

the law worketh, deponent knoweth not. All such enactments have been, down the course of history, passing fads or experiments, or—as in the case of the English Act of 1695—they arose out of some need of the hour. In no case did experience justify their continuance. The Hesse and Argentine laws will probably, in due course, 'gang the same gait' as all their predecessors.

CARDINAL MORAN AND SOUTH SEA MISSIONS

FAILURE OF PROTESTANT MISSIONS IN THE HAWAIIAN ARCHIPELAGO.

THE following letter on Protestant missions in the Hawaiian Archipelago, from his Eminence Cardinal Moran, appeared recently in the Sydney newspapers:—The Protestant missions of the United States claim as their missionary field of greatest promise the Hawaiian Archipelago, formerly known as the Sandwich Islands. We may safely apply here the Divine maxim, 'By their fruits you shall know them.' For some years the mission was the exclusive domain of the American Congregationalists, but for the past half-century the Episcopalians, Presbyterians, and Methodists have been associated with them in promoting the conversion of the natives. According to the last census report as given in the *Statesman's Year Book* for 1899, all these various denominations are comprised under the head of Protestants with 23,773 adherents, whilst the number of Catholics is set down at 26,363.

The Hawaiian capital, Honolulu, is situated on the small island of Oahu, and has many features of interest to attract the tourist. Its wealth of tropical vegetation is unrivalled. In its gardens you find the richest and rarest plants. Its villas, and even the native huts, are hedged by date and cocoanut palms, mango, and orange, candle-nut, or umbrella trees. Mr. Froude, in *Oceana*, describing his visit to the city in 1885, writes:—'We walked under flowing acacias, palmettos, breadfruit trees, magnolias, and innumerable shrubs in the glowing bloom of the blossoms. Hibiscus and pomegranate crimsoned the hedges, passion flowers, bougainvilleas, and convolvulus crept up the tree stems or hung in masses on the walls. Even the wooden houses in which the poorer natives lived, mean and featureless as they might be, were redeemed from entire ugliness by the foliage in which they were buried and the bits of garden surrounding them.' Another visitor, Mr. Edward Clifford, in 1889, was enraptured by the delicious streams for ever falling by scores down the green precipices of Hawaii into the blue sea:—'How lovely that sea is can scarcely be told. One puts one's hand in, and all round it is the softest and most brilliant blue; below are growths of pure white coral, and among them swim fishes as brilliant as parquets. Some are yellow, like canaries. Some are gorgeous orange or bright red. I tried to paint a blue fish, but no pigment could represent its intensity. The loveliest of all was like nothing but a rainbow as it sported below me. Groves of cocoanut trees rise from the water's edge. The gardens are rich with roses, lilies, myrtles, gardenia, heliotrope, and passion flowers.'

EXPERIMENTAL CHRISTIANITY.

Three-quarters of a century ago the natives were reckoned as savages, though they were regarded as endowed with quick intelligence and a peculiar aptitude to be trained to the blessings of civilised life. To-day you meet on every side the signs and tokens of civilisation. Not a few of the natives give proof of thrift, and to a certain extent the dress of modern life sits easily upon them. What adds not a little to the attractiveness of these islands, as an official report drawn up by American physicians has declared the climate is eminently favourable to the health of European settlers.

On March 30, 1820, the first Protestant missionaries from the United States landed at Honolulu. The circumstances of the time were as auspicious as could be desired. From frequent intercourse with trading vessels and foreign ships of war, the king and chiefs had realised the folly of paying worship to sticks and stones, and a few months before the arrival of the missionaries the old system of taboo on which their worship had hitherto been based was abolished, and paganism had practically been set aside. The panegyrist of the Protestant missions, the Rev. Mr. Pierson, in his work *The Divine Enterprise of Missions* (London, 1892), exultingly exclaims, 'For the first time in history, a nation had flung away a false faith without a new one to replace it, and was without a religion.' The chiefs and people were thus ready to receive with open arms the Protestant tenets now announced to them.

MORE MINISTERIAL THAN MISSIONARY.

The king, however, appeared for a time to hesitate. He wished to have some sign that the religion which was offered was better than that which had just been flung aside, and he asked the missionaries as a test of their religion being true to cast themselves from the top of a precipice into the sea. This they very prudently declined. In a few days he relaxed. He easily recognised that great advantages would accrue to his people from the white teachers, not only in matters of religion, but also in commerce and the arts of life. Accordingly they were permitted to open schools and to erect churches. Gradually they required a paramount influence even in the civil administration of affairs. One of them was appointed Prime Minister, another had charge of the Treasury, whilst a third was assigned the administration of justice. Having thus the prestige and influence of both Church and State, the Protestantism which they preached was at once accepted by the chiefs, and became without a struggle, almost without an effort, the nominal religion of the whole population. Mr. Jarves, in his *History of Hawaii*, tells us that the whole body of natives declared themselves Protestants. 'The will of the rulers' (he adds) 'being the will of the populace, the revolution that followed was not surprising. As the weather-

cock is affected by the wind, so was public opinion, at this era, by the example of the chiefs. Provisionally they had become Christians.'

A TEMPORARY TRIUMPH.

The Rev. Mr. Brown, in his *History of the Propagation of Christianity Among the Heathen* (Edinburgh, 1854), vol. 3, p. 48, also writes:—'After some time a general desire was manifested by the people to attend to instruction; the chiefs became interested in the object; schools were multiplied throughout the islands, and were attended by great numbers of the natives. There were at one period, it is stated, near 1000 schools and upwards of 50,000 scholars, a large proportion of whom were grown-up persons.'

The tidings of this general conversion were received in the United States with rapturous delight, and the friends of the missionary enterprise resolved to use all their resources and to put forth all their strength, to complete and consolidate the work so auspiciously begun. The Rev. Dr. Anderson, who was himself a distinguished member of the American Mission Board, relates in his *Hawaiian Islands* (Boston, 1864) that they resolved to spare no effort. 'To achieve the conversion of the Hawaiians, believing that should it be found possible to complete it in the space of one or two generations, those islands would be a glorious exemplification and proof of the power of the Gospel in missions for the encouragement of the Church of God in its efforts for the conversion of the world.' Again he writes:—'The missionaries were multiplied for the very reason that the nation was small and conveniently situated under one government, and easily accessible. The work was thus pressed onward to a speedy close, that it might be seen and demonstrated what missions, by the blessing of God, might be expected to accomplish.' As regards his own opinion of the results achieved, he states:—'What we are permitted to see is a glorious triumph of the Gospel through the labours of the missionaries. As to the progress of the nation in Christian civilisation, I am persuaded that the history of the Christian Church and of nations affords nothing equal to it.' (p. 325 and 328).

The promoters of Protestant missions, even to our own day, have not ceased to point to Hawaii as their grandest triumph. The Rev. Dr. Dennis, in *Foreign Missions After a Century* (London, 1894), says that the Protestant Church may point to 'the Pentecostal in-gathering at the Sandwich Islands as a token of her Lord's presence, an assurance of His benediction, and a promise of immortal glory through the advancement and triumphs of His kingdom.' The Rev. Logan Aikman, in his *Cyclopædia of Christian Missions*, writes that 'perhaps in no part of the world has the Gospel, in these times, achieved such successes.' So, also, the Rev. Dr. Pierson in *Divine Enterprise* (p. 82), expresses himself as quite enraptured with the happy change that was effected. He regards it (he says) as 'one of the most marvellous triumphs of the Gospel in all modern times,' and he adds:—'As early as 1825 the Spirit of God moved powerfully on the hearts of the Hawaiians. Inquirers, and then converts, flocked like doves to the churches and in 10 years more the American board thought the beginning of the end of its missionary work in the Hawaiian Islands had been reached. The marvels of the apostolic age seemed to have been reproduced after a lapse of 18 centuries.'

ALL IS NOT GOLD THAT GLITTERS.

One of the missionaries, Mr. Coan, could boast of adding to the Church 5000 disciples in one year, and what was still more remarkable, of having sprinkled (such was the phrase for baptism current among those missionaries) as many as 1700 in one day. Mr. Coan's success, however, and his manner of sprinkling soon became a proverbial jest among the European residents in Honolulu. The observance of the Sabbath was regarded as a main test of the conversion of the natives, and, as this was enforced by law, so far as appearances went nothing could be more complete than the work of conversion which had been achieved. 'Every Saturday night the King's crier went round Honolulu, proclaiming that the morrow was the Sacred Day, and that the people must not plant their gardens, build houses, make canoes, beat cloth, sell sandalwood, shoot birds, or follow any of their games or amusements: but go to the place of worship and hear the word of God' (Brown, p. 33.)

However, all is not gold that glitters, and bright as the prospects at first were, it was soon found that under the religious aspect the results were not at all so satisfactory. As regards the observance of the Sabbath the Rev. Mr. Brown relates that:—'The Sabbath was outwardly observed with greater strictness than either in England or America; yet if one followed the natives from the house of prayer he would see abundant evidence that very few had any considerable sense of the sacredness of the day. He cites the words of Messrs. Thurston and Bishop, missionaries at Kallua, in the Hawaiian group, who wrote:—'We have no hope that the majority of families live under any fear of God or have any regard for their souls. He tells us that a grand religious Protestant revival took place throughout the islands in 1835 and the following years. Nevertheless, he adds, not a few fell away altogether. They were prone to return to their former heathenish habits, to plunge into open vice, and to throw off at once the profession and the form of religion. Immoralities were becoming more and more prevalent. The low standard of public morality, the little disgrace that attached to practices which, in other countries, would be the ruin of character, the looseness of the family contract, and the grovelling propensities of a rude and sluggish people, were mournful indications of the low state of religion among the mass of the population.' (Page 46.)

The schools also, as the same writer adds, proved a failure. 'These native schools were, as may well be supposed, very defective, and the instruction received in them was of the most imperfect kind. Owing to their very number, the missionaries, in consequence of their other engagements, were able to do little in the way of superintending them. The teachers were, in general, very ill-qualified for their office; their own knowledge was scanty, and what little they did know they had no skill in communicating to others; no proper provision was made for their support, and hence they took