, thoughts, and sympathies that may have slumbered for years, and that come back like music on the surface of the streams, or like the glory of a sun-ray on a calm sea? Man is the creature of association. It was thus that the war-bow of the brave ULYSSES awoke the fountain of PENELOPE'S tears.* The events which surrounded the youthful years of Cardinal RICHELIEU followed him through life. And when he built his splendid palace on the site of the old family *chateau* at Richelieu, he even sacrificed its symmetry to preserve the room in which he was born.†

I spent that night under the hospitable roof of Mr. FAY, an old Englishman, and proprietor of the saw-mills to which allusion has been made. The same liberality which usually characterizes the English nation in their reception of visitors seemed to influence him. His welcome to myself was rough and unceremonious, but unbounded in its generosity. Every

* *Odyssey*, xxi., 55.

† *Mem. de Mlle. de Montpensier*, i., 27.

thing and every body around his dwelling were laid under a tax to provide for my comfort.

I slept on the best bed in the house. The fatigues of the day were sufficient to render slumber a welcome companion. I deferred retiring until a late hour, on account of a woman who had taken up her abode near my couch. As she manifested no intention to remove her station, I concluded my only policy was to put on a bold face and disrobe myself at once. With a piercing eye, she watched every one of my movements until I had fairly got into bed, and when I was just closing my eyes in sleep, she sat there watching me still: I subsequently ascertained that she was slightly deranged.

After an early breakfast next morning, in company with a foreigner who acted as my guide, and several Kanakas, I commenced the ascent of Mauna Kea. Hanipoi is elevated on the foot of the northeast slope, at a height of two thousand seven hundred feet above the sea, so that I had already obtained a certain altitude in my favor. The early part of the ascent lay through dense forests of gigantic *koa* (*Acacia falcata*), covered with delicate creepers and species of *Tillandsiæ*. There were also some noble specimens of the tree-fern (*Cibotium chamissonis*), whose feathery branches were swayed by the morning breeze, bearing on its wings the melody of birds. Just above the beginning of the zone of forest, the banana ceases to flourish, but a beautiful species of the *Rubus* may be found among the crevices of the rocks. The vegetable inhabitants of the mountain are of a highly interesting character. Among these the *Ferns* are conspicuous. When the naturalist DOUGLAS visited this region in January, 1834, he counted two hundred varieties, and a hundred different kinds of *Mosses*. The region of forest reaches an elevation of eight thousand feet above the sea. At this point the atmosphere is usually humid, and favorable to the great number of *Felices*, which can not fail to attract the notice of the lover of botanical science. At the termination of the woody region, a species of *Fragaria* carpeted immense patches of the volcanic soil. There were also specimens of *Compositæ*, some *Vaccinium*, and other Alpine

species. In the highest limit of the soil, I noticed a very fine *Ranunculus*, and far above every other vestige of vegetation, there were hundreds of the beautiful silver sword (*Ensis argentea*).

These forests form a retreat for hundreds of wild cattle, the descendants of those introduced by VANCOUVER in 1793. They are wild as prairie horses. Woe to the unlucky traveler who may meet one at the head of some contracted ravine, or fall into one of the pens in which the hunter may have entrapped a couple or more! His life is certain to be forfeited. The intrepid DOUGLAS lost his life in the latter way when traveling over this island in 1834.

These forests also abound with immense beds of strawberries. I could have picked bushels in a short time, ripe, beautiful, and blooming. On this fruit thousands of birds, ducks, and wild geese sustain life, and it renders their flesh a delicacy which can not be surpassed. Whole groves of immensely tall raspberry-bushes were loaded with fruit of an incredible size. They are invaluable to quench thirst; but after eating a few, their flavor seems to become bitter and disagreeable.

In the lower regions of the woodlands the traveler crushes some delicate tropical flower at nearly every step. These gems of innocence and beauty intersperse the grass until it begins to diminish.

The ascent of a volcanic mountain is usually very deceptive. At a distance Mauna Kea looks very smooth and easy to climb; but when fairly on its mighty slopes, the traveler is soon undeceived. It was no longer the sublime illusion I had witnessed from the distant waters of Kawaihae Bay, but regular up-hill work. It is intensely wearying before the zone of forests is passed, but after that the labor seems to increase at every step. Now the traveler knocks his knee against a sharp projection of lava, or he sinks up to his waist in soft sand and ashes. Now he reaches a steep cone, a vestige of which he could not see from the plain below. He must pass on one side of this, for he is too tired to climb it, and the effort would not be repaid. Again, he is up to his

middle in sand and ashes. Just above his head there is a piece of rock projecting from the soft and abrupt slope. If he can but reach *that*, he will sit down and rest! He still climbs; his right hand clutches it, and he gently and gladly pulls himself up; but, just as he is about to place both feet on it, the treacherous fragment gives way, and while it goes rolling down the mountain with the speed of an avalanche, he goes sliding down several rods of dry, loose sand. It is necessary to stay a while, and recover both breath and strength. What would he not give for a single drink of water! But the lazy natives are far below, eating, drinking, and taking their ease. Breath is recovered, and a little strength is gained, and away goes the traveler again. Every step lost is more embarrassing than the efforts made to gain twenty in advance; so it is a succession of slipping, climbing, panting, struggling, and perspiring, hour after hour, until the summit is gained. And even here the traveler is exposed to much disappointment. He reaches an immense ledge of lava, which he joyfully hopes may be the last; but there is another, and yet another, until he is almost in despair of reaching the end of his journey.

After toiling upward for nearly a whole day, and on foot, I reached the great table or platform of the mountain. My guide had several times admonished me not to think of achieving so much in one day; but the nearer I approached the summit, the greater was my anxiety to reach it. It was on the edge of night when I attained this elevation—thirteen thousand two hundred feet above the sea, and the deep shadows of departed day were rapidly drawing over the plain below, shrouding every object in darkness. The exquisite sense of fatigue that crept over me was such as I can not describe, and wish never again to experience. At that moment I would have given any thing for a drink of water. But the lazy Kanakas could not be discovered by the aid of my telescope. In spite of hunger, thirst, and fatigue, I flung myself down on a block of lava and went to sleep.

When the faithful fellow that accompanied me had roused

me from my brief *siesta*, I followed him a short distance down the mountain until we reached a cave, where he had kindled a good fire with a pile of the withered silver-sword.

After waiting there six hours, three of the natives made their appearance, bringing our eatables; a great portion they had consumed, besides having used two calabashes of water. Nothing now remained but to make the best of our position; so we cooked some beef-steaks which had been procured from a young bullock we shot in the early part of the day. By the time we had finished our supper, the fourth native came in. The blankets which it fell to his lot to carry were not with him. He vowed by all that was sacred that a wild bullock had chased him, and that, in his flight, he had dropped the blankets and lost them. He sealed these vows by taking supper enough for four men, and by breaking the only calabash which contained our last supply of water. Provoking as this piece of carelessness was, angry scolding would avail nothing, nor would it gather up the precious fluid; so I smoked my pipe in profound silence. Supper being ended, we consoled ourselves by sleeping for the rest of the night on the hard floor of the cave.

At sunrise next morning I resumed my journey. But the cold was intense. Although the thermometer stood at 23° , I felt the cold so keenly that I experienced a heavy bleeding at the nose; and such was the aridity and rarefaction of the atmosphere, that it produced a violent pain in my head, my eyes became much bloodshot, and my limbs, for a time, were nearly paralyzed. The guide and natives all shared the same fate. A brief exercise, however, partially removed these difficulties.

I was once more on the platform of the mountain. For the first four miles over this region, it was easy to form an idea of the terrible havoc which had been produced by volcanic fires. The enormous masses of lava, and the wide fields of sand, scoriæ, and ashes, seemed to have passed through every degree of calcination, from the mildest to the most intense. Hot rivers of sand had been projected over this fearful

waste, bearing on their bosom huge masses of volcanic rock, while in other places the streams of lava looked as fresh as if just vomited up from the deep womb of the mountain.

On this wide platform or main summit stood the summit proper. It is composed of a short range of snow-covered hills, forming a lengthened ridge of two hundred and twenty-eight yards, running nearly in a direct line southeast and northwest. The loftiest of these hills or chimneys was five hundred and sixty-four feet above the platform of the mountain. I was already suffering from the effects of intense fatigue, and, on reaching the snow, my resolution to ascend the Grand Peak felt a little shaken. It only remained for me to will the ascent, and the victory was won. After two hours' toiling and slipping, and having several times sunk up to my chin in snow, I at length gained the summit of the highest cone. From this elevation—thirteen thousand seven hundred and sixty-four feet above the sea—I had a good opportunity to view the plain on which the Grand Peak rested. These snow-covered hills, when viewed from the village of Waimea, appeared insignificant; but now, as I looked down their slopes, they seemed mountains in themselves. For miles around stretched a vast plain of scoriæ, sand, and ashes, heavily undulated, like tempest-tossed billows. Sincerely did I long for the means and the possibility to erect a lofty flag-staff, with the "stars and stripes" nailed to it, that they might wave over the group as high as the eagle soars on his broad pinions toward the sun.

On the highest snow-bank, the thermometer stood at 20° when suspended by hand.

I gave a signal to my guide to pass round the base of the Grand Peak, while I descended on the southwest side. Our early excursion had given us a good appetite for refreshments, and when we met we sat down on a block of lava to take a lunch. The weather, although in June, was cold and bracing; but there was something novel and agreeable in taking a lunch above the clouds, and we washed it down with water procured from snow.

Commodore WILKES speaks of the diminution of sound when

a gun was fired off by him on the summit of Mauna Loa.* This singular phenomenon may have been caused by its having been fired across the crater, which was of vast depth, and the floor of which was rent by huge fissures which could not be fathomed. But on the summit of Mauna Kea it was very different. There the non-diminution of sound struck me as being a curious fact. I fired off a brace of pistols, and my guide fired off his rifle, and their noise was not at all different to the effects of their discharge on the foot of the northern slope, but sent a thousand echoes through the spacious regions around. The phenomenon on this summit may be owing to the peculiar structure of the summit itself, not less than to the mineral character of the upper zone of the mountain, for snow is doubtless a non-conductor of sound.

Having finished our lunch, I passed toward the south to look at a lake which I had discovered from the summit of the Grand Peak. An hour's difficult walking brought me to the nearest shore. The surface of the lake was thirteen thousand and ninety-two feet above the sea, and surrounded by precipitous banks composed of red and black lava-sand. This sheet of water covered nearly two hundred acres. It was skirted with ice, which extended several yards from the shore; and although it seemed to have been much thawed, it would probably have borne the weight of a man. Anxious to test its capacity, I began to descend the bank, but I soon discovered the utter recklessness of the attempt. In a few seconds I sank up to my waist in sand and ashes, and was rapidly disappearing. Every attempt to reascend only plunged me into greater difficulties. I was rescued, however, by my guide. He requested me to desist from all further efforts until he could aid me. He did so by securing his pocket-handkerchief to the end of his rifle, which he lowered down the bank, and drew me up. By this time I was sufficiently warned not to hazard a second expedition; and yet, if I had been in possession of a few good ropes, a large canoe, and half a dozen trusty natives, together with a suitable sounding-line, I should have tried the experiment of sounding that lake.

* United States Exploring Expedition, vol. iv., p. 158.

As it was, I was forced to content myself merely by gazing on its tranquil bosom. In many places on its treacherous shores, and on the desolate plain around me, the bones of many a wild bullock were bleaching in the cold air. During the dry season, they had come here to procure water. Those in the former position had not been able to return; those in the latter had perished from sheer exhaustion.

The formative process of Mauna Kea is a theme of profound interest to a naturalist. A close study of its geognostic character can not fail to establish the conviction that it has been raised up from the bed of the ocean. Like the other large mountains on the group, it may be classed among the craters of elevation.* One immense layer of lava succeeds another,

* "The description given by STRABO and PAUSANIUS of this elevation led one of the Roman poets, most celebrated for his richness of fancy, to develop views which agree in a remarkable manner with the theory of modern geognosy. 'Near Trœzene is a tumulus, steep and devoid of trees, once a plain, now a mountain—the vapors, inclosed in dark caverns, in vain seeking a passage by which they may escape. The heaving earth, inflated by the force of the compressed vapors, expand like a bladder filled with air, or like a goat-skin. The ground has remained thus inflated, and the high, projecting eminence has been solidified by time into a naked rock.' Thus picturesquely, and, as analogous phenomena justify us in believing, thus truly has OVID described that great natural phenomenon which occurred two hundred and eighty-two years before our era, and, consequently, forty-five years before the volcanic separation of Thera (Santorino) and Therasia, between Trœzene and Epidaurus, on the same spot where RUSSEGGER has found veins of trachyte:

'Near Trœzene stands a hill, exposed in air
To winter winds, of leafy shadows bare :
This once was level ground, but (strange to tell)
Th' included vapors that in caverns dwell,
Laboring with colic pangs, and close confined,
In vain sought issue for the rumbling wind :
Yet still they heaved for vent, and, heaving still,
Enlarged the concave and shot up the hill,
As breath expands a bladder, or the skins
Of goats are blown t' inclose the hoarded wines—
The mountain yet retains a mountain's face,
And gather'd rubbish heads the hollow space.'

—“OVID'S *Description of the Eruption of Methone* (*Metam.*, xv., p. 296–306), *Dryden's translation.*” *Cosmos*, vol. i., p. 240, 241.

each one becoming more youthful as the summit is approached. By some terrible reaction, the crater seems suddenly to have become extinct, while vents have been formed in the sides of the mountain, and the Grand Peak or ridge of cones superimposed on the great platform. In this way that crateriform lake has been established. It is supplied by the action of the sun's rays on perpetual snow.

Just below the summit, and around its entire circuit, there are no fewer than forty-seven high conical hills of lateral formation. When the main crater became extinct, these cones or chimneys formed the natural outlets of gaseous fluids and volcanic steam. Through these same vents the fires expended their last strength, or took a subterranean course, and united with those of Kilauea, on the northeast slope of Mauna Loa, and of its own crater.

The solitude of the summit of Mauna Kea is almost overwhelming and absolute. Not a vestige of vegetation is to be seen. Nothing indicates the existence of man. The desolation was such as I had never before witnessed, and may never witness again. Forcibly did it recall to my mind the language of MILTON's archangel when he addressed his fallen compeers :

“ Is this the region, this the soil, the clime,
 * * * * this the seat
 That we must change for heaven ?”

The entire surface of the plain looked

“ As if it were a land that ever burn'd
 With solid, as the lake with liquid fire:
 And such appear'd in hue, as when the force
 Of subterranean winds transports a hill
 Torn from Pelorus, or with shatter'd side
 Of thundering Ætna, whose combustibles
 And fuel'd entrails thence conceiving fire,
 Sublimed with mineral fury, aid the winds,
 And leave a singed bottom.”

But the view from the summit was surpassingly grand and impressive. The sunlight shed such a sea of glory on the

clouds which girded the sides of the mountain as to give them an appearance almost supernatural. The "Aurora" of GUIDO, with all its soft and beautiful touches, was infinitely surpassed here. In the distance, the island of Maui rose up out of the deep as if by enchantment. The mountains on the northwest, that separated Kohala from Waimea, were enveloped with fleecy clouds that seemed permanent, like oceans of silver suspended in the atmosphere. To the west, Mauna Hualalai, the third great mountain on the island, rose up like a huge giant from the plain below. On the south towered the mighty Mauna Loa, leaving its throne of clouds beneath its snowy brow, as if disdainingly to notice them. I looked up to the snow-covered hills close to where I stood, and as the sun shed on them his full and unobscured light, it seemed as though they almost held converse with the eternity which hung over them. The vast variety of objects, so mysteriously and beautifully blended together, have a tendency to oppress the spirit. It was with great force and eloquence that DOUGLAS said, when standing on this very spot, no longer than twenty years ago,

"Were the traveler permitted to express the emotions he feels when placed on such an astonishing part of the earth's surface, cold indeed must his heart be to the great operations of Nature, and still colder toward Nature's God, by whose wisdom and power such wonderful scenes were created, if he could behold them without deep humility and reverential awe. Man feels himself as nothing—as if standing on the verge of another world. A death-like stillness of the place, not an animal nor an insect to be seen—far removed from the din and bustle of the world—impresses on his mind with double force the extreme helplessness of his condition, an object of pity and compassion, utterly unworthy to stand in the presence of a great and good, and wise and holy God, and to contemplate the diversified works of his hands."

But the sun was the most glorious of all objects, as it shed its flood of light from the bosom of the sky, and it has been well portrayed in the soliloquy of BYRON'S "*Manfred*."

“Glorious orb! the idol
Of early Nature, and the vigorous race
Of undiseased mankind, the giant sons
Of the embrace of angels, with a sex
More beautiful than they, which did draw down
The erring spirits who can ne'er return.
Most glorious orb! thou wert a worship, ere
The mystery of thy making was revealed!
Thou earliest minister of the Almighty,
Which gladdened, on their mountain-tops, the hearts
Of the Chaldean shepherds, till they poured
Themselves in orisons! Thou material God,
And representative of the Unknown—
Who chose thee for his shadow! Thou chief star!
Centre of many stars! which mak'st our earth
Endurable, and temperest the hues
And hearts of all who walk within thy rays!
Sire of the seasons! Monarch of the climes!
And those who dwell in them! for near or far,
Our inborn spirits have a tint of thee,
Even as our outward aspects: thou dost rise,
And shine, and set in glory.”

After lingering on and around the summit of this giant of the Pacific, I made preparations to descend. It really was a relief to call back the mind from a contemplation of scenes viewed from the summit of a mountain nearly three miles in height; and yet I left with them a reluctant farewell.

The descent I found to be more fatiguing than the ascent had been. The downward course, for miles and hours in succession, down slopes seventeen miles in length, makes a strong man feel as though his limbs were about to be dismembered. As we approached the woody region, we casually struck into the same path of our ascent, and on sitting down upon a ledge of rock to rest for a while, we discovered the missing blankets very carefully tucked away under it! Aided by the beautiful moonlight, we continued our descent. At a late hour in the night we arrived once more at the hospitable dwelling of Mr. FAY, where we regaled ourselves on substantial fare.

It is impossible to describe the anguish which emanates from the labor of climbing Mauna Kea. I had worn out three

pairs of shoes in as many days. On returning to a place of repose, it was some time before even my sleep became a source of invigoration. I was highly gratified with what I had accomplished, but nothing would have induced me to reat-tempt it.

In concluding this chapter, I have only to add, that if there is a devotee in the world who is looking to the genius of human creeds for consolation, and is passing through a sea of penance to secure it, let him once climb this enormous volcanic cone, and if his sense of fatigue does not enlighten him as to the accursed impositions of his spiritual tyrants, nothing ever will.

CHAPTER XXX.

JOURNEY TO WAI-PIO.

Forests of Acacia.—Gigantic Ferns.—Swamps.—An Instance of native Cruelty.—Valley of Wai-pio.—Descent.—Primitive Character of the Inhabitants.—Explorations.—Cascades.—A Bullock carried over the Falls.—Fastidiousness of native Appetite.—Population.—Agriculture.—Curious Instance of Cupidity.—Real Changes.—Scenes at an Evening Repast.

THE journey from Hanipoi to Wai-pio is one of the most interesting and difficult of any over the Sandwich group. The “rainy season” was over, but its departure did not preclude the coming of frequent and fertilizing showers. My guide and myself were wet to our boots. The nearer we approached Wai-pio, the more embarrassing was the condition of the roads. The horses sunk up to the skirts of their saddles in soft mud, and sometimes it cost hours of patient toil before they could again set their feet on *terra firma*.

But, in spite of mud and rain, the scenery was grand. Our route lay directly through immense forests of koa (*Acacia falcata*), the strong limbs and forks of which were profusely adorned with creepers of various sizes, pending in a perpendicular line from the lofty foliage down to the floor of the for-

est. *Parasites* and *Epiphytes*, of the most delicate species, clung to many of these huge koa-trees with as much gentleness and dependence as "Desdemona" clung to the Venitian "Moor."

But the most stately objects which bordered our pathway, or occupied the remoter regions of these woods, were gigantic tree-ferns (*Cibotium chamissonis*). Many of them ranged from twenty to seventy feet in height, and the foliage of the most perfect of them, as it waved in the balmy winds, had a close resemblance to that of the Oriental palm-tree. From this noble fern the natives gather a soft, silky substance, that much resembles the best merino wool. This they call *puhu*, and it is used for stuffing beds and pillows.

To the left of the path lay treacherous and impassable swamps. In endeavoring to effect a nearer journey to Waipio, many a native, when he supposed he was passing over solid ground, has suddenly disappeared and been seen no more.

While following the path through this forest region, my attention was attracted toward a prostrate bullock. It needed but a single glance to convince me that his brutal owners had overloaded him, and goaded him through the sea of mud I had just crossed with an unbroken neck. In all probability, he was but a year old; but the poor creature lay there in the agonies of death. Although the mud was still up to my horse's knees, I dismounted, and, with the assistance of my native guide, endeavored to assist the prostrate brute to his feet. But it was all in vain. My guide filled his old palm-leaf hat with water, and gave to him, but with no effect. There is something in the agony of a dying camel, as he breathes his last in the wide solitudes of the Sahara, that can not fail to touch the deepest sympathies of a beholder, and there was something in the long sighs of that poor bullock that touched mine. His very eyes, because his tongue was dumb, were eloquent in their agony, and he turned them upon me with imploring glances. Feeling persuaded that I should do him an act of mercy, I terminated his sufferings with a pistol-shot.



LOSSING-BARRITT.

VALLEY OF WAI-PIO: HAWAII.

The Valley of Wai-pio may justly be termed the Eden of the Hawaiian Islands. Long before I saw it, I had heard it frequently spoken of in terms of the warmest admiration, and had prepared my mind for something beyond the usual character of the scenery so profusely scattered over the group. On reaching the brink of the tremendous bank by which its southern limit was bounded, the scene was truly magnificent. The bed of the valley reposed at a depth of two thousand feet below. The dwellings of the natives dwindled away nearly to the size of ant-hills. The numerous herds of cattle which were quietly grazing in the everlasting pastures were hardly discernible. On the opposite bank—much higher than the one on which I stood—glittering cascades, broken in thirty abrupt falls, were tumbling from rock to rock, half sportively, half angrily. The centre of the valley was enlivened with two crystal rivers, winding their tortuous path to meet the foaming surge that broke on the fair sand-beach at its mouth. There was something about that valley so lovely and undisturbed, that it pictured to the imagination the paradise in which the first man wandered with the first woman. It seemed to belong to another world, or to be a portion of this into which sorrow and death had never entered.

The descent into this lovely valley is comparatively easy. The tourist may assume a sitting posture, and slide down the smooth grassy bank for rods in succession. If he finds himself gliding too rapidly, he may arrest his speed by an occasional clutch at a pandanus-tree, or a strong fern. In twenty minutes he will find himself at the foot of the lofty spur, where he may lave his heated limbs in the quiet stream that glides gently past.

On reaching the bed of the valley, and entering a native house, I was much impressed with the primitive character of the inhabitants. The arrival of a "*haolé*" (foreigner) was, as usual, the signal for a numerous gathering of curious natives. For a time the doors—there were no windows—were so crowded, that it was impossible to procure a breath of atmosphere. Observing that I was a good deal heated from

the labor of descending the wall of the valley, one woman procured me a drink of water ; another commenced fanning my face with an old palm-leaf hat ; while a third procured a *kihili* (fly-brush) to keep off the flies ; and a fourth, a good-looking woman about twenty years of age, procured an enormous wooden pipe, filled and lighted it with her own lips, and handed it to me to smoke. I was compelled, however, to decline this last attention. I had seen so much of *syphilis* among the Hawaiians, both men and women, that I had grown somewhat fastidious. And there sat before me a woman, apparently much interested in my welfare, who had lost a part of her nose and one eye from the effects of the same disease. As I had no strong inclination to lose my own members of that class, I concluded I had better let that pipe alone, for it certainly had a contagious look about it. Mistaking my real motive in this refusal, they even went farther. I had acquired a sufficient smattering of the Hawaiian language to understand certain private forms of expression, and I understood that, to remedy the refusal I had just made, I might, if I would, pay my *private* respects to a dark-eyed girl who had just squatted down on the mat by my side. To this offer, so indigenous to Hawaiian character, I replied by taking out a cigar and smoking it. It is almost needless for me to state that this cluster of circumstances abnegated an assurance I had previously received, that "the inhabitants of Wai-pio were a moral set of people merely because they had not become contaminated by foreigners !"

My explorations in this valley convinced me that it once teemed with a large and busy population. The boundaries of ancient fish-ponds, *taro*-beds, and village-sites were very numerous. At different periods in its history, there was not a single square rod which does not seem to have been well cultivated. The population is rapidly decreasing ; in fact, it is nearly extinct. In 1823, when the white man's face was seldom seen here, there were several hundred habitations, and thousands of inhabitants. There were also several pagan temples standing, and an immense stone inclosure, or city of refuge, into

which persons might flee in times of war and danger.* From that day to this, depopulation has been in active progress. The present population does not exceed two hundred and sixty. This fearful decrease is owing to causes already enumerated, especially the restrictions of ecclesiastical law. A small stone chapel or school-house accommodates the entire population. Unless some unlooked-for interposition takes place, it will be but a short time before this terrestrial paradise will be as desolate and forsaken as was Eden of old after the expulsion of its first tenants.

In this valley there is some attention paid to agriculture, if the mere cultivation of the *taro* can be dignified by such a term. For agricultural purposes, it possesses great and numerous facilities; and yet the *taro* is the only plant of any importance that is cultivated. This article is the bread, the staff of life to the Hawaiian race. Its cultivation is a source of wealth to the occupants of this valley. Every day, and during all sorts of weather to which this climate is subjected, loads of this food are conveyed on the backs of bullocks and the shoulders of natives from this spot to Kawaihae—over roads almost impassable—a distance of thirty miles, where it finds an immediate sale.

There is no valley on the whole group which has a soil so rich, or is so well located as Wai-pio. Coffee, rice, tobacco, and many other articles could be here cultivated with immense success. The soil is composed of a rich *debris* of several feet in depth, and rests on a stratum of alluvial washed up generations ago by the restless ocean. This debris is constantly accumulating. Sheltered from the trade-winds, the vine would flourish extensively beneath the hills that form the southern boundary of the valley.

Wai-pio Valley is nearly two miles wide at its mouth, and terminates in a deep and awfully grand ravine, seven miles from the sea-shore, where the almost perpendicular walls attain an altitude of two thousand five hundred feet. The entire valley is crateriform, and its origin is closely allied to the

* Ellis's Tour through Hawaii, p. 202-3.

valley of Halawa on Molokai. To enjoy a perfect view of this Hawaiian Eden, it should be seen and studied at early sunrise, at noon, at the hour of evening twilight, and at night under the brightness of the full-orbed moon. It surpasses in grandeur all that JOHNSON has said of the valley in which he introduces his readers to "*Rasselas*," the "Prince of Abyssinia." Nor is it any cause for surprise that it should be retained as the favorite possession of KAMEHAMEHA III.

I have already referred to the magnificent cascades in this valley. There is one, however, which can not be seen until the lofty banks are descended. It is located between the "spur" to which I have alluded, and the southern wall or boundary. It has its origin in a river that sweeps down a ravine terminating on the brow of a precipice one thousand two hundred feet high. On the brink of this tremendous abyss, the river is a foaming torrent; but before it reaches the deep basin into which it falls, it is resolved into a heavy shower of spray, reflecting a cluster of the most magnificent rainbows which the eye can rest on, and giving life and beauty to a large variety of *Ferns* which grow out of the face of the lofty precipice. The whole scene is one of Nature's sublimest footsteps, which the tourist is compelled to stand and admire.

A few weeks prior to my visit, a bullock was carried over the brow of this frightful abyss. His owner, a foreigner, whom I found residing near the place of descent, had missed him. Supposing he might have been carried down by the torrent, he searched the ravine, and discovered footprints where the animal had exerted himself to climb the banks. On tracing these marks to within a few feet of the cataract, he concluded that the bullock had been carried over, and dismissed the subject from his mind.

In a few days subsequent to this event, he was called upon by a few natives, who informed him that they had found a bullock at the foot of the falls which they supposed to be his, and requested the favor to *dress and eat it!* The foreigner gave his cordial assent, and away they started down the "spur" into the valley below to commence preparations for their feast.

The mangled and bloated bullock was dragged ashore. Some undertook the task of dressing him, while others began to heat stones in a concave formed in the earth, where it was their intention to bake him. This process is called *luau*. Just before dusk, the former owner of the animal went down into the valley to look after his final disposition. He soon saw that they were *cooking him!* He waited a while longer. The natives spread their mats, put on their viands, brought along their *luaued* bullock, and commenced their feast. The foreigner had lived in that region several years, and had lost much of his former niceness of appetite, but he speedily concluded that it would be best to absent himself from this semi-cannibalism, and leave the group to finish their repast in their own way.

These statements may naturally lead to the remark that the inhabitants of Wai-pio have made but little progress in civilization. The conclusion is, alas! too true. I sought for the *puhonua* (city of refuge) which once existed there, and also for the *heiaus*, on whose bloody altars so many human victims had perished, but found them not. The bloody rites no longer existed. The conch was no longer sounded to summon warriors to battle. Life and property were now sacred, and every man was protected in the freedom of his religious worship. The huge walls of their pagan temples and "city of refuge" had been torn down, and now stood as inclosures to several cottages and fish-ponds. These are some of the *real* changes that have come over this valley and its people. But when the question of Christian civilization is tested, it must meet with a very unsatisfactory response.

At the close of my second day's visit in this valley, I was about starting back up the "spur" which led out of it, when the owner of the house I first entered on my arrival informed me, if I would spend the night with him, he would give me a good reception. The sound of the English language—for he spoke English well—was a sufficient inducement for me to remain with him. In an incredibly short time a fire was kindled on the outside of the house, and preparations were made

for cooking supper. When our repast was brought in, it consisted of a roasted fowl, some beef-steak, a mess of *poi*, some boiled *taro*, and a bowl of milk for myself. The former was all very well, but the latter I refused to touch; for reasons the same that induced me to refuse the pipe and tobacco on a previous occasion had no small influence upon me at this supper-hour. I was fortunate enough to procure my "mess" in a separate dish, and the family group deemed themselves equally fortunate in dipping their fingers in the food without discrimination. Men, women, children, dogs, and cats, all ate together.

The supper was finished and the mats were cleared. The next movement of "mine host" was to procure several copies of the Bible and as many hymn-books, for the purpose of conducting family devotions. Inwardly I reproved myself for the hasty conclusion I had formed in relation to the private morals of this people. The devotions were conducted with a grace and solemnity that would have honored any civilized family.

These devotions having terminated, I retired to the outside of the house to smoke a cigar, and contemplate the aspect of the valley under the moonlight. As I sat smoking on the low stone wall which surrounded the dwelling, my entertainer, who was a young man, came out and joined me. He was a good specimen of a Hawaiian, both in personal appearance and mental structure. After making some remarks on the weather, the valley, the people, and myself, he wished to know if "I was attached to the sex."

I told him I respected them.

Placing a wrong construction upon my reply, he assured me he was very poor, and must adopt some means to raise money. He had a mother, a sister, and a wife; and each and all were at my entire disposal, *pro tem.*, for one silver dollar! The wife, sister, and mother were all present at, and took a part in, the religious devotions of the evening; and the mother was the same woman whom I have already referred to as having lost her nose and one eye from the effects of disease.

I have but a single comment to make on this human fiend. He had studied and graduated at Lahainaluna a few years since, and in 1852 he was judge of the very district in which he now lived.

CHAPTER XXXI.

FROM WAI-PIO TO KA-WAI-HAE.

Village of Ka-wai-hae.—Another Pagan Temple.—Cause of its Erection.—False Predictions.—Moral taught by Paganism.—Ravages of the Small-pox.—Solitary Village.—Outrageous Mode of Vaccination.—Preposterous Conduct of the “Board of Health.”—Indignation of the Foreign Population.—Testimony of Physicians.—Native Quackery.—Terrible Influences of a certain Superstition.—Total Defeat of a long-cherished Enterprise.

KA-WAI-HAE is a small, dreary village, on the shores of Ka-wai-hae Bay, without the least object to attract a resident to it. Excepting a few sickly-looking cocoa-nut-trees, which stood near the tide-mark, I found scarcely a piece of foliage in the entire region. Hot, dry, and dusty, it is a perfect Sahara ; yet this is a port of entry, and vessels have to pay for the privilege of anchoring in the unsafe waters.

It really seems a mystery why any living thing should have concluded to reside in this desolate region. The food used by the natives is brought all the way from the Valley of Wai-pio. There is a Custom-house and Post-office, and both are conducted in a miserable native house. The house built many years ago by JOHN YOUNG, the friend and counselor of KAME-HAMEHA the GREAT, I found yet standing ; but the old Englishman had gone to the grave, and the house was tenanted by the former teacher of the Oahu Charity-school, now y’clept District Judge.

A short distance to the south of this forlorn village I found another *heiau*, as perfect as when it was erected. It stands on the seaward side of a sloping hill, near the sea-shore. The massive walls are composed of lava stones ; and there stood

the rude altars which had once been baptized with human blood. There were also the niches in which grim idols once stood, while assembled thousands paid them a soul-felt homage.

This *heiau* is called Puukohala. It was built at the instigation of a priest during the reign of KAMEHAMEHA I., and under the assurance that it would be a safeguard against all the perils of war.

But the prophet was false. The walls were not completed when hostilities actually commenced. The war-chiefs of the old conqueror assembled a powerful army, and marched to Ka'u to exterminate KEOUA, their recent antagonist. KEOUA's course lay by the great crater of Kilauea. An eruption anticipated the carnage of battle, and his troops, exposed to a heavy shower of stones, cinders, ashes, sand, and blasts of sulphurous gas, were nearly all overwhelmed. With the wreck of his army he met KAMEHAMEHA and his warriors a few days afterward, and a fiery contest commenced. For a long time the struggle was doubtful. At length, one of KAMEHAMEHA's warriors, disguised as a friend, went over to KEOUA and advised him personally to seek the favor of the king, then at Ka-wai-hae. Retreating by the way he came, KEOUA led off his warriors, and proceeded by water to obtain an interview with the monarch. On arriving at Ka-wai-hae, he received the most solemn assurances of royal clemency. But the very moment he and his followers landed on the beach, they were seized, treacherously slaughtered, and their mangled remains were laid upon the altars of the unfinished temple, and sacrificed to the gods!

Such was the mercy shown to warriors who had reposed implicit confidence in the word of a pagan king! Such was the spirit which paganism inculcated into the bosoms of its votaries!

But there is a moral in paganism which ought never to be forgotten. A man may stand on those altars where hundreds have been immolated, and shudder at the mere remembrance that human blood flowed from them like water, and that the very men who toiled to raise these walls were the first who

fell victims to the accursed despotisms of priests. But the moral of these hellish orgies is this—that these debased islanders *felt* their immortality, and deemed these immolations the nearest way to secure it.

This was the last pagan temple ever built on the group, and it is a remarkable coincidence in Hawaiian history, that, while it was built at Ka-wai-hae, the first blow which eventually laid the *tabu* system in the dust was struck in the same place, and at a time, too, when human victims were piled on the bloody altars of that temple to insure its consecration.

On my return to Ka-wai-hae, I found the village almost desolated by the small-pox. Out of a population of about fifty, twenty-three had already gone to the graves of their fathers. It was mournful to take a glance over that afflicted village. A few dwellings had already been consumed by fire. At nearly every door of the few houses that yet stood, a small yellow flag was flying, to indicate that none but physicians were permitted to enter, under pain of fines and imprisonment. In the shades of their homes sat women and children, nearly as still as statues, and as desolate as lepers among the ancient Hebrews. It seemed as though a wave from Lethe had swept over that village. Not to this dreary spot only was the epidemic confined. The following report of the Commissioners of Public Health in Honolulu, for the week ending July 22d, 1853, shows its ravages on the island of Oahu :

“ The number of new cases of small-pox which have been reported during the past week for the island of Oahu, is 626 ; deaths reported are 216. From the other islands, the new cases reported are 40 ; deaths reported, 19. Total number of cases reported, 2342. Total number of deaths reported, 808.

“ Whole number of cases reported during the week ending July 28th, for the island of Oahu, is 480 ; the number of deaths reported in the same time is 219.

“ From the other islands the new cases are 54 ; deaths, 26. The total number of cases reported is 2886 ; deaths reported, 1027.

“ The total number of burials under the direction of the

commissioners, by the police and others, in Honolulu and vicinity, since June 26th, is 663.

“Forty houses at Waikiki, and thirty on the Ewa side of Honolulu, more than two miles from the market, are being erected by the commissioners, under the direction of the clerk of the Bureau of Public Improvements.”

Accounts which have come to hand since I left the group give the following information :

“The small-pox is still raging. At Honolulu there are only nineteen cases, but in other parts of Oahu it is still destructive. The total number of cases till the 9th of September was 5049 ; total deaths, 1805. The number of new cases for the week ending September 9th was 214 ; the previous week, 295. There are no authentic reports from other islands, but rumor said that the disease was increasing at Lahaina.

“*Office of the Commissioners of Public Health Report.*—The number of new cases of small-pox which have been reported during the past week, for the island of Oahu, are 214 ; the number of deaths reported in the same time are 68.

“From the other islands, the new cases reported are 4 ; deaths, 2.

“Total number of cases reported, 5049 ; total deaths, 1805.

“Number of cases remaining in Honolulu this day are 13.

“LIHOLIHO, Chairman.

“Honolulu, September 9, 1853.”

When this terrible scourge first appeared in Honolulu, it naturally created an intense excitement. Vaccination became the order of the day. Physicians, native and foreign, and persons who boasted of their ignorance of *Materia Medica*, were induced to enter the lists as “knights of the lance.” A Board of Health was established, under the specious guise of aiding the sick. The disease spread like a whirlwind far and near, and every effort was made to arrest its progress. Consummate quacks, both native and foreign, followed or superseded the movements of skillful physicians. This prostitution of the calamity drew from two of the most skillful med-

ical men in town a bitter censure, which was published in one of the town journals.* The "constituted authorities" had appointed *non*-professional men to vaccinate the natives. Thus armed with a "little brief authority," they sallied forth on their mission; and their doings were portrayed by the medical men just alluded to. "Old scabs, sometimes of doubtful character, taken indiscriminately from children or grown persons, were mixed, on homeopathic principles, with a sufficient quantity of *aqua fontana* to set any therein supposed to be dormant spirits at liberty, and inserted faithfully into the skin by means of half a dozen cross-cuts, which at times would produce such a gush of blood as to be alone a sufficient safeguard against the introduction of the pretended regenerator." Much of this labor was entirely lost, but where it took, it produced in some cases "a broad, dirty-looking, pustule-like mass, which might have been taken by an inadvertent examiner for what is called *ecthyma* or *rupia*;" in others it produced "large festering sores of an undeterminable character, spreading into real ulcers, and surrounded by a secondary eruption."

One of these educated physicians remarked, "'Excellent vaccine' (?) is daily shown me, that is so active that in a day or two it has formed a large pustule; and hundreds of arms I have seen with horrible ulcers, which can not be cured for months, many of them presenting piles of scab very much resembling the rough piles of rock upon the mountain top. * * * Verily the poor natives are sorely beset. It does seem as if their condition was bad enough, even though these newly-fledged knights of the lancet should desist from so actively propagating the most loathsome ulcers from arm to arm. Humanity demands that they should let alone what they do not understand, and occupy themselves in some more harmless amusement suited to their capacities."

Nor is this all. The "*vaccine virus*" (?) employed by some of these disciples of Hippocrates has, in some cases, been productive of *syphilitic* disease, for it was procured from per-

* The "*Weekly Argus*," June 15, 1853.

sons who were similarly afflicted ; and many of the natives, overwhelmed with superstitious fears, tried to vaccinate themselves.

But vaccination did not save multitudes ; there is evidence that it procured their death. The "*Polynesian*" of the 13th of August remarks :

" It appears that even vaccination will not protect the enervated Kanakas from disease. The marshal of Honolulu reports that he had found about seven eighths of those attacked had been vaccinated. He then presented a paper, giving the number of persons taken with the disease who had been vaccinated, and the number cured. We give only a summary : whole number vaccinated taken sick, 477 ; whole number cured, 209."

And what was the " Board of Health" doing all this time ? While the epidemic was sweeping over Oahu, and laying multitudes in their graves, Messrs. JUDD and ARMSTRONG—who were the leading spirits of this " Board"—permitted vessels to leave Honolulu, and carry the disease to the other islands in the group. This was scientific and philanthropic, was it not ? But this was the way in which the small-pox was conveyed to Ka-wai-hae, and thence over the island of Hawaii. And while the foreign residents of Honolulu were spending their time and money to stay the march of this fearful pestilence, which was threatening to annihilate the people and sweep off their commerce, and while the small sum of " two thousand dollars" would have caused every native on the group to be properly vaccinated, and thereby have saved thousands of lives, these *two* philanthropic gentlemen controlled the treasury, and the entreaties and anxieties of *true* philanthropists were trodden under foot by them. It was not until the destroying angel had swept past that their superior wisdom undertook to devise means for the public safety.

It could not be expected that the foreign population could pass by these outrages and say nothing. Neither did they. A storm of public indignation burst forth. On the 20th of July, 1853, a public notice was sent forth, calling upon every

friend of justice to petition for the final removal of the Ministers of Finance and Public Instruction. That was the most important event that has ever occurred in the Sandwich Islands since the overthrow of idolatry in 1819. It was the dawn of freedom's birth-day to the native and foreign population. It was the means of convening three public meetings for free discussion of individual rights and opinions by the best citizens on the group. As that third meeting of independent citizens seriously concerns the United States not less than the Sandwich Islands, I give an outline of its proceedings in this connection :

"At a public meeting of the foreign residents, called by the "Committee of Thirteen," to be held in the court-house in this city on the evening of August 15, the following officers were elected: JOHN MONTGOMERY, President; FRANK SPENCER and PIERCE HAGGERTY, Vice-presidents; and WILLIAM LADD and J. M. SMITH, Secretaries.

"The chairman of the committee of five, to present the petition to the king, reported that they had discharged that duty.

"J. D. BLAIR, Esq., then moved the adoption of the following resolutions :

"*Resolved*, That we, the independent party, continue our organization, and the committee of thirteen continue to act until the purposes of this party are attained.

"*Resolved*, That the appointments heretofore made by the committee of thirteen to fill vacancies are hereby ratified, and that the committee be empowered to fill all vacancies that may hereafter occur.

"*Resolved*, That we will sustain the committee of thirteen in all measures it may deem expedient for accomplishing the object of this party.

"J. MONTGOMERY, Esq., being called, addressed the meeting in earnest support of the resolutions.

"Dr. NEWCOMBE then followed in a detailed and successful review of statements which appeared in the last issue of the *Polynesian*, and boldly challenged a contradiction of his statement of facts as opposed to G. P. JUDD and RICH'D ARMSTRONG.

“ C. C. HARRIS, Police Justice, addressed the meeting in opposition to the proceedings and purpose of the independent party. Mr. HARRIS read an extract from the petition, to which he obtained access in the office of the Minister of the Interior, and then intimated that an idea of treason or revolution was involved in those proceedings.

“ Mr. BLAIR replied with much effect to Mr. HARRIS, and charged him with being the first to introduce revolutionary or treasonable ideas or designs, and also of having improper possession of an extract from the petition.

“ A. B. BATES, District Attorney (and brother-in-law of G. P. JUDD), during a period of thirty-five minutes, made a variety of remarks, designed to screen and defend the obnoxious ministers, to divert the attention and purposes of the party, and to prevent the adoption of the resolutions. He then descended to indulge in some ungentlemanly personal remarks respecting all the officers of the meeting, and also some of the speakers and members of the committee of thirteen.

“ J. M. SMITH being then called upon, in the course of his pungent observations, charged home upon certain ministers certain offensive acts which came to his knowledge while acting in the last Legislature.

“ The resolutions having been duly seconded and ably supported, were enthusiastically adopted, upon which the meeting adjourned.”

I shall enter more fully into this subject on a subsequent page. I have already referred to the testimony of competent physicians as to the sufferings inflicted upon the people by incompetent men; but, in all probability, the most prominent evil has resulted in the quackery of native doctors, if they may be dignified by such an appellation. With their charms and incantations, together with their powerful medicines, it is undoubtedly true that they have destroyed more lives than they have saved.

It is not improbable that the common “neglect of the proper means to preserve life are the remains of superstition among the people. They appear to have but little sense of the value

of life. They can lie down and die the easiest of any people with which I am acquainted. I have pretty good reason for the belief that they sometimes die through fear, believing that some person having the power to pray them to death is in the act of doing so, and the imagination is so wrought up that life yields to intense fear."*

The existence of this epidemic was an effectual barrier to my farther progress over Hawaii. I had purposed to continue my rambles from Ka-wai-hae to Kealakekua Bay—the death-place of Cook; from thence across the spur of Mauna Loa to Kilauea and to Hilo. This was a plan I had long cherished, but the natives were falling around me like withered leaves in the forest; I could get nothing done at any cost, and I could not finish my journey alone. Keenly did I feel the disappointment, but there was no remedy; so I resolved on finishing my tour by a few concluding observations.

CHAPTER XXXII.

CONCLUSION.

Origin of the Sandwich Islanders.—The Theory sustained by Tradition.—Habits and Customs, Physical Organization and Language.—Their *Past* and *Present* Condition: Social, Political, and Religious.—Probable Destiny of the Race.—Prospective History of Christian Institutions.—Cause for Congratulation.—One Cause of a grand Failure.—The English Language the only best Channel of Civilization.

THERE is a sort of melancholy pleasure in a patient investigation of the origin of ancient races. When there are well-defined landmarks to aid the researches of the antiquary, his task is easy; otherwise it is like threading his way along the galleries of buried nations in search of some one whose resting-place is marked by no monumental marble.

Such is the position of a tourist over the Sandwich group.

“Answers to Questions,” p. 49.

There are no Giant Causeways or Gothic turrets to mark the footsteps of a great and ancient race, or to indicate that the arts and sciences ever flourished there. The tourist knows that he is in a land where battles have been fought, and human victims offered to imaginary gods, and where the very genius of despotism has swayed its sceptre—a land of song in old times, and of ancient poets and minstrels, who wandered over their mountains in the train of warlike monarchs, in the same way as did the heroes of OSSIAN. He passes over the silent graves of extinct generations, that repose where every stream, crag, hill, valley, and object has its associational legends, and his very soul overflows with a poetry of romance, with a torrent of impulses that language is too poor to clothe in words. There are no histories carefully treasured up from past ages to tell him how multitudes have lived and died, and passed away forever, and how mighty earthquakes have rent the huge mountains asunder, when rivers of lava spread desolation and death in their pathway, and volcanic lightnings painted a miniature hell on the bosom of the midnight sky. There are none of these records to guide the traveler. He is placed amid the giant landmarks of Nature, and they, and tradition, and philosophical analogy must guide his decisions.

Unlettered as the Hawaiians have always been, there is a very striking coincidence between their rugged traditions and the operations of natural causes and effects. The old Hawaiians attributed their own origin, as also that of their islands, to the direct interposition of their gods.

Native historians affirm that “the name of the first man was Kahiko (ancient), and the name of the first woman was Kupulanakahau. Their son’s name was Wakea. Among the first settlers from abroad were Kukalaniehu and his wife Kahakauakoko, who had a daughter by the name of Papa. Wakea and Papa were the first progenitors of the Hawaiian race, both of the chiefs and common people.”*

* Hawaiian Spectator, vol. ii., p. 211, 212.

There are many fabulous things related of Papa. One is, that she was the mother of these islands. Another, that Kuhauakahi was

All this is, of course, fabulous. By pursuing the mythical thread of Hawaiian tradition, it will be seen that they looked upon their gods as possessing the attributes and the persons of both gods and men.

Nearly three centuries have elapsed since philosophy commenced its speculations on the origin of our North American tribes and the tenants of the numerous islands composing Polynesia. Conjectures at once vague and absurd have thrown around this theme much perplexity and doubt. Some Deistical writers, among whom may be reckoned the German, Dr. VON MARTINS, have asserted that the *Indo-Americans* are "indigenous," or produced on the very soil which they inhabit; a professed Christian writer also, Mr. WHISTON, advanced the absurd and unscriptural notion of the first inhabitants of America being *Cainites*, the descendants of the first known polygamist, LAMECH, who by some means had escaped the general deluge. The Jewish Rabbi, MANASSEH BEN ISRAEL, being imposed upon by one ANTONIO MONTESINO, wrote a book entitled *La Esperança di Israel*, or the Hope of Israel, in which he attempts to prove that America had been peopled, at least in part, by the descendants of the ten long lost tribes of Israel. This book was dedicated to the English Parliament about the year 1650. WILLIAM PENN, also, was persuaded that the American Indians were derived from the *Hebrews*, and a work has lately been published in England with the title, "The Ten Tribes Historically Identified with the Aborigines of the Western Hemisphere."

The philosophical theory that the Polynesians have come from the Orient is based on a more than hypothetical foundation. Whatever may have been the chances or designs that brought born from her head and became a god. Furthermore, that Wakea and Papa had a deformed child, which they buried at the end of their house, where it sprouted and grew, and became a *taro* (*Arum esculentum*), and hence the origin of the *taro* plant, the Hawaiian staff of life. The leaf of this plant was denominated *laukapalili*, and the lower part of its stalk *haloa*, from which Haloa, one of the kings, derived his name. It would not be easy to mention all the marvelous statements made concerning this Papa.

such vast numbers of inhabitants to the two great continents of the West, as well as to the Pacific Islands, it is certain that, in the main, the races of the Continental regions were widely different from the Polynesians in language, habits, customs, and religion. When CORTES demolished the sovereignty of the MONTEZUMAS, and when PIZARRO dethroned the last of the Incas, the warriors of these Catholic heroes were astonished at the magnificence and civilization of the old Aztec and Peruvian kings. At the discovery of the Polynesian Islands, nothing of this sort was seen among the rude inhabitants.

The Oriental origin of the islanders of the Pacific is more than merely theoretic. The *American Journal of Science* remarks: "That the Polynesians belong to the same race as that which peoples the East Indian Islands, is at present universally admitted. If any doubt had remained on this point, the labors of WILLIAM VON HUMBOLDT and Professor BUSCHMAN would have been sufficient to set it at rest. Having traced all the principal tribes of Polynesia back to the Samoan and Tongan group, it next becomes a question of interest how far the information which we now possess will enable us to verify the supposed emigration of the first settlers in these groups from some point in the Malaisian Archipelago."

Coming now to the Sandwich Islanders, it is certain that they have derived their origin from the same great family, but more immediately from some group or groups of islands in the South Pacific. No theory, however plausible, is sufficient to invest them with a western continental origin. It is an undoubted fact that "they are evidently of the same race with the inhabitants of most of the groups of islands in the East Pacific. The people of New Zealand, the Society and Tahiti Islands, the Harvey Islands, the Friendly Islands, the Navigator's Islands, the Marquesas Islands, the Sandwich Islands, and some others of the same range, exhibit the same features, the same manners and customs, and speak substantially the same language. The sameness of language is a fact so well understood that there is no need of quoting authorities to confirm it."*

* Dibble's History, p. 5.

The peopling of the Hawaiian Islands affords no more difficulty than the peopling of any other group in the Pacific. It is well understood that the habits of the Polynesians were migratory. On this topic, the *Samoa Reporter* of March, 1848, contains an article which, in this connection, is at once curious and invaluable, and well deserves a very careful perusal by the reader :

To the Editors of the Samoa Reporter.

“GENTLEMEN,—I have much pleasure in forwarding to you the following facts, which have lately come under my notice, and if you think they will in any way prove interesting as connected with the migration and population of the South Sea Islands, you are quite at liberty to publish them.

“In the month of October last I sent my vessel to Quiros’ Island, a low, uninhabited coral island, about one hundred and fifty miles to the north of Samoa, and on her arrival there, the captain found two natives on shore, who, it appears, had been drifted to that spot about seven months before. They were brought to Samoa, and I took them in my charge, and soon found that, with the aid of the Samoan, Tahitian, and Rarotongan languages, I could converse with them quite freely. One of them is named KOTEKA, and is a native of Manahiki ; the other is from Fakaaho, and from the former I learned the following particulars. About the time the last great comet appeared, KOTEKA, with several others of his countrymen, conceived the idea of a voyage of discovery, and accordingly put to sea in one of their large double canoes ; the party journeyed for three days, but, not finding any land, they determined on returning to Manahiki ; the canoe was put about, and they steered, as they imagined, for the land ; but, at the expiration of the second day, they again altered their minds, and still wished to follow out their first intentions. They then altered their course, and continued sailing for seven days, when they saw land-birds, which led them to hope that some land was near, and which they expected shortly to reach ; but, to their disappointment, a strong southwest wind sprung up, and

as they were unable to contend against it, they were compelled again to steer for Manahiki. On the evening of the sixth day they perceived the smell of fire, which induced them to lay to for the night, and at day-break, to their joy, found themselves near to their own land, but soon discovering they were, unfortunately, to leeward of the island, they pulled hard for the shore; but the wind veering to the northeast, they were blown off, and for sixteen days were drifted about at the mercy of the winds and waves, and had but little or nothing to eat. Despondency reigned in their bosoms, and several of them lay down in the canoe, shortly expecting to die, when one espied land in the distance, which they providentially reached in about two hours. It proved to be Quiros' Island. When they had been there about three months, an American whaler called, and the captain agreed to take them back to their own land; but after some detention, and not being able to find Manahiki, they were landed at Fakaaho, one of the Union Group.

“Some time after this, when KOTEKA, with nine others, were going from Fakaaho to Nukunonu, a gale of wind sprung up and blew them out of sight of land. They were now quite at a loss in what direction to steer, and were tossed to and fro on the wide Pacific for thirty-six days—nine of which they lived on cocoa-nuts, and the remaining twenty-seven they subsisted by eating parts of their clothing soaked in rain-water. Eight of their companions died, and their bodies were committed to the deep. On the morning of the thirty-sixth day, KOTEKA saw land near, but was too weak to steer for it; but a kind Providence conveyed their frail canoe in safety over the reef, and it was washed on the shore of the very island to which they had been formerly drifted. They had been there seven months when my vessel called and brought them to Samoa.

“It is my intention shortly to convey them to their own land, and I sincerely hope, as they have embraced the Christian religion themselves, they will, on their return to their native shore, be able to induce their fellow-countrymen to do the

same, and then it will be found that the privations and dangers they experienced have not been in vain.

“ J. C. WILLIAMS, U. S. Consul.

“ Vaialele, Feb. 18th, 1848.”

These migratory habits of the Polynesians afford a clew to the long-disputed method by which their islands were tenanted. This method is clearly shown in the discriminating language of the justly-lamented WILLIAMS :

“ Let us consider for a moment the distance from the Malay coast to Tahiti, the Sandwich and other islands. That distance is about a hundred degrees, or seven thousand miles ; and it is thought to have been impossible for the natives to perform such a voyage with their vessels and imperfect knowledge of navigation. If no islands intervened, I should admit the conclusiveness of this objection ; or, if we were to assert that they came direct from the Malay coast to islands so far east, the assertion could not be maintained. But if we can show that such a voyage may be performed by very short stages, the difficulty will disappear.

“ Suppose, then, that the progenitors of the present islanders had started from the Malay coast or Sumatra, what would have been their route ? By sailing five degrees, or three hundred miles, they would reach Borneo ; then, by crossing the Straits of Macassar, which are only about two hundred miles wide, they would arrive at the Celebes. These are eight degrees from New Guinea ; but the large islands of Bessey and Ceram intervene. The distance from New Guinea to the New Hebrides is twelve hundred miles, but the islands between them are so numerous that the voyage may be made by short and easy stages. Five hundred miles from the New Hebrides are the Fijis ; and about three hundred miles farther on, the Friendly Islands. Another stage of five hundred miles brings you to the Navigators ; but between these two points three other groups intervene. From the Navigators to the Hervey Islands the distance is about seven hundred miles, and from thence to the Society Group about four hundred

more. Thus, I think, every difficulty vanishes, for the longest stage in the voyage from Sumatra to Tahiti would be from the Navigators to the Hervey group, seven hundred miles; and the Rarotongans themselves say that their progenitor, Kakira, came from thence."*

But there is undoubted testimony that mere accident has introduced many of these islanders to unknown islands, where they lived and died, and have given place to their own descendants. Sometimes, in passing from one island to another, canoes filled with men and women are blown out to sea and from sight of land. Under such circumstances, they are liable to wander about on the bosom of the deep, and either perish or fall in with some other group of islands. Numerous instances of this kind have occurred within a few years past. Some of them have been compelled to forsake their homes during periods of savage warfare. Vessels, having lost their reckoning at sea, and drifting into unknown currents, have been carried into unknown seas, and wrecked on these distant islands, or been spoken in the midst of the ocean.

In 1832, a Japanese junk came ashore on the island of Oahu. A responsible witness of this event says: "The Japanese of whom I am now to speak made the shore of Oahu in a junk, and anchored near the harbor at Waialua, on the last Sabbath in December, 1832. They cast anchor about mid-day, and were soon visited by a canoe, as the position of the junk, being anchored near a reef of rocks, and other circumstances, indicated distress. Four individuals were found on board, all but one severely afflicted with the scurvy; two of them incapable of walking, and a third nearly so. The fourth was in good health, and had the almost entire management of the vessel. This distressed company had been out at sea ten or eleven months, without water, except as they now and then obtained rain water from the deck of the vessel. Their containers for water were few, adapted to a voyage of

* "A Narrative of Missionary Enterprise in the South Sea Islands. By John Williams." First American edition: Appleton and Co.; New York, 1837, p. 504, 505.

not more than two or three weeks. The junk was bound from one of the southern islands of the Japanese group to Jeddo, laden with fish, when it encountered a typhoon, and was driven out into seas altogether unknown to those on board, and, after wandering almost a year, made the island of Oahu.

“The original number on board the junk was nine; these were reduced by disease and death, induced probably by want of water and food, to four only.

* * * * *

“When the people saw the junk, and learned from whence it came, they said it was plain now from whence they themselves originated. They had supposed before that they could not have come from either of the continents; but now they saw a people much resembling themselves in person, and in many of their habits—a people, too, who came to their islands without designing to come. They said, ‘It is plain now that we came from Asia.’”*

“Later still, the 6th of June, 1839, the whale ship James Loper, Captain Cathcart, fell in with the wreck of a Japanese junk in lat. 30° N., and long. 174° E. from Greenwich, about midway between the islands of Japan and the Sandwich Islands. Seven of the crew were rescued, and brought to these islands the ensuing fall.

“Again, three Japanese sailors were rescued from a wreck in the North Pacific (June 9th, 1840), in lat. 34° N., long. 174° 30′ E., more than 2500 miles from their homes. They were bound to Jeddo, and, driven beyond their port by a westerly gale, had been drifting about for one hundred and eighty-one days when found.”†

The antiquity and origin of the Hawaiians, in common with that of other Polynesians, are confirmed by traditions which are peculiarly Oriental in their character. They have a tradition that MAUIAKALANA, one of their gods, went to the sun, and chased his beams because they flew so rapidly; also, that he dragged with a hook these islands from Maui to Kaula, tow-

* Hawaiian Spectator, vol. i., p. 297, 299.

† Dibble’s History, pp. 12, 13.

ing them after a canoe, and had those in the canoe landed safe at Hilo, Hawaii, then all the islands of the group would have been united in one ; but one of the company looking behind him, the hook broke, and the expected union failed of its consummation. It is said, also, that he searched for fire, and found it in the *alae* (burning forehead, the name of a bird whose upper mandible is of broad expansion, and a bright red color).

The cosmogony of other Polynesians is acknowledged to have had its origin in the will and actions of beings whom they denominated gods.

“As to the mythology of the Fijians, it is a tradition among them that the world was made by NDEGEI or TENGE, the chief of the gods. He is partly a serpent and partly a stone, and dwells in one of their high mountains. He has a son who is mediator between his father and inferior spirits. The sons of the gods in Samoa also formerly acted as mediators.”*

The Hawaiians have a tradition of the flood, in which distinct allusion is made to the ark, a *laau*—not a canoe or ship, but something that floated—the height, and length, and breadth of which were equal, containing men, and also animals, and food in great abundance. The name of NOAH frequently occurs in their traditions.

The Fijians refer to the same catastrophe. They have a tradition of a flood in which the natives were saved in two canoes made by the carpenters' god.

Hawaiian tradition says that man was originally made of the dust of the earth by KANE and KANALOA, two of their principal deities.

A very singular tradition exists among the Fijians. They firmly believe that MAUTU, the son of NDEGEI, and the mediator above mentioned, first made a human figure of clay ; but the female was made first. By this pair the islands were peopled. The Samoan tradition is, that the son of their great god TANGALOA, by his father's order, formed the first human pair out of the bodies of two worms, and took life for them down from heaven.

* Samoan Reporter, March, 1848.

The Oriental origin of the Hawaiians is plainly seen in their habits and customs.

They offered their first-fruits to the gods.

The Samoans did the same.

Among the Hawaiians, till the arrival of the missionaries, the practice of circumcision was common. The act was attended with religious ceremonies, and performed by a priest. An uncircumcised person was considered mean and despicable. The practice did not cease till formally prohibited by KAAHUMANU.

The Samoans have a practice answering the same purpose.

Every person and thing that touched a dead body was considered unclean, and continued so a certain season, and till purified by religious ceremonies.

The same purifications were enjoined upon the Jews under the Levitical priesthood.

Females after child-birth, and after other periods of infirmity, were enjoined strict separation, and were subjected to ceremonies of purification, similar to those of the Jews, on penalty of death.

The Hawaiians had cities of refuge for the same purpose, and under similar regulations with those of the Jews.

In referring to Sumatra, MARSDEN says :

“Mothers carry the children, not on the arm, as our nurses do, but straddling on the hip. * * * * *

This practice, I have been told, is common in some parts of Wales. It is much safer than the other method, less tiresome to the nurse, and the child has the advantage of sitting in a less constrained posture. But the defensive armor of stays, and offensive weapons called pins, might be some objection to the general introduction of the fashion in England. The children are nursed but little ; not confined by any swathing or bandages ; and being suffered to roll about the floor, soon learn to walk and shift for themselves.”—*History of Sumatra*, 3d edition, p. 285.

Precisely the same custom applies to the Hawaiian women at this day.

The physical organization of the Sandwich Islanders proves them to belong to the great Malayan family, so widely scattered over the vast Pacific. They are of a Gipsy, or brown color, tall, as a general thing, and well made, having agreeable features. In disposition they are cheerful, good-humored, and hospitable, but fickle, and often acting with petty cunning, hypocrisy, or selfishness to gain their purposes. In these traits there is a close affinity with other groups, but in honesty they are certainly superior to most. The affinity and derivation of natives are ascertained chiefly by resemblances in person, language, manners, customs, and religion.

But language is the chief medium through which it may be decided, not only that the groups stretching from Easter Island in the east, to the borders of the Papuan tribes of the New Hebrides, &c., in the west, and from New Zealand in the south, to the Sandwich Islands in the north, are peopled by races having a common parentage, but that all these races have also a common origin with the Malays.

“Languages, as intellectual creations of man, and as closely interwoven with the development of mind, are, independently of the *national* form which they exhibit, of the greatest importance in the recognition of similarities or differences in races. This importance is especially owing to the clew which a community of descent affords in treading that mysterious labyrinth in which the connection of physical powers and intellectual forces manifests itself in a thousand different forms.”* Language can not utter falsehoods, therefore it is the best guide to the primitive traduction of tribes and nations.

One of the ablest works ever published, describing the habits, customs, origin, and language of the Polynesians, was written by Dr. J. D. LANG, when Principal of the Australian College, Sydney. In discussing the theme of language, he says :

“The Polynesian branches of that ancient language doubtless bear a closer resemblance to each other than to the dialects of the Indian Archipelago, but this is just what might

* “Cosmos,” vol. i., p. 357.

have been expected from the comparative isolation of the South Sea Islands on the one hand, and from the vicinity of the Indian Archipelago to the vast continent of Asia on the other.

“The modern language of the Malays abounds in Arabic words, introduced, along with the Mohammedan delusion, by the Moors of the Mogul empire. It abounds also in Sanscrit vocables—the evidences and remains of the ancient intercourse of the nation with the Hindoos of Western India. The former or more recent of these foreign admixtures, compared with the rest of the language, presents the appearance of a number of quartz pebbles imbedded in a sheet of ice, their edges rough and broken, and their general aspect exhibiting nothing in common with the homogeneous mass into which they have been frozen. The result of the latter or more ancient of these admixtures, in consequence of the more liquid character of the Sanscrit language, resembles a compound fluid, homogeneous in appearance, but differing essentially, however, from each of the simple ingredients of which it is composed. But the skeleton of the language—its bones and sinews, so to speak—consists of the ancient Malayan or Polynesian tongue.”*

As an illustration of his arguments, the same author brings forward a comparative vocabulary, from which a few examples will be sufficient. Some of the words are identical, while the difference in others is so slight that their identity can be easily traced :

English.	Polynesian.	Malay.
The eye,	Mata (universally),	Mata (universally).
To eat,	Maa (strong guttural),	Macan (Javanese, Man- gan).
To kill,	Mate,	Mate.
A bird,	Manu,	Manu (Prince's Island, Manuck).
Fish,	Ika,	Ika (Javanese, Iwa).

* “View of the Origin and Migrations of the Polynesian Nation. By John Dunmore Lang, D.D.” London: James Cochran & Co., 1834, p. 23-25.

English.	Polynesian.	Malay.
A louse,	Outou,	Coutou.
Rain,	Euwa,	Udian.
Water,	Wai or Vai,	Vai (Ambronese).
The foot,	Tapao,	Tapaan.
A musquito,	Nammou,	Gnammuck.
To scratch,	Hearu,	Garu.
Coccos roots,	Taro and Talo,	Tallas,
Hog,	Buaa,	Buia (Achinese).
Inland,	Uta,	Utan.
Name,	Ingoa,	Ingoa.
Hair,	Huru,	Ru (Island of Savu).
Fire,	Auai, obsolete Apuaia (Tahitian),	Apuai (Achinese).
Man,	Ora (guttural, Tah.),	} Orang.*
Gentleman,	Rangatira (N. Zeal'd.),	

Relationship is clearly expressed, and compound words or ideas are formed in the Chinese and Malayan languages merely by the contiguous arrangement of certain primitive words, thus :

Chinese.		Malay and Polynesian.	
Tao,	Head.	Ka-too,	Head (I. Sav.).
Tao-faa,	Hair of the head.	Ru-katoo,	Hair of the head.
Sao,	Hand.	Mata,	Eye.
Sao-tchee,	Finger.	Mata orang,	Man's eye.

In some instances there is a similarity of use of the particles in both languages, in others they are identical, thus :

Chinese.		Polynesian.	
Y ko nyan,	A man.	E manu,	A bird.
Y ko chu,	A tree.	E ko nai,	The chin.
Ko tyan,	The heel.	Kotiro,	A girl.

Sounds both similar and peculiar abound in both languages :

Chinese.		Polynesian.	
T'hai,	Sea.	Tai,	The sea.
Yu,	Rain.	Ua,	Rain.
Tong,	East.	Tonga,	East.
Ngau,	Bite.	Ngau,	Bite.
Ko tsau,	Blood.	Toto,	Blood.†

* "View of the Origin and Migrations of the Polynesian Nation. By John Dunmore Lang, D.D." London: James Cochran & Co., 1834, p. 22.

† Ibid., p. 47.

But not only does the Polynesian manifest a close affinity with the Oriental, it is similar in all its branches :

“ To a person familiar with any one of the dialects, it becomes apparent at once, on a very slight acquaintance with the other, that they all have the same root. As the voyager, acquainted with any one of the dialects, passes from one group of islands to another, though thousands of miles of unbroken waters lie between, he feels that he is still among a people of substantially the same tongue ; being able to converse with one branch of the numerous family, he finds little difficulty in introducing himself to all the rest. Some of the South Sea missionaries, being well acquainted with the language of Tahiti, can converse with considerable ease with the inhabitants of the Friendly, Navigator, Austral, Permotu, Marquesan, and Sandwich groups, although their only opportunity for acquiring a knowledge of these several dialects is an occasional visit to their shores, and an interview now and then with a wandering native.”*

After glancing at the origin of the Sandwich Islanders, it becomes an interesting duty to examine their social, political, and religious condition, *past* and *present*.

The first feature that calls the attention to the past is their *social* condition, and a darker picture can hardly be presented to the contemplation of man. They had their frequent boxing-matches on a public arena, and it was nothing uncommon to see thirty or forty left dead on the field of contest.

As *gamblers*, they were inveterate. The game was indulged in by every person, from the king of each island to the meanest of his subjects. The wager accompanied every scene of public amusement. They gambled away their property to the last vestige of all they possessed. They staked every article of food, their growing crops, the clothes they wore, their lands, wives, daughters, and even the very bones of their arms and legs—to be made into fish-hooks after they were dead. These steps led to the most absolute and crushing poverty.

They had their *dances*, which were of such a character as

* Hawaiian Spectator, vol. i., p. 289.

not to be conceived of by a civilized mind, and were accompanied by scenes which would have disgraced even NERO's revels. Nearly every night, with the gathering darkness, crowds would retire to some favorite spot, where, amid every species of sensual indulgence, they would revel until the morning twilight. At such times the chiefs would lay aside their authority, and mingle with the lowest courtesan in every degree of debauchery.

Thefts, robberies, murders, infanticide, licentiousness of the most debased and debasing character, burying their infirm and aged parents alive, desertion of the sick, revolting cruelties to the unfortunate maniac, cannibalism, and drunkenness, form a list of some of the traits in social life among the Hawaiians in past days.

Their drunkenness was intense. They could prepare a drink, deadly intoxicating in its nature, from a mountain plant called the *awa* (*Piper methysticum*). A bowl of this disgusting liquid was always prepared and served out just as a party of chiefs were sitting down to their meals. It would sometimes send the victim into a slumber from which he never awoke. The confirmed *awa* drinker could be immediately recognized by his leprous appearance.

But by far the darkest feature in their social condition was seen in the family relation. *Society*, however, is only a word of mere accommodation, designed to express domestic relations as they then existed.

“Society was, indeed, such a sea of pollution as can not well be described. Marriage was unknown, and all the sacred feelings which are suggested to our minds on mention of the various social relations, such as husband and wife, parent and child, brother and sister, were to them, indeed, as though they had no existence. There was, indeed, in this respect, a dreary blank—a dark chasm from which the soul instinctively recoils. There were, perhaps, some customs which imposed some little restraint upon the intercourse of the sexes, but those customs were easily dispensed with, and had nothing of the force of established rules. It was common for a husband to

have many wives, and for a wife also to have many husbands. The nearest ties of consanguinity were but little regarded, and, among the chiefs especially, the connection of brother with sister, and parent with child, were very common. For husbands to interchange wives, and for wives to interchange husbands, was a common act of friendship, and persons who would not do this were not considered on good terms of sociability. For a man or woman to refuse a solicitation for illicit intercourse was considered an act of meanness; and so thoroughly was this sentiment wrought into their minds, that, even to the present day, they seem not to rid themselves of the feeling of meanness in making a refusal. When a solicitation is made, they seem to imagine, or, at least, to feel, notwithstanding their better knowledge, that to comply is generous, liberal, and social, and that to refuse is reproachful and niggardly.”*

It would be impossible to enumerate or specify the crimes which emanated from this state of affairs.

Their political condition was the very genius of despotism, systematically and deliberately conducted. Kings and chiefs were extremely jealous of their succession, and the more noble their blood, the more they were venerated by the common people. The Egyptian PHARAOHS and the Roman CÆSARS never employed more studied precautions to compel the entire submission of their subjects, than the kings and chiefs of Hawaii did to secure the unreserved obedience of their own people. The will of the high chief was a law from which there was no appeal. He could decide all cases of disputation, levy taxes, and proclaim war, just as best suited his purposes, and none but the royal counselors were permitted to take the least exception. During their life, they were approached with the most absolute veneration; and after death, they were deified and worshiped.

But the condition of affairs could not be different, for the character of the government was strictly *feudal*. A system of landlordism existed, decreasing in subserviency until it reached the monarch, whom it left an absolute lord. This

* Dibble's History, p. 126, 127.

system was originated and sustained by war. The victors always seized the lands of the vanquished, and then gave them to their followers. If a king, or chief, or sub-landlord, when passing through his district, happened to see a fine *taro*-patch, a hog, a mat, or a calabash, that suited his ideas, he had only to claim it, and it became his own. If they wished to build a house, cultivate a tract of land, turn a water-course, or erect a temple for the gods, they had only to summon the people from a district, the entire island, or a neighboring island, and the work was speedily accomplished. To refuse to obey the summons was to insure instant death. There were no courts of justice, no trials by jury, no fixed laws, either oral or written. The property, the services, the life, and almost the souls of the people, were claimed by their rulers.

But the broadest and most gloomy page of their past history is that which records their religious condition. It was a unity of Church and State. The two heads of the nation were the king and priest, but the hierarch was paramount. There was a reciprocity of sacerdotal and kingly power: the first promised the favor of the gods, the latter the support of the spears hurled by banded warriors. The paramount claims of the hierarch soon found a solid support in the foundation of the most hellish system—the Inquisition of the “Holy (?) See” excepted!—that has ever cursed fallen humanity. This was the *tabu* system.* It had its origin in lust. Its subsequent support was in the shedding of human blood. Sadly and darkly the tale is told by their own historians.

“When HOOHOKUKALANI had become large and fair, and her father perceived that she was a beauty, he desired to enjoy her society unobserved by his wife; but his plans for this purpose proving unsuccessful, he inquired of his priest how he might elude observation, at the same time apprising him of his reasons for wishing to do so. The priest replied, ‘If it would gratify you to commit incest, we will appoint certain nights to be consecrated for you, in which you must dwell separate from PAPA; and other nights must be appropriated

* *Restriction or prohibition.*

to her also, when it shall not be proper even for her husband to appear in her presence.

* * * * *

“ I will announce to you both that this is by divine appointment, and when PAPA hears that such is the pleasure of the gods, she will readily acquiesce. This is one step—withdraw yourself, and eat not with her. This is another—consecrate as sacred to the gods a part of the fish, and food, and beasts. Furthermore, let temples be built for the deities—for Ku, for Lono, for Kane, and Kanaloa ; also for the forty thousand of gods, and for the four hundred thousands ; and, lastly, of every thing obtained by the hand of man, let the first-fruits be devoted to the deities.’

“ When the preceding outline was well digested in their minds, WAKEA visited PAPA, and related it fully to her, giving her to understand that it was wholly the revelation of a priest to him—concealing his own part in the affair—to all which PAPA cordially assented ; whereupon her husband returned to his confederate to inform him of her acquiescence.

* * * * *

“ On the second of the *tabu* nights, WAKEA accomplished his desire with HOOHOKUKALANI.

“ The priest agreed that in the course of his prayers the next morning he would wake up WAKEA. So, when he saw the day breaking, he commenced his devotions, and on pronouncing that part of the service which was designed to arouse WAKEA, he did not hear, for he slept very soundly. The sun hastened up, the sleeper awoke, covered his head with *kapa*, sallied forth, and walked rapidly that PAPA might not see him. But she did see him, and knew what he had done, and was angry, and went to him and beat him. WAKEA took hold of her and led her gently out of doors ; but she would not be pacified. He then dragged her to another place, where they discussed the question of their separation, an event which actually followed. That day WAKEA prohibited PAPA from eating pork, and bananas, and cocoa-nuts ; also certain kinds of fish ; also the turtle and tortoise.”*

* Hawaiian Spectator, vol. i., p. 215, 217.

As the *tabu* system expanded and strengthened, it imposed restrictions on every act, word, and thought ; it covered every article of food, and related to every act of religious worship ; it was so framed, that it was absolutely impossible not to violate its bloody requirements ; its mandates even entered the sanctuaries of families, and imposed a heavy restriction upon the rights of men and women. When a couple entered the marriage state, the man must build an eating-house for himself, another for his god, another for a dormitory, another for his wife to eat in, and another in which to beat *kapa* : these four the men had to build. In addition to this, he had food to provide ; then he heated the oven and baked for his wife ; then he heated the oven and baked for himself ; then he opened the oven containing his wife's *taro*, and pounded it ; then he performed the same operation on his own. The husband ate in his house, and the wife ate in hers. They did not eat together, lest they should be slain for violating the *tabu*.

A *tabu* existed in relation to idols. The gods of " the chiefs and common people were of wood. If one made his idol of an apple-tree, the apple-tree was afterward *tabu* to him. So of all the trees of which idols were made. So, too, of articles of food. If one employed *taro* as an object of his idolatry, to him the *taro* became sacred, and might not be eaten by him. Thus it was with every object of which a god was made. Birds were objects of worship. If a hen, the hen was to him sacred. So of all the birds which were deified. Beasts were objects of worship. If a hog, the hog was sacred to him who chose it for his god. So, too, of all quadrupeds of which gods were made. Stones were objects of worship, and *tabu*, so that one might not sit on them. Fish were idolized. If one adopted the shark as his god, to him the shark was sacred. So, also, of all fish ; so of all things in heaven and earth : even the bones of men were transformed into objects of worship."

A *tabu* was imposed on such accidental events as it was impossible for the common people to avoid. Hence, if the shadow of a common man fell on a chief—if he went into a chief's yard—if he put on a *kapa* or *malo* of the chief, or

wore the chief's consecrated mat, or if he went upon the chief's house, it was death ! So, if he stood when the king's bathing-water, or *kapa*, or *malo* were carried along, or when the king's name were mentioned in song, or if he walked in the shade of a chief's house with his head besmeared with clay, or with a wreath round it, or wearing a *kapa* mantle, or with his head wet, it was certain death !

There were many other offenses of the people which were made capital by the chiefs and priests. If a woman ate pork, cocoa-nuts, bananas, a certain kind of fish, or lobster, it was death. To be found in a canoe on a *tabu* day was death. If a man committed a crime, he died ; if he was irreligious, he died ; if he indulged in connubial pleasures on a *tabu* day, or if he made the slightest noise while prayers were saying, he had to die.

While the common people could commit no crime under penalty of death, the priests did as they pleased.

“ When one deemed it desirable that a temple should be built, he applied to the king, who commanded the natives to construct it ; which being done, the king and priest were sacred ; and on the day when a log of wood was obtained for a god, a man was sacrificed in order to impart power to the wooden deity. When sacrifices were offered, men were slain and laid upon the altar with swine ; if a fish proper for an offering could not be obtained, a man was sacrificed in its stead ; and human victims were required on other occasions.”

The king and the priest were much alike, and they constituted the main burden of the nation. If a temple had to be built, the entire burden fell on the people ; and when it was erected, they had to find levies of fruits, fish, hogs, fowls, *kapas*, and other articles for sustaining the service offered to the gods. When human sacrifices were needed, the priest had only to look at the king, and say, “ Let there be men for the god.” The king consented. “ Let there be land for the god.” The king consented. “ Let there be a house for the god.” The king consented. Then the priest addressed the king again, “ Let a hog be hung up for the god ; the thigh for the god, the head for the god ; let there be certain fish for the

god—the first fish for the god.” The king consented. Then the priest proceeded, “Let the land of the priest be sacred—free from taxes; let the wife of the priest be sacred—no one using freedom with her; let the house of the priest be sacred—no one wantonly entering it; in short, let all that belongs to the priest be in safety.”

The time would fail, and so would the reader's patience, under a third of what could be enumerated relative to the withering curses, the crushing despotisms, which emanated from this union of pagan kings and pagan priests. The majority of these wrongs are forgotten, or they repose in the graves of past generations.

But it is time we turned from these dark realities to examine the condition of the Hawaiian people in 1853. Of this condition the reader will be able to form his own conclusions from what has been said in the previous pages of this volume. Although ecclesiastical law is paramount at this day, as it was in the days of old, still no man can sustain the assertion, so frequently made, “that the people are worse off than formerly they were, and that no good has been achieved.” This language is utterly utopian, and will not stand the stern test of truth. If I may be permitted to advance my own feeble testimony, I am bold to say that there *has been* a change, and that change has been *for the best!* I have stood on the very altars where men, as good as myself, were once immolated to imaginary gods; I have climbed the ruined walls of temples which once contained thousands of superstitious devotees; I have handled some of the dust of human bones that were once burned at the back of those time-worn altars. In such positions, I have pondered over the scenes of by-gone years, and have thought of the moments which then surrounded me—the ever-glorious sunlight, the vacated temples, the victimless altars, the grave-like silence, the departed priests, the dispersed worshipers—and it seemed as though I could hear, in loud trumpet-tones, speeding over the entire archipelago, the spirit of what had occurred *before* the first Protestant missionary set his foot on their shores:

“LIHOLIHO IS KING, THE ISLANDS ARE AT PEACE, THE TABU SYSTEM IS NO MORE, THE GODS ARE DESTROYED, AND THE TEMPLES ARE DEMOLISHED.”

Verily there has been a change ! and that change has been great, and he who denies it insults his own intelligence and ignores the evidence of common sense. In this connection, the opinion of such a man as Hon. R. C. WYLLIE can not fail to be respected. After a residence of several years at the islands, he frankly expressed himself thus :

“Whatever faults may attach to the government (and I would not deny that it may have many), the experience of the last thirty-two years shows that it possesses within itself the means of self-improvement, and that in the abolition of idolatry, the reformation of immoral and superstitious usages, the extinction of feudal privileges oppressive to the poor, the diffusion of religion and education ; the establishment of a free religious toleration, the consolidation of a free Constitution of king, nobles, and representatives of the people, and the codification of useful laws, the Hawaiian people have made more progress as a nation than what ancient or modern history records of any people beginning their career in absolute barbarism.”*

In all probability, the genius of the Constitution is the best comment on national progress. Those sections which relate to liberty of conscience are worthy of the most enlightened nation. The first Constitution of the Hawaiian kingdom was adopted on the 8th of October, 1840. The second article solemnly declares that “all men, of every religion, shall be protected in worshipping Jehovah, and serving him according to their own understanding, but no man shall ever be punished for neglect of God, unless he injures his neighbor or brings evil on the kingdom.”

The new laws of KAMEHAMEHA III., § 6 of Part IV., second act, provides as follows :

“All men residing in this kingdom shall be allowed freely to worship the God of the Christian Bible according to the dic-

* Annual Report of the Minister of Foreign Relations, 1851.

tates of their own consciences, and this sacred privilege shall never be infringed upon. Any disturbance of religious assemblies, or hinderance of the free and unconstrained worship of God, unless such worship be connected with indecent or improper conduct, shall be considered a misdemeanor, and punished as in and by the Criminal Code prescribed."

So far the Constitution and laws were correct. Their security of liberty of conscience was nothing more than a mere recognition of the legitimate and eternal rights which God has bestowed alike on all men, from the mightiest potentate to the meanest slave. Had the spirit of that Constitution and those laws been liberally carried out by the religious teachers of the people, and had not many of those teachers taken upon themselves the responsibility to adopt and enforce a species of ecclesiastical legislation, the changes effected by Christianity would have been yet greater and far more beneficial. At a general meeting in June, 1837, of the Protestant missionaries, it was

Resolved, That though the system of government in the Sandwich Islands has, since the commencement of the reign of LIHOLIHO, been greatly improved, through the influence of Christianity and the introduction of written and printed laws, and the salutary agency of Christian chiefs has proved a great blessing to the people, still, the system is so very imperfect for the management of the affairs of a civilized and virtuous nation as to render it of great importance that correct views of the rights and duties of rulers and subjects, and of the principles of jurisprudence and political economy, should be held up before the king and the members of the national council."

A rigid adherence by them to the latter portion of this resolution has been a source of vast disadvantage to the nation, and a palpable violation of their instructions.

The pioneers of the mission to these islands were instructed "to aim at nothing short of covering these islands with fruitful fields, and pleasant dwellings, and schools and churches, and raising up the whole people to an elevated state of Christian civilization."* They were further charged by their direc-

* Hawaiian Spectator, vol. i., p. 36.

rectors that, as "the kingdom of Christ is not of this world," they are "to abstain from all interference with the local and political interests of the people."*

How far these "directions" have been complied with, the reader will easily perceive by a careful perusal of these pages. On this theme, it only remains to remark, that if Dr. JUDD had never been appointed Minister of Finance, and Mr. ARMSTRONG Minister of Public Instruction—if ecclesiastical law had not predominated over civil institutions to such an extent that religious enactments are far in advance of morals, and morals far subservient to penal requirements—if the people had been taught generally to respect Christianity from love rather than a slavish fear, or had they been taught the importance of maintaining a profound regard for the preservation and increase of domestic commerce rather than have had their hopes and sympathies raised through a medium too exclusively spiritual, their present condition would have been vastly superior, both in its social, political, and religious aspects, and the shrine before which they knelt would yet have retained its sanctity and life.

These views naturally lead to the inquiry, "What is to become of the race?" I have already examined the past and present causes, and the extent, of depopulation. The answer to this inquiry is, therefore, necessarily brief in its outline, and sad in its *finale*. The Hawaiians, as a race, are physically and morally doomed to pass away. In the short period of about seventy-four years, more than 325,000 of them have passed away from the earth. The probability is, that, if brought exclusively under the fostering care of the American people, a wreck of the people may be saved; otherwise, no legislation, civil or religious, can long perpetuate their existence. In a few years, the *last* of the Sandwich Islanders, with silvered locks and tottering steps, will be passing over the sunny plains or the romantic valleys, and as he looks through his tears of sorrow and despair, he will exclaim, in the language of the Arabian, "I came back to the land of my

* Hawaiian Spectator, vol. ii., p. 346.

fathers, to the home of my youth, and said, 'The friends of my youth! where are *they*?' and an echo answered, '*Where are they?*'"

The race may pass away; but the Christian institutions, which have been reared, at so great a cost,* for their physical, and religious, and social improvement, will live on, to be a benefit to foreigners and their descendants. To the faithful and zealous missionary—and there *are* several of that class—it is a source of sorrowful disappointment that there is no prospect of their religious institutions being perpetuated by the Hawaiian people.

There is one cause for congratulation on the part of the American Board of Missions and its *faithful* servants on the Hawaiian group, and that is, their efforts have not all been in vain to snatch that race from the gulf of barbarism in which they were once sunk. A close observer, who threads his way over those islands, will not and can not agree with the decision passed by the Prudential Committee of the American Board, at its meeting in Cincinnati, October 7th, 1853, that "the Sandwich Islands, having been Christianized, could no longer receive aid from the Board." There is a species of logic in the New Testament, however, which surpasses all others, and it announces the most sublime truth that the world has ever heard: its genius is, that the soul of the most despised man or woman is worth more in the estimation of its Maker than the whole material universe! A reasonable doubt can not be cherished, that thousands of the Hawaiian race have passed away from earth to heaven. If, then, the American Board have been the means of redeeming but *one* idolater (!), they have conferred upon him a prize which the wealth of a million worlds could not purchase!

If, however, there is cause for congratulation that good has been achieved, there remains one cause of a grand failure in missionary enterprise to those islands, and that cause is the almost universal rejection of the English language in the public schools, and the universal use of the Hawaiian in all cler-

* See Appendix VII.

ical instruction of a public and private nature. Not to say any thing of the absolute vileness of the native language,* its extreme poverty is a sufficient argument against its use. On this subject a highly respectable missionary authority says,

“Another obstacle may be imperfectly termed a destitution of ideas, and a consequent destitution of words on the subject of true religion. Centuries of heathenism had done the work of devastation most efficiently. They had swept away the idea of the true God, and buried all his attributes in oblivion.

* * * * *

“The Sandwich Islanders and Society Islanders had no name for a superhuman being too high to be applied to the departed ghosts of sensual and blood-stained chiefs. Many heathen nations have no term expressive of a higher being than deified warriors. To these gods, of course, they attach the same attributes which pertain to them here on earth. If a missionary, then, wishes to speak of the high and holy God, what terms shall he use? There is no term in the language. If he uses the name applied to their low and vile gods, it will mislead. If he use an English, Hebrew, or Greek word, it will not be understood.

* * * * *

“He wishes to say gracious and merciful, and here, too, he is perplexed. The highest idea they had of a merciful man was what we term a good-natured man.

* * * * *

“Such ideas having been obliterated for ages; the terms, also, expressing such ideas, having long been lost; and, in consequence of this destitution of terms, missionaries are obliged, in their conversation, their preaching, and in their translations of the Scriptures too, to use words nearest allied to the sense they would express, though far from conveying the precise idea at first, or till the meaning has become fixed by frequent use and frequent explanation.”†

With these facts before them, it is truly surprising that, for thirty-three years, the native language should have been the

* Dibble's History, p. 111.

† Ibid., p. 258-260.

vehicle of public instruction not less than of political power. It is thoroughly understood that the English language is the best medium, not only of commerce, but of civilization. The Hawaiians readily learn English, and its universal exclusion from their public instructions has caused them to experience a great public and private loss.

In closing this already long chapter, I can not, with propriety, omit some remarks once made by the Minister of Foreign Relations. In referring to the English language as it relates to French diplomacy and to commerce generally at the islands, he says :

“The misunderstanding of the French government upon the subject of language is, if possible, greater. Had the Hawaiian Islands been discovered by the celebrated LA PEROUSE, and had French ships and merchants exclusively visited and conducted the trade of the islands for many years afterward, the French language would have been, in all probability, as current in the islands as the English has been, in all operations of trade, for the last fifty years ; but Providence otherwise ordained. The islands were discovered by the famous COOK nearly seventy-three years ago. Up to the visit of VANCOUVER, fourteen years afterward, the English and Americans were the only foreigners having relations with the islands ; it so continued for many succeeding years, during the existence of the fur-trade on the Northwest Coast. The islands afterward became the resort of American and English whale ships, and from all these natural causes the English language had gained such an ascendancy, that both the *Spaniard*, DON FRANCISCO DE PAULA MARIN, and the *Frenchman*, M. JEAN B. RIVES, the earliest regular interpreters employed by KAMEHAMEHA I. and KAMEHAMEHA II., had to exercise their functions through the medium of that language.

“So far as language goes, the United States and Great Britain are to be taken together. In this sense, the English language may be said to represent eight hundred and forty-five persons on the islands, and the French thirty-three—short of a proportion of four per cent.

“In the trade of the islands, in the same sense, taking last year as a basis of calculation, and leaving out importations from California entirely, the English language represents an amount of \$461,807, and the French an amount of \$7633—short of a proportion of two per cent.

“Owing to the natural and inevitable result of the circumstances before mentioned, the English language is so indispensable to the transactions of all matters of business in the islands, that Chinese, Chilians, Columbians, Danes, Germans, Hawaiians, Italians, Japanese, Mexicans, all Polynesians, Portuguese, Prussians, Russians, Spaniards, Swedes, and even the French themselves, speak it—advertise their goods and wares, and send in their invoices, bills, &c., in that language. There is not one of you to whom all this is not notorious, but nothing of this kind seems to be known or believed in France. She considers that, under the second article of the treaty of the 26th of March, 1846, she has a right that her language should be as current here as the English, and hence the fourth article of the Declaration signed by M. PERRIN and myself on the 25th of March, published in the *Polynesian* on the 29th.”*

CHAPTER XXXIII.

ANNEXATION OF THE GROUP.

Geographical Position of the Sandwich Islands.—Their Value argued from their Position.—Climate.—Diseases.—Capacity of the Soil.—Importance of the Sandwich Islands to the United States Government.—Objections considered.—Recent Movements at the Islands.—Remonstrance of the British and French Consuls.—Reply of the United States Commissioner.—British and French Diplomacy.—British and French Dominion.—Faith of European Nations.—Reasons for “ANNEXATION.”—Its Necessity.

In the preceding pages I have attempted to sketch the physical character, the scenery, and the commerce of the

* Annual Report of the Minister of Foreign Relations, 1851.

group; I have portrayed a variety of scenes and incidents which will tend to illustrate the political, moral, social, and religious condition of the people; I have glanced at the causes and extent of depopulation of the native races; and I have endeavored to show what that group may be rendered, and how that dying people may be brought back to life and activity by the mild sway of just and righteous laws, emanating from a good government. I have done this, not only as a record of what I have seen, but to prepare the way for a few remarks on the "Annexation" of that important group of islands to the United States of America.

In pursuing this theme, it may be proper to lay down a few general premises.

A mere glance at the map of the Western Hemisphere will show that the Sandwich or Hawaiian Islands—as they are officially termed—are situated in the North Pacific Ocean, between latitude $18^{\circ} 50'$ and $22^{\circ} 20'$ N., and longitude $154^{\circ} 53'$ and $160^{\circ} 15'$ W. They are nearly equidistant from Central America, Mexico, California, and the Northwest Coast on the one side, and the Russian dominions, Japan, China, and the Philippine Islands on the other. From their relative position to the above countries and Australia on the south, they have been termed the "Half-way House," or the "Great Crossings of the Pacific." Vessels bound from San Francisco to China or Australia, stop at these islands, or pass within sight of them on their outward and return voyages.

The group consists of twelve islands, eight only of which are inhabited, the other being but barren rocks. Those inhabited are as follows:

Names.	Miles Wide.	Miles Long.	Square Miles.
Hawaii	88	73	4000
Maui	48	30	620
Oahu	46	25	530
Kauai	42	25	500
Molokai	40	7	190
Lanai	17	9	100
Niihau	20	7	90
Kahoolawe	11	8	60

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The whole embrace a superficial area of about 6100 square miles.

The value of the group may be argued chiefly from their geographical position. Their equidistance from the chief ports—and especially San Francisco—on the western shores of the two continents of America, places them in a natural position to command the North Pacific Ocean. Gibraltar is not more the key to the Gates of Hercules, nor the island of Cuba to the Gulf Stream, than the Sandwich Islands are the natural defense of the North Pacific. Civilization points to them as the island-empire of that great ocean. A few years ago, that world of waters was rarely whitened by the track of a vessel. The trade-winds were almost the only messengers that sped among their innumerable islands, reposing beneath the soft smile of an eternal summer. Those lovely gems on the bosom of the deep remain unchanged; but not so the spirit of the times in which we live. The western shores of our continent have experienced the greatest transformation ever known in the history of the world, and that change can no more be chained to a single spot than the chariot of the sun can be stayed by a passing cloud. In times but just gone by, “our ships visited the Pacific to harpoon the whale; now ships can not be found to transact the business which calls them to its basin. America has already commenced the colonization of these shores, and the dark blue Pacific will soon be traversed by the keels of white-winged clippers, and plowed by the wheels of the steam-ship. The times hurry us along very fast, and the patriot and the statesman are called on imperatively to provide for the interests of the country, of commerce, and humanity on the Pacific. We can not pass these duties by, or leave them to chance, for we are in trust for human nature.”

The familiar line of the poet,

“Westward the star of empire takes its way,”

is not unfrequently cited without remembering the splendid destinies to which it points. But it is the very genius of his-

tory, the epitome of national grandeur, a just and impartial recognition of the true progress of man. To no nation, however, does this sentiment so fully apply as the new State of California. Its commerce, and the commerce of Central America, and of the western coast of South America, are but yet in their infancy. What Spanish wealth and Spanish Christianity failed to perform, after a fair trial, during nearly three hundred years, American activity and enterprise have accomplished in five times that number of *days!* When the contemplated thoroughfares shall have been constructed across the Continent, so as to bring the east and west nearer together by a more rapid communication, such a revolution in commerce will be effected as the world has never before seen. With the rapid increase of merchant-vessels, whose wealth shall be wafted over every part of Polynesia, a sort of commercial depôt will be needed between the East and West. Of this increase of commercial wealth, the United States will possess at least fifteen twentieths. This ratio they already possess. The commerce of the Western United States is yet in its infancy. It will not be long before such a mighty tide of wealth will roll between California and the Orient as shall render the Pacific the "highway of nations" on a grander scale than the Atlantic now is. California will then sit empress over the Pacific. She will be the great outlet through which America shall send forth her arts, sciences, Christianity, and civil liberty to the remotest regions of the earth, teaching mankind their universality and unity, their mutual duty one to another, and their legitimate allegiance to national councils and properly organized governments. These splendid destinies once realized, it can not but be seen that Americans will need a sort of half-way house, a commercial depôt, in the North Pacific, precisely on the same principles as those by which Palmyra was long recognized as a stopping-place of the old Syrian merchants. Just such a place the Sandwich Islands may and must be rendered, subjected, at the same time, to American laws and protection; and for such a purpose they are eminently fitted by their great natural advantages.

The climate is the most uniform and salubrious of any in the world. Situated in the very midst of the vast Pacific, without any extensive inland causes to affect the temperature, and remote from the cold, chilling winds of the temperate and frigid zones, the Sandwich Islands possess a remarkable evenness in the degree of atmospheric temperature. Cool breezes, by day from the sea, and by night from the mountains, serve to mitigate the burning heat produced by a vertical sun, and to render the climate pleasant. The thermometer varies but little from day to day, and even from month to month; and what is particularly to be remarked, all portions of the islands, along the shores, are alike in this respect. Districts most parched by heat and drought do not differ essentially in temperature from those sections where almost daily showers and perpetual trade-winds prevail. As we recede, however, from the low lands along the sea, and ascend the mountains, a change is immediately perceived, and along their extended sides we may procure almost any degree of temperature. The thermometer at Honolulu never rises above 90° , and rarely falls lower than 65° . June witnesses the highest range, January the lowest. At Lahaina—the second sea-port in importance on the group—the highest thermometrical elevation, during a number of years, was 86° , and the lowest 59° .

On an average of temperature throughout the islands, the thermometer varies but 12° on a level with high tide.* Such is the gradual change from summer to winter—seasons more in name than reality—that it is hardly perceptible. Only at a height of one or two thousand feet above the sea are fires used to procure artificial heat. No marble columns or glittering domes have ever been reared there, to trace the existence of the Moslem, the Goth, the Druid, or the Christian, or to beautify the already beautiful footprints of Nature. Nor are they needed. The lofty peaks of the mountains bespeak the existence of Time's monuments, which neither flame nor flood can waste. The streams, the foliage, the flowers, the plants, are perennial. Wherever foliage flourishes, every thing

* See Appendix III.

stands bedecked in living green—every thing reposes beneath the bright sunlight of an unfading summer.

Such is the equableness of the climate, and the simplicity of the natives in their regimen and most of their habits of life, that, compared with *civilized* countries, the variety of their diseases is neither numerous nor complex. Their remoteness from other lands is so great that but few contagious diseases are imported among them. Even the *cholera*, which has of late passed over almost the whole surface of our planet, became inert and powerless before it reached those islands. The diseases most common among the native population, so far as I observed them, were *fevers, ophthalmia, catarrhs and asthma, rheumatism, venereal, diarrhea, dysentery, cutaneous diseases, scrofula, dropsy, etc.*, and they occurred, in frequency, in about the order in which I have mentioned them. Diseases sometimes occur epidemically, as is the case with *catarrh* repeatedly. Many other diseases, not specified, frequently make their appearance.

Ophthalmia, of the purulent form, abounds in every portion of the group, and opaque corneas and thickened coats of the eyes are very numerous. The old and the young are alike affected with this disease; very small children are occasionally met with nearly blind from its effects. I at one time attributed its prevalence to the effects of the clouds of sand often raised and blown about with great violence by the trade-wind; but finding it equally common in those districts where frequent rains prevent the dust from ever rising, there appeared to be no other cause so active as the trade-winds, which are constantly prevalent, and come mingled with salt spray.

Pulmonary Diseases.—Sudden and severe atmospheric vicissitudes, the exciting cause of pulmonary affections, do not occur at the Sandwich Islands, and with the accommodations for protection and comfort which are possessed in every civilized land, diseases of the respiratory organs would be far more rare. Such, however, are the habits and practices of the people, and so exposed are they to the influence of every atmospheric change, that *asthma*, and *catarrhs* in particular, are

of frequent occurrence. The latter are, however, usually mild in their character, ephemeral in their existence, easily yield to remediate applications, and rarely pass into the more inveterate and fatal stages of pulmonic disease.

But the most malignant and destructive of all the diseases on the group is *sypphilis*. It has been perpetuated and extended until language has become too feeble to express the wretchedness and woe which have been the result. Foul ulcers, of many years' standing, both indolent and phagedenic, every where abound, and visages horridly deformed—eyes rendered blind—noses entirely destroyed—mouths monstrously drawn aside from their natural position—ulcerating palates, and almost useless arms and legs, mark most clearly the state and progress of the disease among that injured and helpless people.

It is a melancholy reflection, that there is no prospect of this disease, so disgusting in its effects and destructive in its course, being soon eradicated. The natives possess, among themselves, no curative means which will control it. But a small portion have ready access to foreign physicians, and many within reach appear too indifferent to their condition to make application, while most permit the disease to go on till secondary symptoms appear before they seek assistance. These circumstances, together with their prevailing and inveterate habits of promiscuous sexual intercourse, will serve still to perpetuate and extend the disease.

Children are much exposed to disease. The profound ignorance of parents relative to their maternal duties, and their frequent indifference to the comfort of their offspring, subject them to an almost incredible amount of unnecessary suffering and disease during the most tender age of infancy and childhood. Should they be taken sick in the night, the sluggish parents, either wrapped in a profound slumber, or averse to moving during the hours of darkness, suffer their helpless little ones to lie, benumbed with cold and exhausted by crying, till morning at length comes to their relief. Catarrhs, asthmas, and particularly fevers, are hence abundant, and the

seeds of numerous future diseases are doubtless sown at such times.

Their cleanliness is also greatly neglected. An occasional immersion at mid-day is perhaps the only ablution performed, and the constantly accumulating filth over the surface of their bodies subjects them to the prevailing cutaneous diseases and scrofula; while the folds of their joints, the nates and vagina being so much neglected, are extensively affected with excoriations and ulcers. Add to these the practice of feeding them with the crudest and most indigestible food nearly as soon as born, and it is a matter of wonder that so many survive the infantile discipline.

The diseases above specified, however, are slightly, if at all, applicable to foreign residents or their children.

Malaria is entirely unknown.

As a resort for individuals predisposed to, or affected with *pulmonary diseases*, the Sandwich Islands can not be surpassed.

Before entering upon the capacity of the soil, it may be proper to glance at its character. On this topic a very few remarks will suffice.

It is generally composed of decayed volcanic matters, such as lava, sand, mud, and ashes, all of which are fertile when well watered. On the hills, to a great height, and in the ravines, vegetable mould is abundant. Some of the soil is of a red, tufaceous character; in other places it is brown, granular, or black. The compact soils appear best adapted to resist the drought. About Honolulu, the superstratum of earth is thin—from one to five feet, and the average about three. Under this is a stratum of black volcanic sand or scoriæ, of about the same thickness, upon a bed of coral, in which, by hewing out a cavity of from three or four to twenty feet in depth, water is found, with which the grounds are easily irrigated.

Such is the character of the soil over the greater portion of the group.

The capacity of the soil is almost miraculous; consequently, the natives do not cultivate a large extent.

“In regard to the cheapness of food for the natives, it is proper to state that 40 feet square of land, planted with *kalo*, affords subsistence for one person; 32 feet square of land, planted with bananas, will yield 4000 pounds of fruit, while the same extent of land will yield but 30 pounds of wheat, or 80 pounds of potatoes. A tract of land one mile square, in fields, will occupy and feed 153 persons; the same extent in vineyards will occupy and feed 289 persons, while the same quantity of land in *kalo* will feed 15,151 persons, and probably not more than one twenty-fifth of that number would be required in its cultivation. The numerical value of this resource is not of so much importance as its relative proportion to other resources.”

The districts of Hilo and Puna, on Hawaii, would support 400,000 natives.

The districts of Kaneohe, Ewa, Koolau, and Waialua, on Oahu, containing about 21,000 acres, would support 90,000.

The district of Koolau, on Kauai, would produce food enough to supply 40,000.

Here, then, are seven small districts capable of furnishing food for 530,000 native inhabitants, or 130,000 greater than the population estimated by Cook in 1778.

Arable land is found from three feet to two thousand feet above the level of high tide.

The natural resources of the soil afford materials for cordage, tanning, *kapa*, and mats, castor, lamp, and paint oil, fire and sandal wood, fancy wood for furniture, also the bamboo, banana, plantain, guava, turmeric, bread-fruit, tamarind, lime, orange, citron, and mustard. Of these, several will probably become articles of export, particularly several kinds of beautiful wood for ornamental furniture, paint and castor oil. Timber, the banana, and several kinds of bark, will be important auxiliaries in the progress of improvement.

There are other resources more directly dependent upon its cultivation. Among such we find sugar, molasses, cotton, coffee, indigo, silk, rice, Indian corn, wheat, hemp, *kalo*, cocoa, tobacco, ginger. Also the yam, potato, melon, squash, bean,

grape, pine-apple, olive, cabbage, radish, onion, cucumber, tomato, gooseberry, strawberry, chirimoya, papaya, and fig; besides a list of less important articles.

Cotton will likewise become an important article. It is easily raised, and the dry, rocky land which abounds on the leeward side of these islands is well adapted for it.

The cultivation of the cotton-plant will be prevented on the uplands by the high trade-winds, which blow freely over all the islands. How far the cotton-tree known in Mexico will grow on such lands, and retain its wool till picked, remains yet to be ascertained. It is an object eminently worthy of experiment.

The vine flourishes in some parts of the island, and there is no doubt that good wine could be made, under the direction of persons knowing how to manage the vintage.

The cultivation of the grape for the manufacture of wine would soon witness a return equal to the entire revenue of 1853.

From experiments already tried, it is known that silk can be very profitably produced here, and that it will afford employment to a large proportion of the population. It is believed that six crops of leaves may be gathered annually from the same trees, which grow here with a rapidity unknown in silk countries.

It is thoroughly understood by all judges of the article, that the coffee produced in these islands rivals in flavor the much-esteemed Mocha, and perhaps only yields to that rare and exquisite species produced only in Peru, in the province of Yungas. It can be raised in large quantities. Under a more liberal government, it may find its way extensively into foreign markets.

The principal manufacture is that of salt. A quantity of this article, sufficient to supply the Pacific Ocean, can be manufactured at Oahu, equal in quality to that of Turks' Island or Liverpool.

The shores of the islands and their romantic streams abound with the finest of fishes, that constitute an indispensable and

extensive item in native food. There are also shells, both numerous and beautiful, among which are the echini, coralines, and crustaceæ. The *Cypræ Madagascariensis* is found here abundantly; also fine specimens of the *Perdix*, *Helias*, *Bullæ*, *Ovulæ*, *Neritinæ*, the *Conus admiralis*, and others less rare. A small species of the *Chiton* is also common.

From what has already been stated, it can not but be seen that the Sandwich group must be of vast importance to the United States government. The history of their discovery is a page of romance as interesting as any tale of adventure and fiction. Less than a century has witnessed the birth and growth of an empire, and brought these fair islands in the once desert waste of the Pacific to be the station and harbor of thronging ships. Those islands, where the naked savage roamed amid cocoa-nut groves, and over the slopes of fertile mountains, are inhabited by Americans, and are necessary for American commerce.

From their central position, and the numerous facilities afforded for recruiting vessels, the islands have long been a favorite resort for whalers, and, since the increase of commerce in the Pacific, have formed a regular stopping-place for the merchant mariners in their voyages across that great ocean. The result is, that Honolulu, from its position and fine harbor, has become a place of great consequence. At least one million of dollars was expended there by the seven hundred sail of vessels that visited that port in 1852, in paying off their crews, recruiting, repairing, and refreshments. In 1851, one million of dollars worth of goods was imported into the islands, mostly from the United States. The commercial importance of the place is daily increasing, and in a short time it will rank only second to San Francisco among the towns of the Pacific.

Annexation to the United States would be of infinite benefit to them in a variety of relations, but in none so much as in the extension and protection of American interests already firmly established there. Those islands once possessed by our

government, a nucleus would be established from which would radiate the blessings and advantages of American civilization over the whole of Polynesia.

To a step so desirable and inevitable, a few objections have been urged :

1. By missionaries and a few persons in the immediate employ of the Hawaiian government.

The charge, so widely reiterated, that "the missionaries, and those banded with them, own the finest property and houses on the group," is, alas!—with a few exceptions—too true.* Paying no taxes, especially on real estate, it is for their interest to raise every objection to a change of government. This they have done, and continue to do, through the press at home and abroad, and in the councils of the Hawaiian Parliament. To gratify their *self*-interest and maintain their position, they have expended many an hour's eloquence, and wasted ink on many a quire of foolscap. Such a course has grown out of a pseudo-philanthropy toward the Hawaiian race. A change of government would effect a transformation in their affairs, and send some of the king's officials to engage in duties for which they are infinitely better fitted.

2. It has been urged that the annexation of the Sandwich Islands would be a superfluous extension of American territory. This objection carries with it its own refutation. With the many millions of acres in the gigantic West ; with a country inexhaustible in its mineral and agricultural wealth, and whose lap will lodge and feed a family of 300,000,000 of human beings, it is natural to conclude that the United States possess sufficient territory. Not less true it is that a small group, whose superficial area does not exceed six thousand one hundred square miles, can not add to our country a very significant amount of territory. It is equally true that those islands can be of advantage to us only as they will afford the means for extending and defending our vastly expanding commerce. But who will say that such advantages are not well worth a possession by a great commercial people like our own ?

* See Appendix V.

3. Another objection which has been raised is the acquisition of slave territory. But this topic I leave to the disposal of diplomatists. The American people possess sufficient intelligence and decision of character to provide against any measures that may tend to conflict with the genius of the Constitution.

4. It has been objected, that any steps taken toward annexation would lead to a rupture between our government, and France, and England. This last objection, although a perfect fallacy, merits some degree of consideration. So say a few of the French and British subjects residing on the group; and such has been the day-dream of a few of our own citizens immediately at home. And yet such an objection is, in itself, utterly objectionable, and the objectors themselves need a little light on national rights and privileges.

But, whatever may be the sentiments of a few self-interested individuals, or of men who can not see beyond the shadows of the moment, certain it is that the political affairs of the islands are becoming revolutionized, and the dawn of their republican freedom is in the ascendancy. As recently as July, 1853, the first step taken toward reform was the removal of a portion of the obnoxious ministry—formed, in part, of missionaries. A large meeting—not of mere enemies to missionary enterprise, but the despotic ministers—of independent citizens of unblemished reputation convened at Honolulu for the purpose of discussing the grievances they were compelled to throw off. The movements and decisions of that body of citizens are fraught with vital interest to the Hawaiian government and our own; and, as they will eventually terminate in annexation of the islands to the United States, it may be proper to notice those proceedings at length.

That mass-meeting of the people was called by the following card:

“THE TIME HAS COME—KEEP THE BALL IN MOTION.—A meeting of the citizens of Honolulu, favorable to the dismissal from office of G. P. JUDD and RICHARD ARMSTRONG, Minis-

ters of Finance and Public Instruction, will be held at the Court-house, in Honolulu, to-night, at 7½ o'clock, to discuss the resolutions offered last night by GEORGE A. LATHROP. 'Liberty of speech is the birthright of freemen.' By order of the committee of

INDEPENDENT CITIZENS.

"Honolulu, July 20, 1853."

In pursuance of the above call, the foreign residents of Honolulu assembled at the Court-house on the evening of July 20th, and organized the meeting by electing the following officers, viz.: Dr. WESLEY NEWCOMB, President; Captain JOHN MEEK and Captain DAVID PEARCE PENHALLOW, Vice-presidents; WILLIAM LADD and C. H. LEWERS, Secretaries.

Dr. GEORGE A. LATHROP stated the objects of the meeting, insisting upon the right of free discussion, which had been cut off the previous evening, and, in support of his position, read the third and fourth articles of the Constitution of the Hawaiian Islands, to wit:

"*Art. 3.* All men may freely speak, write, and publish their sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to restrain or abridge the liberty of speech or of the press.

"*Art. 4.* All men shall have the right, in an orderly and peaceable manner, to assemble, without arms, to consult upon the common good; give instructions to their representatives; and to petition the king or the Legislature for a redress of grievances."

He then introduced a series of resolutions, which were ably supported by Messrs. J. D. BLAIR, Captain A. J. M'DUFFIE, Dr. W. NEWCOMB, and Dr. J. MOTT SMITH, and unanimously adopted.

The following are the resolutions offered by Dr. LATHROP:

"Whereas, The position of the Sandwich Islands in the Pacific Ocean must render them of very great importance, in a commercial point of view at least, and they would, under wholesome, judicious, and liberal governmental policy, at no distant day, become rich in the various productions of their

soil, influential in the expansion of their trade and commerce, and their citizens prosperous, contented, and happy; and whereas the people should be the source of power in all, and are emphatically the support and dependence of all governments, whether monarchical, mixed, or democratic, and that no government can be conducted successfully, prosperously, and happily without the confidence and respect of the people; therefore,

“*Resolved*, That the wishes of the people should be consulted by emperor, king, or president, in the appointing or continuance of ministers, who, by the power their position gives them, exercise a controlling influence over the destinies of the country and the individual happiness of the people.

“*Resolved*, That we, a portion of the foreign and native residents of the Sandwich Islands, entertain for his majesty, KAMEHAMEHA III., nothing but the most profound sentiments of loyalty, regard, and esteem, and that he will ever find in us earnest supporters of his title and prerogatives, so long as such a course would be consistent with a proper respect for private rights, personal liberty, individual honor, and the public good.

“*Resolved*, That the Ministers of Finance and Public Instruction, members of his majesty's present cabinet, are not so fortunate as to have either the confidence or esteem of this meeting, nor, as we believe, of any considerable portion of his majesty's native subjects, or of foreign resident citizens throughout his kingdom, and that their retention in office is in direct opposition to the wishes and interests of a very large majority of the natives and citizens of the Sandwich Islands.

“*Resolved*, That these same ministers, having the command of the principal channels of influence, viz., treasure, education, and the almost absolute control of government patronage, have most wickedly neglected their duty in not using the means within their control to protect the people from the pestilence which is now depopulating the islands. That, instead of devoting themselves to the public good, they have ever sought their own aggrandizement, regardless alike of the

high duties devolving upon them, or of the evils necessarily following their malfeasance in office.

“*Resolved*, That while the foreign residents of Honolulu are making such earnest and energetic efforts, expending their time, labor, and money so liberally to stay the dread pestilence that threatens in a short time to sweep off a large portion of the inhabitants of these islands, annihilate their trade and commerce, and thereby bring distress, ruin, and absolute want upon the citizens, it is not unreasonable to ask the dismissal of said ministers, who, by their criminal, selfish, and willful neglect, have brought this frightful curse upon us. For even the plea of ignorance can not be made in their defense, as the public are well aware that they were warned in season—nay, even urged and entreated to use the only means by which protection could be given to the people. But, as the sum of less than two thousand dollars would be required to vaccinate and protect the people of this island, the recommendation or proposal to the physicians passed for naught.

“*Resolved*, That a committee be appointed by the president to prepare a petition to his majesty, praying that he will gratify the most earnest hope and desire of the people, and contribute to their happiness and prosperity, by dismissing from office G. P. JUDD and RICHARD ARMSTRONG, the present Ministers of Finance and Public Instruction.”

J. D. BLAIR, having been appointed to prepare a petition to his majesty KAMEHAMEHA III., submitted the following, which was unanimously adopted, and over one hundred signatures were immediately obtained in the meeting :

Petition to his majesty Kamehameha III.

“We, the undersigned, citizens of the Sandwich Islands, part of whom are most loyal and dutiful subjects of your majesty, and others, residents and denizens of your most gracious majesty’s kingdom, would earnestly and respectfully represent to your majesty that we entertain for you, as a man, the warmest sentiments of esteem and respect ; for you, as the lawful sovereign of this kingdom, feelings of the most loyal duty and

respectful reverence ; and for those noble and generous qualities of the heart, that have so eminently characterized your majesty, the cordial admiration of our hearts can only be felt—never expressed.

“ Your petitioners would further most respectfully represent to your majesty that we are law-abiding subjects, citizens, and denizens of your majesty’s kingdom ; that we will ever be submissive to, and supporters of, all laws made in conformity with the Constitution, and cheerfully submit to perform all obligations properly due from a free and Christian people to their lawful sovereign.

“ Your petitioners would further most respectfully represent to your majesty that the interests of all of us are largely, and many of us solely, identified with the Hawaiian Islands ; that the prosperity, political advancement, and happiness of your kingdom is the sincere and earnest desire of our hearts. We advance with its advancement, and are prosperous in its prosperity. The destinies of us all are more or less united with the destinies of these islands. As a nation is, so are the people ; and as national wealth, greatness, and dignity are shared by the people individually, so also must they share in the poverty, insignificance, and depreciation of national character. It is for these reasons, as well as the sentiments of personal regard and esteem we entertain for your majesty, that we so earnestly desire that the dignity and authority of your majesty should be maintained—the wealth, commerce, and prosperity of the nation augmented and steadily advanced—and that peace and happiness may reign throughout your majesty’s dominions.

“ Your petitioners would further most respectfully represent to your majesty that the history of all ages illustrates the truth, that no monarch, however good and great in his own person, can make his government respected or his people happy, when surrounded by pernicious counselors. The happiness of a people is in the wisdom of the government, and the strength of the government is in the trust and confidence of the people.

“ Your petitioners would further represent to your majesty

that, entertaining as we do the highest consideration for your majesty, the unprejudiced convictions of our judgment are, that your majesty has, as your confidential advisers, persons undeserving the trust and confidence of the people, and highly prejudicial to the best interests of your majesty's government.

“That, in the humble opinion of your petitioners, the public good and the welfare of your majesty's people would be greatly promoted, and the peace and harmony of the country secured, by the dismissal from office of G. P. JUDD and RICHARD ARMSTRONG, Ministers of Finance and Public Instruction.

“Their inefficiency and misdeeds may be artfully concealed from your majesty, but their selfish cupidity, political imbecility, and malfeasance in office, are well known and grievously felt by your people.

“If the public good made subservient to personal aggrandizement—the use of official and arbitrary power to gratify personal malice, inefficiency, and neglect in the discharge of official duties—and the shameful betrayal of the trust of a confiding and unfortunate people, merit public reprobation, and the withdrawal of the trust confided to them, then do they.

“The public good and public feeling urgently demand their dismissal. We earnestly and respectfully petition that it may be done; and not only we, but the almost universal cry is, that they may be no longer allowed to hold places in your majesty's confidence, or of national trust. Could the voices be heard of those thousands of your majesty's people who have recently been so suddenly swept from time into an awful eternity, through the criminal parsimony and neglect of these ministers, they would cry night and day in the ears of your majesty to reprove, and in some measure avenge, the wrong done your people, by dismissing such faithless ministers from your majesty's councils. The bodies of hundreds of your majesty's humble and faithful subjects lie cold and dead, and their tongues are silent in the grave; but the silence of those graves conveys a language more impressive than the speech of tongues,

and admonishes your majesty that the wrongs of your people should still live in the memory of your majesty, though they have passed away forever.

“Your petitioners have a full and abiding confidence in the justice and firmness of your majesty, and indulge the not unreasonable hope that your majesty will hear the living and remember the dead, and so respond to this petition as to bring peace, happiness, prosperity, and unity to your now distracted and suffering people.”

This petition was signed by two hundred and sixty foreigners, and twelve thousand two hundred and twenty natives. Subsequent meetings were held, and resolutions, confirmatory of preceding action, were unanimously passed. The friends of the two ministers were active in their defense, and charged the republicans with revolutionary or treasonable designs against the Hawaiian government; but a host of stern facts stood arrayed against them, and their defense of the ministers, and their libelous charges against the patriots, were crushed. While these scenes were enacted in the Court-house, let us take a peep into the “royal presence.”

The besotted king and his native counselors were so alarmed by the determined attitude of the Independents, that, even after refusing to dismiss Messrs. JUDD and ARMSTRONG, they met in secret conclave, and resolved to compel those obnoxious ministers to resign. JUDD got wind of the matter, appealed to the sympathies and prejudices of the king, over whom he has obtained unbounded influence, and managed to induce him to reconsider his determination. By this means he contrived to retain his hold upon place and power a brief space longer. The Hawaiian Guards, composed principally of Americans, exhibited such a spirit a few days afterward, that the king, in great trepidation, is said again to have promised the withdrawal of the ministers.

Annexation to the United States now seemed to be the movement at which both parties were aiming. To gain popularity—and probably to obtain an interim for the better ad-

justment of their difficulties—they avowed themselves as the advocates of annexation, and accused the Independents of opposition to that measure. But it was a libel on all their former actions and sentiments. The hollowness of the pretext was palpable. The doors of the whirlwind had been opened, and could be closed only by the dismissal of the obnoxious Minister of Finance. Dr. JUDD was removed from office, and ELISHA H. ALLEN, *ex-consul* of the United States, appointed.

Thus a decided step had been taken toward annexation to the United States. It caused no small excitement among the British and French residents. The consuls of France and England solicited an audience with the king and Privy Council. The Council was convoked on the 1st of September, when the consuls presented the following joint remonstrance :

“Honolulu, Sept. 1, 1853.

“MAY IT PLEASE YOUR MAJESTY,—We, the representatives of Great Britain and France, beg leave respectfully to intimate to your majesty that we are fully informed of the extraordinary course adopted by some American merchants, landed proprietors, and other citizens of the United States, connected with the Protestant missionaries residing on Woahoo, with a view to induce your majesty to alienate your sovereignty and the independence of these islands by immediate negotiation for annexation to the United States, and that we are aware, also, of the countenance and support that a memorial which those gentlemen have addressed to you, to the aforesaid effect, has received from high official functionaries at Honolulu, all of which proceedings have given rise to considerable excitement among French and British residents.

“Under these circumstances, we consider it our duty to remind you that Great Britain and France have entered into solemn treaties with the Sandwich Islands, by which treaties your majesty, your heirs and successors, are bound to extend, at all times, to French and British subjects, the same advantages and privileges as may be granted to subjects or citizens of the most favored nation, and that the joint resolution of En-

gland and France of the 28th of November, 1843, was founded upon the clear understanding that your majesty was to preserve your kingdom as an independent state.

“Therefore we declare, in the name of our governments, that any attempt to annex the Sandwich Islands to any foreign power whatever would be in contravention of existing treaties, and could not be looked upon with indifference by either the British or the French government.

“We beg further to observe, that, in accordance with the Hawaiian Constitution, your majesty could only alienate your sovereignty and islands under certain circumstances—which circumstances have not occurred—and that no monarch whatever, according to Vattel and other writers on international law, has a right to alienate his kingdom, or to enter into a negotiation with that view, without the concurrence of his people.

“We therefore consider that the time has arrived for us to remonstrate; and we do hereby remonstrate against your majesty becoming a party to the scheme recently got up, or to any other project which existing treaties and the Hawaiian Constitution do not sanction.*

EM. PERRIN,

WM. MILLER.”

To this “extraordinary” movement on the part of the two consuls, the Minister of Foreign Relations issued the following laconic reply:

“Privy Council Chamber, Palace, Sept. 1, 1853.

“The undersigned is commanded by the king to state to the representatives of Great Britain and France that his majesty will duly consider the joint memorandum which they this day presented to his majesty, in presence of his ministers and Privy Council of State.

R. C. WYLLIE.

“To Monsieur Louis Emilie Perrin, Consul, Commissioner, and Plenipotentiary of his Imperial Majesty, Napoleon III., of France.

“To William Miller, Esq., H. B. M.’s Consul,” &c., &c.

* See treaties in Appendix VI.

To prevent a wrong impression in the minds of persons at a distance, a communication was published in the *Polynesian* of the 10th instant :

“MR. EDITOR,—The communication from the representatives of Great Britain and France, in your last paper, will probably convey a wrong impression to many of your readers.

“The Protestant missionaries at these islands have never engaged in any scheme of annexation. It has been their cherished wish that the government may remain independent, under the present Constitution and rulers. Whatever may have been done by merchants, planters, or others, the Protestant clergymen at the islands have neither advised nor signed any memorial to the king touching annexation. E. W. CLARK,
P. J. GULICK.”

This last dispatch was needless—unless for persons abroad—for it has ever been understood that policy would keep the missionaries from an advocacy of all movements tending to annexation.

The joint “remonstrance” by the consuls met with a dignified and firm reply from the U. S. Commissioner—a reply highly characteristic of American diplomacy. The following is the answer entire, as it was addressed to the representatives of the British and French governments, through the Minister of Foreign Relations; and as it anticipates some topics on which it was my intention to dwell, I give it this place in these pages :

“United States Commission, Honolulu, Sept. 3, 1853.

“SIR,—I have the honor of receiving your communication of this morning, in which you say it was resolved by the king in council, on the first day of the month, that you should pass to me officially a copy of the joint address to his majesty by the representatives of Great Britain and France, made on that day, which you have done by inclosing a copy, No. 17, of the *Polynesian*, published this morning.

“ My thanks are due to the king and council for taking immediate measures to apprise me officially of the exact contents of the address, which I perceive remonstrates against the extraordinary course adopted by some American merchants, landed proprietors, and other citizens of the United States, to induce the king to alienate his sovereignty and the independence of the islands, by immediate negotiation for annexation to the United States.

“ You are aware that the government of the United States has never made any propositions to his majesty’s government to annex the islands, though the matter has undoubtedly engaged the attention both of citizens of the United States and of subjects of the king. To me it is not surprising that the ‘merchants and landed proprietors,’ whether Americans or others, should perceive great commercial advantages in such a connection, considering that the principal part of the commerce of the islands is with the United States, and that the islands must look almost exclusively to the Pacific coast of the United States for a market for their products and the means of paying for their heavy imports. I perceive, therefore, nothing very extraordinary in the project remonstrated against. And if now, or at any future time, it shall be found to be decidedly for the interest of both countries to unite their sovereignties, I am unable to perceive any treaty or moral obligations on the part of either to forbid the desired union, or any good reason for foreign interference to prevent it.

“ French and English subjects might still be entitled to the privileges of the ‘most favored nation,’ and, on the score of commercial advantages, can not well complain of being subjected in these islands to the revenue laws of a country which consumes and pays for French manufactures and other products to the amount of forty millions of dollars annually, and of British goods to the amount of one hundred millions annually—the revenue laws of a country rapidly growing, and whose trade is now of more value to Great Britain and France than that of any of their colonies, if not, indeed, of all of them added together, vast as English colonies are.

“In view of these great interests, which would be sacrificed by a disturbance of pacific relations (to say nothing of several hundred millions of American stocks held in Europe, whose value might, for the time, be seriously affected), it is not to be supposed that France will insist on the little advantage of importing into these islands silks, wines, &c., to the amount of a few thousands of dollars, at five per cent. duty, as she now does by her construction of the treaty of the 29th March, 1846—a treaty which, instead of being a valid reason why the king should not transfer his sovereignty, is a standing and powerful argument to justify him in doing so, since that treaty denies to him one of the most important attributes of sovereignty—one in the highest degree essential to all independent nations.

“Still less is it to be supposed that Great Britain will claim the privileges of the ‘most favored nation’ under the French treaty, since she has generously thrown up her own treaty of the same date and tenure, and substituted that of the 10th of July, 1851, in accordance with the American treaty of Washington of the 20th of December, 1849.

“The right to cede or acquire territory, or to unite two independent nations by compact, is regarded as inherent in all independent sovereignties. It has certainly been practiced from time immemorial. The power which can cede a part, can cede all the parts. Modern history abounds in examples, and none more than English and French history. Annexation is neither a new thing, nor rare in our day, as the Turks and Arabs of Algeria, the Caffres of Southern Africa, and more than one hundred and thirty millions of people in India, can testify—people, it is hoped, who may be benefited by the change; but whether so or not, I can not admit that annexation by voluntary consent is any more illegal or reprehensible than annexation by conquest. But whether it be done by one process or the other, the government of the United States can have no colonies. Whatever territory is added is but an integral part of the whole, and subject to the same national constitution and laws.

“The expediency of union with the United States I do not

propose to consider at present, for I have no authority to say that the United States will consent to any terms that may be offered ; yet I have no doubt, if they shall be offered, they will be frankly received and duly considered ; but no sinister means of accomplishing the object, however desirable, will receive any favor from the United States.

“ I am most happy to have your testimony that the commissioner and consuls of the United States have acted fully and faithfully up to the principles declared by Mr. WEBSTER and Mr. CLAYTON in the communications referred to by you, and I am not permitted to doubt that you will have as little reason hereafter as you have now to disturb the friendly intentions of the government and people of the United States.

“ My regard for the king and his government, and for the highly respectable representatives of England and France in these islands, who have deemed it their duty to interpose an official remonstrance, alike demand the utmost frankness in the expression of the sentiments I entertain, which I am sure they will appreciate.

“ The agreement or joint declaration of the 28th of November, 1852, that neither Great Britain nor France would take possession of these islands, as a protectorate or otherwise, was creditable to those powers. The government of the United States was not a party to the engagement, neither was KAMEHAMEHA III., so far as appears. The parties to it, by their naval forces, had both made hostile demonstrations upon the king's sovereignty.

“ The United States has not ; but, both before and since, though their interests were far greater here than those of any or all foreign powers, they have constantly respected the government of the king. They have never sought to limit the right of his government to frame its own system of finance, enact its own revenue laws, regulate its own system of public education, establish its own judicial policy, or demanded any special favors, and they were the first to recognize the complete and unqualified national independence of the kingdom, by the treaty of the 20th of December, 1849.

“The treaty having been faithfully observed, there is nothing in the policy of the United States toward these islands which requires concealment or demands an explanation—nothing to disturb the harmony which happily exists between the United States and the great commercial powers of Europe.

“Lest silence on my part, after the publication of the joint remonstrance, should make a different impression here or elsewhere, and considering the distance from the seats of government of Europe and America, it may be advisable to depart from the usual course in such matters, and to publish this letter also, to go with the remonstrance of the British and French representatives.

“I have the honor to be, with great respect, your obedient servant,

LUTHER SEVERANCE.

“His Excellency ROBERT CRICHTON WYLLIE, Minister of Foreign Relations,” &c., &c. }

The joint address of the British and French consuls is not merely at war with the most solid facts,* but with existing treaties, and it betrays a characteristic jealousy as to territorial rights claimable on the part of the United States. The Constitution of the Hawaiian Islands gives to the monarch a legitimate sovereignty as a king merely.† But the diplomacy of France and England, as visible in their treaties, has attempted to deprive him of his sovereign rights, by bringing the government, several times, under their own exclusive control. Some of those attempts have been as perfidious as despotism could render them.‡ In his reply, the American Commissioner briefly referred to the territorial aggrandizement of France and England. Neither of those nations has the least

* “The king, by and with the approval of his cabinet and Privy Council, in case of invasion or rebellion, can place the whole kingdom or any part of it under martial law; and he can even alienate it, if indispensable to free it from the insult and oppression of any foreign power.”—*Article 39 of the Constitution of 1852.*

† See Articles 24, 25, 26, 27, 28, 29, 30, and 36, of the Constitution of 1852.

‡ See treaties in Appendix VI.

chance to vindicate themselves from the serious charge of territorial extension. Of all nations on earth, England should be silent on this theme. The *London Quarterly Review* exults in the crushing policy which British supremacy has entailed on the East :

“ Our territory is equal to all Continental Europe, Russia excepted. Peshawur is as far north of Tanjore as Stockholm is of Naples ; Chittagong as far east of Kurrachée as Athens is of Paris. Germany, Italy, France, Spain, Holland, Belgium, Denmark, and Sweden, unitedly, do not equal either our territory or our population. The report of the grand trigonometrical survey, which has lately been printed for Parliament, gives the total—area in square miles, 1,368,113 ; population, 151,144,902. And a corrected copy, with which we have been favored, adds seven millions and a half to this population, most of which is in our own territories, but part in the native states, making the total 158,774,065. But the fact is, that even from our territories, many of the returns are no better than guesses, and from the native states few are to be relied upon. It has, however, generally proved that accurate returns give a higher population than previous estimates, and after considerable attention to the subject for years, we should not be surprised to find the official statement gradually coming up from its present advanced figure to nearly two hundred millions.

“ This splendid empire is distributed into four governments or presidencies—Bengal, Madras, Bombay, and Agra. The first is the seat of the Governor General and the Supreme Council ; the next two have each a Governor and Council ; and Agra is administered by a Lieutenant Governor without a Council. The army is : Queen’s troops, 29,480 ; Company’s European troops, 19,928 ; Company’s native troops, 240,121 : total, 289,529 ; native contingents commanded by British officers, and available under treaties, 32,000 : total at the disposal of the Governor General, 321,529. This is a great army, yet its proportion to the extent of the empire presents a forcible comment on the nature of the British rule. Compare

it with the proportion which the armies of the Continent bear to the population of the respective countries, and you might imagine that they were holding conquered nations, and we governing our hereditary soil. Forty-nine thousand out of the whole are Englishmen ! a less number than is generally found necessary to garrison the one city of Paris. Even the native rajahs, with a population of 55,000,000, have 400,000 soldiers ; while we, with double the population, have 110,000 less, though they are guaranteed against external war, and we have to take all risks. Then our 240,000 native troops are a strength or a weakness, just as our authority is popular or the reverse. Were their attachment lost, how formidable would they be, taught in our mode of war, and five times as numerous as the English soldiers. Were they and the troops of the rajahs united against us, it would be 50,000 against 640,000. You may travel through India for days together without coming on a military station. You may pass through kingdoms with three millions or more inhabitants, containing only one post of European troops. You may find great cities without a soldier ; the remains of vast fortifications, near which not a uniform is visible. Facts such as these, when contrasted with the constant display of military force in the countries of even civilized Europe, forcibly prove that the power of the English has foundations in the homes of the people as well as in the cantonments of the soldiery. In the native regiments the officers are, as to numbers, about half native, half English ; but no native officer can rise higher than to a sort of captaincy or majority, and even then is under the youngest European ensign, a position much worse than that enjoyed by Hindoos in the armies of the Mussulmans. Bengal, Madras, and Bombay have three distinct armies and three commanders-in-chief."

But how did the British government obtain " this splendid empire ?" Was it done by an honorable purchase or a just diplomacy ? No ! But it resembled, to a great extent, the aggressive warfare which aimed at the extermination of the rising liberties on this continent in 1779. The acquisition of

British "empire" in India has been marked with rapine and blood, perfidy and cruelty, and every crime denounced in the Decalogue. Marvelously plain are the remarks of Dr. BOWRING—the present British consul at Canton—made thirteen years ago, at a public meeting convened in London for the special purpose of relieving the wrongs of India :

"We are called together to consider the interests of 150,000,000 of our fellow-subjects. England has long held the sceptre over the millions of India, but what has she ever done for them but to rob them of their rights? We boast that we are a civilized, a religious, an instructed nation. What of all these blessings have been conferred upon India? The inhabitants of that fine, that noble country, are not to be compared even to the Swiss upon his bleak and barren mountains. We are a large commercial country, but we have never extended the humanizing and civilizing blessings of commerce to India. This is an agricultural nation. What a picture does India present? Possessing boundless tracts of land, with every shade of climate, fit for the best productions of the earth, yet men perishing by thousands and hundreds of thousands from famine, while the store-houses of the East India Company are filled with bread wrung from their toil by a standing army. We have boasted of our religion. Have we imparted any of it to the nations of India? We profess to be a well-governed nation, and to be well acquainted with the principles of liberty, which we highly prize; but we have not given that liberty to India. We have not even made justice accessible to them. So far from imparting commerce to India, we have ruined that which she commenced before. It is not many years since India supplied almost every European nation with cotton cloths. Now we supply her with our fabrics."

This is the deadly venom, the serfdom so crushing to prostrate India, which the London *Times* advocates, when it reads to the American people, on the theme of American annexation, such grave lessons; such the glory of that nation, "upon whose possessions the sun never sets," that is incessantly point-

ing to the state of our own domestic institutions. Looking on "this picture, then on that," one is led to exclaim, with the old Roman, "*O tempora! O mores!*"

Of French policy in annexation, little need be said. The reader may look to her African colonies. He may follow in the wake of her ships of war, and trace the perfidious conduct of their commanders at the Society Islands, and their treatment of the Sandwich Island king—all of which was sanctioned by France. He may then look at the condition and acquisition of French Guiana on the South American Continent.

It has been already intimated by the British and French representatives, that "any attempt to annex the Sandwich Islands to any foreign power whatever would be in contravention of existing treaties, and could not be looked upon with indifference by either the British or the French government."

The first of these claims assumes a most unreal basis for diplomatic language in behalf of "treaties." The faith held by the "great powers" of Europe toward feeble neighbors is nothing less than a mere convenience for the achievement of their own individual plans at national aggrandizement. How often have they formed "treaties" on the verge of some great emergency, or after an enormous waste of blood, and life, and treasure on the field of battle! and how often have those treaties been snapped asunder, like a withered reed, to suit the designs of some arch-tyrant! And yet, amid such perfidy, some imperious shadow behind the throne has issued a decree that such a step was *necessary for the security of government!* Was it for this "security" that England and France stood by silently when the perfidious Muscovite applied the scourge that leveled Poland to the dust, and rendered her the Niobe of nations? Was it for this "security" that the great German family has become tongue-tied—that Italy, beautiful Italy, which had

"The fatal gift of beauty, which became
A funeral dower of present woes and past,"

has been locked up, as it were, in her own sculptured sepulchres, without the power and the means to

“Awe the robbers back who press
To shed her blood, and drink the tears of her distress?”

Was it for this “security” that proud and patriotic Hungary has had the bloody sword placed to her neck by that most perfidious of nations—Austria? or that Ireland has been bruised, lacerated, crushed, impoverished, destroyed, by the iron heel of England? Was it for this “security” that, for the last thousand years, the despots of Europe have shed the blood of their best and bravest sons—and daughters too—or, branding them with treason, have sent them into perpetual exile, or confined them in a felon’s cell, bestowed upon them felon’s food, and, at death, gave them the privilege of rotting in a felon’s grave? Since the disastrous defeat of NAPOLEON the GREAT on the field of Waterloo, has European faith been held more sacred?

“Is earth more free?

Did nations combat to make one submit,
Or league to teach all kings true sovereignty?
What! shall reviving thralldom again be
The patched-up idol of enlightened days?”

When that great impersonation of progressive freedom was vanquished at that “king-making victory,” it put back the dial of European liberty for half a century. The sovereigns and leaders of the “allied armies” held a special congress to make provision for the “security” of their respective governments. Then and there a treaty was drawn up and signed, on the reception of the *Eucharist*, that the empire of France should never be resumed in the Napoleonic name. And how has the faith of *that* treaty been observed by the allied sovereigns? We look across the Atlantic, and behold no less a miracle than LOUIS NAPOLEON—successively the exile, the prisoner, the president—now the EMPEROR of France.

In relation to the “non-indifference” of France and England, it is nothing to us—nothing in itself but an empty boast. In case of opposition from that source—and it is altogether improbable—we can defy it. They have no business to interfere in matters relative to our well-being as an independent republic; for “they have prosecuted colonization and annexation

on too gigantic a scale to have their nerves shocked at what in itself is neither an outrage on human rights or national good faith, but what must redound to the interests of the world of commerce, and perhaps the preservation of the original inhabitants of these islands. We hope that no miserable squeamishness about enlarging our boundaries, no cant about manifest destiny, will prevent the consummation of what is a destiny brought about by the course of events, without the trickery of diplomacy or the violence of unscrupulous ambition. Great Britain dare not interfere to prevent this peaceful absorption of the Sandwich Islands as the station of the stars and stripes in the Pacific ; and France can not."

Annexation would confer a benefit on the Hawaiian people.

"The rude and oracular rhyme in which the islanders tell the story of their race passing away from the earth is touching indeed ; and the prophecy in a few years will be accomplished—the simple-minded savages will have departed. Our aborigines are passing away, because of their contact with civilized man ; these islanders seem to suffer, being in a measure tabooed. The missionary has, indeed, excluded rum—the poison of the North American tribes ; but he could not cast out the demon of intemperate lust, and beneath this curse the natives of the Pacific Islands are melting away like hailstones beneath the sun of their own tropical clime. They are fated—the disease is mortal, the missionaries have not applied the balm, and civilized, and Christian, and free men must come in contact with them ; Christianity has been planted on the islands, and the savages have been taught its lessons, while, alas ! they have missed the benefits and blessings of Christian civilization. The missionary has compassed sea and land to make his proselytes, and they are almost as unhappy as converts as when they were heathen. The missionary policy has evidently been to keep the natives in a state of vassalage and tutelage—to make them pay the expenses of their tuition by a species of religious serfdom. Religious freedom and emancipation are their only hope, and this they will secure by the introduction of the free laws of an American state."

Whatever of Christianity or civilization have been grasped by that people, they are indebted mainly to the United States for them. The Protestant Churches of America have expended a large sum to Christianize the Hawaiians.* Annexation would permit them to gain access to the greatest possible amount of good in the shortest time possible. They would procure the boon an exclusive Christianity has never yet conferred. Before many years, we shall see representatives of Hawaii—probably scions of royalty—in the Congress of the United States. And the channels of native industry, which ecclesiastical legislation has so long closed, will be fully opened, thereby securing an honorable subsistence to the remnant of the race, should that remnant exist.

Annexation would advance our commercial interests in the Pacific Ocean. The preceding pages of this volume will show that American commerce predominates in the North Pacific, and especially at the Sandwich Islands. A remnant of the original savage race survives on these beautiful islands, and a copper-colored king—a caricature of royalty—represents them in the family of nations. But our citizens have quietly gone there, and by the right of nature and humanity—superior to the decrees of pontiff or of despot—have colonized there. The rapidity with which American commerce has spread to every clime is a modern miracle in history. Although only in its infancy, it nearly equals in tunnage the marine of England, which has been ages in forming. Polynesia is a world of wealth undeveloped. What little of it is known is mainly owing to the indomitable energy of American enterprise.

With the vast increase of commercial wealth, there will be a stern necessity for a strong naval force to protect it. Placed directly in the great commercial route from the West to the East, the Sandwich Islands can be rendered an impregnable naval depôt, and maintained for that special purpose. Rome, Greece, England, France, and Spain have successively claimed the prerogative to protect the interests and claim the results that have emanated from their own commercial systems.

* See Appendix VII.

This is the prerogative of every maritime power. Destined, as they are, to achieve the most splendid transformations in the history of humanity, by rolling back a mighty tide of civilization to the Orient from whence it sprung, can the American people be satisfied with any thing short of a competent naval defense of their commerce scattered over the Pacific ?

But, beyond all reasons that have been urged, annexation is a step absolutely NECESSARY on the part of our government. The Sandwich Islands are absolutely essential to the protection of the western confines of the United States. Their future annexation is a matter, not of choice, but of necessity—a necessity even more imperative than that which calls for our possession of Cuba, and less complicated with difficulties. We are surrounded by foes, and there are those in our midst who would never fail to sing “Hosannas” if they could but see the death-struggle of that liberty which our honored fathers purchased on so many battle-fields. The day is not far distant when our western boundary will require to be watched with a close scrutiny, and protected by an efficient force. Mexico, on the south, although she could not destroy, may, in case of renewed hostilities, harass our commerce. Russian America, on the north, in close communication with the eastern shores of her Asiatic possessions, could, in case of a rupture, send down a fleet which for a time would sweep our western seaboard of its commerce. Her recent treatment of Poland ; her oppressions to the races inhabiting the Caucasus ; her hellish perfidy toward Turkey ; her recent butchery of Hungarian troops—all these are sufficient warnings to the statesman that no national faith can be reposed in Russia.

In this age, when some unforeseen event may burst forth and revolutionize the commerce, the politics, and the national character of the Old World, it is of the greatest moment that the United States should be impregnable at every point—that they should possess those outposts which will best aid in national defense. This step becomes at once an imperative duty, the performance of which it seems impossible to avoid. The Sandwich Islands must be ours at all risks—if there are any

—and at every cost! Sincerely it is hoped that our government is awake to the necessities of the movement, and will take care that neither England nor France slip into possession while it is considering what would be the safest policy to pursue. There is but one wise and safe policy, and that is to accept the islands from King KAMEHAMEHA, if he wishes to make a trade, and give him a comfortable pension. The Sandwich Islands are exceedingly desirable as auxiliaries to our commercial enterprises in the Pacific, and since the course of events are bringing them within the circle of “manifest destiny,” let us unhesitatingly and thankfully accept

“The goods the gods provide us.”

Let KAMEHAMEHA III. keep broad and fertile lands for the use of himself and household, but let him lay aside the ridiculous insignia which have so long rendered him a mere plaything in the hands of designing men. Once in the possession of the United States, it will be seen that those islands will materially affect the hopes and the happiness of millions of our countrymen by protecting their interests, and of myriads of Polynesians by extending to them the advantages of a civilized commerce.

It is now, while the United States afford an asylum for the oppressed of all nations—while European and Asiatic dynasties are trembling for their present safety and future prosperity—while the grand struggle is going on between Freedom and Despotism, to be performed on a republican or monarchical theatre—it is *now* that the American people are to take those steps, of whatever necessary character, which shall pave the way more fully toward the goal of their future greatness and glory.*

* See Appendix VIII.

A P P E N D I X.

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CUSTOM-HOUSE STATISTICS FOR THE YEAR 1852.

PREPARED BY CHARLES R. BISHOP, ESQ., COLLECTOR-GENERAL OF CUSTOMS.

Value of Goods Imported from		Foreign Exports from	
The United States	\$348,608 29	Honolulu	\$377,281 79
California	62,819 14	Other ports	3,861 72
Oregon	7,688 34		\$381,143 51
Great Britain	92,298 57	<i>Domestic Exports.</i>	
China	55,033 03	As cargoes	\$129,613 69
British Colonies	29,096 73	As supplies	127,638 00
British America	8,836 82	Total exports	257,251 69
Bremen	39,413 06		\$638,395 20
Kamschatka	12,417 49	CUSTOM-HOUSE RECEIPTS.	
Sitka	545 43	Honolulu.	
France	3,212 95	Import duties—goods	\$32,579 09
Fanning's Island	3,082 74	Import duties—spirits	49,914 98
Society Islands	2,443 21	Transit duties	991 36
Peru, Chili, and Panama	223 44	Harbor dues	7,711 90
Sea et al.	10,560 64	Storage	6,694 08
By Whaleships. Free	20,625 26	Interest	756 35
By Whaleships. Dutiable	18,390 13	Fines and forfeitures	213 24
	\$715,295 27	Samples	112 00
Of the above, imported free by		Coasting licenses	1,125 00
Missions, &c.	\$25,781 65	Registry	377 38
Diplomatic agents	410 05	Native seamen's taxes	1,003 00
For agricultural purposes, stock, &c.	1,610 10	Shipping natives	950 00
Returned cargoes	11,529 14	Blank stamps	3,369 00
Hawaiian whaler	567 00	Canal	266 00
Fire-engine remitted	1,200 00		\$105,797 38
	\$41,097 94	<i>Custom-house Receipts.</i>	
Imports at	Free.	Honolulu	\$105,797 38
Lahaina	\$16,206 98	Lahaina	5,588 54
Hilo	8,614 98	Hilo	997 47
Kealakeakua	655 85	Kawaihae	588 35
Kawaihae	1,638 68	Kealakeakua	81 74
	\$25,477 81	Waimea, K.	38 45
Total imports	\$19,095 46	Total Custom-house receipts	\$113,091 93
	\$759,868 54		

	Honolulu.	Lahaina.	Kawaihae.	Kealahou.	Hilo.	Kauai and Niihau.
Sugar.....	699,170	23,584	7,123			
Syrup.....	15,894	17,994	1,487			
Molasses.....	46,136			200	7,000	
Coffee.....	108,510	1,500		330		
Salt.....	7,022	96				
Irish potatoes.....	1,320	4,958	1,615			
Sweet potatoes.....	120	1,589	660		776	2,924
Beef.....	84		20			
Tallow and lard.....	5,294					
Hides.....	1,019					
Goat skins.....	29,779					
Arrow-root.....	20,044			1,400	1,000	
Pulu.....	25,088	1,000		18		180
Turkeys.....	1,015	274	1,424			1,172
Fowls.....	150	1,747				30
Ducks.....	175	32			37	1,043
Swine.....	1,232	814	689			2
Cattle.....	4					
Koa.....	12,803	5,014				
Pumpkins.....	2,500	24,600	600	1,500		
Melons.....	300	6,800				
Bananas.....	200	1,041	250		50	100
Onions.....	57		15			
Oranges.....	5		15			
Goats.....		42				55
Cocoa-nuts.....					400	
Mat bags.....	600					
Fungus.....	4,856					
Dried pork, beef, and fish, sausages.....	4,294					
Cigars.....	17½					
Limes and lemons.....	12,550					
Sheep.....	68		46			
Pine apples.....		3,700				
Value.....	\$90,186 82					
Value of furniture.....	573 00					
Total.....	\$90,759 82	\$19,358 40	\$8,330 70	\$1,008 15	\$2,278 12	\$7,878 50

HONOLULU—Domestic supplies to 177 merchant vessels, at an average of \$150 each \$26,550 00
 To 226 whalers, at an average of \$220 each 49,720 00
 To men of war, &c. 5,000 00
 LAHAINA—To all vessels 29,645 00
 HILO—To all vessels 16,123 00
 Other ports 600 00
 Total..... \$127,638 00

OIL AND BONE TRANSHIPPED FREE OF DUTY DURING THE SPRING SEASON OF 1852, AND BOUND TO THE UNITED STATES.

		Whale Oil.	Sperm Oil.	Whalebone.
		Gallons.	Gallons.	Lbs.
At Honolulu.....		600	38,710	
Lahaina.....		6,267	2,387	
Hilo.....		5,474	49,141	
<i>During the Fall Season, bound to the United States.</i>		12,341	90,238	
Honolulu.....		1,092,210	82,180	2,881,527
Lahaina.....		28,708		196,492
<i>During the Fall Season, bound to Bremen.</i>		1,120,918	82,180	3,078,019
Honolulu.....		49,479	1,072	81,932

NATIONAL VESSELS AT HONOLULU DURING 1852.

Date of Arrival.	Nation.	Name.	Commander.	Guns.	From.	Date of Sailing.	Bound for
May 7,	British.	Amphitrite.	Frederick.	24	Callao.	May 30.	Port Clarence.
June 20,	United States, Amer.	St. Lawrence.	B. Dulancy.	44	Callao.	Nov. 20.	Valparaiso.
June 22,	Sweden and Norway.	Eugenie.	Virgin.	36	Gallapagos Islands.	July 2.	San Francisco.
Aug. 25,	Sweden and Norway.	Eugenie.	Virgin.	36	San Francisco.	Aug. 26.	Tahiti.

	MERCHANT VESSELS AT THE PORTS OF												WHALERS.									
	HONOLULU.				LAHAINA.		HILO.		KEALAKEKUA.		KAWAIHAE.		HONOL.		LAHA.		HILO.		KEAL.		KAW.	
	No.	No.	Tons.	Tons.	No.	Tons.	No.	Tons.	No.	Tons.	No.	Tons.	No.	Tons.	No.	Tons.	No.	Tons.	No.	Tons.	No.	Tons.
American	71	12	23,243	5,302	20	3,908	3	602	2	260	5	648	202	180	88	5	7					
British	28	10	6,697	3,417	7	1,228			2	500	1	92	1									
Hawaiian	25	3	3,554	393	11	1,190					5	698	1									
Bremen	5	3	1,878	900					1	200			8	3								
French	3	2	513	948									11	6	1							
Holland		3		1,491					1	350												
Russian	2		770																			
Chili																						
Hamburgh	1		268																			
Hanoverian	2		238																			
Mexican	1		125																			
Raiatea	1		125																			
Danish	1		134																			
New Grenada...		1	470	173																		
Peru	1	1		375																		
Total	141	36	38,065	13,235	38	6,326	3	602	6	1,310	11	1,438	226	189	89	7	8					

II.

FINANCIAL STATISTICS.

From the Annual Report of the Minister of Finance, p. 23, 24, 1852.

Since the appointment of the Treasury Board, the receipts of the government have been, in round numbers, as follows:

For year ending 31st March, 1843.....	\$41,000 00
“ “ “ “ 1844.....	69,000 00
“ “ “ “ 1845.....	65,000 00
“ “ “ “ 1846.....	75,000 00
“ “ “ “ 1847.....	127,000 00
“ “ “ “ 1848.....	155,000 00
“ “ “ “ 1849.....	166,000 00
“ “ “ “ 1850.....	194,000 00
“ “ “ “ 1851.....	284,000 00
“ “ “ “ 1852.....	234,169 45

The receipts for 1852, compared with those of 1851, show a decrease of \$50,000; a fact not very creditable to the Minister of Finance.

THE RECEIPTS FOR 1853 MAY BE ESTIMATED THUS:

From the Department of the Interior.....	\$60,100
“ “ “ “ Public Instruction.....	27,600
“ “ “ “ Finance.....	184,466
“ “ “ “ Land Commission.....	10,000
	\$282,166

THE EXPENDITURE.

For the Civil List as before, less the extraordinary appropriation last year.....	\$24,466 16
For the Department of the Interior.....	64,020 00
“ “ “ “ Foreign Relations.....	8,580 00
“ “ “ “ Finance.....	26,470 00
“ “ “ “ Public Instruction.....	50,250 00
“ “ “ “ Law, say.....	45,000 00
“ “ “ “ Land Commission.....	10,000 00
“ Miscellaneous Appropriations.....	4,040 00
“ Contingent Expenses.....	10,000 00
“ Legislature of 1853.....	10,000 00
	\$252,826 16

leaving \$29,339 84 toward the payment of former appropriations.

If the above estimate is correct, the government can not safely undertake any public improvements without additional funds, which I can not recommend to be raised by a loan without a definite prospect of a future increase in the receipts of the government, which shall be competent to repay all the money thus borrowed, with the interest.

Money is not to be had in these islands except in small sums, for short periods, and at a high rate of interest.

It will be an important question, therefore, for the representatives of the people to consider in what way the funds necessary for carrying on public improvements, and for a permanent increase of the revenue, shall be raised. The property tax authorized by the law of 1846 was intended for an emergency like the present, but that law is so deficient in the details, so unequal in the application, and so impracticable in the execution, that I hope you will, in case you deem a property tax advisable, substitute a new law for that of 1846.

A property tax, owing to the peculiar circumstances of the islands, will be a difficult and expensive one to collect.

GOD PRESERVE THE KING.

G. P. JUDD.

III.

METEOROLOGICAL TABLE.

The town of Honolulu is in lat. $21^{\circ} 18'$ N. and long. $158^{\circ} 1'$ W. from Greenwich. The climate is subject to little variation. The opposite Table, taken from several others recording the weather during several years, is an average and accurate specimen of Sandwich Island climate at a few feet above high tide.

GENERAL TABLE OF METEOROLOGICAL OBSERVATIONS AT HONOLULU FOR THE YEAR 1838.

BY DR. T. C. B. HOOKE.

Year 1838.	BAROMETER.				FAHRENHEIT THERMOMETER.				WINDS.		WEATHER.		RAIN. During the month—Inches.						
	Average height at 7 A.M.	Average height at 2 P.M.	Average height at 10 P.M.	Range.	Maximum.	Minimum.	Average height at 7 A.M.	Average height at 2 P.M.	Average height at 10 P.M.	Maximum.	Minimum.	Mean.		Trades—Days.	Southerly—Days.	Variable—Days.	Fine—Days.	Rainy—Days.	Variable—Days.
January	30.060	30.028	30.054	00.220	30.185	29.965	69.3	75.6	71.5	78	68	73.0	21	5	5	25	3	3	0.8
February	30.016	29.970	30.005	00.310	30.165	29.855	71.2	75.3	72.2	78	68	73.0	20	3	5	18	6	4	8.5
March	30.105	30.064	30.095	00.145	30.195	29.950	72.0	75.1	72.5	81	69	75.0	22	3	6	21	4	6	2.1
April	30.127	30.095	30.140	00.200	30.215	30.015	71.5	76.7	72.8	80	68	74.0	29	1	0	27	1	2	1.0
May	30.149	30.139	30.162	00.240	30.245	30.005	73.2	80.3	75.5	83	71	77.0	25	5	1	28	1	3	0.5
June	30.085	30.040	30.090	00.150	30.175	29.925	75.5	81.7	77.1	84	73	78.5	20	4	3	17	3	10	2.5
July	30.091	30.068	30.092	00.130	30.155	30.025	76.4	82.5	77.9	85	75	80.0	26	3	2	24	3	4	1.5
August	30.078	30.052	30.078	00.130	30.145	30.015	77.2	83.2	78.4	86	75	80.5	30	1	0	28	1	2	1.2
September	30.073	30.035	30.068	00.140	30.125	29.985	79.7	82.6	78.4	85	73	79.0	27	2	1	25	3	2	2.5
October	30.040	30.021	30.042	00.320	30.135	29.815	75.0	76.9	76.9	82	71	76.5	16	7	8	20	5	6	12.0
November	30.041	30.008	30.044	00.480	30.185	29.705	72.3	76.6	73.7	80	67	73.5	18	9	3	19	5	6	6.7
December	29.978	29.976	29.993	00.350	30.125	29.775	71.5	76.3	73.3	79	62	70.5	4	25	2	23	6	2	7.5

IV.

STATISTICS ON CRIME.

Table showing the whole number of Convictions for Criminal Offenses on the Island of Oahu during the Year 1852.

Offenses.	Honolulu.	Ewa.	Waianae.	Waialua.	Koolau Loa.	Koolau Poko.	Whole Number.
Manslaughter	1	0	0	0	0	0	1
Assault and battery . . .	51	20	2	4	2	3	82
Drunkenness	659	0	0	0	0	0	659
Adultery and fornication	323	40	0	4	34	14	415
Polygamy	7	0	0	0	0	0	7
Larceny	53	4	1	18	3	1	80
Receiving stolen goods.	5	0	0	0	0	0	5
Riotous conduct	77	16	0	0	4	0	97
Furious riding	191	1	0	0	17	0	209
Forgery	2	0	0	0	0	0	2
Perjury	2	0	0	0	0	0	2
All other offenses	90	26	0	5	2	0	123
Total	1461	107	3	31	62	18	1682

Of the 659 persons convicted of drunkenness, 537 were foreigners and 122 natives, principally sailors.

Of the 228 convicted of fornication, 124 were foreigners and 104 natives; while of the 95 convicted of adultery, only 4 were foreigners and 91 natives.

Of the 50 convicted for larceny, 10 were foreigners and 40 natives.

The amount of fines imposed by the police and district justices of Honolulu during the year 1852, is as follows:

By C. C. Harris, Esq., Police Justice	\$8,775 50
By J. Kaaukai, Esq.	1,761 00
By J. W. E. Maikai, Esq.	630 00
Total	\$11,166 50
Of this amount there has been collected	10,292 50
Balance not collected	\$874 50

The offenses for which convictions were had, before the district justices of Honolulu, during the year 1852, are as follows, viz.:

Drunkenness	659
Fornication	228
Adultery	95
Assault and battery	49
Furious riding	191
Larceny	50
Receiving stolen goods	5
Carried forward	1277

	Brought forward	1277
Gambling		12
Common nuisance		5
Selling liquor without license		3
Riotous conduct, disturbing the peace, &c.		77
All other offenses		50
	Total	1424

MAUI, MOLOKAI, LANAI.

From the report of JAMES W. AUSTIN, Esq., the District Attorney of the district composed of the islands of Maui, Molokai, and Lanai, I am enabled to lay before you the following statistics of crime in those islands:

The whole number of persons prosecuted in 1852 was	916
“ “ “ “ acquitted “ “	181
“ “ “ “ convicted “ “	735
The whole amount of fines imposed in 1852 was	\$9425 52

The offenses for which these fines were imposed were as follows:

Drunkenness	386	
Fornication	112	
Adultery	98	
Assault and battery	114	
Larceny	94	
Receiving stolen goods	5	
Furious riding	74	
Selling spirituous liquors without license	17	
Profanity	6	
Common nuisance	3	
Aiding deserters to escape	2	
Bigamy	2	
Perjury	2	
Felonious branding	1	
	Total	916

—From the *Annual Report of the Chief Justice of the Supreme Court for 1853.*

V.

REPORT ON "MISSIONARY LANDS," AND COMPARATIVE TABLE.

Certain applications having been made to the Hawaiian government for land, by several members of the Missionary Board residing on the Islands, the subject was laid before the Hawaiian Legislature, at its session of 24th June, 1851. In view of these applications, the King's Privy Council

Resolved, "That the committee to whom were referred the applications of missionaries for lands be requested to take into consideration the whole subject of granting lands to missionaries, and report to this Council the course that in their view should be pursued hereafter in regard to them."

The undersigned present the following statement, which they have carefully prepared from the best data that they have been able to collect.

* * * * *

The undersigned, under the resolution above quoted, are most conscientious in declaring to your majesty, that the respectable and well-deserving individuals and families above named, who neither hold nor have applied for land, would have great reason to complain were your majesty to pursue toward them a different course from that which has been pursued in relation to their brethren who have obtained and applied for land. It becomes, therefore, a matter of some importance what that course has been. The missionaries who have received and applied for lands have neither received nor applied for them without offering what they conceived to be a fair consideration for them.

So far as their applications have been granted, your majesty's government have dealt with them precisely as they have dealt with other applicants for land—that is, they have accepted the price where they considered it fair, and they have raised it where they considered it unfair.

It will not be contended that missionaries, because they are missionaries, have not the same right to buy land in the same quantities and at the same prices as those who are not missionaries.

The question occurs, Have greater rights been allowed to the missionary applicants than to non-missionary applicants? To solve this question satisfactorily requires that the undersigned should give some statistics.

* * * * *

But, besides what is strictly due to them, in justice and in grati-

tude for large benefits conferred by them on your people, every consideration of sound policy, under the rapid decrease of the native population, is in favor of holding out inducements for them not to withdraw their children from these islands. One of the undersigned strongly urged that consideration upon your majesty in Privy Council so far back as the 28th of May, 1847, recommending that a formal resolution should be passed, declaring the gratitude of the nation to the missionaries for the services they had performed, and making some provision for their children.

Your majesty's late greatly lamented Minister of Public Instruction, Mr. Richards, with that disinterestedness which characterized him personally in all his worldly interests, was fearful that to moot such a question would throw obloquy upon the reverend body to which he had belonged, and hence, to the day of his death, he abstained from moving it. Neither has any missionary, or any one who had been connected with the mission, ever taken it up to this day; but the undersigned, who are neither missionaries, nor have ever been connected with them, hesitate not to declare to your majesty that it will remain, in all future history, a stain upon this Christian nation if the important services of the missionaries be not acknowledged in some unequivocal and substantial manner. This acknowledgment should not be a thing implied or secretly understood, but openly and publicly declared.

The undersigned would recommend that the following, or some similar resolutions, should be submitted to the Legislature.

1. *Resolved*, That all Christian missionaries who have labored in the cause of religion and education in these islands, are eminently benefactors of the Hawaiian nation.

2. *Resolved*, That, as a bare acknowledgment of these services, every individual missionary who may have served eight years on the Islands, whether Protestant or Catholic, who does not already hold five hundred and sixty acres of land, shall be allowed to purchase land to that extent at a deduction of fifty cents on every acre from the price that could be obtained from lay purchasers; but that for all land beyond that quantity, he must pay the same price as the latter would pay; and that those who have served less than eight years be allowed to purchase land on the same terms as laymen, until the completion of the eight years, after which they are to be allowed the same favor as the others.

3. *Resolved*, That all Christian missionaries serving on these islands shall be exempt from the payment of duties on goods imported for their use in the proportion following, for every year, viz.: on goods to the invoice value of one hundred dollars for every active member of the mission, excluding servants.

On goods to the value of thirty dollars for every child above two years of age.

(Signed),

R. C. WYLLIE,
KEONI ANA.

Privy Council Chamber, August 19th, 1850.

[The following is a list of the quantities of land, and the price per acre, to ten non-missionary individuals; and of the quantities of land, and the price per acre, to ten individuals belonging to the clergy of the American Protestant Mission:]

NON-MISSIONARY INDIVIDUALS.

Number of Patent.	Patentee.	Land, where Situated.	Acres.	Price Paid.
160	Chas. R. Bishop.	Hamakualoa, Maui.	598	\$598 00
210	W. Whitmarsh.	Kona, Hawaii.	61	61 00
185	Benj. Pitman.	Hilo, Hawaii.	210	316 00
148	Danl. Barrett.	Kona, Hawaii.	83	125 00
278	Geo. Holmes.	Waialua, Oahu.	100	50 00
238	Anderson and Davis.	Waialua, Oahu.	25	77 40
64	A. M'Lane.	Makawao, Maui.	319	638 00
136	John O. Davis.	Waialua, Oahu.	71	355 00
	J. Kaeo.	Koolau, Oahu.	2345	1569 00
250	W. Goodale.	Haleia, Kauai.	500	2500 00

MISSIONARIES.

Number of Patent.	Patentee.	Land, where Situated.	Acres.	Price Paid.
	W. P. Alexander.	Hamakualoa, Maui.	360	\$180 00
209	D. Baldwin.	Lahaina.	13	19 50
189	E. Bond.	Kohala, Hawaii.	200	300 00
153	F. W. Clark.	Pawaa.	70	70 00
241	D. Dole.	Waialua, Oahu.	195	97 50
240	J. S. Emerson.	Waialua, Oahu.	166	62 25
68	J. S. Green.	Makawao, Maui.	87	87 00
177 } 239 }	P. J. Gulick.	Waialua, Oahu.	{ 632 61½	237 00 61 50
	H. R. Hitchcock.	Kaluaaha, Molokai.	1370 9-10	438 92
	E. Johnson.	Koolau, Kauai.	500	500 00

—From the "Polynesian" of 7th May, 1852.

[With all due deference to the statistics of the Hon. R. C. WYLLIE, Minister of Foreign Relations, and to KEONI ANA, the then Minister of the Interior, it remains for me to say that the above table is extremely limited. It might have been extended to a much greater length, and then it would have shown to what extent the missionaries are owners of real estate.]

VI.

TREATIES AND MANIFESTOES RELATING TO THE SANDWICH ISLANDS.

Visit of the French Frigate l'Artemise.

The French frigate l'Artemise, C. Laplace commander, arrived at Oahu, July 9th, commissioned to settle the difficulties existing between the government of France and the King of the Sandwich Islands. The purport of the visit is best set forth in the subjoined manifesto, as published in the Sandwich Island Gazette, July 13th, 1839, addressed by Captain Laplace, in the name of his government, to the King of the Sandwich Islands:

Laplace's Manifesto.

“His majesty, the King of the French, having commanded me to come to Honolulu in order to put an end, either by force or persuasion, to the ill treatment to which the French have been victims at the Sandwich Islands, I hasten, first, to employ the last means as the most conformable to the political, noble, and liberal system pursued by France against the powerless, hoping thereby that I shall make the principal chiefs of these islands understand how fatal the conduct which they pursue toward her will be to their interests, and perhaps cause disasters to them and to their country should they be obstinate in their perseverance. Misled by perfidious counselors, deceived by the excessive indulgence which the French government has extended toward them for several years, they are undoubtedly ignorant how potent it is, and that in the world there is not a power which is capable of preventing it from punishing its enemies, otherwise they would have endeavored to merit its favor, or not to incur its displeasure, as they have done in ill treating the French. They would have faithfully put into execution the treaties in place of violating them as soon as the fear disappeared, as well as the ships of war which had caused it, whereby bad intentions had been constrained. In fine, they will comprehend that to persecute the Catholic religion, to tarnish it with the name of idolatry, and to expel, under this absurd pretext, the French from this archipelago, was to offer an insult to France and to its sovereign.

“It is, without doubt, the formal intention of France that the King of the Sandwich Islands be powerful, independent of every foreign power which he considers his ally, but she also demands that he conform to the usages of civilized nations. Now, among the latter, there is not even one which does not permit in its territory the free toleration of all religions; and yet, at the Sandwich Islands, the

French are not allowed publicly the exercise of theirs, while Protestants enjoy therein the most extensive privileges; for these all favors, for those the most cruel persecutions. Such a state of affairs being contrary to the laws of nations, insulting to those of Catholics, can no longer continue, and I am sent to put an end to it. Consequently I demand, in the name of my government,

“1st. That the Catholic worship be declared free throughout all the dominions subject to the King of the Sandwich Islands; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants.

“2d. That a site for a Catholic church be given by the government at Honolulu (a port frequented by the French); and that this church be ministered by priests of their nation.

“3d. That all Catholics imprisoned on account of religion, since the last persecutions extended to the French missionaries, be immediately set at liberty.

“4th. That the King of the Sandwich Islands deposit in the hands of the captain of l’Artemise the sum of twenty thousand dollars, as a guarantee of his future conduct toward France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

“5th. That the treaty signed by the King of the Sandwich Islands, as well as the sum above mentioned, be conveyed on board the frigate l’Artemise by one of the principal chiefs of the country; and also that the batteries of Honolulu do salute the French flag with twenty-one guns, which will be returned by the frigate.

“These are the equitable conditions at the price of which the King of the Sandwich Islands shall conserve friendship with France. I am induced to hope that, understanding better how necessary it is for the prosperity of his people and the preservation of his power, he will remain in peace with the whole world, and hasten to subscribe to them, and thus imitate the laudable example which the Queen of Tahiti has given in permitting the free toleration of the Catholic religion in her dominions; but if, contrary to my expectation, it should be otherwise, and the king and principal chiefs of the Sandwich Islands, led on by bad counselors, refuse to sign the treaty which I present, war will immediately commence, and all the devastations, all the calamities, which may be the unhappy but necessary results, will be imputed to themselves alone, and they must also pay the losses which the aggrieved foreigners, in these circumstances, shall have a right to claim.

(Signed),

“C. LAPLACE,

“Captain of the French frigate l’Artemise.

“The 10th July (9th according to date here), 1839.”

Treaty between Laplace and Kamehameha III.

Art. 1st. There shall be perpetual peace and friendship between the King of the French and the King of the Sandwich Islands.

Art. 2d. The French shall be protected in an effectual manner in their persons and property by the King of the Sandwich Islands, who shall also grant them an authorization sufficient so as to enable them juridically to prosecute his subjects against whom they will have just reclamations to make.

Art. 3d. This protection shall be extended to French ships, and to their crews and officers. In case of shipwreck, the chiefs and inhabitants of the various parts of the archipelago shall assist them, and protect them from pillage. The indemnities for salvage shall be regulated, in case of difficulty, by arbiters selected by both parties.

Art. 4th. No Frenchman, accused of any crime whatever, shall be tried except by a jury composed of foreign residents, proposed by the French consul, and approved of by the government of the Sandwich Islands.

Art. 5th. The desertion of sailors belonging to French ships shall be strictly prevented by the local authorities, who shall employ every disposable means to arrest deserters, and the expenses of the capture shall be paid by the captain or owners of the aforesaid ships, according to the tariff adopted by the other nations.

Art. 6th. French merchandises, or those known to be French produce, and particularly wines and *eaux de vies* (brandy), can not be prohibited, and shall not pay an import duty higher than 5 per cent. *ad valorem.*

Art. 7th. No tonnage or importation duties shall be exacted from French merchants, unless they are paid by the subjects of the nation the most favored in its commerce with the Sandwich Islands.

Art. 8th. The subjects of King Kamehameha III. shall have a right in the French possessions to all the advantages which the French enjoy at the Sandwich Islands, and they shall, moreover, be considered as belonging to the most favored nation in their commercial relations with France.

Made, and signed by the contracting parties, the 17th July, 1839.

(Signed),

KAMEHAMEHA III.

C. LAPLACE,

Post Capt. commanding the French frigate l'Artemise.

TRANSLATION.

Honolulu, Sandwich Isles, July 24, 1837.

Treaty between the King of the French, Louis Philippe I., represented by the Captain A. Du Petit Thouars, and the King of the Sandwich Islands, Kamehameha III.

There shall be perpetual peace and amity between the French and the inhabitants of the Sandwich Isles.

The French shall go and come freely in all the states which compose the government of the Sandwich Isles.

They shall be received, and protected there, and shall enjoy the same advantages which the subjects of the most favored nation enjoy.

Subjects of the King of the Sandwich Isles shall equally come into France, shall be received and protected there as the most favored foreigners.

(Signed),

KAMEHAMEHA III.

A. DU PETIT THOUARS,

Captain Commander of the French frigate La Venus.

Doings of the English at the Sandwich Islands.

H. B. M. Ship Carysfort, Honolulu Harbor, February 16, 1843.

SIR,—I have the honor to acquaint your majesty of the arrival in this port of H. B. M. ship under my command, and, according to my instructions, I am desired to demand a private interview with you, to which I shall proceed with a proper and competent interpreter.

I therefore request to be informed at what hour to-morrow it will be convenient for your majesty to grant me that interview.

I have the honor to remain your majesty's most obedient and humble servant,

GEORGE PAULET, Captain.

To his majesty Kamehameha III.

Honolulu, February 17, 1853.

Salutations to you, Lord George Paulet, Captain of her Britannic majesty's ship Carysfort.

SIR,—We have received your communication of yesterday's date, and must decline having any private interview, particularly under the circumstances which you propose. We shall be ready to receive any written communication from you to-morrow, and will give it due consideration.

In case you have business of a private nature, we will appoint Dr. Judd our confidential agent to confer with you, who, being a person of integrity and fidelity to our government, and perfectly acquainted with all our affairs, will receive your communications, give all

the information you require (in confidence), and report the same to us.

With respect,

(Signed),

KAMEHAMEHA III.
KEKAULUOHI.

Her Britannic majesty's ship Carysfort, Oahu, 17th February, 1843.

SIR,—In answer to your letter of this day's date (which I have too good an opinion of your majesty to allow me to believe ever emanated from yourself, but from your ill advisers), I have to state, that I shall hold no communication whatever with Dr. G. P. Judd, who, it has been satisfactorily proved to me, has been the prime mover in the unlawful proceedings of your government against British subjects.

As you have refused me a personal interview, I inclose you the demands which I consider it my duty to make upon your government, with which I demand a compliance at or before 4 o'clock P.M., to-morrow (Saturday), otherwise I shall be obliged to take immediate coercive steps to obtain these measures for my countrymen.

I have the honor to be your majesty's most obedient humble servant,

GEORGE PAULET, Captain.

His majesty Kamehameha III.

Her Britannic majesty's ship Carysfort, Oahu, February 17, 1843.

SIR,—I have the honor to notify you that her Britannic majesty's ship Carysfort, under my command, will be prepared to make an immediate attack upon this town, at 4 o'clock P.M., to-morrow (Saturday), in the event of the demand now forwarded by me to the king of these islands not being complied with by that time.

Sir, I have the honor to be your most obedient humble servant,

(Signed),

GEORGE PAULET, Captain.

To Capt. Long, Commander U. S. S. Boston, Honolulu.

A true copy. Attest, WM. BAKER, Tr.

[The demands of Captain Paulet resulted in a cession of the islands to himself, by the king on the 25th of February, 1843. They were restored on the 31st of July, 1844.]

VII.

COST OF MISSIONARY ENTERPRISE.

These costs have been incurred in sustaining missionaries, and providing them with dwellings; for the printing and binding department, and for the seminary and other public schools. Aid has also been rendered, to some extent, in the erection of churches and common school-houses; and large sums have been expended in the publication and circulation of books. The whole amount of expenditures have been nearly as follows:

By the American Board of Commissioners for Foreign Missions.	1819, Preparatory expenses	\$132 50
	1820, " "	10,329 30
	1821, " "	669 70
	1822, " "	1,071 00
	1823, " "	12,074 67
	1824, " "	6,746 30
	1825, " "	9,764 89
	1826, " "	10,241 94
	1827, " "	9,761 31
	1828, " "	19,434 84
	1829, " "	8,092 92
	1830, " "	11,166 91
	1831, " "	13,942 91
	1832, " "	20,631 75
	1833, " "	15,833 67
	1834, " "	11,788 02
	1835, " "	16,173 98
	1836, " "	30,034 83
	1837, " "	63,521 09
	1838, " "	41,915 90
1839, " "	39,835 45	
1840, " "	33,286 65	
1841, " "	33,620 02	
1842, " "	42,175 46	
1843, " "	40,443 66	
1844, " "	36,400 00	
		<hr/>
		\$539,089 67
By the American Bible Society	50,000 90	
By the American Tract Society	19,774 51	
		<hr/>
Total	\$608,865 08	

—From the "Notes" of HON. R. C. WYLLIE, published in the "Friend" for 1844.

	Amount carried forward	\$608,865 08	
By the A. B. C. F. M.	1845, Preparatory expenses	\$34,865 92	
	1846, " "	34,716 7	
	1847, " "	37,730 0	
	1848, " "	33,254 34	
	1849, " "	35,711 22	
	1850, " "	28,924 81	
	1851, " "	26,206 33	
	1852, " "	23,027 00	
	1853, " "	32,273 35	
		<u>\$286,709 82</u>	
By the American Bible Society	7,600 00		
		<u>\$294,309 82</u>	<u>294,309 82</u>
	Total for 35 years	\$903,174 90	

[The annual amounts from 1845 to 1853 inclusive have been procured from the Annual Reports of the American Board of Commissioners for Foreign Missions and the American Bible Society.]

The Table on the following page, from the official "Report on Missionary Lands," was published by Mr. WYLLIE in the *Polynesian* of May 7, 1852:

Table showing the period of Missionary Service and its Values, as it has been estimated and paid for in the United States.

Names.	Years' Service.	Year's Salary.	Average of Yearly Salary.
Alexander, Rev. Mr.	18	\$450	\$8,100
Baldwin, Rev. Mr.	19	450	8,550
Bond, Rev. Mr.	9	450	4,050
Bailey, Mr., teacher	13	450	5,850
Clark, Rev. Mr.	22	450	9,900
Cook, Mr. A. S., teacher	13	450	5,850
Dole, Rev. Mr.	9	450	4,050
Emerson, Rev. Mr.	18	450	8,100
Green, Rev. Mr.	22	450	9,900
Gulick, Rev. Mr.	22	450	9,900
Hitchcock, Rev. Mr.	18	450	8,100
Hall, Mr., late secular agent	15	450	6,750
Dimond, Mr., book-binder	15	450	6,750
Johnson, Rev. Mr.	13	450	5,850
Parker, Rev. Mr.	17	450	7,650
Rogers, E. H., printer	18	450	8,100
Rowell, Rev. Mr.	8	450	3,600
Lyman, Rev. Mr.	18	450	8,100
Coan, Rev. Mr. Titus	15	450	6,750
Ives, Rev. Mr. Mark	13	450	5,850
Thurston, Rev. Mr. Asa	30	450	13,500
Andrews, Dr.	13	450	5,850
Lyons, Rev. Mr.	18	450	8,100
Conde, Rev. Mr.	13	450	5,850
Rice, Mr., teacher	9	450	4,050
Chamberlain, late secular agent	27	450	12,150
Castle, S. N., secular agent	13	450	5,850
Pogue, Rev. Mr.	6	450	2,700
Smith, Dr.	8	450	3,600
Whitney, Rev. Mr., late of Waimea	30	450	13,500
Wilcox, Rev. Mr.	13	450	5,850
Dwight, Rev. Mr.	2	450	900
Witmore, Dr.	1	450	450
Ogden, Miss	22	450	9,900
Brown, Miss	15	450	6,750
Smith, Miss	13	450	5,850
Bishop, Rev. A.	27	450	12,150
Whittlesey, Rev. Mr.	6	450	2,700
Smith, Rev. L.	17	450	7,650
Total	598 years,	costing	\$269,100

to the pious contributors in the United States, and not costing one rial to the Hawaiian people, who had received all the benefit of their zealous services.

VIII.

EXTRACTS FROM A SPEECH OF MR. WASHBURN, OF MAINE, IN THE HOUSE OF REPRESENTATIVES, JANUARY 4, 1854, IN COMMITTEE OF THE WHOLE ON THE STATE OF THE UNION, ON THE MOTION TO REFER THE PRESIDENT'S ANNUAL MESSAGE TO THE APPROPRIATE COMMITTEES.

MR. CHAIRMAN: I have taken this opportunity to express some opinions which I have formed in reference to a question of considerable magnitude and increasing interest, now engaging the atten-

tion of the American people, and which must, in the progress of opinions and events, become, at no distant period, a practical question for the action of this government. I speak of the annexation of the Sandwich Islands to the United States. The interest of the state which I in part represent upon this floor—the largest ship-building, and one of the most important commercial states in the Union—in this question, must plead my excuse, if any be necessary, for occupying a portion of your time this morning in its consideration.

With the doctrines of “manifest” destiny in the raw and rampant forms in which they have been advocated so frequently of late, I trust I need not say I have but little sympathy. There is a school of statesmen, or politicians, in this country, which teaches in effect, if not in words, that the time has come in our history when our chief business as a nation is territorial expansion—when, to borrow the current phrase, it is our special “mission” to overrun and annex, with little or no regard to time, manner, or circumstances, whatever territories or possessions of other nations we may have the wish and the power to grasp. Of this school I am not a disciple. So far from being so, I have thought that our leading thought and purpose should be to learn and practice whatever would most certainly contribute to our domestic well-being and internal growth; to develop the resources, and cultivate to the highest the capabilities which are already ours; to strengthen the foundations where we stand; to fix our institutions so firmly upon our own land, and give them root so deep, with fibres so numerous and tenacious, in the soil of material, political, and social interests, that they will stand securely under all the pressure of rivalries and unfriendly interests and influences to which they may be exposed from without, and in all the storms of passion and faction that may and will arise within.

Policy and duty alike require that we should look more at home and less abroad than I think we are in the habit of doing. I have, therefore, been unable to yield my assent to the doctrines which deny the right of the general government to protect and encourage by its legislation the home interests of the country; as, for instance, to remove obstructions in the great rivers of the Mississippi Valley, for the advantage of commerce in a vast section of the Union; and, to the same end, to improve the harbors of our inland seas; to arrange and adjust the duty on importations, so as to aid the industry of the country rather than oppress it; to construct, directly or indirectly, a rail-road upon its own land, from the Mississippi to the Pacific, which shall connect the east, the centre, and the west—unite them by the ties of acquaintance and good neighborhood, of a common interest and feeling beyond the danger or the desire of separation. Sir, it is difficult to agree with those who see no power under

the Constitution for expansions and conquests like these, which are not material only, but social and moral also, and which, in the language of an English republican, adopted with a single variation, "require no garrisons, equip no navies, and might extend from the Arctic to the Antarctic circle, leaving every American at his own fireside, and giving earth, like ocean, her great Pacific," yet who can readily find constitutional warrant for territorial acquisitions, whenever, wherever, or however they may seem desirable, whether by the purchase of a Louisiana, which Mr. Jefferson thought to be of more than doubtful authority, or by the annexation of a Texas by a joint resolution, the most palpably unconstitutional act of this government. I do not mean, here and now, to object to any acquisitions of territory that have been made. Some of them were indispensable to our commercial independence, and were, I think, justifiable, having been made by treaty, and without the practice of injustice upon any party. But I do intend to question the policy of regarding our first things as furthest off, and to express my doubts as to the soundness of those principles which the President, in his message at the commencement of the present session of Congress, speaks of as constituting "the organic basis of union," and which are to be found, as I understand him to suggest, in the Virginia and Kentucky resolutions of 1798 rather than in the Constitution. Sir, with all respect for "the fathers of the epoch of 1798," I must be permitted to go behind them and their time, to the epoch of 1788 and the framers of the Constitution, and to their work, for "the organic basis of union." And here I find language like this:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

And in the light it imparts, I do not find it easy to believe that the central idea of this government has regard only to what is outside of us—that the Constitution pretermits or rejects the ordinary domestic duties and functions of civil government. On the contrary, I have seen no reason to doubt that it was adopted in part, and in no subordinate or incidental sense, for the sake of justice and domestic prosperity—for the general welfare—to secure the blessings of liberty, by assisting us to cultivate the arts which are her constant companions.

* * * * *

The Spaniards claim that Gaetano discovered one of the Sandwich Islands as early as A.D. 1542; but the claim has not been generally acknowledged, though it has received the sanction of Humboldt.

The honor of the discovery must, it is believed, be awarded to Cook, who visited them in 1778, and, in honor of his patron, the Earl of Sandwich, gave them the name by which they have since been known. His tragical fate upon returning to the islands is well known, and the spot where he fell is still marked, and was visited by Wilkes in 1840.

For twenty years after the death of Captain Cook, the islands were visited but a few times, and it was not till near the commencement of the present century, when American whaling ships and fur-traders began to frequent those seas, that they attracted more than the passing notice of the civilized world. Since that time, however, they have become the depôt of a large and rapidly-increasing trade, and the theatre of patient, persistent, and, on the whole, highly beneficial missionary operations. They are now the residence of an enterprising and influential American population.

The climate, though warm, is equable and salubrious. "The heaven's breath smells woingly" through the year, the mean temperature being about seventy-five degrees, and the general range for the year from seventy to eighty. The soil is rich in those parts of the islands which have long been free from volcanic eruptions. Their productions and capabilities are very great; and with the spur and direction of Anglo-American enterprise, the benefits of American trade and protection, they would be equal to those of any country, although half, at least, of the whole area is incapable of cultivation.

Independent of *kalo*—an article of food so readily grown that the entire population might be maintained, in health and vigor, upon the product of six square miles, from which it will be seen how easily human life may be sustained in these islands—the chief products are sugar, silk, tobacco, cotton, coffee, arrow-root, indigo, rice, ginger, oil, salt, pearls, sandal-wood (nearly exhausted, it is to be hoped), woods adapted to ship-building and cabinet-work, some of them of beautiful grain, and nearly as hard as mahogany, skins and hides, wheat, potatoes, and fruits of various kinds. Of the articles of commercial value, the most important is sugar, as, from the proximity of the islands to California and other markets, the demand and prices must be such as to warrant its production in large quantities, for which the soil and climate are very favorable. More than ten years ago, Messrs. Ladd & Co. raised an average of a tun and a half to the acre, a rate at which one thousand square miles would yield nearly a million tuns, or four times the total supply of the United Kingdom of Great Britain and Ireland.

Sir George Simpson was of opinion that the islands might "supply with sugar nearly all the coasts of both continents above their own latitude, California, Oregon, the Russian settlements both in Asia

and America, and ultimately Japan;" and, he continues, "should they be secured in this trade, they could hardly be dislodged from it by any rival so long as they enjoy the advantage of being the great house of call both in the length and in the breadth of the Pacific Ocean." The most reliable accounts since received confirm his opinions as to the value and promise of this crop. It is not unknown that our late commissioner (Hon. Luther Severance) has never failed to urge its importance upon our government and people, and when his caution, soundness of judgment, and means of information are considered, this fact speaks with great force for the present and possible magnitude of this interest. The markets which these islands would occupy are so remote from our sugar-fields on this side of the continent as to preclude injurious competition.

Silk may be cultivated to advantage in certain sheltered localities, and is believed to have even fewer obstacles to surmount than sugar. It yields six crops in the year, and may be produced at rates which will allow it to be sold at remunerating prices in England and the United States.

Coffee, said to be equal to Mocha, is among the products of the islands that may be cultivated successfully, and raised in sufficient abundance to be sent with advantage to almost any part of the world.

* * * * *

Mr. Chairman, this people are capable of doing more and better for themselves and the world than they have heretofore, as inhabitants of remote and isolated islands, known or conceived. They have claims upon Christendom for better government, laws, and institutions than they possess. For their own sake, they should be protected, held up, and sustained by one of the stronger and more advanced of the civilized powers. Only by the multiplied means of education and discipline which such connection can give, can depopulation, and the vices and wrongs which induct it, be entirely and speedily stayed, and long and weary years of pupilage and preparation abridged.

Opposed, sir, as I am to annexation, where it is sought for the mere purpose of extending boundaries and dominion, and without regard to our wants and actual requirements as connected with all the interests of the country; and fearing, as I have said, the consequences to be apprehended from the doctrines now so zealously, and, it seems to me, thoughtlessly taught, yet, when a case occurs where it manifestly may be employed as a means to the noblest ends, and humanity demands it, and our national and domestic interests will be served by it, and justice waits upon it, I shall not hesitate to yield it the best advocacy of my mind, as it will compel that of my heart.

I would not be so confined by the strait-jacket of one idea, whether of stand-still or go-ahead, that I could not endeavor to make distinctions, and act free from the influence of extreme, which are almost always practically erroneous, opinions.

The question of the annexation of the Sandwich Islands is one of necessity, of time, and of justice. By necessity, as I have used the term in these remarks, I do not mean an absolute and indispensable need, but that clear, strong, legible convenience and fitness which the common understanding sees and feels; and when this convenience and fitness shall be apparent, and the parties declare themselves ready and willing for the connection, the time will be propitious, and the justice unquestionable, for I think no question can arise as to the right of other nations to interfere.

So far as I am able to judge, of all the conditions required to legitimate the union, one only is open to doubt—that of the free consent of the Hawaiians. Without this consent, intelligently and unreservedly yielded, we should not think for a moment of the connection; for, however plausible the reasons that might be assigned for it, it would be a “losing trade”—we should seek a possession which, by a law whose operation is never suspended, would wither at our touch. The importance of the acquisition in this case, whether in regard to the United States or the Islands, can not be doubted. The time is when the former may safely and properly desire it; and when the latter shall perceive that it has come for them, let it be made; and from that hour, instead of weakness, we shall have increased strength, and shall feel that the people, the government, the Union, are greater than before.

* * * * *

Consider the lines of steamers that are to bridge the Pacific, making a pier of this little group, and from it spanning the ocean on either side. Think of California and her future, and of that stupendous work, which should receive the approbation of all minds and the help of all hands, that is to make the Atlantic and Pacific one—the Pacific rail-road, the work and the duty of our day, commanded by all our necessities, authorized by the Constitution, not more in particular and specific parts, which are full and clear, than by the whole sweep and living life of that instrument.

Mindful of these things, and not forgetting that Russia, France, and England have at times looked with wistful eyes to these distant islands, we shall perceive the importance of availing ourselves of the earliest fitting opportunity to unite them, with their consent, to the American republic.

M. Perrin, the French consul, has never intermitted his efforts to break up the good understanding which has existed between the

governments of the United States and the Sandwich Islands; and with his detachment of French priests, acting under the direction of the *Societas de Propaganda Fide*, aided by his allies of the brandy interest, has been able to keep the archipelago in constant broils and alarms. And though England, it may be, has no present intention to take it into her possession, having joined with France in November, 1843, in a treaty or agreement, by which it was stipulated that neither France nor England should take possession of it as a protectorate or otherwise, yet by all Americans there is felt to be an uncertainty as to the future movements of either of those powers. It is well understood that England would not be pleased with its annexation to the United States; and in fear of that event, she may be led to take advantage of such opportunities as may arise, or be created by her, to take it into her own safe-keeping. It is known that she has long set up a sort of claim by virtue of discovery, and by the alleged cession of Kamehameha I., which, they say, his successor visited England in 1824 to confirm.

Sir, I have heard that a distinguished American statesman—then, or afterward, a candidate for the Presidency—changed his mind suddenly and completely upon the subject of the annexation of Texas by reading an article in an English magazine. With authority like this as to the consideration to which magazine articles are entitled, I will venture to allude to the fact that the annexation of these islands to the British crown has been advocated in some of the English magazines and reviews; and I think there is no one who will deny that there is greater probability of England's annexing the Sandwich Islands than ever there was of her seizing Texas.

Before taking leave of this subject, I will notice some of the objections which I have seen to this annexation. "The islands are small," it is said, "in territory and population." But they are large enough for the purposes for which they are desirable, and, as a state of the Union, might support a population of a million. "If annexed, they will furnish no increased facilities to our trade." This is mere assertion. It is because almost every body knows that they will, that annexation is so generally advocated. "It costs us nothing to defend them now; whereas, if annexed, we must fortify and garrison them," &c. With our trade in the Pacific, we must needs keep a large fleet there. Will a home and a station of our own in mid-sea increase the expense of supporting that fleet, of refitting and repairing it? With the islands as our own, will the probability of war be any thing like what it would be were they the home of rivals and the seat of conflicting interests?

"England has lost by her colonies, therefore America ought not to annex the Sandwich Islands." The example proves nothing, be-

cause no one contemplates annexing them as colonies, but as a *territory*, to be united with us; and which, in time, may be admitted as one of the States of the Union.

“But they are a great way off.” Two weeks, three weeks, perhaps, when our Pacific road is constructed.

“We have territory enough already.” Enough, perhaps, like Maine, or Virginia, or Louisiana, or Ohio; but this little addition is needed for the uses and development of these and all the rest.

“They are not conterminous territory.” Neither is Long Island or Mount Desert; but our steam shuttles will draw a thread of connection as good as any other.

Having endeavored to show that there are many and valid reasons why we should be ready to receive the Sandwich Islands whenever they shall signify a willingness to become part and parcel of the United States, and noticed some of the objections that have been made to such a consummation, I desire to address a few words to the conservative feeling of the country, which, in view of the lessons of history and the opinions of the fathers of the Republic, as it understands them, regards *all* enlargement of boundaries as fraught with evil, boding unsteadiness and danger, threatening the stability of our institutions and the perpetuity of the Union. I do not share in these fears. The more extended our dominion—where we *do* have dominion—the greater the variety of soil and climate, the more numerous the fields of industry, enterprise, and production, the stronger and the more independent we become. Dependent upon each other, the states are independent of the world besides. The South is the complement of the North, and the West of the East. Our differences, such as they are, become our bond of union and tower of strength.

No, Mr. Chairman, to accessions of territory, fairly and honorably acquired, when necessary to our development, and when there are no reasons to oppose them, arising from the character of the people to be united with us, their customs, laws, and institutions, there should be no objection. I fear not the ability of our admirable form of government to hold steady and beneficent sway over any extent of territory. It is as good for one hundred states as one, and the notion that a republic like ours is adapted only to small states or territories, is one of those fallacies that should be given to the winds as lighter than they. Who can doubt that this government stands more securely to-day, with its thirty-one states, than if it had been confined within its original limits—“from Maine to Georgia?” Thus far, no dangers have appeared from the accessions we have made, simply as accessions. Whether they are to be apprehended from the manner in which the acquisitions were made, or other causes,

does not in any degree affect the positions I have taken in reference to the annexation of the Sandwich Islands. Annexation, thus far, seems to have proceeded *pari passu* with our preparation and ability to receive and govern what we have acquired. Adaptation has kept company with extension. When Louisiana was purchased, Fulton came with the steam-boat, and made New Orleans nearer to Washington than Savannah had been before. When Texas was annexed, the rail-road had been introduced; and now, practically, her capital is nearer that of the Union than St. Louis was when her venerable and distinguished representative was first a senator from Missouri. And when California added another star to our banner, the telegraph was ready to announce the fact from the Bay of Fundy to the Gulf of Mexico in less time than Puck agreed to put a girdle round the earth. And the Sandwich Islands, when the Pacific rail-road is built, will, measured by time and expense, be nearer this city than Bangor was when Maine was admitted into the Union. With the facilities we enjoy for the communication of intelligence and the transportation of persons, and of the vast and various productions of our different climes, size and weight, when of congruous parts, but bind us more indissolubly together. We can not fly apart.

My faith in American republicanism, in our modern civilization, and the elements which vitalize it, distinguishing it from all that have gone before, and lending it a power which they never knew, does not permit me to doubt the correctness of the views I have advanced. The history and experience of other nations and other times may afford admonitions against fraud, violence, rapacity—against the systems of the Roman and Teutonic civilizations in respect to colonies and dependencies; but not against good faith, justice, peace, and her victories, more renowned than those of war; not against our Christian civilization.

Between that miscalled progress, which, in its wantonness, disregards experience and flouts justice, and that stolid conservatism, dry and bloodless, which lives in the ashes of the past, daring nothing for which it has not the authority of precedent, there is no occasion to decide in determining the question before us.

No age should be a mere repetition of its predecessor. Every age brings or finds its own needs and duties, and of them must be its own judge; and those among us who reject the counsel of the latter time as to what is fitting, err as surely as they who will not inquire of the ancients what is best. They overlook or misread all the lessons of history, and misapprehend the laws of human progress, which show

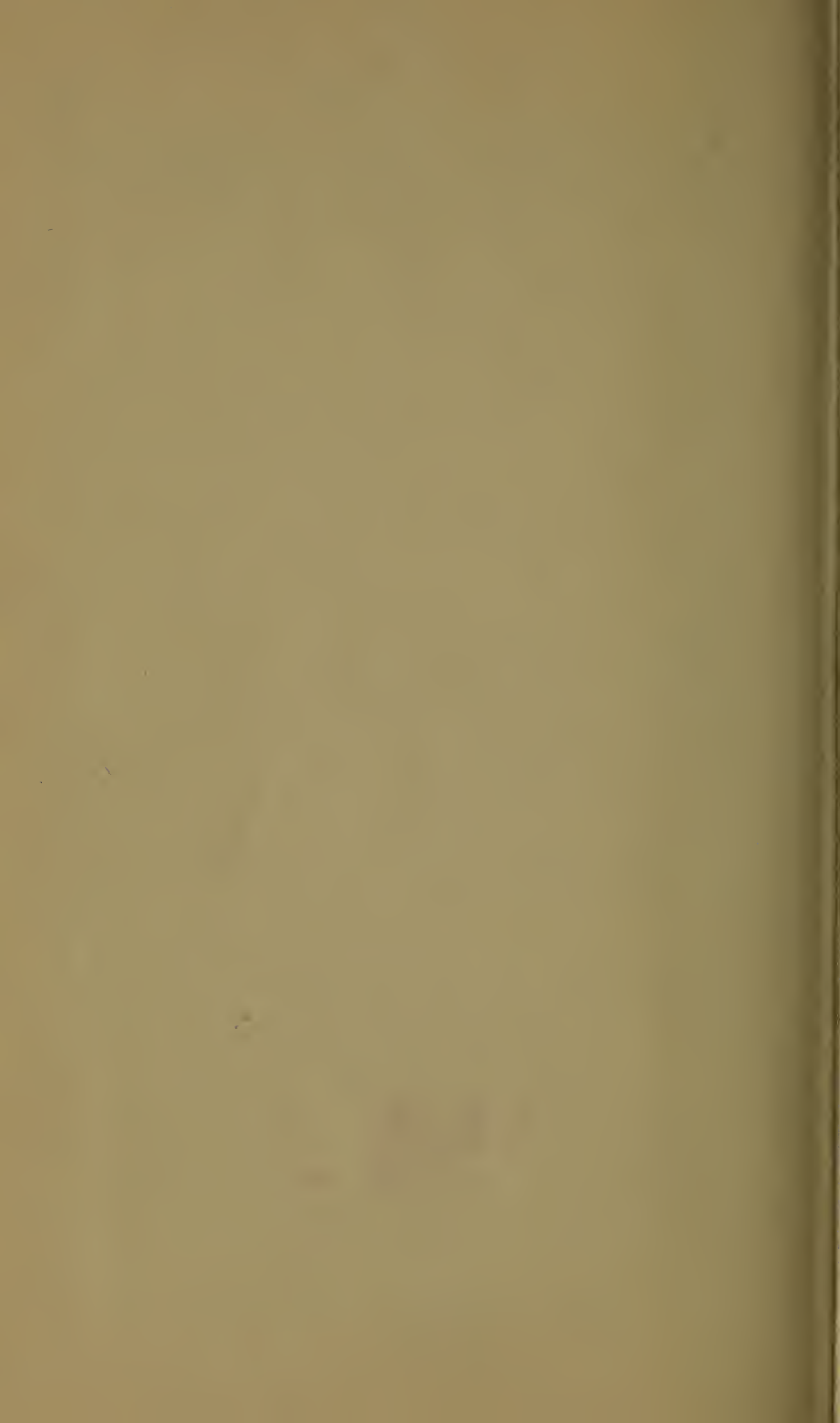
“That ever through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.”

They exhibit a skepticism, as blind as it is discouraging, in regard to the forces and functions of Christian civilization and its appointed co-worker, Republican Liberty!

THE END.

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