

Divine Enterprise of Missions (Boston, 1892), already referred to. He tells us that many of those who retain the Protestant name endeavour to link together Christianity and paganism, and that whilst openly professing themselves Christians they have relapsed in private to their old heathen rites. He appeals in proof of this to the testimony of the American missionaries themselves. He thus writes:—'Rev. James Bicknell and others have been constrained to publish tracts revealing the present low condition of religious life on the Hawaiian Group; and, in crossing the Atlantic in 1888, the writer came into contact with an intelligent and prominent Christian gentleman, residing on the islands, who more than confirmed Mr. Bicknell's statements. He reluctantly conceded the existence of Hoo-manana idolatry. For a long time these idolatrous customs have been concealed. Kaahumanu (the Queen-regent), herself both a convert and Christian teacher, repressed them by edicts; and the desire of the people to be respected by other Christian peoples, and the fear of being ridiculed with the approbrious name 'pagans,' acted as additional restraints. Those addicted to practical heathenism were kept from public avowal; but behind this show of Christian forms, hid a fetich-worship alarmingly common. The small pebble—Kaue O Kapohakaa—the wooden fetich, Kailaipahoa—believed to have power to destroy life at bidding of its possessor—and the counter-charm, Kauiia, also of wood, with many others, each of which stands for a god, may be found worn on the person even of professed disciples! The king himself boldly stands forth as an idolater, and is suspected of a design to take the headship of a fetich system. So says Mr. Bicknell. In a palace-room lies a copy of David Malo's *History of Hawaii*, with the legends, traditions and superstitions of the islands. Before reading, seven circuits are made around the sacred table; then the book is reverently opened, and the credulous High Priest of this royal sanctum believes himself in converse with the Gods. This book furnishes the basis of the present system of Halenaua, or the 'House of Wisdom.' That house has three divisions, embracing those devoted to astrology, chiromancy, etc., and four orders of Kahunas, who respectfully practice medicine, incantation, fatal imprecation, and represent divine power. And these Kahunas preface their idolatrous incantations with texts of Scripture.' He adds: 'The pulpit of these islands has not hitherto publicly exposed and denounced these idolatries (says Mr. Bicknell), and many professed believers think this fetich-worship harmless. But it is another example of a people, fearing Jehovah and serving their own gods. They read their fetichism into Old Testament narratives and New Testament miracles; and even when death approaches, with its august exchange of worlds, they turn for relief to the Kahunas and their false Gods.'

THE CRISIS AND COLLAPSE IN 1894.

The final crisis of the American Protestant mission came in 1894, when the old form of government was set aside and a Hawaiian Republic proclaimed and duly recognised by the United States and European powers. Even in the United States the whole mission from its outset is now declared to have been sterile of spiritual results. A Protestant clergyman speaking in Plymouth Church, Brooklyn, on the 22nd of February, 1895, described the Hawaiian mission as 'a disgraceful failure.' Till recently the missionaries, he said, had boasted of a considerable number of adherents, 'but suddenly their whole tone changed. The missionaries' sons and some of the returned missionaries vehemently asserted that the native Hawaiians were filthy and ignorant, a debased, licentious, and idolatrous race, utterly unfit to be trusted with liberty, but must be kept under the control of a firm and unscrupulous, but pious, congregational despotism.' He added, however, that as regards material wealth the mission may be said to have reaped a rich harvest, for 'the missionaries' sons and their associates boast that they own four-fifths of all the property of the islands.' (New York Evening Post, 27th February, 1895).

A remarkable feature of the vicissitudes of the Hawaiian Islands is the gradual decay of the native race. Three years after their arrival in Honolulu the missionaries made a census of the islands, and reported a native population of 142,000; at the next census in 1836 the number was reduced to 108,000; in 1850, to 84,000; in 1872, to 56,000; in 1884, to 44,000; whilst in 1896 the whole number of natives was only 31,019, of whom about 2000 were lepers. There has been, however, a considerable influx of Japanese and other foreigners, so that the whole population at the present day is 109,000.

THE CAUSES OF DEPOPULATION.

Not a few writers have not hesitated to apportion a considerable amount of blame in the decay of the native population to the puritanical severity of the Protestant missionaries. Mr. Wallace, in his interesting volume on *Australasia* (London, Stanford, 1884), states the matter very clearly:—'The Hawaiians,' he says, 'like all other Polynesians, are visibly decreasing in numbers, in a constantly increasing ratio. But the depopulation of these, as of the other Pacific Islands, is thought by some writers to be due in part to the missionaries, more especially those of the Reformed Church.' After citing the authority of Isabel Bird in *Six Months in the Sandwich Islands*, he gives the words of the Hawaiian Consul-General, Mr. Manley Hopkins, who attests that the 'oppressive system of government, the discontinuance of ancient sports, and consequent change in the habits of the people have been powerful agents in this work of depopulation. The missionaries have not attained the measure of success which might have been expected from the long and strenuous efforts they have made. They have not truly christianised or regenerated the nation. They have presented Christianity as a severe legal religion, deprived of its dignity, beauty, tenderness and amiability. They have not made the people love religion.' Mr. Wallace adds: 'The missionaries to whom these remarks apply are those of the Congregational Denomination of the United States, who for nearly 40 years, from 1820 to 1860, had almost undisputed possession of the field, and long exercised great influence over the Government. That influence has now ceased; but it may be impossible to neutralise the evil effects of a system of repression and

habits of hypocrisy which have been at work for nearly two generations' (p. 531). Another American writer in 1894 thus summarised the complete failure of the Protestant mission:—'The missionaries getting practical control, both intellectual and political, of a heathen race seeking for religious instruction, have only succeeded in building up a wealthy colony of a few hundred planters and merchants in the Islands they professed to evangelise. The population has welcomed them, and in two generations it has all but perished. The survivors for the greater part have rejected any form of the doctrines they once received so readily, and where they have not received the Catholic faith, they have practically ceased to be Christians.'

TRADE IN DRESS AND TRINKETS.

In connection with these Hawaiian missions one particular fact has been brought into prominence before the reading public in the United States during the past few years. The early American missionaries were accustomed to supply the natives with various articles of dress and trinkets at extravagant prices. Credit also was freely given but at exorbitant interest and thus the indebtedness of the natives rapidly increased. Matters came to a crisis in the year 1826 when the missionaries presented their claim for almost a million of dollars. I will allow the *New York Herald* of April 23, 1894, to relate the further development of the tale: 'The message bearers of 1826, it says, were not so devout as to train their minds wholly on spiritual things, for some were shrewd traders. In their strange dual capacity of half-priest and half-Yankee-trader they carried a large stock of looking-glasses and small hand-mirrors, besides bonnets and clothing from ancient and shop-worn stocks in Boston. The natives bought freely of these wares, and when the chiefs hesitated on account of hard times, they were charitably given unlimited credit. They were finally coaxed to buy the goods offered, lest their refusal to purchase be construed as an insult to their ingenious visitors. In buying Christian goods at the prices current in church circles they believed they were pleasing the Lord. Later they were surprised by a demand for immediate payment in sandal-wood, which then brought very high prices in China. They were by this time hopelessly involved to the extent of nearly one million dollars indebtedness. The chief items were looking-glasses, which were sold for sums ranging from 150 to 1000 dollars each. The smallest hand-mirrors brought 150 dollar, and it is said it was a fad in 1826 for every young buck kanaka to buy each of his sweethearts—all had several—a hand-mirror. But the awful day of reckoning overtook the people one bright morning in June, 1826, when the war-sloop Peacock arrived in Hawaiian waters. They had seen war-ships before, but none had come save on a friendly mission. The unexpected arrival of the Peacock excited the native curiosity, the more particularly because the commander was often seen in close consultation with Hiram Bingham, Hunnewell and company, and other missionaries. Finally some of the chiefs were summoned before Commander Jones of the Peacock, who questioned them severely as to why their people had not paid for goods sold and delivered them by the missionaries. Hiram Bingham was the interpreter for the commander, and though he wrote an extended history of the Hawaiian Islands, he nowhere in any manner hints at the remarkable claim of a million dollars which was collected at the bayonet's point. After the taking of a brief amount of ex-parte evidence, Commander Jones concluded that the claims were all just, and he sent King Kamehameka word that the sum must be paid or he would enforce it in the name of the United States.'

AN UNPARALLELED DEMAND

In order to meet this unparalleled demand, a law was enacted obliging every able-bodied man to collect a certain quantity of sandal-wood, while the women (by which term all females over 13 years of age were included) were compelled to contribute within a given time a certain amount of tapa cloth and rare mats. 'All these goods were sold in China by the missionaries. The gathering of the required amount of sandal-wood was regarded as a great hardship, for it meant an average of 16 days' labour by each man. Trees were dug up by the roots and the richly-scented wood was, as a result, exterminated in all the Hawaiian Islands.' The matter was brought before Congress in 1838, when Commander Jones in a letter to the Hon. Ogden Hoffman, acknowledged the fact in the clearest terms: 'We compelled the natives to pay nearly 1,000,000 dollars.' The details which he furnished are not without interest: 'Every man,' he says, 'had to deliver 67 pounds of good sandal-wood to the Governor of the district of his residence before September 1, 1827. In case of no sandal-wood we took four Spanish dollars, or anything conveniently at hand worth that sum. No person, except those who were infirm or too advanced in age to go to the mountains, was exempt from the demand. Every woman had to pay a mat 12 feet long and 6 feet wide, or tapa cloth of equal value, or the sum of one Spanish dollar. All of this property had to be put in designated houses, and never to be removed or applied to any other purpose except the liquidation of the debts designated.' The Hawaiian Government formulated a claim on the United States for compensation in 1894, but further discussion of such a claim became unnecessary, when the whole island-group on August 12, 1898, was formally annexed to the United States.

As I am not treating of the Catholic mission in Hawaii, I need not refer to the leper-home at Molokai, where Rev. Father Damien, by a heroism that in modern times has never been surpassed, won the aureole of martyr of charity. The attack on his fair fame by a Presbyterian minister elicited the classic letter in his defence penned by Mr. Stevenson. It used to be often asked, how is it that some one of the many Protestant ministers in Honolulu would not at least be shamed into ministering to their co-religionists in that land of suffering. One minister did venture thither during Father Damien's life-time, but a glance at the leper group sufficed for him. He had no sooner landed than he returned to the steamer, and at once took his departure from those unattractive shores. About three years ago another minister, full of courageous resolve, proceeded thither. He chose a site for his abode at a distance from the infected